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Critical Study of *Dhatukshayajanya Awastha* of *Madhumeha* in Ayurveda - A Review

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ABSTRACT

The disease “*prameha*” which means to pass excessive urine. Ayurveda specifies 20 different varieties of *Pramehas* based on *dosha* vitiation. *Prameha* is divided into three stages: *Kapha*, *Pitta*, and *Vata mehas*. *Dhatukshayajanya* refers to disorders induced by the depletion of bodily tissues, resulting in numerous health conditions such as *Dhatukshayajanya awastha* is described in Ayurvedic writings as helping with pathological illnesses such as diabetes and degenerative disorders. Overall, it emphasises the importance of tissue degradation to health. Gresses, *vatha* will vitiate and the diseases will vitiated as the *dhatukshaya* irreversibly progresses, *vatha* will vitiate and the disease will have *vatha* predominant symptom. *Madhumeha* is classified as a *Vata*-type disease in which there is an imbalance in the body's *Vatadosha*, resulting in degeneration and malfunctioning of the body's systems, particularly metabolism. *Madhumeha* is a type of *vataj prameha* in Ayurveda that is associated with diabetes due to the disease's aetiology, clinical signs, and prognosis. The *kshaya* of *Gambhir* and *Sarabhut* dhatus, such as *Majja*, *Vasa*, *Oja*, and *Lasika*, leads to *Vataprakopa*. *Vatadosha* becomes vitiated, causing *ksharan* of *Sarabhutdhatus* to be produced in such large quantities that it acts as an etiological factor for *vataprakopa*, perpetuating the vicious circle. However, due to the *ashukaritva* of *vata*, all stages of *samprapti* proceed. *Diabetes Mellitus* is known in Ayurveda as *Madhumeha* (*Madhu* means honey and *Meha* means urine). *Medhumeha* is classed as *Vataj Meha*, which refers to *Vata* impairment.

Key Words *Dhatukshaya, Madhumeha, Vataj Prameha, Diabetes mellitus*

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INTRODUCTION

Prameha's unique aetiology will produce significant vitiation of *Kapha* initially. Thus, it begins with *kapha prameha*, which vitiates *pitta* and lends the disease *paitik* characteristics. Gresses, *Vata*, and the illness will all get vitiated. As *dhatukshaya* advances irreversibly, *vatha* becomes vitiated. Ayurveda defines *Madhumeha*

as a *Vata*-type illness marked by a breakdown in the body's *Vatadosha*, resulting in degeneration and *dhatukshaya*.

The classical Ayurvedic literature offers detailed information regarding the disease's aetiology, symptoms, and treatment options. To understand the precise pathophysiology of *Madhumeha*, the classics include a variety of pathological

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processes related to *Dosha* and etiological factors. This metabolic condition causes a person to pass honey-colored (sweet) urine and is associated with abnormalities. Diabetes mellitus is similar to *Madhumeha*. It is a specific type of *Vataj Prameha*. Acharya Charak delivered the presentation. The Ayurvedic method of treating *Madhumeha* can only be more effective if the etiopathogenesis, or *Nidan Panchaka*, is fully understood. mutated in pancreatic cells, reducing insulin productions

Dhatukshayajanya refers to illnesses caused by the depletion of bodily tissues, or *dhatu*s, which can lead to a number of health difficulties, according to Ayurvedic literature, *Dhatukshayajanya* aids in the management of pathological conditions such as diabetes and degenerative illnesses in the aged. Overall, it highlights the importance of tissue breakdown for healing, the prevalence among Asian populations is high in young to middle-aged adults, which has a negative impact on national health and the economy. India accounts for 80% of the overall diabetic population in developing countries¹.

AIMS AND OBJECTIVES

To study and understand the *Dhatukshayawastha* of *Madhumeha* an Ayurvedic aspect.

MATERIALS AND METHODS

A critical review was conducted using Ayurvedic Samhitas, Nighantus, and modern research literature. Classical texts including Charaka Samhita, Sushruta Samhita, Madhava Nidana, and Ashtanga Hridaya were studied in depth to extract references specific to *Dhatukshayajanya Madhumeha*. Relevant information was also extracted from modern medical literature, online resources, and peer-reviewed research papers on diabetes.

Dhatukshayajanya refers to degenerative disorders induced by the depletion or reduction of *dhatu*s (tissues) in the body. Refers to problems caused by tissue depletion or deficiency in the body, which require focused therapy. One kind of *Madhumeha* characterised by body tissue loss (*dhatu*s), making treatment challenging².

Dhatu Kshaya Lakshana.

Sr. No.	Dhatu	Kshaya Lakshana
1	Rasa	<i>Ghattate</i> can produce restlessness, intolerance to loud stimuli, palpitations, heart discomfort, and weariness with no effort.
2	Rakta	<i>Parusha</i> (roughness), <i>Sphutita</i> (cracks, tears, and gaps), <i>Mlana</i> (dullness), and <i>TvakRukshata</i> (dry skin).
3	Mamsa	<i>Sphik</i> , <i>Greeva Udara Shushkata</i> causes emaciation of the buttocks, neck, and abdomen, as well as weakness in the limbs. <i>Rokshyata</i> , <i>Toda</i> (pain), <i>Dhamani Shaithilaya</i> , and <i>Sandhivedana</i> (joint pain).
4	Meda	<i>Sandhi Sphutana</i> (joint cracking), <i>Glani</i> (lassitude), and <i>AkshmoAyasa</i> (fatigued eyes). <i>Udara Tamutva</i> , sometimes called abdominal thinness
5	Asthi	<i>Kesha</i> , <i>Loma</i> , <i>Nakha</i> , <i>Shmashru</i> , and <i>Dvijaprapatana</i> (hair loss, loss of nails, beard hair, teeth, and moustaches). <i>Shrama</i> (fatigue). <i>Sandhi Shaithilya</i> (loose joints)
6	Majja	<i>Asthi</i> (<i>Sheeryata</i> , <i>Durbala</i> , and <i>Laghu Asthi</i>) is characterised by empty, weak, and light bones, as well as <i>VataRoga</i> (a <i>vata</i> imbalance
7	Shukra	<i>Shukra Pandutva</i> (pallor), <i>MukhaShosha</i> (mouth dryness), and <i>Daurbalya</i> (malaise). <i>Sadana</i> (Laziness) <i>Shrama</i> (fatigue). <i>Klaibya</i> (impotency or erectile dysfunction) and <i>ShukraAvisarga</i>

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(nonovulation or non-ejaculation of sperm). Impotence, pallor, fatigue

<p>8</p> <p><i>oja</i></p> <p><i>Oja Vibheti</i> (constant fear complex), <i>Durbaloabhikshanam</i> (physical and mental debility), <i>Dhyayati</i> (unreasonable worries), <i>Dushchhaya</i> (loss of body complexion), <i>Durmana</i> (poor mental stamina), <i>Ruksha</i> (dryness or roughness), <i>Kshama</i> (black skin), and <i>Karshya</i> (emaciation of the body). <i>Prameha</i> (diabetes) causes symptoms such as tissue depletion³.</p> <p><i>Specific Symptoms of Prameha and Dhatu Kshaya</i></p> <p><i>Rasa</i> (plasma/lymph): Dryness, tiredness, and loss of appetite.</p> <p>Loss of appetite.</p> <p>Excessive urine causes dehydration (<i>Rasa Kshaya</i>).</p> <p><i>Rakta</i> (blood) symptoms include pallor, weakness, and dizziness.</p> <p>Weakness and pale skin are caused by a lack of nutrients and water.</p> <p>Increased urination might cause symptoms similar to anaemia (<i>Rakta Kshaya</i>).</p> <p><i>Mamsa</i>: (Muscle) weakness and emaciation.</p> <p>Muscle wasting and general weakness, particularly in the latter phases. (<i>Mamsa Khaya</i>).</p> <p><i>Meda</i> (Fat) symptoms include loss of body fat, dry skin, weakness, adipose tissue loss, and general debility (<i>Meda Kshaya</i>).</p> <p><i>Asthi</i> (Bone): Weak bones, joint ache, and brittle nails.</p> <p>Chronic <i>Prameha</i>, which involves minor involvement of <i>Asthi</i>, can cause symptoms such as debility and severe body weakness, including bone weakness.</p> <p><i>Majja</i> (Bone Marrow): Fatigue and joint ache. Reduced immunity and joint pain (<i>Majja Kshaya</i>).</p> <p><i>Shukra</i> (the reproductive tissue): Infertility,</p>	<p>impotence, and decreased libido.</p> <p>Sexual dysfunction and infertility caused by metabolic abnormalities.</p> <p><i>Shukra Kshaya</i>.</p> <p>Symptoms in <i>Prameha</i> and <i>Dhatu Lakshana</i>.</p> <p>Frequent Urination (<i>Mutravaha Srotodushti</i>) Depletes <i>Rasa</i> and <i>Rakta</i>, causing dryness and weakness.</p> <p>Weight Loss and Muscle Waste: Refers to <i>Mamsa</i> and <i>Meda Kshaya</i>.</p> <p>Fatigue and weakness are indicators of <i>Rasa</i>, <i>Rakta</i>, <i>Mamsa</i>, <i>Meda</i>, and <i>Majja Kshaya</i>.</p> <p>Sexual Dysfunction: <i>Shukra Kshaya</i>⁴.</p> <p><i>Prameha</i> is a metabolic condition characterised by <i>Dhatu Kshaya</i>, which can progress to <i>Ojo Kshaya</i>. Understanding the mechanism and risk factors helps to manage this condition more effectively.</p> <p><i>Madhumeha</i> subtype is found in lean persons (<i>Krishha Pramehi</i>), who frequently suffer from weariness, poor wound healing, and systemic weakness.</p> <p>Preventive Measures: Advising patients on lifestyle and dietary modifications to prevent <i>Prameha</i> and its complication, when <i>Kapha</i> and <i>Pitta</i> get deteriorate in quality and quantity compared to <i>Vata</i>, the <i>Vata dosha</i> gets aggravated and pulls the <i>dhatu</i>s (tissues), <i>majja</i> (bone marrow), <i>oja</i> (the essence of all tissues),</p>
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and *lasika* (lymph) into the urinary bladder. According to this *Vataja Prameha* is divided into 4 types.

Vasa Meha is repeated urination in which the urine is combined with fatty oil and appears turbid and sticky. *Majja Meha*: Frequent urination and urine appearance resemble bone marrow.

Hasti Meha refers to the excretion of urine like a drunken elephant. A few examples of lymph with clots have also been discovered.

Madhu Meha: Urine having a honey-like, astringent, mixed sweet taste, pale colour, and unctuous texture.

Vataja Prameha represents a complex period. There is tissue death or depletion, a reduction in immunity, and multiple organ failure. This eventually leads to *Madhumeha* (the final stage of *Diabetes Mellitus*). Later in the disease, *Vata* dominates and the condition advances to *Ashadya*. *Madhumeha* is becoming increasingly important on a global basis as a non-infectious pandemic or epidemic. It is frequently described as a "silent killer." Based on *Prabhut-Avila Mutrata* (excessive and turbid urine).

Susruta has named this "*Kshaudrameha*." *Madhumehi's* urine exhibits the following characteristics: standing, laying down rather than sitting, and sleeping rather than lying down⁵.

Madhumeha can be classified into three types based on *Samprapti*: *Dhatu-Ksya Vataprakopaja (krisa)*, *Dosha Avritta Patha (Sihula)*, and *Avrutta Vata Madhumeha*⁶.

- *Ksaya - madhura rasa* (Astringent, sweet taste)
- *Pandu varna* (whitish in colour)
- *Ruksa sparsa* (rough)

Kapha- Pitta Prakopa can be obtained by using the aforementioned *Prameha Nidan Sevana* method. Because of the *Samana Guna* of *Kapha*, *Meda-Mamsa* is vitiated. The vitiated *Kapha Pitta* and *Meda-Mamsa Dhatu* block channels and *Vayu-Gati Avrodha*. The *Vayu* has *Rukhsa Guna*, converts *Madhura ojas* to *Kasya rasa*, mixes, and enters the *Mutra Vaha Srotas* (urinary system). This mixing becomes localised or there is *Sthansansraya* in *Vasti-Mukha*, resulting in excessive, frequent, and *Madhura Ksaya* urine, such as honey or *Madhu*. The *Prameha* is referred to as *Madhumeha*. This is tough to treat. This kind commonly exhibits signs of vitiated *Vata*, *Pitta*, and *Kapha*. Sometimes these symptoms appear to be reduced, but later on, the problems increase⁷.

Samprapti of Dhatukshayaj Madhumeha.

Exposure to variables that cause *vata* vitiation results in early *vata prokopa*, and vitiated *vata* with *rukhsa* characteristics leads to *visamagni*. *Vishamagni* causes *dhatu ksaya*, and as a result of the *ksaya* of all *dhatu*s, *Vata* converts the body's *Ojas* to *ksaya rasa*. These are combined and enter the *mutra-vaha-srotas*, where they get localised at *vasti-mukha* and manifest as *madhumeha*. Urine is sweet like honey, white, *sheeta*, and *rukhsa*. This is incurable. *Krisa* is a sort of patient⁸.



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Knowing *Madhumeha's Samprapti* is important because it is the most common of the twenty categories nowadays. In *dhatukshayaj Madhumeha*, increasing depletion of body tissues

Dushya: Meda, Mamsa, Kleda, Rakta, Vasa, Majja, Lasika, Rasa, and Ojas
Srotas: Mootravaha, Medovaha Srotodusti - Atipravrutti,

**Prameha - च. चि. ६/११
वातज प्रमेह-
धातुष्वपकर्षितेषु²**

**सु. नि. ६/१५
वातजन्य प्रमेह उपद्रव-
हृदग्रह, कम्प³**

**वा. नि. १०/१८
मधुमेह- धातुक्षयाद्वयौ
दोषवृत्तपथेऽथवा⁴**

causes loss of *ojas*, vitiation of *Vata dosha*, progressive emaciation, and asthenia, which is a hallmark indication. The current study aims to elaborate on the *Nidana Panchaka* of the disease *Madhumeha*, which contains *Granthokt Hetu* (Aetiology from classical sources), *Purvroopa* (Prodroma), *Roopa* (Symptoms), *Samprapti* (Pathogenesis), and *Upashaya-Anupashaya* (Therapeutic)⁹.

आयुर्वेद दीपिका - अपकर्षितेष्विषि क्षीणेषु; क्षयस्तेषा प्रेमहारम्भकेण वातेनैव, उपोषणादिभि कर्शनाद्वा क्रियते। चक्रपाणि। च.चि. ६/११¹⁰.

Exposure to variables that cause *Vata* vitiation results in early *Vata Prokopa*, and vitiated *Vata* with *Ruksha* characteristics leads to *Vihsamagni*. *Vishamagni* causes *Dhatu Kshaya*, and as a result of the *Kshaya* of all *Dhatu*s, *Vata* transforms the body's *Ojas* into *Kasaya Rasa*. These are intermingled and enter the *Mutra-Vaha-Srotas*, where they get localised at *Vasti-Mukha* and manifest as *Madhumeha*. *Sheeta* and *Ruksha's* urine is white and delicious like honey. *Krisa* is the name of this type of patient¹¹.

Samprapti Ghatak

Dosha: Vata, Pitta, Kapha

Agni - Dhatvagni, Adhisthan - Basti, Udhbhavasthana - Kosta, and Sadhyata Asadhyata - Yappa.

*मधुमेहो मधुसमं, जायते स किल द्विधा/
कुध्दे धातुक्षयाद्वयौ.....तनोरतः / अ.ह.नि.१०/१८-
२१⁵.*

Vataja Prameha Upadrava (Sushrut)
Incurable stage occurs when *Pramehi* develops *Prameha Pidika* in an acute form, along with additional *Prameha* problems¹⁶.

Complications of *Vataja Prameha Upadrava* include severe hyperglycemia and glycosuria, where blood sugar levels rise and glucose is excreted in urine.

- Cachexia refers to a loss of body weight, muscle mass, and frailty.
- Poor diabetes control can damage blood vessel clusters in the kidneys, leading to nephropathy over time. This can cause renal damage.
- High blood sugar levels can damage nerves, resulting in numbness and tingling sensations.
- Retinopathy: High blood sugar levels harm the retina (rear of the eye). It can lead to blindness if not diagnosed and treated.

Diabetes increases the risk of heart failure and pulmonary problems.

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Vataja Prameha Upadrava

Complications:

- Severe Hyperglycemia with Glycosuria: The blood sugar levels increase in the body and there will be increased excretion of glucose in urine.
- Cachexia: Loss of body weight and muscle mass, and weakness
- Nephropathy: Over time, poorly controlled diabetes can cause damage to blood vessel clusters in the kidneys. This can lead to kidney damage.
- Neuropathy: High blood sugar levels can injure nerves throughout the body which causes numbness and tingling sensations.
- Retinopathy: Increased blood sugar levels damage the back of the eye (retina). It can cause blindness if left undiagnosed and untreated.
- Diabetes increases the risk of cardiovascular and respiratory problems.
- High blood sugar levels can harm nerves in the feet, leading to unintentional injuries. It also harms the blood arteries, limiting blood flow to the foot.

In practice, the symptoms of *Madhumeha* are the result of many *Dhatu* being afflicted. Excessive urine production (*Mutra*) and excretion result in the depletion (*Kshaya*) of these *Dhatu*, creating a spectrum of symptoms similar to those found in *Dhatu Kshaya*¹⁷.

Management of Prameha. Nidana Parivarjana (Prevention of Causal Factors):

- Prime treatment is avoiding elements that enhance *Kapha*.

- Identifying and addressing the root causes of *Prameha*, such as unhealthy food and lifestyle.

Chikitsa (treatment):

- Targeting *Dosha* and *Dushya*: Treatment entails balancing the *Dosha* and addressing any affected *Dushya*.
- Personalised approach takes into account individual constitution, lifestyle, and seasonal fluctuations.

Prevention:

The treatment for the ailment involves avoiding the underlying causes, known as '*Nidana Parivarjana*'.

- The '*Sansodhana*' practice purifies the body.
- Using '*Sansaman*' to balance residual vitiated *Doshas*. Sushruta has also stated the treatment plan, although he has discussed it separately for *Prameha*, *Prameha Pidika*, and *Madhumeha*. He has discussed the usage of *Silajatu* in curing '*Madhumeha*'

Madhumeha Chikitsa can be categorised into four groups. 1. *krush Durbal*. 2. *krush Balvan*. 3. *Sthul Durbal*. 4. *Sthul Balvan*. *Shodhan Madhumeha Chikitsa* requires careful planning of *Karma*, *Santarpan*, *Aptarpan*, and *Pathya*. Inadequate exercise, bad eating habits, consuming too much food with *snigdha* and *guru guna*, and eating items that cause *kapha dosha* vitiation are the key causes of *Madhumeha*¹⁸.

In terms of diabetes care, Ayurveda takes a distinct approach. The treatment includes a combination of medications, botanicals, and physical therapies.

The treatment consists of a variety of polyherbal,
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herbo-mineral, decoction and disease-specific medicated ghee, oil, diet, lifestyle practices, and *panchakarma*.

The treatment principle for *Dhatukshayajanya Madhumeha* differs from that of *Avaranajanya*.

a) *Shamana Chikitsa* prioritises feeding and renewing therapy for lean individuals with deficient *Dhatu*.

Shilajit balances *Vata*, whereas *Guduchi*, *Amalaki*, and *Haridra* stimulate *Rasayana* and *Agni*. *Vasant Kusumakar Ras* and *Chandrakala Ras* strengthen *Ojas* and *Dhatu*.

b) *Rasayana Chikitsa* is effective in treating *Dhatukshaya-Shilajit* and *Swarna Makshika*, which restores *Ojas* and *Dhatu*.

Ashwagandha Pak and *Dhanvantara Ghrita* nourish tissues and increase strength.

c) *Pathya-Apathya* (Dietary Management):

- *Shastika* rice, *Yava* (barley), *Mudga* (green gramme), and *Laghu Jangala mamsa* (light animal protein) are *Pathya* meals that promote *Dhatu* replenishment. Avoid heavy, fatty, sugary, and unsuitable foods.

- *Apathya* cuisine include freshly harvested grains, milk sweets, and sugarcane derivatives. Fish, aquatic meats, and heavy pulses *Masha*

d) Lifestyle and Yogic Interventions for *Dhatu* Balance: Practice gentle *asanas* such as *Tadasana*, *Gomukhasana*, *Shalabhasana*, and *Pranayama* to calm *Vata*, and avoid daytime sleep, stress, and overexertion.

The essay emphasises preventive strategies such as devotion to *Dincharya* and *Ritucharya*, avoidance of causative causes (*Nidana*

Parivarjana), regular use of *Rasayana* herbs (*Amalaki*, *Guduchi*), and moderate exercise. These techniques help to retain *Dhatu*, regulate *Agni*, and prevent *Vata* aggravation, which is essential for preventing the *Dhatukshaya* cascade.

Counselling and prognosis
Patients must be counselled on regular follow-up and glucose monitoring, proper hygiene (particularly foot care), nutrition, and rest to support *Dhatu* regeneration. *Dhatukshayajanya Madhumeha* has a *Yaapya* prognosis, which means it is often incurable but treatable with long-term care. The therapeutic goal changes to *Dhatu poshana* and *Ojas uttejana*¹⁹.

DISCUSSION

Prameha is a urinary system and metabolic condition with multiple risk factors that can lead to metabolic changes in *Dhatu* and *Dosha*. In this ailment, only *Malabhuta Dhatu* grows in the body, not *Prasada-ansha*. *Dhatu* discharge through urine causes *Dhatu Kshaya*. Diseases such as *Prameha (Madhumeha)* impose a significant impact on our society is both healthy and economically sound.

An awareness of *Madhumeha* in Ayurveda may help avoid and treat *Madhumeha's* various ailments. Population expansion, ageing, urbanisation, rising obesity rates, and physical inactivity are all contributing to the global increase in diabetes prevalence. If we

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comprehend *Madhumeha* better through our old Vedic period description, which is in primitive form, it is brilliantly detailed in Ayurvedic writings such as Charaka Samhita, Sushruta Samhita, Astanga Hridaya, and so on. Applying past knowledge to the present can be advantageous. That can be addressed with simple medicine or a diet plan. While *yapya* is not totally curable, long-term use of the treatment can help a person not only become diabetes-free but also live a long life in a stable supportive environment.

Modern parallels such as insulin resistance, metabolic syndrome, and chronic hyperglycemia confirm the degenerative nature of the condition and the value of Ayurvedic classification in understanding its progression.

In *vataj prameha*, *Dhatukshayajanya awastha* of *Madhumeha* represents *Vata* dominance and degenerative changes, as well as complications in systems, so with the help of Ayurveda and proper diagnosis of *Dhatukshayajanya awastha*, we can avoid complications of *Madhumeha* in other organs with the help of Ayurvedic *Rasayan* therapy.

CONCLUSION

Madhumeha symptoms are similar to *Kshaya's Lakshana* in various *Dhatu*, corroborating the Ayurvedic diagnosis. Identifying the most damaged *Dhatu* allows for individualised treatment to address individual shortages and imbalances. This integrated method can

effectively manage the complicated presentation of *Madhumeha*.

Ayurveda offers an effective holistic approach to managing and preventing diabetes mellitus. *Madhumeha* is a well-known ailment dating back to ancient times. Evidence and incidence are expanding on a daily basis, along with their problems and complexities. Diabetes mellitus is a subtype of *Vataja Prameha*, which is also known as *Madhumeha*. *Dhatukshayajanya Madhumeha* is the *Vata*-dominant, degenerative subtype of diabetes, characterised by the progressive depletion of body tissue.

Our Ayurvedic classics have a wealth of information on this condition. *Madhumeha's* tendency stems from the present era's hectic and stressful lifestyle. *Madhumeha* (Diabetes Mellitus) can be controlled conservatively with dietary changes, exercise, medication, and lifestyle. All of these variables have been incorporated into ancient India's Ayurvedic medications for *Madhumeha* patients to help them cure their type 2 diabetes successfully. The phases of diabetes vary from person to person as per the underlying cause in *Dhatukshaya*. As a result, the treatment method differs and is implemented in a stepwise manner. Ayurveda excels at this integrative, constitutional, and *Dhatu*-based approach, which adds significantly to the global understanding of diabetes therapy. Management must incorporate Ayurvedic principles such as *Rasayana Chikitsa*, nutritious therapies, and sensible lifestyle changes.

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