



Review Article

APPLIED ASPECT OF PRAKRITI SAMASAVETA AND VIRITIVISAMASAVETA SIDDHANTA

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ABSTRACT

The ancient Indian science of life, *Ayurveda* has successfully thrived since its inception till today due to its strong foundation in the form of basic principle. *Ayurveda* consists of not only science but also the philosophy. *Ayurveda* has evolved with the inputs from the then existing philosophical thoughts and has modified so as to suit its purpose. Philosophy in *Ayurveda* indicates the love for truth and truth in *Ayurveda* is the pure existence of a person. To know a science properly one should have the thorough knowledge of all the fundamentals. Acharyas also states that one who wants to comprehend the science completely needs to take the help of the basic science which existed during the time when *Ayurveda* was evolved. There are many fundamentals in *Ayurvedic literature* till to be proved and to know its practical utility. *Prakriti samasamaveta* and *Vikriti visamasamaveta* are the two *Siddhanta* given by Acharya Charak while describing relation between *Rasa-Dravya* and *Dosha-Vyadhi*. This study is carried out with a view to know the applicability of this *Siddhanta* in treatment purpose.

KEYWORDS: *Ayurveda*, Philosophy, *Prakriti samasamaveta*, *Vikriti visamasamaveta*, *Siddhanta*, *Rasa-Dravya*, *Dosha-Vyadhi*.

INTRODUCTION

Ayurveda is an ancient system of life (*Ayur*) knowledge (*Veda*) arising in India thousands of years ago. The great *Rishis* or seers of ancient India came to understand creation through deep meditation and other spiritual practices. They observed the fundamentals of life, organized them into a elaborate systems and compiled India's philosophical and spiritual texts, called the *Veda of Knowledge*. The philosophy of *Ayurveda* teaches a series of conceptual system characterized by balance and disorder, health and disease. Science is a systemic enterprise (activity) which builds and organizes the knowledge into a form of testable explanations and predictions about universe. These explanations and predictions are the fundamentals of the basic sciences which have the subsequent use in the applied sciences. This idea is supported by Acharya Susruta also. To know a science properly knowledge of fundamentals are very important. This basic principles help us to know the methods adopted by the preceptors of *Ayurveda* in framing this science. *Prakriti samasaveta* & *Vikriti visama-samveta siddhanta* are two important *Siddhanta* of *Ayurveda* given by Acharya Charak while describing the relation between *Rasa- Dravya*, *Dosh- Vyadhi*, the knowledge of which is beneficial for diagnosing and treating the patients. This writing is therefore aim to bring to light, the basic tenets of the two *Siddhanta* and their practical applicability.

The *Adikarana* of *Ayurveda* is "*Puman*" (*Purusa*)^[1]. The Universe is made up of *Panchamahabhuta* including *Purusa*. Disease arises when there is vitiation in the *Panchamahabhuta* composition of body and the treatment comprises of effort trying to replenishment of the *Panchamahabhuta*^[2]. The interaction between the *Mahabhuta* (in the form of *Dosha*) *Purusha* and the *Mahabhuta* (in terms of *Rasa*) of *Loka* forms the foundation of treatment^[3]. *Dravyas* are also made up of *Panchamahabhuta*. The knowledge of effect of *Rasa* and its effect in *Vyadhi* and *Ausadh* is very much important to understand the main fundamentals of *Ayurveda*. One *Dravya* can be composed of many *Rasa* likewise in one particular disease more than one *Dosha* can be involved. So the relation of *Rasa-Dravya* and *Dosa- Vyadhi* should be known by the physician which is well explained by *Prakriti Samasaveta* and *Viritvisamasaveta Siddhannta*^[4].

According to *Prakriti samasamaveta siddhanta* the results of the interaction between *Rasa* in *Dravyas* or *Doshas* in *Vyadhi* is similar to the *Rasa* and *Dosha* constituting them respectively^[5]. E.g. wheat flour having *Madhura* (sweet) *Rasa*, *Guru* (heaviness) *Guna* (attribute) and *Madhur vipaka* (metabolic end effect) will have *Vatahara* (depletion of *Vata*) *Karma* (action)^[6]. The effect we get according to the constituent of the *Dravya*. In case of *Vyadhi* there may be involvement of two or three

Doshas and at the time of manifestation of disease symptoms arises according to the involved doses.

According to *Vikriti visamasamaveta siddhanta* concept the interaction between *Rasa* in a *Dravya* or *Dosha* in a *Vyadhi* results in an effect which is totally new and not similar to the individual *Rasa* and *Doshas* respectively.

These two basic concepts of Ayurveda carry an important role in diagnosis and treating the diseases.

Aim and Objection

A review on the two *Siddhant Prakriti Samasamaveta Siddhanta* and *Vikriti Visamasamaveta Siddhanta* described by Acharya Charak and its applied aspects.

Martial and Methods

All the available references of *Prakriti Samasamaveta siddhanta* and *Viriti Visamasamaveta siddhanta* present in all old classics are studied comprehensively.

Nidan (etiological factor)

Madhav said about two types of *Nidan- Dosha Nidan* and *Vyadhi Nidan*. *Dosha Nidan* means the *Nidan* which causes vitiation of *Doshas* involved in the particular disease which can be correlated with *Prakriti samasaveta Siddhanta* whereas *Vyadhi Nidan* are the specific cause for the diseases which has no relation with vitiation of *Dosha*. as for example *Mridbhaksan* is the specific cause for *Pandu (Mridvaksanjanya Pandu)*^[8]. There is no direct relation of eating of soil with vitiation of *Dosha* though it causes Anaemia- this can be correlated with *Vikriti Visamasamaveta*.

Purvarupa (Premonitory Symptom)

Implementation of *Prakriti Samaveta Siddhanta* can be seen in case of determination of *Purvarupa* also. Eg- *Sankhanistoda* (pain in temporal joint) is the premonitory symptoms of *Vataja Jwara*^[9], burning sensation on chest after taking food is the premonitory symptoms of *Rakta Pitta*^[10] on the other hand concept of *Visamavisama Samaveta Siddhanta* can be applied when we get premonitory symptoms like seeing of emptiness in water full place, *Strikamata* (excessive desire for opposite sex) in *Rajayakshma*^[11] which has no relation with any *Dosha* involved in *Rajayakshma*.

Rupa (symptoms)

We get many examples of symptoms of disease which are not accordance to the *Dosha* or *dushya* involved in that particular disease. They are disease specific symptoms as like *Annyaduska jwar* appears in 24 hours^[12], *Satat jwar* in two times in 24 hours which cannot be explained on the basis of any *Dosha*, or *Dushya* involved in the disease. On the

other hand the symptoms arises due to influence of the particular *Dosha* involved in the disease are summarized under *Prakritisamasamaveta siddhanta*. *Prabhav* of *Ausadh dravya* are nothing but *Vikriti samasamaveta Siddhanta*. *Krimighna* (antibacterial action) of *Vidanga*, emetic action of *Madan phala*, *Hridya guna* (good for heart) of sour substances^[13] are cannot be explained on the basis of its attributes.

Upasaya (Explorative Therapy)

Among all types of *Upasaya* mentioned by *Chakrapani Hetuviparit*, *Vyadhi viparit* and *Ubhaya Viparit ausadh*, *Anna*, *Vihar* will come under *Prakriti Samasaveta siddhanta*. As in- *Stambhana* drugs in *Atisar*, *Takra* in *Vataja grahani*, *Milk* in *Pittaja grhani* etc.^[14] on the other hand *Hetu vyadh ubhaya viparit arthakari* will follow *Vikritivisamasamaveta Siddhanta*. For example- *Virechana* with the help of *Kshira* in case of *Atisar*, swimming as a treatment in case of *Urustambha*^[15] though both are *Vata* aggravating factors, which seems to be totally opposite therapy but actually it is not. This is applicable for both *Ausadha* and *Vihar* also.

CONCLUSION

Ayurveda has evolved with inputs from the philosophical thoughts existing during the time of its development. *Prakriti samasaveta & Vikriti visamasamaveta* are such principle which form the framework of Ayurveda which has been used in Ayurveda with a modification so as to suit the purpose of treatment.

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