



AN OBSERVATIONAL STUDY ON HARSHA HETU VISHESHASCHAYA PRINCIPLE IN CONTEST OF PRAMEHA (DIABETES)

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ABSTRACT

The Charak Samhita's Chikitsasthana elaborates on the Nidan Panchak (etio-pathogenesis) and Chikitsa (treatment) of a number of diseases. One of the 20 varieties of Prameha, Madhumeha, is discussed by Charak in the Chikitsasthana. It is required to go through the Ayurveda Samhita's foundations in order to research diabetes from an Ayurvedic perspective, understand its aetiopathogenesis, and choose the best course of treatment. The review's primary objectives were suggested by an examination of Prameha's essential care in the Charka Samhita and the applicability of non-medical care. According to Acharya Charka, a diagnosis is necessary before starting any treatment. Roga Pariksha and Rogi Pariksha, which stand for Examination of Disease and Examination of Patient, respectively, are the two main diagnostic methods used in Ayurveda. It is crucial to raise awareness about Sthool Prameha and its severe consequences before it spreads like an epidemic since it is becoming more and more common in society. The results of the applied study showed that Visesa, an Ayurvedic medication used in this instance, was insufficient to reduce elevated Medodhatu. In order to properly care for Sthool Prameha, Vishesh emphasizes the necessity of food limitations and exercise.

KEYWORDS – Vishesh, Hetu, Prameha, Sthool etc

INTRODUCTION

The fundamental goal of all currently practiced medical systems is to promote a healthy mind in a healthy body. Many academics have devoted years of their lives to finding ways to prolong life. Similar implacability may be seen in the famous "Science of Life," Ayurveda. Even in the life of a modern man, ayurvedic principles are quite helpful. This is because the central idea of ayurveda—the body of knowledge it comprises—is that everything is interconnected with life. It is therefore challenging to challenge the accuracy of these ideas. Extensive experimental investigations that lasted many years served as the foundation for the Ayurvedic concepts. Their investigation produced these hypotheses.¹

In the first chapter of Sutrasthana, Acharya Caraka addresses the idea of Sat Karana. In the Vaisesika Darsana, Maharsi Kanada refers to these Sat Karanas as Sat Padarthas. However, Acarya Caraka's inclusion of these Sat Karanas in the Caraka Samhita is significant and reveals his perspective as a physician rather than a philosopher. It demonstrates that Acharya Caraka's main goal is to alleviate suffering in those who are experiencing it. These Sata Karanas are intended to be used by physicians to complete Dhatusamyata or Chikitsa. In the vastness of the Universe, all occurrences can be divided into two categories: Adana and Visarga. The influence never fully leaves anyone unaffected.²

AIM & OBJECTIVES OF STUDY

- To study of Hrasha Hetu Visheshacha
- To Study of Concept of Prameha
- To Study the relation between hrasha Hetu and Prameha

METHODOLOGY

The material collected from Harsha Hetu Visheshaschaya in Contest of Prameha has been compiled from different articles, different manuscripts etc.

ASTANGA HRDAYA: -

Astanga Hridaya does not expressly name Visesa, but according to a similar reference, the term "Viparitaihi Viparyayaha" in this verse implies that Visesa is there. Additionally, in his Sarvanga Sundara commentary, Arunadatta, one of the Astanga Hridaya commentators, says the following: As a result, different phrases are used to convey the same concept as the Charaka Samhita.³ According to this chapter, Viparita, also known as Visesa, serves as Ksaya's (also known as Hrasa's) motivation..⁴

HEMADRI

a commenter on Astanga Hridaya's blog who shared his thoughts on the Ayurvedic Rasayana. In this context, Viparita is sometimes referred to as Viruddha. The meaning is the same: a substance having the capacity to deteriorate.⁵

CHAKRAPANI

This is the reason for the verse's fourth quarter, which is somewhat understood in terms of Visesa.⁶

CONCEPT OF HRASHA HETU VISHESHACHA

This passage has a lot to do with the therapeutic applications of Samanya and Vishesha. Uniqueness is a cause of factor decline, but similarity is always a source of factor development. The increase is brought on by the emergence of comparable characteristics or behaviors in a larger variety of drugs. The decline is caused by the presence of opposing or diametrically opposite qualities or behaviors in substances. Additionally, their Pravritti as well as the presence of similar or dissimilar qualities (use in body) determine their rise and fall. Commentator Chakrapani claims that another important reason is the absence of a barrier or counterfactor to the item that is increasing. Embellica officinalis, for instance, has a sour taste and a cold feeling. Because of the dominance of Embellica officinalis' cold potency, which is the opposite of Pitta's hotness, Pitta does not get vitiated when it is ingested internally, despite the fact that Embellica officinalis should do so due to its sour flavor.

The similarity in sourness is prevented from increasing the Pitta state by the presence of a potent foe. Furthermore, it has become abundantly clear that different actions or things, depending on their particular results, may contribute to growth. For instance, ghrita (clarified butter), which has no effect on intelligence or digestive power, improves mental function. Aphrodisiac paste applied to the soles of the feet enhances semen, much like prolonged contemplation raises Vata. All of these actions are carried out by a specific outcome, whose emergence or influence are not the result of Samanya. As a result, when employed consistently and in the absence of an intimidating foe, similarity among things or qualities results in an increase in things or traits. The expansion may not always be explained by resemblance, though; there may be another underlying phenomenon at play.⁷

CONCEPT OF PRAMEHA

Ayurveda is the oldest science still practiced today. It clarifies the core concept of living a healthy life and how to do it in accordance with its own principles. Today's man puts in the least amount of physical effort. This helped him in a variety of difficult psychological circumstances.⁸ Today's medical research does not yet have viable cures for the majority of diseases. Infectious diseases with unknown etiological factors are widespread in society. Diabetes mellitus is a common disorder of the metabolism. Madhumeha, a subtype of Vataja Prameha, is comparable to diabetes mellitus and is covered under it. Prameha is one of the main diseases that Charaka addresses. Prameha, a disease caused by the vitiation of all doshas, especially Bahudrava Shleshma, presents as "Prabhut-avil mutrata" and is known as the "Prabhut-avil mutrata disease."⁹

STHOOL PRAMEHA

ETYMOLOGY:

Every single word in the Sanskrit language originates from a distinct root of the Moola Dhatu, which is able to emphasise particular meanings depending on the circumstances. The word "Sthula" is formed from the root "Sthu" and the suffix "Ach," which most likely means "thick," "solid," "strong," "large," or "bulky." The multiple meanings that diverse denotes. The term "Sthool Prameha," according to Vachaspatyam, refers to physical heaviness. Amarakosa interprets it to mean extreme bodily expansion. Hemachandra interprets this as a sign of either excessive physical nutrient intake or intellectual laziness. The word "Sthula" in this context refers to

stoutness of the body. The word "Sthulata," according to Kautilya, refers to a person's size, bigness, bulkiness, or stoutness of physique.¹⁰

ETYMOLOGY OF WORD STHOOL PRAMEHA: -

The name "Sthool Prameha" is literally derived from the Latin word "Obesus" from the roots "ob" (because) and "edo" (eat), which means to have eaten. The clinical term for extreme stages of obesity is referred to as "Sthool Prameha," and it is used to characterise this illness.

DEFINITION: -

An ati sthula is a person with pendulous buttocks, a bulging belly, and protruding breasts; their weight does not correspond to their energy level.

CLINICAL FEATURES OF STHOOL PRAMEHA:

- • Sthool Prameha's clinical spectrum is as follows, per numerous recent medical textbooks. But a variety of factors influence how it shows up. Most of the time, the patient's appearance will make the diagnosis obvious.
- Weight increase and the development of skinfolds, notably in the axilla, beneath the breasts, perineal region, and nearly protruding abdominal wall, are two signs of Sthool Prameha.
- • In the majority of obese patients, the expansion of the abdomen is a more common clinical symptom. An excessive buildup of fat in the abdominal wall is what makes the belly protrude. Additionally, general lethargy, dyspnea with effort, aches, and discomfort of the body are clinical signs of obesity.
- The most troublesome problems in obese persons are ankle oedema and varicose veins.
- Another clinical sign associated with obesity is gallstones.
- People who are overweight are at an increased risk of developing a fungus in the skinfold areas.
- The symptoms of diabetic mellitus, pickwickian syndrome, and hypertension might all be present.
- Obese women can also exhibit sterility.

RELATION BETWEEN HRASHA HETU AND PRAMEHA

The upkeep of health is the major goal of Ayurveda. The concepts of samanya and vishesha can be used to achieve and maintain equilibrium among all physical elements. Ritucharya (seasonal dietary and lifestyle regimens) are advised based on samanya and vishesha principles. They frequently reject outside circumstances in order to keep the body's dosha balance. Daily routines (dinacharya) are beneficial in illness prevention. Samanya and vishesha foundations are also the basis for Dinacharya's numerous teachings. For instance, therapeutic massage (abhyanga) balances the vata dosha, whereas therapeutic smoking (dhumapana) balances the kapha dosha. To treat ailments and maintain health, "agryadravyas" (principal factors) are employed.¹¹

Their activities are dictated by the samanya and vishesha values. Therapeutic emesis (vamana), for instance, is the finest way to balance the kapha dosha. Emelia ribes (vidanga), the finest drug for removing internal worms.¹² Ama is the most frequent cause of the illness. This is a result of poor digestion, which is curable by enhancing digestive function. There are 50 distinct drug categories mentioned, and there are 10 different drugs listed under

each category. Sutra, Chapter Four It is said of them as "mahakashaya." These mahakashayas include some who follow the samanya concept. Among other things, jeevaniya, brihmaniya, and mahakashaya feed the dhatus. 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.¹³

DISCUSSION

The study's objective was to demonstrate the validity of "Hrasa Heturvisesasca" in contemporary society. Here, it was discovered that Hrasa is brought on by Visesa. Research that was divided into conceptual and clinical components backed up this claim. To conceptually support the theory, an attempt is undertaken to compile as much information from other classics as feasible for the conceptual portion. Although clinical research was conducted on Sthool Prameha patients, its primary goal was to illustrate the theory in action rather than to assess the effectiveness of the treatment or to heal the patients. The conceptual and clinical research aspects of the subject are dealt with separately in this instance. Every available item of conventional conceptual knowledge is fully documented in conceptual research.¹⁴

Visesa is one of the Sat Karanas that Acharya Charak mentions in the first chapter of Sutrasthana. The two most important Sat Karanas are Samanya and Visesa since they provide the basis for all Chikitsas. A physician might attain Dhatusamyavastha with the help of these Sat Karanas. Either Vrddhi or Ksaya might upset this Dhatusamyavastha, or the balancing condition of Dhatus. Since Ksayavastha of Dosas, in the opinion of many Acharyas, does not result in any kind of Vyadhi, one of these two Vrddhis is more important than the other. According to the theory, Vrddhi is the last illness, and Visesa is the only one who can heal it.¹⁵

The conceptual study goes into great detail on every aspect of Visesa. Visesa has been defined in depth by a number of different Acharyas and commentators. The conceptual analysis states that visesa is what causes it to seem different (Atulyar thata), and since it feels different, it creates differentiation (Prthaktva). Ayurveda, however, expects that there will also be a Hrasa effect, not only a straightforward differentiation. If some factors are working against Visesa, it won't be Hrasa's fault. Only when factors preventing Visesa are absent will it result in Hrasa.¹⁶

CONCLUSION

According to Ayurveda, visesa is one of the Sat Karanas and is used in Dhatusamyata. Visesa is one of the Sat Padarthas, and Vaisesika Darsana claims that understanding all about the cosmos can enable one attain Moksa. Ayurveda agrees with Vaisesika Darsana's portrayal of Visesa as a being with distinct traits. The Visesa concept in Ayurveda has been supplemented by Hrasa Hetur. The meanings of Visesa in Ayurveda and Vaisesika darsana differ due to their different goals. Ayurveda describes visesa as a material with special properties and hrasa potency. Although it can be challenging to distinguish between Dravya and Guna, Dravya, Guna, and Karmavisesa are important concepts in the Cikitsa of many illnesses. Only opposing attributes should be used

to choose a Guna Visesa; all other factors, including the substance's Gunas, are meaningless. One can employ the Gunas for Hrasa if they have acquired the fundamental understanding of them. It is possible to classify Atyanta, Madhya, and Ekadesa Visesa as variations on Guna Visesa. The Atyanta, Madhya, and Ekadesa Visesa concepts are crucial for treating illnesses in accordance with their severity. When a section of the body experiences Hrasa, the Visesa is the only possible source, hence one should look for it. The Visesa Principle has benefits for both therapeutic and preventative purposes. Acharya Charaka referred to Sthool Prameha as Santarpanottha Vikara and thought of it as Apatarpana based on the Visesa foundation. Sthool Prameha is referred to as a Krcchrasadhya Vikara, however if a person's BMI is larger than 30 kg/m² or between 25 and 30 kg/m², it is feasible to infer that they are an Asadhya. The nidanas of Sthool Prameha continue to be referenced in traditional ways. Rising stress levels, bad eating habits, and a lack of information about the benefits of exercise are now the main causes of Sthool Prameha. It has been demonstrated that those with kapha prakriti are more likely to have Sthool Prameha, hence they should be encouraged to follow healthy eating and exercise routines. More individuals must be made aware of Sthool Prameha's serious consequences before the disorder reaches epidemic proportions because it is becoming more prevalent in the care of Sthool Prameha.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT - NONE

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