UNDERSTANDING OF IMMUNITY LOSS IN RELATION TO PRAMEHA (MADHUMEHAA)

Neera Saini1, Pradeep Kumar Pal2 and P.S. Byadgi3

1Ph.D Scholar, 2Assistant Professor, Department of Vikriti Vigyan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi-221 005, E-mail: dr.neerasaini@gmail.com and 3Junior Resident, Department of Rachana sharira, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi-221 005, E-mail: palsaheb2@gmail.com, Corresponding Author: Pradeep Kumar Pal

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 vyadhishah 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 vataj type of Prameha, in which all dhatus except asthi dhatu take part in the pathogenesis of disease resulting improper nutrition of dhatus leading to ojo 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). Kaphaja 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

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 (imbalanced 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 nimmitta (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, palpate 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 dhatus 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 dhatus \(^10\) 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 wills 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, ojovisransa, and ojovisra, 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 dhatus 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 ojo vitiated 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 dhatus 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 dhatus 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 slesma (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. Dhaturagnaha refers to dhatusvaha 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 ardhjanjali ojas (apara ojas) decreases or is vitiated, there manifests 3 kinds of abnormalities i.e. ojokshaya (decrease in its normal quantity), ojo vyapat (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 ardhjanjali ojokshaya (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), ruksa (non-unctuous), paribhramanashila (more walking) and alpabala (less strength). These lakshana are due to excessive dhatu kshaya ultimately leading to ojakshaya, but in case of apathyaa 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 apathyaa 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 dhatus 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 rasas (sweet products) and other kapha vardhak substances (provide bala or strength) become contraindicated to
Madhumeha patient, due to which person become prone to diseases.

References