

REVIEW OF PRAMEHA WITH SPECIAL REFERENCE TO AVYAYAM HETU

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ABSTRACT

In Today's era, Prameha disease is a big challenge in front of society and all healthcare systems. Due to reason of family history and other modern improper lifestyle, the number of Pramehi patients is gaining high. Over time Prameha disease leads to serious damage to many of the body systems, especially blood vessels, heart, kidney, eye, brain, nervous system of the body. Ayurveda can create a great hope in this situation in the field of preventive aspect. Ayurveda has mentioned some basic principles for maintenance of swasthya and one of the main principle is Nidan Parivarjana. Hence Nidana of Prameha should be considered of prime importance in disease creation. According to Sushrutacharya, avyayam is one of the nidana of Prameha disease. In dinacharya mentioned in granthas, vyayam is basic regimen should be followed daily. Nowadays due to luxurious life, many people avoid vyayam. So this avyayam nidana has taken in consideration to study Prameha disease.

KEYWORDS: Prameha, Avyayam, Bahudrava shleshma, Kleda.

INTRODUCTION

The present world is full of modern lifestyles, rich with innumerable inventions and its use and application in day today life. The science and technology has made our life easier, fast and time saver than previous. Due to such fast life and impact of globalisation, man is modifying himself by changing his lifestyles at cost of health. Such improper life styles -ahara, vihara are responsible for genesis of disease. As Ayurveda states that any vyadhi samprapti takes place in our body only if hetu sevana of that vyadhi occurs.^[1] So avoidance of those hetus is chikitsa for that vyadhis. Ayurveda has explained dinacharya, ratricharya, rutucharya, achara rasayana. But due to improper life styles, disturbances in these may lead to disturbed ahara, vihara and psychological conditions which lead to different diseases.

Among these diseases, at present moment Prameha is rapidly invading disease to large number of population in India and worldwide. The main symptoms in Prameha Vyadhi is prabhuta avila mutrata.^[2] The main srotas involved in the disease are Medovaha srotas, Mootravaha srotas. Prameha Vyadhi consists of dosh- vata, pitta, kapha (bahudravashleshma) & dushya- meda, asra, shukhra, ambu, vasa, lasika, rasa, oja mamsa. Thus in Prameha Vyadhi all tridosha and above mentioned dushyas of body get involved and vitiated.

Avyayam is the viharaj factor responsible for creation of Prameha vyadhi as mentioned in literature. Nowadays sedentary lifestyle, continuous sitting job keeps the person away from physical hard work. Many IT branches, telecommunication, new techniques are in front of society to serve which reduces physical hard work of person. So this avyayam factor has to be taken into consideration in creation of Prameha vyadhi.

MATERIALS AND METHODS

For the analysis of the samprapti (pathology) of 'Avyayamajanya Prameha', Brihatrayee-Charakasamhita, Sushrutasamhita, Ashtangahrudaya are referred with their commentaries. The data is collected and analysis is done.

REVIEW OF LITERATURE

The word Prameha is derived from 'pra' & 'Miha'. The Sanskrit root word is 'Miha' means 'sechane' i.e. to flow. By adding prefix 'pra' meaning excess both in quantity and frequency. Prameha thus means excess micturition both in quantity & frequency. The nidana factors can be classified into two, like sahaj and Apathya nimittaja.^[3] Beej doshaj Prameha is elaborated by term Sahaj Prameha by Sushrutacharya & jaatpramehi by Charakacharya. Sahaja Prameha is said to be a kulaj vikara. Sahaj vyadhij can manifest due to defect in beeja, beejabhaga, or beejabhagavayava. Apachar on the part of

mother during Garbhavastha can also be a nidan for Madhumeha.^[4] For Apathy nimitaja Prameha-Charakacharya mentioned etiological factors according

to dosha predominance in nidan sthan and common etiological factors in chikitsa sthana.

Samanya Nidanans of Prameha

Sr. No.	Nidan	Charak Samhita ^[5]	Sushrut Samhita ^[6]	Ashtang Hrudyaya ^[7]
Ahara				
1	Dadhi	+	-	+
2	Gramya-anupa Audaka mamsa	+	-	+
3	Paya	+	-	+
4	Navannapaan	+	-	+
5	Gudavaikruta	+	-	+
6	Shleshmajanaka ahara	+	-	+
7	Sheeta dravya	+	-	-
8	Madhur dravya	-	+	+
9	Amla lavan rasa	+	-	+
10	Snigdha dravya	-	+	+
11	Drava annapan	-	+	+
12	Guru dravya	-	-	+
13	Picchila dravya	-	-	+
14	Mutra janak dravya	-	-	+
Vihara				
15	Avyayam	-	+	-
16	Diwaswap	-	+	-
17	Asya sukham	+	-	+
18	Swapna sukham	+	-	-
Manasa				
19	Vishad	+	+	+
20	Tyakta chinta	+	-	+

Avyayam: Before going to understand avyayam, first one should know about Vyayam with the help of Acharya's view mentioned in literature. Charakacharya has defined about Vyayam in sutrasthan as - The bodily movement which is meant for producing firmness and strength is known as physical exercise.^[8] Sushrutacharya has defined about Vyayam in chikitsasthan as - The work which bring out excretion of body is known as Vyayam.^[9]

Signs of proper exercise: Appearance of perspiration, increased respiration, lightness of organs, feeling of obstruction in cardiac region etc. are the signs of proper physical work.^[10] In other words, if these signs are not seen during bodily movement, we can conclude that the bodily movement will not reach upto the level of proper exercise. As there is no signs of proper exercise seen in bodily movement, it will be concluded as Avyayam.

Avyayam as hetu of disease: There are many references about Avyayam as a nidan of disease are present in literature as in kaphaja Prameha,^[11] madhumeha,^[12] kaphaja shotha,^[13] nija shotha,^[14] stholya,^[15] kaphaja gulma,^[16] agantuja arsha,^[17] kaphaja arsha,^[18] kaphodara,^[19] visarpa,^[20] kaphaja madatyaya.^[21]

Avyayam as pathya in ayurved context: Vyayam is contradicted in some diseases, some conditions & avyayam is used as pathya in such situation.

- Management during snehapan (oleation) therapy- While under the oleation therapy, one should avoid exercise, loud speech, anger, grief, intake of cold food, atapsevan.^[22]
- Management during sweda (fomentation) therapy- Fomentation should be applied after unction, fomentated person should take wholesome diet and after fomentation, he should avoid physical exercise on that day.^[23]
- Measures in the management of miscarriage- She should refrain from anger, sorrow, exertion, sexual intercourse and exercise so as to maintain pregnancy.^[24]
- Measures in the management of navajwar- One should avoid diwaswap, bath, abhyang, intake of food, sexual intercourse, anger, wind, physical exercise and decoction in nava jwar stage.^[25]
- Measures in the management of visarpa vyadhi - Patient suffering from visarpa should avoid^[26]- Vidahi food and drinks, mutually contradictory ingredients of food & drinks, sleep during day time, anger, physical exercise, and envy, exposure to hot rays of the sun, fire & strong wind.

- Measures in the management of poisoning case- Patient should refrain from anger, hunger, fear, exhaustion and sexual intercourse.^[27]
- Measures in the management of dysuria- Patient suffering from mutra-kruchra should avoid exercise, suppression of manifested natural urges, dry and unctuous food etc.^[28]
- Measures in the management of vataj pinas (rhinitis) - Patient suffering from vataj pinas should avoid worry, physical exercise, excessive talk & sexual intercourse, if he wants his own well being.^[29]
- Measures in the management in vatarakta- Patient suffering from vatarakta should avoid sleep during day time, exposure to heat, physical exercise & sexual intercourse.^[30]

Vyayam and Srotas Relation

- Vyayam and Pranavaha srotas- Pranavaha srotas are affected due to wasting, suppression of urges, roughness, physical exercise, during hunger and severe factors.^[31]
- Vyayam and Medovaha srotas- Medovaha srotas are affected due to lack of physical exercise, day sleep, excessive intake of fatty food & alcoholic drinks.^[32]
- Vyayam and asthivaha srotas- Asthivaha srotas are affected due to physical exercise, too much jerking, excessive rubbing of bones & constant use of vata aggravating factors.^[33]
- Vyayam and swedovaha srotas- Swedavaha srotas are affected due to physical exercise, excessive heat, use of hot and cold things not in order, and also anger, grief, and fear.^[34]

From above description, we know that vyayam is related with Pranavaha, medovaha, asthivaha, swedovaha srotas. Hence impact of avyayam / vyayam / ativyayam will be seen on these srotas.

DISCUSSION

Relation between prameha vyadhi and avyayam

Avyayam is the major factor responsible for prameha vyadhi. How Avyayam is responsible for Prameha vyadhi is discussed here in relation with shleshma, swed, kleda, vyan vayu and pitta.

Relation of avyayam as a hetu in kapha/ shleshma prokapjanya vyadhi

Charakacharya has mentioned that avyayam is responsible for shleshma prakop.^[35] Shleshma prakopa is done due to intake of large quantity of snigdha, guru, madhur, pichchil, shita, amla, lavana rasatmak food, divaswapna, harsha and avyayam. While describing hetus of Prameha, acharyas has mentioned avyayam as hetu in Prameha. Not only in Prameha but also in other diseases mostly of kaphaj vyadhi, they have described avyayam as hetu. For example kaphaj shotha, nija shotha, stholya, kaphaj gulma, kaphodara, kaphaj madatyay, kapha-vataj visarpa, agantuja arsha etc. From this we can conclude that Avyayam plays an important role in kapha origin vyadhi.

Relation of Avyayam with srotas – Avyayam is responsible for medovaha sroto dushti.^[36] Meda vitiation is common & dominant dushya in the pathogenesis of Prameha. Kapha & Meda get vitiated more or less by etiological factors like avyayam. Both have close resemblance in regard to functions & qualitative parameters. In Prameha, vitiation of meda due to avyayam results by two ways.

- Quantitative – Bahu: here aparipakva Meda is in excess quantity in this pathogenesis. Aparipakva meda obstructs the path of vayu along with kapha. Due to this, vata become vitiated & increases the agni so patients eats more and more food which causes excessive deposition of aparipakva meda in the body. This in turns causes severe depletion of the other dhatus and produces various sign and symptoms.^[37]
- Qualitative – Abaddha (asamhatam): Normal function of meda is to produce unctuousness in the body along with Drudhatva i.e. compactness. So this abaddhatva causes derangement in the structure of meda producing shaithilya in the body.

Relation of Avyayam with sweda – Vyayam is said to bring about sweating on forehead, armpits, nose, hands and feet, joints and the mouth becomes dry.^[38] As if there continuous avyayam is done there will be no sweating or sweda production. Sweda as one of the tri-mala should be excreted out of body. In dincharya, vyayam, udvartan is a regimen which has told to follow daily. As there is avyayam, there is no excretion of sweda. This one of the mala get accumulated in body and swedavaha srotas get vitiated.

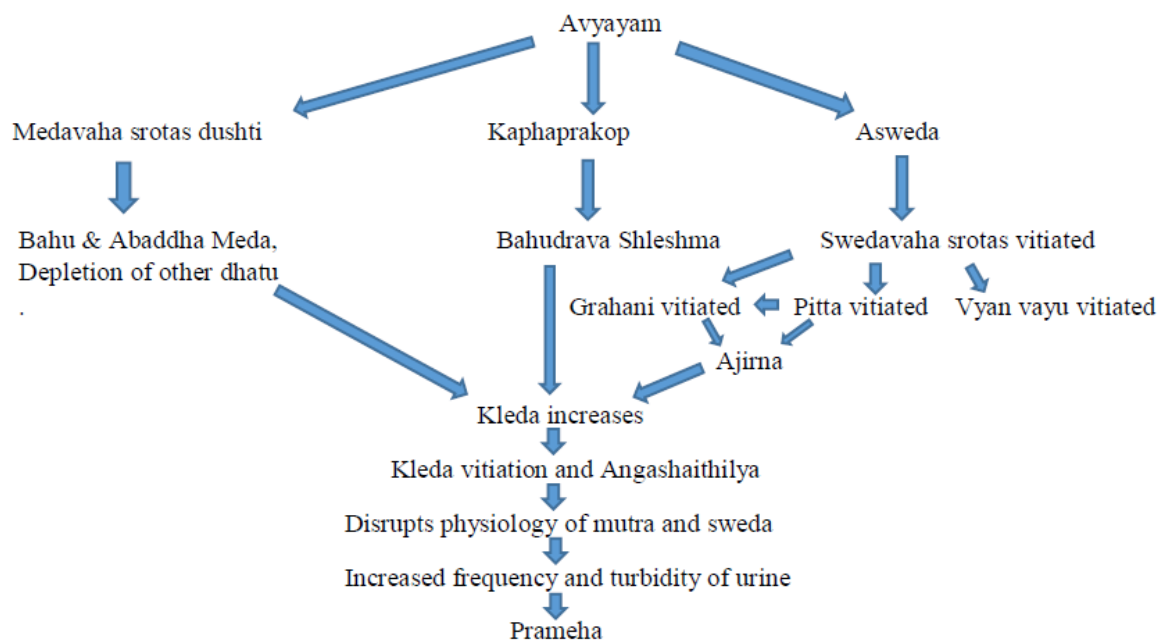
Charakacharya has mentioned the relation of swedavaha srotas and grahani vyadhi. Swedavaha srotas, Ambuvaha srotas, Annavaha srotas opens in the grahani. Thus it will affect the agni (digestion) of body.

Sweda is one of the sthan of pitta. Due to avyayam, there will be asweda and parts/guna which should be excreted by pitta will not be excreted and vitiation of pitta will occur.

Function of excretion of sweda through swedavaha srotas from the skin is done by Vyana Vayu with the help of tiryaka dhamanya.^[39] Thus there is direct relation of sweda and Vyan Vayu. Due to avyayam, there will be asweda and there will be vikruti of Vyan Vayu. Thus these patients if not treated properly has been observed to take antihypertensive treatment.

Relation of Avyayam with kleda- In normal physiology, sweda and mutra are responsible for maintaining the balance of kleda. Especially sweda holds it in the body and mutra excrete it outside the body, according to body condition and requirement. Due to Avyayam Hetu, if this kleda is get vitiated, it directly affects the physiology of mutra and sweda and disrupts the assemblage of bodily elements causing shaithilya.

Samprapti of Avyayamajanya Prameha is shown diagrammatically as follows:



CONCLUSION

Avyayam causes kapha prakopa, medovaha sroto dushti, swedavaha sroto dushti and in turn agni dushti, vyan vayu vikruti, kleda dushti, and leads to Prameha. This is pathology of Avyayamajanya Prameha. Hence while considering preventive aspect of Prameha we must think about 'Avyayam' and therefore social awareness about it, is a need of time

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