

International Research Journal of Ayurveda & Yoga

Vol. 6 (6),178-181, June,2023

ISSN: 2581-785X: <https://irjay.com/>DOI: [10.47223/IRJAY.2023.6629](https://doi.org/10.47223/IRJAY.2023.6629)The Significance of *Rasayana* in *Madhumeha* (Diabetes): A Review Article.Ketan Sharma¹, Shailza Kumari², Veena³, Manoj Singh Raghuwanshi⁴

1,3, 4-PG Scholar, Department of Samhita & Maulik Siddhant, NIA, Jaipur.

2-Associate professor, Department of Samhita & Maulik Siddhant, NIA, Jaipur.

Article Info

Article history:

Received on: 10-05-2023

Accepted on: 19-06-2023

Available online: 30-06-2023

Corresponding author-

Ketan Sharma, PG Scholar, Department of Samhita & Maulik Siddhant, NIA Jaipur.

[Email: sharma.ketan666@gmail.com](mailto:sharma.ketan666@gmail.com)

ABSTRACT:

Diabetes mellitus is one of the major metabolic diseases characterized by hyperglycemia performing from blights in insulin stashing, insulin action, or both. Diabetes is associated with long-term potential effects on almost all systems of the body, leading to various complications. Due to change in food habits and lifestyle, the cases of diabetes are increasing rapidly. Diabetes which has been a global problem is well described in the ancient *Ayurveda* science. Boosting immunity is essential to fight disease and other complications. As described by *Charaka* a person can attain *Dheergaayu Smriti*, *Medha* (Learning Power), *Arogya*, youthfulness (*tarun*), *vaya* (age), *Bala* (strength), *Utsaha* (enthusiasm), *vakasauṣṭhava* (proper speech) and such other healthy qualities by using a *Rasayana*. *Ajasrika Rasayana* in the form of healthy food and *Naimitika Rasayana* like *Shilajita*, *Haritaki*, *Amalaki*, *Triphala* etc. have been mentioned in *Ayurveda* for treatment of Diabetes mellitus. In addition to this proper behavioral regimen is mentioned in form of *Achara Rasayana*. *Rasayana* should be taken according to *vaya*, *prakriti*, *satmya* and severity of disease. Due to the chronicity of diabetes, complications like *Manodourbalyam* & *Indriyadaurbalyata* also occur. *Rasayana* should be used in *Madumeha chikitsa* according to *rog-rogi bala*. The detailed description of matter has been given in full paper.

Keywords :- *Madhumeha*, *Prameha*, *Dhatu*, Diabetes, *Rasayana*

INTRODUCTION

Madhumeha is caused by *avyayam*, *divasvapna*, *sheetala*, *madhur*, *medya*, *dravya annapan*, excessive food and intake of *madhura*, *amla* and *lavan rasa*, mental stress and tension, *navanapanam* and *gudvikritam*. *Sushruta* has named diabetes as *Kshudrameha*. There are 20 types of *Prameha* due to *Doshas* and *Dushyas* with *Kapha* being the main *dosha* in *Prameha*. In *samprapti* which is the

pathophysiology of diabetes, there is *tridosha prakopa* which leads to *medamamsajaliyansh dushti* which leads to diabetes and hence *vasa*, *majja*, *oja* & *lasika prakopa* which leads to *Avilprabhootmutratavam* and hence diabetes. The treatment of diabetes involves *nidan privarjan* in the first stage and management of complications in the later stage. Boosting immunity is



essential to fight disease and other complications. Due to the chronicity of diabetes there is *manodourbalyam* and overuse of diabetes *ojakshaya* causes *indriyadourbalyam*. Diabetes causes problems like heart problems, *hikka*, *kasah*, *vamthu*, *kaphaprasek*, *atisar* etc. *Ayurveda* has two basic objectives i.e. *swasthasswasthya rakshnam & Aturasy vikara prashaman*¹. To fulfill these objectives of *Ayurveda*, two types of medicines have been described – *Swathasayorjaskar and Roganuta*². *Acharya Charaka's* definition of *Rasayana* reveals the fact that *Rasayana* drugs have both these functions as a drug that is *Swathasayorjaskar* effectively prevents the occurrence of diseases in individuals. *Acharya Sharangadhara* has clearly indicated that *Rasayana* medicine prevents *vradavastha* and diseases³. *Rasayana Chikitsa* in *Ayurvedic* medicine is a treatment method that not only prevents diabetes but also cures complications of diabetes. According to *Acharya Charak* “*Dheeragham aayuhu smritim medha arogyam tarunam vayaha/ prabhavarnaswarodaryam dehendriyam balam param/vak siddhim pranatim kantim labhate na rasayanam/labhopayo hi shashtanam rasadinam rasayanam*” one who use *rasyana* attains life longevity, memory, intelligence, freedom from disorders, youthful age, excellence of lusture, complexion, voice, optimum strength of physique and sense organs, successful words, respectability and brilliance⁴. *Acharya Sushruta* defined *Rasayana* as a substance that slows down the age process, increases life longevity, increases mental and physical strength and prevent *Rogotpatti*⁵.

Classification of *Rasayana*

As per mode of administration of *Rasayana*⁶:

1. *Kutipraveshika*
2. *Vatatapika*

Kutipraveshika is one in which *rasayana* is given to a person living inside a *kuti* while *vatatapika* is one in which *rasayana* is given along with the patient who comes in contact with *vata* (wind) and *atapa* (sun). *Kutipraveshika* is the internal administration while *Vatatapika* is the external administration of the *Rasayana*.

As per Mode of Action⁷:

1. *Samshodhana Rasayana*
2. *Samshamana Rasayana*

As per purpose of administration⁸:

1. *Kamya Rasayana* - Medicines that improve the health and strength of a healthy person are known as *Kamya*

Rasayana. *Chyawanprash* is commonly used for this purpose.

2. *Naimittika Rasayana* - Medicines that increase the power of a sick person are called *Naimittika Rasayana*. It can be used as an adjunct to specific medical treatment of a particular disease, so that the patient can be cured earlier.

3. *Ajasrika Rasayana* - *Ajasrika Rasayana* deals with daily intake of milk, ghee etc.

4. *Acara Rasayana*: The established rules of conduct, practice, experiment, preaching are also considered as means of *Rasayana*, which are known as *Acara Rasayana*. Truthful and fair speaking, cleanliness, understanding, balanced walking and sleeping, following the rules of climate, season and diet, nutritious food, charity, spiritual disposition, non-violence, avoiding anger and over-tension, alcohol, sex and hurting others Preventing from etc. is considered as *achar rasayan*. The person who follows these rules has a long life and does not need any Drugs.

Action of *Rasayana*

1. *Rasayana* achieve appyayana of *dhatu*.
2. Improvement of *Dhatwagni*.
3. Give strength or act as *Balya* for *srotasa* from which *dhatu* originates.
4. Gives proper direction (*Anuloma gati*) to *vata*. Selection of proper *Rasayana* (rejuvenator) is very important in the treatment of diabetes. hence the following *rasayana dravyas* are best used in *madhumeha*.

- 1) ***Abhraka bhasma*** : *abhraka* has *kashaya rasa*, *madhur vipaka* and *shita virya* hence it is *saptadhatuwardhak* or *ojavardhak rasayan*. It is used mainly in *kapha* and *vata doshas* and *rasa, rakta, mamsa and meda dhatus*. due to proper *dhatuposhan krama dhatukshaya* and *medadushti* of *madhumeha* are corrected.
- 2) ***Vangabhasma*** : *Vangabhasma Tikta, ushana* and *ruksha*, adsorbs *Dravit kapha* and *vikrit meda* which controls urine secretion and hence causes *samprapti vighatana* therapy in diabetes. It is mainly useful in *Vata, Vatapitta doshas* as well as *Rakta, Mamsa* and *Shukra dhatu*. Due to its *Deepan Pachan Gunkarma vangabhasam* act on *Medhadhatu & Medhadhatugni vardhi* occurs thereby preventn distorted *Medhasta* formation.⁹
- 3) ***Shilajitu*** : *shilajitu* is *ishat amla, kashaya, katu vipaka* and *samashitoshna*. It is *rasyana* and corrects *dhatupariposhana karma* and controls *madhurata* in *madhumeha*.¹⁰
- 4) ***Manjishtha***: *Manjishtha madhura tikta kashay swarvarnakrut /*

Raktatisar kushtha asra visarpa vran mehanut // *Manjishtha* is *madhura* (sweet), *tikta* (bitter), *kashya* (astringent) *swar-varnakrut* (good for voice-complexion). Cures *raktatisar* (diarrhea with bleeding), *kushta* (leprosy), *visarpa* (herpes), *vran* (wound) & *meha* (diabetes). *Manjishtha* due to its *tikta* (Bitter) *kashaya* (Astringent) & *madhura* (Sweet) *rasa* & *ruksha guna* causes *pachan* & *shaman* of *Raktagata kapha-pitta*. This leads to *Raktaprasadana* (blood purifier) & *Raktaposhana* (Nourishment of blood). It is *vataghna*. The *pachanashamana* and *Tridoshaghanta* corrects *raktadushti* & *sira shaithilya*. *Manjishtha* due to its *vran* *shodhana* and *ropana* action treats *siragatavran* (Retinal hemorrhage). *Manjishtha* act as *Rasayana* in Diabetic Retinopathy by treating micro aneurysms & haemorrhage.¹¹

5) **Haridra:**

Haridra katuk tikta rukshoshna kaphapittanut // *Varnyatwakdoshamehasrashoth paduvranapha* // *Haridra* is *katuka* (pungent), *tikta* (bitter), *ruksha* (causes dryness), *ushna* (hot in potency) *kaphpittanut* (mitigates kapha & pitta), *varnya* (bestows colour). Cures diseases- *twakadosha* (skin), *meha* (diabetes), *asra* (disease of blood), *vran* (ulcers). *Haridra* act as *medogghna* (lipolytic) by *shoshana* (desiccation) of *medogata kleda* (i.e., a waste product of metabolism possessing wetness/liquid property) due to *laghu rukshaguna*.¹²

6) **Triphala:**

Triphala kaphpittaghani mehakushthahara sara // *Chakshushya dipani ruchyavishamjwarna shini* // *Triphala* acts as *mehaghna* (antidiabetic) due to *ruksha guna* which causes *pachana* of *vikrit meda* & *kaphashoshana* increases *medodhatwagni*. *Triphala* also manages the *prabhutamootrata*.¹³

7) **Pippali** : *pippali* by virtue of its *katu rasa*, *madhur vipaka* and *ushna virya* is *kaphagna* due to its *katu* and *ushna guna*, *vatahamaka* due to *snigdha* and *ushna guna*. Due to *katu rasa* it does *rasadhatwagnidipana*. It alleviates the *rasaraktavahini kathinya* (atherosclerosis).

8) **Guduchi** : *guduchi* due to its *ruksha laghu gunas*, *katu-tikta-kashaya rasa*, *madhur vipaka* and *ushna virya* reduces *kledakadushti* and is *rasaraktashuddhikara* is beneficial in *madhumeha*. it reduces *samanya dourbalya*, *aruchi* and *agnimandya* of *madhumeha*. due to its *snigdha* and *mridu gunas* it reduces *dhatukshayajanya vataavridhi* hence is beneficial in *apatarpanajanya madhumeha*.

DISCUSSION

Diabetes is classified as a *Vataja Prameha* subtype, and prolonged *prameha* can lead to the development of diabetes. Diabetes is considered a lifestyle disorder, and therefore its prevention and management can be supported by *Rasayana* treatments. *Rasayana* therapies are effective in improving the overall quality of life for individuals, both in preventing premature aging and managing the normal aging process. By incorporating *Rasayana*, individuals can benefit from a full and healthy lifespan. In the treatment of *Madumeha* (diabetes), it is recommended to utilize *Rasayana* therapies according to the principles of *Rog-Rogi Bala* (strength of the disease and the patient). The use of *Rasayana* treatments not only aids in preventing *Madhumeha* but also helps in managing its complications.

CONCLUSION

In conclusion, *Rasayana Chikitsa* in *Ayurvedic* medicine offers a comprehensive approach to the prevention and treatment of diabetes and its complications. *Rasayana* substances exhibit diverse properties, including balancing *doshas*, improving *dhatwagni* (metabolism), nourishing tissues, and purifying the blood. They also help in maintaining healthy bodily functions, enhancing immunity, and preventing complications associated with diabetes. *Ayurvedic* principles emphasize the importance of adopting a healthy lifestyle, including proper diet, regular exercise, and stress management. Additionally, following ethical conduct, practicing cleanliness, and adhering to seasonal and climatic guidelines are considered integral parts of *Rasayana* therapy. By integrating *Rasayana Chikitsa* into the management of diabetes, individuals can experience improved longevity, enhanced memory and intelligence, freedom from disorders, youthful vitality, and overall well-being.

Acknowledgment- Nil

Conflicts Of Interest- Nil

Source of finance & support – Nil

ORCID

Ketan Sharma , <https://orcid.org/0009-0005-1334-3824>

REFERENCES

1. Acharya YT, Charak Samhita of Agnivesha (revised by Charaka and Drdidhabala) Sutrastana - 30/26. Varanasi: Chaukhambha Sanskrit Sansthan; Reprint 2015.

2. Acharya YT. Charak Samhita of Agnivesha (revised by Charaka and Drdidhabala) Chikitsastana – 1/1/4. Varanasi: Chaukhambha Sanskrit Sansthan; Reprint 2015.
3. Tripathi B. Saragdhara Samhita of Pandita Sarangdharacharya Purva Khand 4/13. Varanasi: Chaukhambha Subharti Prakashana; 2016
4. Acharya YT. Charak Samhita of Agnivesha (revised by Charaka and Drdidhabala) Chikitsastana – 1/1/7. Varanasi: Chaukhambha Sanskrit Sansthan; Reprint 2015.
5. Shastri B, Sushruta Samhita of Maharshi Sushruta Sutrasthana -1/15. Varanasi: Chaukhambha Sanskrit Sansthana; Reprint 2018
6. Acharya YT. Charak Samhita of Agnivesha (revised by Charaka and Drdidhbala) Chikitsastana – 1/1/16. Varanasi: Chaukhambha Sanskrit Sansthan; Reprint 2015.
7. Acharya YT. Sushrut Samhita of Sushruta with the Nibandhasangraha commentary of Sri Dalhanacharya Chikitsasthana 27/1. Varanasi: Chaukhambha orientalia; Reprint 2014
8. Acharya YT. Sushrut Samhita of Sushruta with the Nibandhasangraha commentary of Sri Dalhanacharya Chikitsasthana 27/1. Varanasi: Chaukhambha orientalia; Reprint 2014
9. Acharya YT. Sushrut Samhita of Sushruta with the Nibandhasangraha commentary of Sri Dalhanacharya sutrasasthana 46/329. Varanasi: Chaukhambha orientalia; Reprint 2014
10. Acharya YT. Charak Samhita of Agnivesha (revised by Charaka and Drdidhabala) Chikitsastana – 1/3/42-52. Varanasi: Chaukhambha Sanskrit Sansthan; Reprint 2015.
11. Mishra S, Bhavaprakasha– 107 Chaukhambha Sanskrit Sansthan, 8th Edition, 2003.
12. Mishra S, Bhavaprakasha– 110 Chaukhambha Sanskrit Sansthan, 8th Edition, 2003.
13. Mishra S, Bhavaprakasha– 12 Chaukhambha Sanskrit Sansthan, 8th Edition, 2003.

How to cite this article: Sharma K, Kumari S, Veena, Raghuvanshi MS “The Significance of *Rasayana* in *Madhumeha* (Diabetes): A Review Article” IRJAY. [online] 2023;6(6);178-181. Available from: <https://irjay.com>. DOI link- <https://doi.org/10.47223/IRJAY.2023.6629>