

A SYSTEMIC REVIEW ON HARSHA HETU VISHESHASCHAYAPRINCIPLE IN CONTEST OF PRAMEHA

Dr. Neha^{1*} and Dr. Asheesh Kumar²

¹Assistant Professor, Department of Ayurved Samhita Evam Siddhant, Quadra Institute of Ayurveda, Roorkee.

²Assistant Professor, Department of Kriya Sharir, Quadra Institute of Ayurveda, Roorkee.

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***Corresponding Author**

Dr. Neha

Assistant Professor,
Department of Ayurved
Samhita Evam Siddhant,
Quadra Institute of
Ayurveda, Roorkee.

ABSTRACT

The Nidan Panchak (etio-pathogenesis) and Chikitsa (therapy) of a variety of disorders are detailed in the Charak Samhita's Chikitsasthana. In the Chikitsasthana, Charak discusses Madhumeha, one of the 20 types of Prameha. To conduct Ayurvedic study on diabetes, comprehend its aetiopathogenesis, and determine the most effective course of therapy, one must first read the Ayurveda Samhita. Examining Prameha's crucial care in the Charka Samhita and the application of non-medical care revealed the review's main goals. Before beginning any treatment, a diagnosis is required, according to Acharya Charka. The two primary diagnostic techniques employed in Ayurveda are Roga Pariksha and Rogi Pariksha, which stand for Examination of Disease and Examination of Patient, respectively. Since SthoolPrameha is becoming more and more prevalent in society, it is imperative to disseminate awareness about it and the serious

repercussions it has before it spreads like an epidemic. According to the results of the applied study, Visesa, an Ayurvedic drug employed in this case, was not enough to lower increased Medodhatu. Vishesh highlights the need of dietary restrictions and exercise in order to properly care for SthoolPrameha.

KEYWORDS: Prameha, Harsha Hetu, Vishesh, Meda dhatu etc.

INTRODUCTION

All currently used medical systems have as their primary objective the promotion of a healthy body and mind. Finding ways to extend life has occupied years of academics' lives. The well-

known "Science of Life," Ayurveda, has a comparable implacability. Ayurvedic ideas may be quite useful in a modern man's life. This is due to the fundamental principle of ayurveda, which forms the foundation of the body of knowledge it comprises: everything is entwined with life. Therefore, it is difficult to contest the veracity of these concepts. The Ayurvedic principles were built on extensive experimental studies that lasted for many years. These theories were the result of their inquiry.^[1]

Acharya Caraka discusses the concept of Sat Karana in the first chapter of Sutrasthana. Maharsi Kanada refers to these Sat Karanas as Sat Padarthas in the Vaisesika Darsana. The Caraka Samhita has these Sat Karanas, but Acarya Caraka's inclusion of them is crucial and reflects his viewpoint as a physician rather than a philosopher. It proves that Acharya Caraka's major objective is to make people who are suffering less miserable. Doctors are supposed to employ these SataKaranas to finish Dhatusamyata or Chikitsa. All happenings in the expanse of the Universe may be split into two groups: Adana and Visarga. No one is ever completely free from the effect.^[2]

AIM AND OBJECTIVES OF STUDY

- To Study of Concept of Prameha
- To evaluate the role between HrashaHetu and Prameha.

METHODOLOGY

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

HISTORICAL CONCEPT OF HARSHA HETU IN DIFFERENT SAMHITAS ACCORDING TO ACHARYA VAGBHATTA

Although Astanga Hrdaya does not specifically mention Visesa, the phrase "Viparitaihi Viparyayaha" in this verse suggests that Visesa is there, in accordance with a related connection. Additionally, one of the AstangaHrdaya commentators, Arunadatta, asserts the following in his Sarvanga Sundara commentary: As a result, different words are employed to communicate the same idea as the Charaka Samhita. This chapter claims that Ksaya (also known as Hrasa) is motivated by Viparita, also known as Visesa.^[4]

ACCORDING TO ACHARYA HEMADRI

a reader who left a comment on AstangaHrdaya's site and discussed the Ayurvedic Rasayana. Viparita is sometimes referred to as Viruddha in this context. The definition is the same: a material with the ability to decay.^[5]

ACCORDING TO ACHARYA CHAKRAPANI

This is the verse's fourth quarter's purpose, which is slightly comprehended in terms of Visesa.^[6]

WHAT IS HRASHA HETU VISHESHACHA

This paragraph is very relevant to Samanya and Vishesha's therapeutic uses. Similarity is always a source of factor development, whereas uniqueness is a cause of factor decline. The rise is caused by the appearance of similar traits or behaviors in a wider range of medications. The decrease is brought on by the existence in substances of opposite or diametrically opposed traits or behaviors. Their rise and fall are also influenced by their Pravritti, as well as the existence or absence of identical or contrasting properties (usage in body). The absence of a barrier or counterfactor to the rising item, according to commentator Chakrapani, is a crucial factor. For instance, Embellica officinalis has a chilly, acidic flavor. Pitta does not get vitiated when it is consumed internally due to the dominance of Embellica officinalis' cold potency, which is the antithesis of Pitta's hotness. However, Embellica officinalis should do so due to its sour flavor.

The existence of a strong enemy prevents the similarity in sourness from escalating the Pitta state. Furthermore, it is now plainly obvious that many acts or items may promote growth depending on the specific outcomes they produce. Ghrita (clarified butter), for instance, enhances cerebral performance while having no impact on IQ or digestive capacity. Like how extended introspection elevates Vata, aphrodisiac paste applied to the soles of the feet increases semen. A specific consequence, whose development or effect are not due to Samanya, is responsible for all these activities. Therefore, similarity among things or characteristics leads to an increase in items or traits when used regularly and in the absence of a menacing opponent. However, likeness may not necessarily account for the growth; there may be another underlying factor at work.^[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 BahudravaShleshma, presents as "Prabhut-avilmutrata" and is known as the "Prabhut-avilmutrata 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 atisthula 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 "HrasaHeturvisesasca" 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 (Atulyarthata), 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 Moksha. Ayurveda agrees with Vaisesika Darsana's portrayal of Visesa as a being with distinct traits. The Visesa concept in Ayurveda has been supplemented by HrasaHetur. The meanings of Visesa in Ayurveda and Vaisesikadarsana 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 SthoolPrameha 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 SthoolPrameha 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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