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Review Article

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## REVIEW OF PRAMEHA WSR TO HRASH HETU VISHESHCH

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### ABSTRACT

Charak discusses Madhumeha, one of the 20 types of Prameha in Chikitsasthana. It is necessary to go through the foundations of the Ayurveda Samhita in order to study diabetes from an Ayurvedic perspective and appreciate its aetiopathogenesis and appropriate course of therapy. The review's main goals were to examine Prameha's fundamental care in Charaka Samhita and the relevance of non-medical care suggested there. According to Acharya Charaka, a diagnosis is necessary before beginning any treatment. Roga Pariksha and Rogi Pariksha, which stand for Examination of Disease and Examination of Patient, respectively, are the two primary diagnostic techniques used in Ayurveda. Sthula Prameha is becoming more common in society on a daily basis, so it is critical that people become aware of the condition and its serious consequences before it becomes an epidemic. The primary goal of Ayurveda is health maintenance. Using the concepts of samanya and vishesha, all physical components can be brought to and maintained in balance. Ritucharya (seasonal dietary and lifestyle regimens) are recommended based on samanya and vishesha principles.

**Key-words:** Charaka, Ayurveda, Sthula Prameha, Samhita

## INTRODUCTION

All current medical systems have the overarching goal of encouraging a healthy mind in a healthy body. Several researchers have devoted years of their lives to the study of life extension. Even in modern times, the concepts of ayurveda are extremely useful. This is due to the fact that the entire body of knowledge known as ayurveda is inextricably linked to life, which serves as its overarching theme. As a result, challenging the validity of these concepts is difficult. Ayurvedic principles are based on extensive experimental studies that have lasted many years. These hypotheses are the result of their investigation. These theories were tested over a long period of time by a number of Acharyas before being included in the Ayurveda Samhita. Nonetheless, people nowadays are more prone to engage in habits that impair their immune systems and increase their susceptibility to disease. These concepts must be used by doctors to treat and prevent such sickness issues.

In the first chapter of Sutrasthana, Acharya Charaka discusses the concept of Sat Karana. Maharsi Kanada refers to these Sat Karanas as Sat Padarthas in the Vaisesika Darsana. However, Acharya Charaka's inclusion of these Sat Karanas in the Charaka Samhita is significant because it reveals his perspective as a physician rather than a philosopher. It reveals that Acharya Charaka's primary goal is to make those in pain feel better. Doctors are supposed to use Sata Karanas to perform Dhatusamyata or Chikitsa. In the vastness of the Universe, all occurrences can be divided into two categories: Adana and Visarga. Nobody ever truly escapes the effect.

The Prameha Roga has been known to mankind since time immemorial, and the concept of this disease has been described by ancient Indian physicians. According to Ayurveda, the morbid secretion of urine in general is called "Prameha." Twenty varieties of profuse urination have been described in the ancient Hindu texts under the subject of Prameha; where three body humors (Tridoshas) are deranged. Ten varieties are caused by Kapha Dosha imbalance, six by Pitta Dosha imbalance, and four by Vata Dosha imbalance. As discussed by the ancient Hindus, one of the four varieties caused by Vata derangement is called "Madhumeha" (Honey urine) or Kshaudrameha (Honey urine or sugar-cane), and is now known to us as "Diabetes Mellitus." Prameha is a single disease according to Ayurveda,

with difference only in manifestation depending upon the concentration of Doshas and Dhatus.

### **CONCEPTUAL BASIS OF PRAMEHA**

Every word in the Sanskrit language derives from a distinct root of the Moola Dhatu, which can emphasize different meanings depending on the context. The word "Sthula" is derived from the root "Sthu" and the suffix "Ach," which most likely means "thick," "solid," "strong," "large," or "bulky." The various meanings that diverse denotes. The term "Sthula Prameha," according to Vachaspatyam, refers to physical heaviness. Amarakosa interprets it as extreme bodily expansion. Hemachandra interprets this as either excessive physical nutrient intake or intellectual laziness. In this context, "Sthula" refers to body stoutness. The word "Sthulata," according to Kautilya, refers to a person's size, bigness, bulkiness, or stoutness of physique. 10

### **CONCEPTUAL BASIS OF HRASHA HETU VISHESHACHA**

This quotation is significant in terms of how Samanya and Vishesh are used therapeutically. Uniqueness is always a source of factor decline, whereas similarity is always a source of factor growth. The occurrence of similar traits or behaviors in a greater number of substances is causing the rise. The presence of opposing or diametrically opposed features in substances, or in their characteristics and behaviors, causes the decrease. Furthermore, their Pravritti as well as the presence of equivalent or dissimilar qualities (use in body) govern their rise and fall. According to commentator Chakrapani, the absence of an impediment or counterfactor to the thing being increased is also a significant factor.

Embellica officinalis, for example, has a sour flavor and a chilly sensation. Embellica officinalis should vitiate Pitta due to its sour taste; however, when consumed internally, Pitta is not vitiated due to the dominance of cold potency, which is the polar opposite of Pitta's hotness. The presence of a strong opponent prevents the sourness similarity from elevating the Pitta state. Furthermore, it has become clear that different acts or goods may contribute to growth based on their individual outcomes. For example, ghrita (clarified butter) improves mental function but has no effect on intelligence or digestive strength. Aphrodisiac

paste applied to the soles of the feet increases semen in the same way that excessive contemplation increases Vata.

### **Common Aetiological Factors of Prameha Roga**

- **Ahara**

1. Excess intake of curd
2. Excess intake of meat of the domestic, marshy and aquatic animals.
3. Excess intake of sugarcandy and its products.
4. Excess intake of milk and its products.
5. Intake of newly harvested crops or rainy water or fresh wine for long time.
6. Excess intake' of heavy unctuous food and food having sour and saline taste.

- **Vihara or Life Style Factors**

1. Avoidance of physical activities
2. Persistent of sedentary habits
3. Persistent of comfortable sleep and bed rest excessively.
4. Avoidance of Sodhan Chikitsa or purificatory measures of Sharira.

- **Manasik or Psychological Factors**

1. Avoidance of mental activities or any kind of mental exercise.
2. Over thinking and anxiety.
3. Excessive stress and strain etc.

- **Genetic factor**

1. Sahaja (Beeja Dosha)

### **Classification of Prameha**

As per aetiologically, Prameha can be classified in two categories [11]:

- Apatharpanautha- Prameha relating the lean diabetic

- Santharpanautha- Prameha relating the obese diabetic.

Classification according to causes [12]:

- Sahaja Prameha (congenital)
- Apathyanimittaja - Prameha (due to faulty and poor eating habits)

### **CLINICAL FEATURES OF STHULA PRAMEHA**

Obese people tend to develop skinfolds, particularly in the axilla, under the breasts, perineal area, and practically protuberant abdominal wall, which can be identified as Sthula Prameha. Abdominal protrusion is a more common clinical sign that is seen in the majority of obese people. An excessive accumulation of fat in the abdominal wall causes abdominal protrusion.

Obesity-related clinical symptoms include general lethargy, dyspnea with effort, aches, and bodily discomfort. Fat people are more likely to develop a fungal infection in their skinfolds. Obese women are also prone to sterility.

### **RELATION OF HRASHA HETU AND PRAMEHA**

The primary goal of Ayurveda is health maintenance. Using the concepts of samanya and vishesha, all physical components can be brought to and maintained in balance. Ritucharya (seasonal dietary and lifestyle regimens) are recommended based on samanya and vishesha principles. They are frequently opposed to outside situations in order to maintain the body's dosha equilibrium. Daily practices (dinacharya) can help prevent disease. Dinacharya's various teachings are also founded on samanya and vishesha principles. Massage, for example, balances the vata dosha, whereas therapeutic smoking (dhumapana) balances the kapha dosha. The "agryadravyas" (primary factors) are used in the treatment of illnesses and the preservation of health. The samanya and vishesha ideals guide their actions. The best method for balancing the kapha dosha, for instance, is therapeutic emesis (vamana). The best medication for eliminating internal worms is embelia ribes (vidanga).<sup>12</sup> The most typical cause of the disease is ama. This is brought on by poor digestion, which can be treated by improving digestive performance. There are 50 different drug categories listed, and each category has 10 different medications. They are referred to as "mahakashaya." Several of these mahakashayas adhere to the samanya principle. The dhatus are fed by, among other

things, jeevaniya, brihmaniya, and mahakashaya. The vishesha principle is utilised by several organisations. For instance, mahakashaya, krimighna, and vishaghna (poison elimination). The six therapeutic procedures (shadvidhupakrama including langhana, brimhana, rukshana, etc.) are supported by the vishesha principle.

## **DISCUSSION**

Visesa is one of the Sat Karanas mentioned by Acharya Charak in the first chapter of Sutrasthana. Because they serve as the foundation for all Chikitsas, Samanya and Visesa are the two most important Sat Karanas. These Sat Karanas help a doctor attain Dhatusamyavastha. This Dhatusamyavastha, or Dhatus balance state, is disrupted by either Vrddhi or Ksaya. Many Acharyas believe that Ksayavastha of Dosas does not result in any kind of Vyadhi, so one of these two Vrddhis is more important than the other. According to the theory, the last remaining ailment is Vrddhi, which only Visesa can treat. In the conceptual research, all Visesa-related elements are thoroughly discussed. There are numerous definitions of Visesa by various Acharyas and commentators.

According to the conceptual analysis, visesa is what causes it to appear dissimilar (Atulyar thata), and because it feels dissimilar, it generates distinction (Prthaktva). However, Ayurveda predicts that there will be a Hrasa impact, not just a simple distinction. If certain things are working against Visesa, it will not be Hrasa's fault. It will only be the cause of Hrasa if there are no elements preventing Visesa.

After learning the fundamentals of the Gunas, one can apply them to Hrasa. Atyanta, Madhya, and Ekadesa Visesa could all be considered Guna Visesa variants. The Atyanta, Madhya, and Ekadesa Visesa concepts are critical for treating ailments based on their severity. Because Visesa is the only possible cause of Hrasa in any part of the body, it should be sought out. The Visesa Principle can be used for both therapeutic and preventive purposes. Acharya Charaka referred to Sthula Prameha as Santarpanottha Vikara and considered it Apatarpana based on the Visesa premise. Rising stress levels, unhealthy eating habits, and a lack of knowledge about the benefits of exercise are the primary causes of Sthula Prameha today. It has been demonstrated that people with kapha prakriti are more prone to Sthula Prameha, so they should follow a balanced diet and exercise regimens. Before Sthula Prameha grows to

epidemic proportions, more people need to be made aware of the condition and its grave repercussions because it is becoming increasingly common in society. Vishesh emphasises the need of exercise and food constraints in the care of Sthula Prameha.

## CONCLUSION

In today's medical research, the majority of disease issues lack effective treatments. Many illnesses with unknown etiological factors plague civilization. Diabetes mellitus is a common metabolic condition. Diabetes mellitus is treated in the same way as Madhumeha, a subtype of Vataja Prameha. Prameha is one of the key illnesses mentioned by Charaka. Prameha is a disease that manifests as "Prabhut-avil mutrata" and is caused by the vitiation of all doshas, especially Bahudrava Shleshma. 9Ayurveda considers Visesa to be one of the Sat Karanas and recommends it for use in Dhatusamyata. Visesa, according to Vaisesika Darsana, is one of the Sat Padarthas, and knowing everything in the universe will help one achieve Moksa. Ayurveda agrees with Vaisesika Darsana's depiction of Visesa as an entity with distinct characteristics. Hrasa Hetur is an Ayurvedic addition to the Visesa concept. The definitions of Visesa in Ayurveda and Vaisesika darsana differ due to their different goals. Visesa, according to Ayurveda, is a substance with unique properties and the power of hrasa. Dravya, Guna, and Karmavisesa are important concepts in the Cikitsa of many illnesses, though Dravya and Guna can be difficult to distinguish. Dravya Visesa should be chosen based on "Jati" and opposing characteristics.

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