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Applied Aspects Of Dhatupaka In Madhumeha W.S.R. To Diabetes Mellitus-A Review

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Abstract

Ayurveda, the ancient science of life, is a holistic healing system that originated in India over 5,000 years ago. Rooted in nature and timeless wisdom, it seeks to balance the body, mind, and spirit through personalized diets, herbal medicines, and mindful living. Rather than just treating symptoms, *Ayurveda* aims to eliminate the root cause of disease, promoting true wellness and harmony. *Ayurveda* describes four types of disease on the basis of prognosis and emphasizes the importance of knowledge of prognosis for successful management of diseases. According to Acharya *ch.arak*, before initiating any treatment in a patient the assessment of prognosis of disease is very important. There are various criteria which are explained for of evaluation *Sadhyasadyatva* of any disease, one of them is *Doshpaka* and *Dhatupaka*. It is described by *Madhavacharya* in *Madhukosh Tika* in *Jwara Nidan Adhyaya*. The knowledge of *Pakwa Doshas* and symptoms of *Doshapaka* will help the physician to make appropriate choices in treatment and follow the chronology of treatment. , it is very important for the physician to know about the concept of *Dhatupaka* i.e., tissue/cellular destruction and its role in development of diseases. The knowledge of tissue/cellular destruction and its symptoms would be helpful for physician to plan a proper protocol of treatment and to control destruction and suppuration of tissues/cells. This critical review insight on how the evaluation of *Dhatupaka Lakshana* helps in assessment of *Sadhyasadyatva* of disease like *Madhumeha*.^[1]

In the context of diabetes mellitus, "*Dhatupaka*" refers to the pathological destruction or damage to bodily tissues caused by the disease, essentially signifying the complications that arise from uncontrolled high blood sugar levels. In *Ayurveda*, where diabetes is called "*Madhumeha*" and is considered a result of disturbed "*Dhatu*" (body tissues) due to imbalanced *Doshas*; essentially meaning that prolonged diabetes can lead to significant tissue damage throughout the body. So in this article we aim to study the applied aspect of *Dhatupaka* in *Madhumeha* (Diabetes Mellitus)

Keywords: *Dhatu, Dhatupaka, Prameha, Madhumeha*

Introduction :

Ayurveda is an ancient science of healing which is accepted worldwide. *Ayurveda* has its own principals and unique diagnostic treatise. Nowadays, due to urbanization and sedentary life style ,there is increased in development of life style disorder like Diabetes Mellitus ,obesity ,stroke ,heart disease etc. People with major non communicable diseases like, diabetes mellitus, obesity, stroke, heart diseases, kidney disorders are preferring *Ayurvedic* management. After certain time period, all these diseases are having progressive pathogenesis and may be incurable.

There are various basic principles for evaluation of *sadhyasadyatva*, one of them is “ *Doshapaka* and *Dathupaka*.” In *Doshapaka* concept, the knowledge of *pakwa Doshas* and symptoms of *Doshapaka* will guide the physician in order to plan appropriate choices in treatment and follow the chronology of treatment. The *Doshapaka* is an indicator of reversal of disease process. Most importantly, the physician must know about *Dhatupaka* i.e. tissue or cellular destruction and its role in the formation of diseases. The knowledge of tissue/cellular destruction and its symptoms would be helpful for physician to plan a proper protocol of treatment and to control destruction and supuration of tissue.

Doshapaka is a *Vyadhi Avastha* where *Doshas* attain *pakwata* and reverse to their *Prakrut Avastha*. *Doshapaka* is a stage which is favorable for treatment of diseases. The reason behind reversal is because *Ama* is separated from the *Doshas*. The *Doshas* get digested and vitiation of *Doshas* get settled down, and tend to become normal. On the flip side, *Dhatupaka* is a pathological and unfavorable condition of the body ,in which tissues are severely destructed quickly.

This leads to manifestation of many diseases like DM, TB etc. Knowledge of *Dhatupaka* helps physician to diagnosed this condition as early as possible, which support tissue with tissue forming and balancing intervention and to save life of patient. In *Madhumeha*(diabetes mellitus) "*Dhatupaka*" refers to the pathological destruction or damage to bodily tissues caused by the disease, essentially signifying the complications that arise from uncontrolled high blood sugar level. According to *Ayurveda*, *Madhumeha*, is developed as a result of disturbed "*Dhatu*" , due to imbalanced *Doshas*; essentially it meaning that prolonged diabetes can lead to significant tissue damage throughout the body. So in this article we try to study the applied aspect of *Dhatupaka* in *Madhumeha*(Diabetes Mellitus)

Aim And Objectives :

To study the applied aspect of *Dhatupaka* in *Madhumeha* w.s.r to Diabetes mellitus

Material And Method :

In this review study, we have collected information from the available *Ayurvedic Samhitas*, Modern medical books, Reliable journals, publication and citation available on internet have also been considered for references.

Dhatupaka Avastha

Dhatu=Tissues *Paka*=Suppuration/Destruction.

Dhatu Paka is a pathological and unfavorable condition for body. Rapid tissue destruction ,characterizes this condition, resulting in the onset of numerous diseases and a compromised immune system and strength. Vitiation of any *dosha* may cause either a temporary damage to or permanent

destruction of *dhatu*, because they are subjected to a process of digestion. This is called as *Dhatupaka* – *avastha*. As it is a process of digestion or *pachana*, pitta plays a prominent role, whichever be the dosha taking part in *samprapti*. *Dhatu* being the essential components of the body, the general body-strength is entirely dependent on them. Hence *dhatupataka* is taken as a serious stage in the progress of *samprapti*. The only exception to this phenomenon is the case of *raktadhatu*. The *sitakana* or WBC play an important role in digesting and destroying any foreign matter (*agantu hetu* substances). eg. Pathogenic organisms, foreign proteins and other substances. They also swallow and digest the dying or decaying tissue (*dhatu*)- cells which have also become foreign to the body. Unless this phenomenon takes place *Dhatupaka* of other *dhatu* will not be controlled. Even though the digestion of *sitakana* (WBC) also takes place which is in fact a *Dhatupaka*. The process is essential for controlling the pathology. Secondly, when the *srotas* and *agni* of *raktadhatu* are functioning very well, this transient *Dhatupaka* is corrected quickly by the formation of new *sitakanas* and thus *swasthya* is maintained. *Dhatupaka* causes a damage or destruction of *dhatu*(body tissue), cells and body substances. Hence this stage must be controlled as early as possible. A Physician must always bear in mind the role of *Dhatupaka* in formation of disease. And during treating any disease, he should attempt to prevent *Dhatupaka* as much as possible. *Dhatupaka* is one among the least explained concepts in Ayurveda. But this state is closely related to the patho-physiology of multiple systemic disorders like *Madhumeha*.

Symptoms of *Dhatupaka* ^[2] :

निद्रानाशं हृदिस्तम्भो विष्टम्भो गौरव अरुचि ।

अरतिः बलहानिः च धातूना पाक लक्षणम् ॥

(*Bhavprakash* 1/536)

Therefore mentioned symptoms of tissue destruction can serve as indicators of tissue damage, aiding physicians in recognizing this critical aspect of disease pathogenesis and promptly preventing tissue suppuration.

- ❖ *Nidranasha*—Loss of sleep
- ❖ *Hrudi stambha*—Unusual feeling of pressure or constriction in region of heart
- ❖ *Vishtambha*—*Dhatupaka* causes damage to cell and tissues which results in sluggishness in circulation and slow elimination due to abnormal metabolism causes constipation and also obstruction of different passages of body.
- ❖ *Gourava*—The stasis of metabolic waste produces heaviness in body.
- ❖ *Aruchi*—Tastelessness
- ❖ *Arati*—Anxiety, dullness
- ❖ *Balahani*—As the *Dhatu* are diseased the *Poshanakarma* to the body is absent. Hence there is *Balakshaya* (loss of strength and immunity).

We can correlate the symptoms of *Dhatupaka* in Diabetes as follows-^[3,4,5,6,7,8]

1. *Nidranasha* -- Insomnia with Short Sleep Duration is Associated with Type 2 Diabetes. Insomnia with short sleep duration is associated with increased odds of diabetes. Objective sleep duration may predict cardio metabolic morbidity of chronic

insomnia, whose medical impact has been underestimated.

2. *Aruchi* --Anorexia nervosa and bulimia is associated with insulin dependent diabetes mellitus. These disorders and their partial syndromes were found in 19.5% of this population. Anorexia nervosa and Bulimic symptoms were associated with poor metabolic control as reflected in blood levels of glycosylated hemoglobin (HbA1C). These findings have important implications both for the pathogenesis of anorexia nervosa and bulimia and for the management of some cases of DM with unstable metabolic control.
3. *Arati*—Studies have shown that depression and anxiety in diabetic patients are strongly co-related with factors like comorbidity, complications, BMI.
4. *Hrudi Stambha*- The incidence of Angina in patients with D.M. is extraordinarily high
5. *Vishtambha*- In patients of D.M. Gastro-intestinal symptoms like vomiting, constipation, diarrhea & faecal incontinence occur frequently

The advanced devices of modern technology are very helpful in tracing the symptoms of *Dhatupaka* when they are hidden. For example,

- The presence of albumin in urine suggests *mamsa Dhatupaka*
- High level of serum glutamic oxaloacetic transaminase (S.G.O.T) in blood suggest *Dhatupaka* of the muscles of the heart
- High level S.G.P.T in blood is suggestive of *Dhatupaka* of the liver tissue
- Ketone bodies in urine suggests *Dhatupaka* of *medodhatu*.

Under conditions in which the occurrence of *Dhatupaka* is not traceable by the above methods of investigation and there are no specific symptoms of a particular *Dhatupaka*, one may rely on the group of symptoms given in *Bhavaprakasha* which definitely suggest, the condition of *Dhatupaka* occurring in the body. Very often physicians ignore such symptoms considering them as minor ones, because of their lack of knowledge they often miss important symptoms of *Dhatupaka*, which leads to development of diabetic complications leading to a stage which is extremely difficult to treat

Diabetes Mellitus: ^[9]

Diabetes Mellitus is a chronic metabolic disease of multifaceted etiology prevalent all over the world. However, in the recent years the prevalence of Diabetes is on rise, more upsetting in developed countries. It is a leading cause of morbidity and mortality all over the world. The global prevalence of Diabetes among adults has risen from 4.7% in 1980 to 8.5% in 2014. In India, cases of Diabetes Mellitus have shown surprisingly higher susceptibility which is a matter of great concern. The prevalence of total diabetes is projected to grow 54% from 35,644,000 to 54,913,000 between 2015 to 2030. Diabetes mellitus is a common group of metabolic disorders that are characterized by chronic hyperglycaemia resulting from relative insulin deficiency, insulin resistance or both. Diabetes is usually primary but may be secondary to other conditions, which include pancreatic (eg. total pancreatectomy, chronic pancreatitis, haemochromatosis) and endocrine diseases (eg. acromegaly and Cushing's syndrome). It may also be drug induced, most commonly by thiazide diuretics and corticosteroids. Primary diabetes is divided into type 1 and type 2 diabetes. In practice the

two diseases are a spectrum, distinct at the two ends but overlapping in the middle. At one end of the spectrum there is type 1 diabetes comprising of insulin deficiency with no resistance. Type 1 diabetes is most prevalent in Northern European countries, particularly Finland, and the incidence is increasing in most populations, particularly in young children. Type 2 diabetes is common in all populations enjoying an affluent lifestyle and is also increasing in frequency, particularly in adolescents. The beta cells of the islets of Langerhans in the pancreas gland are responsible for the production of the hormone insulin. The hormone insulin is extremely crucial for the proper utilization of carbohydrates in our body. If insulin is absent either due to metabolic disorder, or if it is not carrying out its functions properly, then these carbohydrates accumulate in the bloodstream in the form of glucose. The glucose then passes into the urine, which is one of the primary features of diabetes mellitus. Hence, this can be supposed to be either a deficiency in the making of insulin by the pancreas or a dysfunction of the insulin formed by the pancreas.

Madhumeha : [10,11,12,13,]

Madhumeha known as silent killer needs to be treated as early as possible to stop onset of complications. *Madhumeha* is a *Tridosha* dominant *Vyadhi* but *Avrutta* *Vata* and *Bahudrava* *Shlesma* is the main ailments. It is a subtype of *Vataja Prameha*. According to *bruhatrayees* and *lagutrayees*, *prameha* is divided into 20 types among them one is *Madhumeha* (Diabetes Mellitus). All these *pramehas* are diagnosed with the help of *Gandha*, *Varna*, *Rasa*, *Sparsha* of *mutra*. Majority of the *ayurvedic* physicians are diagnosing *prameha* with the help of *poorvarupa* lakshanas such as *malas* accumulated in

the *dantha*, *pani-daha*, *pada-daha*, *trishna*, excessive *sweda*, *madhuryamasyata*. *Madhumeha* is one of the twenty types of *Prameha*. If these *Prameha* are not cured properly then they might convert into *Madhumeha* and become incurable. *Ojomeha* is a subtype of *vataja prameha*. The depletion of *oja* through the urine changes its taste and texture by vitiated *vata* consequences in *Ojomeha*. Alteration in qualities of *Oja* is due to '*Vata Prabhava*'. At the gross level, *Prameha* is viewed as an endocrinal and metabolic problem. Characterization of *Prameha* as *Sahaja* (innate) and *Apathyanimitaja* (acquired) favours the connection of *madhumeha* as diabetes mellitus. According to *Jalpakaalpataru* commentary on *charaka samhitha* by *Gangadhara*, in *prameha adhyaya* mentioning about changes in *Ojas swarupa*. *Ojo swarupalakshanas* are *sarpi varnam*, *madhu rasam*, *laja gandhi*. Among these *lakshanas* *madhura* rasa is converted into *kashaya* rasa as mentioned in *madhumeha* by *Charaka* and *Madhavanidana*. *Madhumeha* comes under the group of *vataja prameha* where the involvement of *dasha dushyas* can be found in its severe grade. Therefore *dushti lakshanas* of *dushyas* may be mostly found in *Dhatupaka*.

Hetu Of Prameha / Madhumeha : [14]

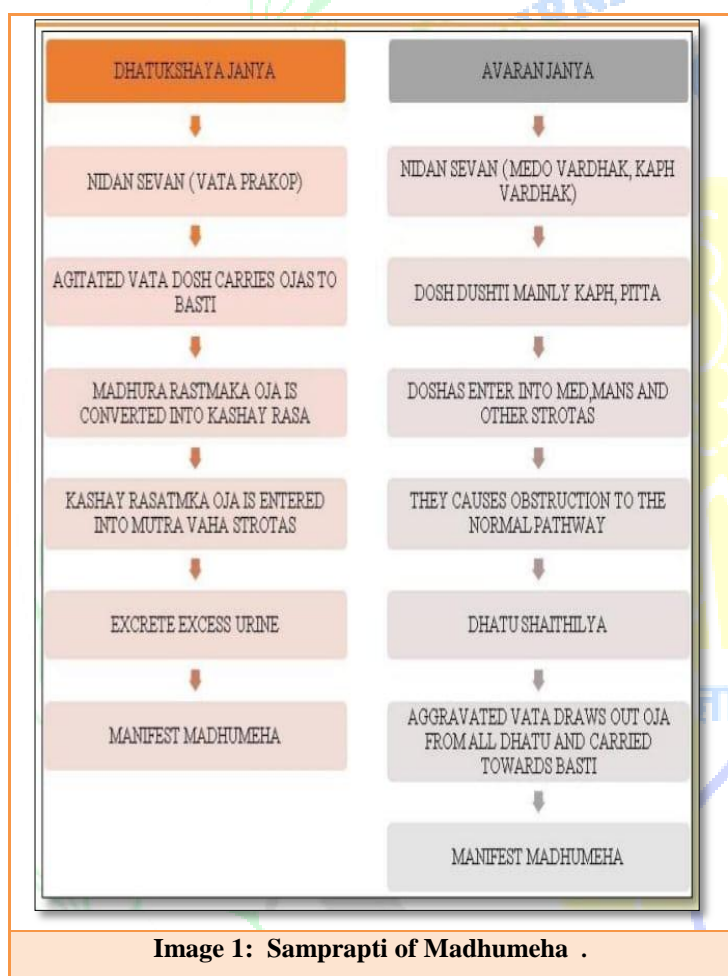
आस्यासुखंस्वप्नसुखं दधीनिग्राम्यौदकानूपरसाः पयांसि ।

नवान्नपानं गुडवैकृतं च प्रमेहे हेतुः कफकृच्छसर्वम् । १४ ।। च.चि.अ.६

According to *Ayurveda* etiological factors like *Aasyasukham* (physical inactivity, excessive sitting), *Swapnasukham* (excessive sleeping specially during daytime) *Navannapanam* (excessive consumption of newly harvested crops and new liquor) which increases the *Kapha Dosha* are

contributed to develop the risk of *Prameha*. All those etiological factors of *Prameha* mentioned in our *Ayurvedic* text are also the contributing factors of *Madhumeha* as it is one of the varieties of *Prameha*. Lack of exercise and consumption of food that aggravates *Kapha*, *Meda* and *Mootra* are major causative factors of the disease.

Samprapti of Madhumeha :



Fate of Dhatupaka:

Tissue destruction in *Dhatupaka* is caused due to *Pitta* in initial stage and *Vata* in later stage. The process of *Dhatupaka* leads to decrease in quantity of tissue which in turn leads to *Vata* vitiation, manifestation of above mentioned symptoms of tissue damage is due to vitiation of *Vata*. Though process of suppuration is initiated by morbid *Pitta*, it is carried ahead to irreversible properties by vitiated *Vata*, unless

destruction is controlled by suitable measures. Depletion of *Aahar rasa* and lymph (*Rasa Dhatu*) also hastens tissue destruction in *Dhatupaka*. Moreover, vitiation of *Vata* is also responsible for destruction of *Aahar rasa* and lymph. *Aahar rasa* and lymph is mainly used for liberation of energy essential for body activities. Consequent decrease in quantity of tissues triggers the symptoms of *Dhatupaka*. Eventually each *Prameha*, whether it is *kaphaj*, *Pittaj* or *Vataj*, if not treated appropriately will lead to *Madhumeha* and thus *Dhatugat Avastha* in *Madhumeha* can be observed. Complications of *Vataja prameha* is mostly similar to the symptoms of *Dhatupaka*. So a retrospective study is needed to access the symptoms of *madhumeha* in relation to *Dhatupaka*, which is not elaborately explained in our classics. While going through the literature of modern medicine symptoms like Insomnia, Tightness of chest (Angina), disorders of gastro intestinal motility, Anorexia Nervosa, Anxiety, Lassitude, Loss of Strength is mainly observing in Type 2 diabetes mellitus which are similar to *Dhatupaka Lakshanas* told by *Bhavaprakasha*. Diabetes mellitus may lead to various longstanding complications like diabetic Retinopathy, Nephropathy, Neuropathy etc. Hence prevention of Type -2 diabetes is a crucial issue nowadays *Oja* is an essence of all seven *Dhatus*. Due to hyperglycemia, *lakshanas* of *Ojakshaya* have also been found in advance stage of *Madhumeha* (Diabetes Mellitus). Hence *Ojakshaya* can be correlated with *Dhatupaka*, as the depletion of tissues affects the overall strength and immunity of the body. Conversely, a reduced *Ojas* can also make the body more vulnerable to tissue damage and disease, further exacerbating *Dhatupaka*.

Discussion:

'Shareera dharanat dhatavaha' as per definition of word *dhatu*, these are the elements of body which form, guard and take care of entire body. General body strength and immunity of our body is entirely dependent on healthy condition, qualitative and quantitative balance of tissues of body. *Dhatupaka* is a pathological and unfavorable state characterized by rapid tissue destruction, resulting in various diseases and loss of immunity and strength. Destruction of tissues is considered as an alarming or threatening condition. It is a serious stage in pathogenesis of disease like *Madhumeha*. Type II Diabetes mellitus patients relating to *Dhatupaka lakshanas* such as *Nidra Nasham, Hridistambham, Vishtambham, Gouravam, Aruchi, Arathi, Balahani* etc. These *lakshanas* will be assessed by gradings during the course of study to understand the symptoms of *Madhumeha* (Diabetes Mellitus type II). In contrast, *Dhatupaka* describes a condition characterized by rapid tissue destruction, which poses significant risks to health. Symptoms associated with *Dhatupaka* serve as vital diagnostic criteria, enabling physicians to identify and address tissue damage proactively. Understanding the signs of *Dhatupaka* is essential for timely interventions to prevent rapid deterioration of health and to preserve the integrity of bodily functions. This concept underscores the critical nature of tissue health in the overall prognosis and management of diseases like *Madhumeha* (Diabetes Mellitus).

Conclusion:

It is very important for the physician to know about tissue destruction and its role in formation of diseases. With knowledge of tissue destruction and its symptoms it would be easy for physician to plan a proper protocol of treatment to not only control and expel morbid *Doshas* but also to control destruction and suppuration of tissues. In chronic diseases like *Madhumeha* there is continuous destruction of tissues. If this destruction of tissues is progressive, condition of patient becomes incurable. But if pathology and destruction of tissues is checked, condition of *dhatupaka* gets restricted. Stoppage of tissue destruction is a sign of good chances of recovery. Knowledge of tissue destruction – *Dhatupaka* would help the physician to diagnose this condition as early as possible, support tissue with tissue formation and also save the life of patient. So we have to think about the concept of *Dhatupaka* beyond *Jwara*. Tissue destruction is an emergency condition as integrity of physical body and its stability is at stake. The life is also in danger. The exploration of *Dhatupaka* within the framework of *Sadhyasadyatva* illustrates their importance in *Ayurvedic* diagnosis and treatment planning. *Dhatupaka* represents a critical threat to health due to tissue deterioration. By integrating these concepts into clinical practice, *Ayurvedic* practitioners can more effectively assess and communicate prognosis to patients. Providing accurate prognostic information not only aligns with ethical medical practice but also enhances the therapeutic relationship and patient outcomes in managing chronic diseases, like *Madhumeha*. Thus, the principles of *Dhatupaka* remain applicable beyond fever and can guide the clinical approach to various medical conditions today.

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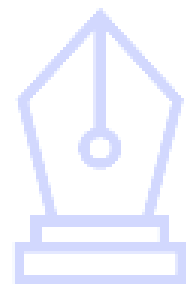
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प्रज्वालितो ज्ञानमयः प्रदीपः ॥



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