



UNDERSTANDING OF IMMUNITY LOSS IN RELATION TO PRAMEHA (MADHUMEHA)

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Abstract: Ayurveda is not only the most ancient medical science but it is also science of life. It has its peculiarity in various concepts including tridosha, tristhuna, saptadhatu, agni, srotasa, description of vyadhikshamatwa (Immunity) etc. In these immunity is the capability of the body to resist harmful microorganisms or viruses from entering it. According to Ayurveda vyadhisaha means one who is capable to resisting diseases. Immunity is the action of oja, essence of dhatus. Oja is also known as bala (strength). This strength is the root supervisor of body and mind health. Depending on the nature of unwholesome food, condition of vatadi dosas, person who is not capable of resisting diseases, suffers from various types of diseases mild or severe, acute or chronic. Madhumeha is one of the vataja type of Prameha, in which all dhatus except asthi dhatu take part in the pathogenesis of disease resulting improper nutrition of dhatus leading to oja vitiation. As oja is the essence of sapta dhatus and in Prameha there is continuous loss of dhatus due to which oja also gets decreased. Kaphaja and pittaja types of Prameha also ultimately distorted to vataja Prameha due to time effect and inappropriate treatment of kaphaja and pittaja Prameha. Ayurveda has outlined daily and seasonal regimen so that one can withstand daily and seasonal changes in environment easily and one doesn't become a prey. On seeing towards Ayurvedic literary review it can be said that Prameha leads to immunodeficiency due to which patient gets suffer from various types of infectious diseases including prameha pidika also.

Keywords: Oja, Prameha, Vyadhikshamatwa etc.

Introduction: Madhumeha is one of the 'Asta Mahagada' [1], affecting the mankind since the evolution of universe. Due to dietary habits and erratic life style incidence of Madhumeha (diabetes mellitus) is drastically increasing its manifestation.

The disease with increase in quantity and turbidity (slightly dirty urine) of urine associated with premonitory symptoms is known as Prameha [2]. Ayurveda is that science of life which has great detail about Prameha for the first time as a broad disease entity, including its hetu (causes), purvarupa (prodromal symptoms), types, lakshana (symptoms) according to predominant dosha, and complication along with its chikitsa also.

Classification of Prameha: Prameha is divided into three categories according to predominant dosha (vata, pitta and kapha). Kaphaj Prameha has been said curable with fewer efforts, pittaja

Prameha has been said curable with more efforts, vataja Prameha has been said incurable. Madhumeha is the vataja type Prameha which is now a day's acknowledged as diabetes mellitus.

10 Types of Kaphaja Prameha

1. Udaka meha	6. Shukra meha
2. Ikshuvalika meha	7. Shita meha
3. Sandra meha	8. Sikata meha
4. Sandraprasada meha	9. Shanair meha
5. Shukla meha	10. Alala meha

6 Types of Pittaja Prameha

1. Kshara meha	4. Lohita meha
2. Kala meha	5. Manjistha meha
3. Nila meha	6. Haridra meha

4 Types of Vataja Prameha

1. Vasa meha	3. Hasti meha
2. Majja meha	4. Madhu meha

Although Madhumeha has its separate pathogenesis also but as our Acharyas have said that due to ignorance and no treatment all types of Prameha is converted into Madhumeha and become incurable Prameha [3].

A. Nidana (Etiology) of Prameha: Different Acharyas have said different types of *nidana* (etiological factors) ultimately having same connotation. Some include *aharaj* (food habit) and *viharaj* (imbalance activities) as *nidana* ^[4], some says due to *annapana* (food and drink) and *kriyas* (activities) while some says due to *sahaja* (Hereditary or congenital) and *apathyaja nimmitta* ^[5] (due to incompatible dietetics and activities). But if we conclude all we make out an decision that all *nidanas* are correlating same ideas and lastly we draw an idea that *Prameha* is of two types that is first *Prameha* manifest due to the morbidity of *sukra* (semen) and *sonita* (ovum), other is *apathyaja nimmittaja* (due to incompatible dietetics and activities).

1. General Aetiology of Prameha: Addiction to the pleasure of sedentary habits, sleep, curds, soup of the meat of domesticated and animals and animals inhabiting marshy land, milk preparations, freshly harvested food articles, freshly prepared alcoholic drinks, preparation of jiggery and all *kapha* aggravating factors are responsible for the causation of *Prameha* ^[6].

2. Specific Etiological Factors of Madhumeha: Taking excess heavy unctuous food and food having sour and saline taste, rice from newly harvested crop, fresh wine; too much sleep, sedentary habits; giving up physical and mental exercises and lack of elimination therapies ^[7].

B. Purvarupa (Prodromal Symptoms): Sweating, emanation of foul smell from body, slackness of the body, liking for constantly lying on the bed, sitting, sleeping and leading an easy life, feeling as the cardiac region is covered with extraneous material, exudation of excreta from eyes, tongue and ears, corpulence of body, excessive growth of hair and nails, desire of cold things, dryness in mouth, palate and throat, sweet taste in mouth, burning sensation in hand and feet and attraction of ants toward urine ^[8].

C. Rupa (Symptom): “Prabhuta avila mutrata” is the *pratyatma* (specific) symptom of *Prameha* ^[4] i.e. increased frequency and turbidity of urine. *Madhumeha* patients pass urine having sweet in taste and smell of the body resembling like honey ^[7]. In case of *dhatukshaya janya* (diabetes due to depletion of tissues), it becomes difficult to cure without any apparent cause, bladder becomes empty sometimes and full some times

D. Samprapti (Pathogenesis)

Prameha: Due to consumption of etiological factors, respectively *doshas* (*kapha*, *pitta*, *vata*) present in *basti* (urinary bladder including kidneys) got vitiated due to which *dosha* vitiates

*dhatu*s also as *medo*, *mansa*, *kleda* of body and causes determined type of disease called *kahaja Prameha*, *pittaja Prameha* and *vataja Prameha* respectively.

Madhumeha: Due to consumption of etiological factors the path of *vata* is obstructed due to which *vata* together with *ojas* comes down in *basti* (urinary bladder including kidneys) and causing obstinate type of disease called *Madhumeha* ^[9].

Other than this if treatment is not employed to all varieties of *Prameha* at appropriate time converted to *Madhumeha* and becomes incurable.

Concept of Oja: *Oja* is the essence of all *dhatu*s ^[10] and body strength depends on it. Equilibrium state of *kapha* promotes strength, that's why normal *kapha* is called *oja* ^[11]. *Oja* dwells in the heart and predominantly white, yellowish, and reddish in colour. If the *ojas* is destroyed, the human being will also perish. The form in which the *ojas* is produced in the body of human being for the first time is of colour of ghee; in taste it is like that of honey, in smell it is like that of fried paddy (*laja*). No doubt that complete *oja* is very crucial part of human body but *oja* is divided into two parts *para oja* and *apara oja* ^[12] according to its symptoms produced due to vitiation in separate. If there is decrease in *para oja* quantity then person will die. On the contrary if *apara oja* decreases or vitiated, manifests three kinds of abnormalities *ojakshaya*, *ojovyapad* and *ojovisransa*, but person may die also due to *ojakshaya* of *apara oja* also ^[13]. *Oja* undergoes decrease due to injury, tissue depletion (*dhatukshaya*), anger, grief, worry, exertion, hunger etc. resulting into the flowing out from the *dhatu*s and getting associated with *tejas* and instigated by *vata*, which gives various discomfort to the body. Signs and symptoms of *ojakshaya* (diminution of *oja*), is fear complex, constant weakness, worry, affliction of sense organs with pain, loss of complexion, cheerlessness, roughness and emaciation. *Ojas* corresponds to the immune function of the body.

Concept of Vyadhikshamatwa (immunity): It is first described by Acharya Charaka. *Vyadhikshamatwa* is the condition in which either any individual attenuate the manifested disease or prevents the manifestation of diseases ^[14]. During certain conditions, or due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome food articles are not equally harmful, all *doshas* are not equally powerful, and all persons are not

capable of resisting the diseases^[14]. *Ayurveda* essentially relies on nature and the immune system of an individual, and therapeutic interventions were introduced only to augment the immune system. The goal of *Ayurveda* is to help an individual to achieve his cherished goal of leading a healthy life of 100 years. To achieve this, great emphasis is given on nutrition, diet and good conduct. *Acharyas* have said that these regimens in combination with *rasayana* (rejuvenating) plants could enable an individual to lead healthy life of 100 years^[15].

Materials and Methods: Various *Ayurvedic samhitas*, text book and journals are consulted.

Discussion: *Madhumeha* is *ojovaha* disease that's why *Madhumeha* is also known *ojomeha*^[16]. In this disease *ojakshaya* occurs due to two reasons mainly, first due to obstruction due to which proper *dhatu*s do not form as a result *ojas* also do not form properly, on the other hand *ojas* comes with urine from body. Due to which *ojas* decrease in body and person become prone to various infective diseases and various other complications including respiratory systems, cardiac diseases, and GIT disorders, burning sensation and other general disorders also. If we neglect this it causes serious types of carbuncle in subcutaneous and muscular areas, vital parts and joints of the body which are very difficult to treat. *Ojas* is the essence of *rasadhi dhatu*s and is called *bala* (strength or power). Strength gives stability and maintains compactness of muscles, energy to perform all kinds of activities without any hindrances, clarity in voice and complexion, and both *karmendriya* (five motor faculties) and *jnanendriya* (knowledge perceived through the five senses) perform their normal functions. Protection of wellbeing for a healthy individual is very important. The qualities and functions of *ojas* are similar to *shlesma (kapha)*. *Ojas* is similar to *kapha* and provides *sharirika* (physical) and *manasika* (mind) *bala* that help in fighting against disease. Avoiding all factors that cause unhappiness (mental worries) and meticulously taking proper diet and drugs that are conducive to the heart *ojas* and *srotas* (micro channels) maintains *ojas*. Superior quality *ojas* is situated in *hridaya* and its quantity is eight drops. The other type of *ojas* is ordinary, dwelling in vessels attached to the heart and its quantity is half an *anjali*. *Ojas* is the seat for strength. *Dhatugrahana* refers to *dhatuvaha srotas* (tissue channels). It is also called *ojovaha srotas* as stated by *Cakrapani*. The seat of *ojovaha srotas* is *hridaya* along with the blood

vessels attached to it; ten vessels attached to the heart which carry *ojas* and pulsate throughout the body. During the process of *paka* (transformation of nutrients) two things are observed i.e. *mala* and *sara* (prominent tissue). *Mala* is the *malarupi ojas* and *sara* is the *garbha* (embryo). If the *astabindu* (eight drops) quantity of *ojas (para ojas)* decreases then a person will die. On the contrary if the quantity if *ardhanjali ojas (apara ojas)* decreases or is vitiated, there manifests 3 kinds of abnormalities i.e. *ojokshaya* (decrease in its normal quantity), *ojovyapat* (*ojas* gets vitiated with a vitiated *dosha* and *dushya*), and *ojovisramsa* (displacement from its normal place) and as a result many diseases manifest. However, a person may die due to *ardhanjali ojakshaya* (immune-deficiencies) also, not instantaneously but over a period of time. In case of *Prameha ojas* is the *dhatu* which gets vitiated and excreted in the form of urine; it causes the *vaigunya* of the *ojas*. If the *Prameha* is due to *sahaja or bija dusti janya*, then *oja vaigunya* starts to take place from the initial stage of *Prameha* itself, hence the *Pramehi* will have the *lakshana* (symptoms) like *krisha* (emaciated), *alpasi* (take less amount of food), *ruksha* (non-unctuous), *paribrhmanashila* (more walking) and *alpabala* (less strength). These *lakshana* are due to excessive *dhatu kshaya* ultimately leading to *ojakshaya*, but in case of *apathya nimittaja prameha* in the initial stages there will not be considerable *dhatu kshaya* or *ojakshaya* here *dhatu kshaya* starts gradually, if it is left untreated this leads to *ojakshaya*, thus *apathya nimittaja pramehi* develops the symptoms of *ojakshaya* at the terminal stage of *Prameha*. Therefore *Prameha* is also called as *ojomeha* and also *ojas* is considered to be one of the important *dushya* in *Prameha*. That's why at later stage patient becomes more susceptible for the infectious diseases^[17].

Conclusion: According to above description we can conclude that *Madhumeha* is mainly caused by due to ignorance of all types of *Prameha*, other due *margavratajanya* and *dhatukshaya janya*. As *ojas* is the *bala* of human body and provides immunity against diseases. As in *Prameha* all *dhatu*s involved except *asthi*, *ojas* formation decreases and on other hand *ojas* comes out from body in urine with the help of *vata*. Beside these *madhur rasa* (sweet products) and other *kapha vardhak* substances (provide *bala* or strength) become contraindicated to

Madhumeha patient, due to which person become prone to diseases.

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