A CRITICAL REVIEW ON CONCEPT OF PRABHAVA

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ABSTRACT

Ayurveda 'The science of life' has been practiced in India from time immemorial and has stood test of time. This is due to the vast conceptual canvas and framework of Ayurveda. It is important to realize that, Ayurveda is not confined to medicines only, it tackles the whole subject of 'Life' in its various ramifications. The basic fundamentals of Ayurveda are to be understood and thoroughly implemented to achieve the target of 'promotion of health' in its true sense and complete cure from disease. According to Ayurvedic pharmacology the drug action is attributed to certain principles namely Rasa, Guna, Virya, Vipaka and Prabhava. It was observed that both the drugs as well as the living body have Panchabhutika composition in common and if the drugs are used sensibly, they can alter the body components accordingly. However if the Ayurvedic concepts are not properly understood and interpreted in globally accepted language; the tremendous efforts in research would go meaningless and futile. It is therefore strongly needed to utilize the tools derived from the advancement in technology in the new millennium for re-establishing concepts of Ayurveda in current perspectives. Although many Ayurvedic concepts described in the Samhitas seem very easy, but they are actually very difficult to understand, as the Samhitas presented everything in a concise form. There are certain concepts which need to be explored and evaluated through their practical applicability. One of such concepts is the concept of Prabhava. In a nutshell there is an urgent need to develop a process and scientific method to understand these principles. This review is an attempt to highlight the concept of Prabhava and its significance in present era.

KEYWORDS: Prabhava, Achintya, Anavadharaniya, Amimansya, Specific action.

INTRODUCTION

Some drugs act on the basis of their tastes, some on the basis of their attributes, some on the basis of their potency and some on the basis of their Vipaka. Actions of some drugs do not belong to any of these categories. They have specific actions to cure diseases which cannot be explained on the basis of Rasa, Guna, Virya and Vipaka. This specific action is called Prabhava. Two drugs may be similar in taste, attribute, potency and Vipaka, but their action might vary from each other. This is because of the Prabhava or specific action of the drug.

The term Prabhava has been used by several Acharayas under different contexts and different meanings to denote the "non-specific effects" of a drug. Prabhava can be considered under different synonyms like: Shakti, Vichitra Pratyayarabdha, Vikriti Visham Samveta, Achintya Virya or Achintya, Anavadharaniya, Swabhava etc.

Classical Review on Prabhava

Etymology of Prabhava

"Prabhavati samarthya visishtam bhavati dravyamaneneti prabhavam”

The property which is responsible for a special or peculiar action of a Dravya is known as Prabhava.

Definition of Prabhava

Charak defines Prabhava as

“Rasaviryavipakanam samanyam yatra lakṣyate Visesah karmanam caiva prabhavastasya sa smritah” (CSu.26/67)

Prabhava is the property which is characterized by specific actions of substances which cannot be explained in terms of pharmacological actions of various constituents of Dravya when they are considered individually in relation to each other.

Sushruta did not mention about Prabhava directly. However he indicated Prabhava through the concept of “Achintya virya”. He is of the opinion that the Prabhava Janya karma is Achintya (unpredictable) and Amimansya (un-questionable). One has to follow the classical texts in their understanding. For example: we cannot make the Ambashtadi gana to act as purgative in any form.
Dravayasvabhava actions are different. Krishna etc. hence, should be known due to their effects which are not comparable to the effects expected generally from the constituents of a Dravaya. He also quoted Virya as Achintya and AridBind. The “Achintya Virya” is considered as Prabhava.

Chakrapani considered Prabhava as Achintya since its effect is not comparable to the effects expected generally from the constituents of a Dravaya. He also quoted Virya as Achintya and AridBind. The “Achintya Virya” is considered as Prabhava.

Adranta comments about Prabhava as -

“Rasavirya-vipakadigunatisayivanalaṃ krititah sa krititah /”

Prabhava is said to be that attribute of the drug which overwhelms other principles of drug actions like Rasa, Guna, Virya, Vipaka etc.

Acharya Nagarjuna while discussing Virya used the words Achintya and Anavadharaniya for the specific property of a Dravaya instead of Prabhava.

Some Examples of Prabhava

Chitraka and Danti

Here both Chitraka and Danti have Katu rasa, Katu vipaka and Usna virya but Chitraka act as Dipaka where as Danti acts as Virechaka. The Virechana karma exhibited by Danti is considered as Prabhavajanya karma.

Yastimadhu and Mridwika

Here both Yastimadhu and Mridwika are having Madhura rasa, Madhura vipaka and Sheet virya dravaya but their actions are different. Mridwika cause Virechana, whereas Yastimadhu won’t. Here the karma of Yastimadhu, which doesn’t cause Virechana is an example of Prabhava.

Kshira and Ghrita

Even though both Kshira and Ghrita are having Madhura rasa, Madhura vipaka and Sheet virya, but Kshira will act as Agnimandya karma where as Ghrita increases Agni.

Kaphavathara karma of Lasuna

Lasuna because of its Katu rasa and Katu vipaka act as Kaphashamak and owing to its Snigdh and Gruha gunas does Vata Shama. Even though it is having Katu rasa and Katu vipaka won’t aggravate Vata and Snigdhatwa and Gurbhuta won’t aggravate Kapha. Here the Karma Vatakaphahara is considered a Prabhava.

Raktashali and Yava

Here both Raktashali and Yava have similar properties i.e both are Madhur in Rasa, Snigdh and guru in Guna and Sheet Virya dravaya but Raktashali is Vataharah and Yava is Vatakara. Raktashali has Vatahara action on the basis of its properties, but Yava is not. Vatakara action of Yava is Prabhava.

Vishaghnarma of Shirisha

Shirisha and Haridra are considered as Vishaghnarma dravayas (one which reduces poisonous effects) and Swapana (sleep) and Megha (cloudy atmosphere) are aggravating the poisonous condition. Here both Vishaghnarma and Vishvardhaka Karmanas are said as Prabhavajanya Karma.

Vamana and Virechana

If a Dravaya is having Vamana karma, then it is attributed to Urdhvbhaghagha Prabhava. Eg. Vamana Karma by Madanphala.

Virechana Karma done by the Dravaya is attributed to Adhobhaghara Prabhava of that Dravaya. Eg. Anulomana karma of Hari taki.

Manidharana

Sometimes wearing precious stone will yield good effects.

Shalyaharana

Removal of foreign body by certain Dravayas are also an example of Prabhavajanya Karma.

Nature of Prabhava

In the context of Virya Shivdas Sena has mentioned two types of potencies found in Dravayas – Chintya and Achintya to exert actions. The former is Virya while latter is called Prabhava which cannot be explained as effect of Rasa, Virya and Vipaka. Chakrapanidatta in this context states that Prabhava is Shakti (power or potency) of the substance which is the same as the particular associated with the generic attribute, as Shakti is nothing but the own nature of the substance and not any characteristics. But it is not appropriate. In real sense, the difference between Virya and Prabhava is not based on Chintya and Achintya characters but on Samanya and Visheshah as has been mentioned by Charak and Vagbhatta where Virya is responsible for general action and Prabhava for the specific ones.

Naiyayikas have described several instances of specific actions where Prabhava operates have been given as in context of wearing gems, antipoisons etc. They cannot be explained with rasa etc. hence, should be known due to Prabhava. In opinion of Gangadharah Prabhava is the specific natural character which cannot be explained with Rasa, Vipaka etc. and as dissimilar and inexplicable effect where Prabhava has been taken as ‘Karma’ not the cause of karma. In this concern there appears three aspects of Prabhava as.

- Natural character
- Specific potency
- Dissimilar effect

P.V Sharma in this context gives his view that Prabhava is the specific potency based on the specific natural (Bhautika) composition of the substance. So it is called as “Dravyasvabhava”, which means that the natural chemical composition of the Dravaya...
Psychodynamic effects – on mania etc.

Physical actions – The effects are due to a physical property e.g. Drawing of iron particles by a magnet\textsuperscript{13}.

**BASIS OF PRABHAVA**

Prabhava can be discussed on the basis of Bhautika composition of the drug. Drugs having similar composition of itself and its dependent properties act by virtue of Virya while those having difference in composition between itself and its properties act in a different way by its specific composition in respective of properties which are subverted. The former and the latter groups of Dravayas are known as Samanaya-pratyayarabdh\textsuperscript{14} and Vichitra-pratyayarabdha (composed of dissimilar Bhutas) respectively.

Kaviraja Gangadhara mentions that Dravaya, Guna and Karma will have similarity in genesis usually. This is because similar will produce similar. However it need not be compulsory always. Whenever there is similarity then Saja\textsuperscript{15} will occur (Samaya-pratyayarabdha). Otherwise Vijatiya karma will occur (Vichitrapratyayarabdha). Among the three (Dravaya, Guna and Karma), the Dravaya produces similar Dravaya, Guna produces similar Guna but in case of Karma it is not so because there is no such indication regarding karma that can produce another karma. Thus in the situation where Dravaya, Guna, Karma are similar; karma produced is said to be on account of Virya, on the other hand if karma is dissimilar, is accepted to be due to Prabhava (C.Su26/67-GD). Gangadhara accepts Prabhava as karma but when karma is not produced by another karma, then how a drug becomes able to perform the action like purgation etc. by specifically advocated potency, is a matter of cordial consideration\textsuperscript{15}. In this context Acharya P.V.Sharma questioned that Gangadhara considers Prabhava as Karma but Karma cannot produce another karma. Then how Prabhava can be considered as Karma?. Hence it is concluded that Prabhava is Shakti-Sadhana (mean or instrument) not the Karma sadhya (accomplishment)\textsuperscript{16}.

Samanaya-pratyayaradb\textsuperscript{17} (Regular cause effect) and Vichitra-pratyayaradb\textsuperscript{17} (Anomalous cause effect)

“Iti samanayataaha karma dravayadinama punashcha tata / Vichitra-pratyayaradb\textsuperscript{17} dravayabheden bhidhyate ||” (A.H.Su. 9.27)

On the basis of Pancha-bhautika composition, Dravayas are of two types:

- Samanaya-pratyayaradb\textsuperscript{17}
- Vichitra-pratyayaradb\textsuperscript{17}

Dravayas are evolved from a combination of specific ingredients. As Mahabhoota combinations are infinite, Dravayas are infinite too. These Dravayas have two modes of physical phenomena or formations. One is of Samanaya-pratyayaradb\textsuperscript{17} type and other is of Vichitra-pratyayaradb\textsuperscript{17} type. Pratyaya mean cause. The effects and results generated by a Dravaya are
dependent on the Gunas of that Dravya as causes. This means that the Mahabhootas and their Rasas etc. which constitute the Dravyas are primal causes. When the effects of a Dravya are congruent with the properties of its constituent Mahabhootas then it will be called Samanaya-pratyayarabdha. But eventually this is a concept. On the contrary, it is Vichitra-pratyayarabdha when a Dravya having Madhur rasa constituted by Prithvi and jala mahabhootas does not have the effect of Madhura Rasa but different and of other Mahabhootas. Dravyas which have effects as per their Rasa are said to have Samanaya-pratyayarabdha but when an effect is different from the Rasa, Vipak etc. that is Vichitra-pratyayarabdha. The distinction between Vichitra-pratyayarabdha and Prabhav is that, for the latter cause effect connection cannot be made. Whereas for Vichitra-pratyayarabdha Dravyas that is made possible by the very adjective. Samanaya-pratyayarabdha and Vichitra-pratyayarabdha are relative terms as to the results. Those Dravyas, as per Rasa-veerya-vipak have comparable results then the term Samanaya is used for them and for those not comparable, the term Vichitra is used. But the connection is not applicable in all instances.

Examples of both types as follows19

<table>
<thead>
<tr>
<th>S.No</th>
<th>Dravya</th>
<th>Guna</th>
<th>Karma</th>
<th>Prakara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wheat</td>
<td>Sweet-heavy</td>
<td>Vatahara</td>
<td>Samanaya-pratyaya</td>
</tr>
<tr>
<td>2.</td>
<td>Barley</td>
<td>&quot;</td>
<td>Vatakara</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>3.</td>
<td>Milk</td>
<td>&quot;</td>
<td>Sheet virya</td>
<td>Samanaya-pratyaya</td>
</tr>
<tr>
<td>4.</td>
<td>Fish</td>
<td>&quot;</td>
<td>Ushna virya</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>5.</td>
<td>Wild Boar meat</td>
<td>&quot;</td>
<td>Madhur vipak</td>
<td>Samanaya-pratyaya</td>
</tr>
<tr>
<td>6.</td>
<td>Lion's meat</td>
<td>&quot;</td>
<td>Katu vipak</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>7.</td>
<td>Ghee</td>
<td>Sheet virya</td>
<td>Deepan</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>8.</td>
<td>Fat</td>
<td>Ushna virya</td>
<td>Agnisadan</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>9.</td>
<td>Moonga</td>
<td>Katu vipak</td>
<td>Pittashaman</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>10.</td>
<td>Udid</td>
<td>Madhur vipak</td>
<td>Pittavaradhak</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>11.</td>
<td>Curd</td>
<td>Heavy</td>
<td>Deepan</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>12.</td>
<td>Paravat</td>
<td>Heavy</td>
<td>Adeepan</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>13.</td>
<td>Dadima</td>
<td>Amlarasa</td>
<td>Grahi</td>
<td>Vichitra-pratyaya</td>
</tr>
<tr>
<td>14.</td>
<td>Amla</td>
<td>Amlarasa</td>
<td>Sara</td>
<td>Samanaya-pratyaya</td>
</tr>
<tr>
<td>15.</td>
<td>Dhatakipushpa</td>
<td>Kashayya rasa (Astringent)</td>
<td>Sheet-virya,Grahi</td>
<td>Samanaya-pratyaya</td>
</tr>
<tr>
<td>16.</td>
<td>Haritaki</td>
<td>Kashayya rasa (Astringent)</td>
<td>Ushna-virya, Rechan</td>
<td>Vichitra-pratyaya</td>
</tr>
</tbody>
</table>

Difference between Prabhava and Vichitraprtyayarabdha20

<table>
<thead>
<tr>
<th>Prabhava</th>
<th>Vichitra pratyayarabdha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One among Saptapadarthas.</td>
<td>Not one among Saptapadarthas</td>
</tr>
<tr>
<td>2. Rasadis being Samya, it does special action.</td>
<td>Rasadis being Asamya, does different action.</td>
</tr>
<tr>
<td>3. Prabhava is Dravya svabhava.</td>
<td>Dravya asvabhava.</td>
</tr>
<tr>
<td>5. Effect of the drug in difficult to analyse (Achintya).</td>
<td>Effect of the drug can be analysed (Chintya and Achintya).</td>
</tr>
<tr>
<td>7. Prabhava acts on</td>
<td>Does not act on chemical composition and site of action.</td>
</tr>
<tr>
<td>i. Specificity of chemical composition. Eg. Cinchona Bark</td>
<td></td>
</tr>
<tr>
<td>ii. Specificity of the site of action. Eg. Vidanga</td>
<td></td>
</tr>
<tr>
<td>8. Prabhava can be included under Dravya prabhavat.</td>
<td>It can be included under Dravya guna prabhavat.</td>
</tr>
<tr>
<td>9. There is Pradhanya vada for Prabhava.</td>
<td>There is no Pradhanya vada for Vichitra Pratyayarabdha.</td>
</tr>
<tr>
<td>10. Examples</td>
<td>Examples</td>
</tr>
<tr>
<td>a) Danti</td>
<td>a) Bhallataka</td>
</tr>
<tr>
<td>b) Ghrita</td>
<td>b) Guduchi</td>
</tr>
<tr>
<td>c) Shankapushpi</td>
<td>c) Haritaki</td>
</tr>
<tr>
<td>d) Shirisha</td>
<td>d) Dadima</td>
</tr>
<tr>
<td>e) Arjuna</td>
<td>e) Kapittha</td>
</tr>
</tbody>
</table>

Predominance of Prabhava

Prabhava is the most important amongst drug constituents like Rasa, Guna, Virya, Vipak but none of these can supersede Prabhava. Therefore, Prabhava assumes the most important place among all. A few Dravyas have their action through their Rasas. These

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Dravyas can be substituted by other Dravyas having the same rasa. In case sugar is not available, tea can be prepared by using jaggery also. Some act through their Vipaka. Here also, another Dravya having the same Vipak can be used as a substitute. While obtaining the actions of Ushna and Sheet virya, another Dravya having the same Virya can be used as substitute. The same is true for the various Gunas. But when a substitute does not have the desired action, then the original Dravya is must. Such an action of the Dravya, which cannot be substituted, is brought about by the Prabhava of the Dravya. It should be said that Prabhava can be produced by that specific Dravya only. It is imperative to have the original Dravya for obtaining its Prabhava.

**According to Vagbhata**

Apradhana pritahk tasmad rasadya sanshritatstu te / Prabhavasch yato dravvyay, dravayam shresthamat matam // (A.S.Su.17/51)

Vagbhata concluded that the drug action is ultimately controlled by Prabhava and it is superior among the drug constituents.

**According to Nagarjuna**

Badhanata Nagarjuna proposed the following factors to high-light the superiority of Achintya Virya (Prabhava).

Achintyayata, daivapratighatha, vishapratighatha, darshanata, shravanata, tulyarasaguneshu visheshata, darshanachadhhutaadinaam karmana, aagamaach || (R. V.Su. 1/132-140)

- **Achintyayata** (unpredictable): It effects are quite unpredictable and therefore it is considered as superior.
- **Daiva Pratighatha** (Super natural power): It exhibits super natural power. Hence it is important.
- **Visha Pratighatha** (antidotal effects): It helps in antidotal activity irrespective of drug constituents. Hence it is superior.
- **Darshana** (practically visible): Its extra-ordinary effect is practically seen.
- **Sravana** (praise): Many scholars praise its efficacy and superiority.
- **Tulya Rasa Guna Vishesha** (non-specificity): It will exhibit very special action independent of other drug constituents or their qualities.
- **Adbhuta Karma** (magic effects): Using precious stones, hypnotism, etc., will yield some magic effects. Hence Prabhava is superior.
- **Agama** (classical treatises): All the classical texts high-lighted Prabhava as the main quality of a Dravya. Therefore Prabhava is considered as superior.

**Difference between Virya and Prabhava**

On the basis of above descriptions there exists a clear line of demarcation between Virya and Prabhava as has been on the following grounds:

- **Sadhyā (effect)**: The effect exerted due to Virya is general while that of Prabhava is specific one. Some of the scholars accept cause of Chintya karma (explicable action) is Virya and of Achintya karma (inexplicable action) is Prabhava. In real sense these are included into Samanaya and Vishishta karmas respectively, for example the Sadhya karma of Nirgundi is Vata pacifying due to Virya (Ushna) and Vishishta karma of Shankpushpi is Medhya due to Prabhava.

- **Aushadiya Swarupa (Pharmacological aspect)**: A Dravya exerting effect due to Virya is called Doshapratyanika i.e., Shatavari pacifies Pitta due to Sheet virya is Doshapratinayika. But those Dravayas who exert their effect due to Prabhava on a specific Vyadhi are called Vyadhipratyanika, for example, Kriminashak - Vidanga and Kushthagna – Khadira etc.

- **Adhara (criterion- basis)**: The criterion of action due to Virya is ‘Guna-vaiyeshya’ (property or quality excellence) while that of Prabhava is ‘Dravya-vaiyeshya’ (Dravya-substratum excellence), for example : the Pitta pacifying effect of Chandana is due to excellence of sheet Guna (Virya) while Nidrajanana (hypnotic) karma of Sarpagandha is due to specificity of Dravya itself so, it is Prabhavajanyana.

**Prabhava in the present era**

Many of the Prabhavjanya karmas which are quoted to be Achintyas shall be explicable today with the advent of scientific technology. Therefore the emphasis to Prabhava should be reduced than the earlier days. The following are the substantiating factors.

**Mani dharana**: Diamond which is a C\textsubscript{12} isotope emits certain radiations which may help in various disease conditions including cancer. Pumusavana and Virechana: Human fetus is bisexual till 2-3 months of intrauterine life. Though sex is genetically predetermined, a substance called 'differentiator' is finally deciding the sex of the human fetus before 3\textsuperscript{rd} month. Virechanopaga: These are prodrugs and analogues. Prodrugs are used to improve pharmacological or biological properties. Analogues are used to increase potency and to achieve specificity of action. Ubhayabhaga: The dosage of Virechana dravyas and Yamana dravyas is different. Therefore their actions, emesis and purgation are dose dependent.

In spite of all these facts still there are many pharmacological properties mentioned in modern pharmacology which result in the non-specific activity of the drugs. Usually it is believed that drugs with similar chemical structure will have similar...
pharmacological actions. But it is not possible to predict their activity on the basis of chemical structure alone. Sometimes drugs with similar chemical structure may have entirely different actions. Example; Morphine and Papavarine are structurally similar but their pharmacological action is different. The former is narcotic and CNS depressant while the later is non-narcotic and muscle relaxant. There are certain drugs like phenobarbitone, chloral hydrate, paraldehyde etc., which are structurally different but they all are CNS depressants. In pharmacology the drug activity can be classified as (a) structurally non-specific or (b) structurally specific.

It is said in the scriptures that the Dravaya acts through its Rasa, Guna, Vipak, Veerya, or Prabhava. The cause-effect relationship can be elicited in rasa etc., but the action in which the cause-effect relationship cannot be elicited is called "Prabhava". Precisely for this reason, Prabhava has been called "Achintya".

It is not only Ayurveda that has concept of Prabhava. It is wrong to assume that medicine is faced with such situations where in it is impossible to demonstrate the cause-effect relationship; such situations arise in other fields of knowledge as well. This is so because the evident is limited while that which is not evident is very vast. Even in modern medicine there are instances where it is not possible to totally explain the pharmacological actions of certain drugs. The cause-effect relationship of the drug and its action has been indirectly established.

For example

- Ergot is not included in the group of analgesic drug. Yet, the pain in migraine is alleviated by it. Explanations such as the vaso-constricting property of ergot may be given to explain this phenomenon, but the fact remains that it has no direct analgesic action.

- Colchicine is extremely useful in pain related to gout, but it is ineffective in other types of pain and arthralgia related to osteoarthritis. Its effectiveness only on gout can be thus related to Prabhava.

- Chlorthiazide is used to increase the production of urine so that the extra fluid is drained off, reducing oedema. But in diabetes insipidus, the same medicine causes a reduction in the quantity of urine. This has to be considered as its Prabhava.

Modern medicine has admirably absorbed the discipline of phytochemistry. It is possible that we might find some explanation for Prabhava through such analyses. Until and unless the cause-effect relationship can be demonstrated scientifically, the unexplained action should be considered as being produced by Prabhava. Once the explanation is found, then there is no reason to call it Prabhava. Thus Prabhava is a relative term. Unless the tricks of a magician are understood, it remains magic. But once the mechanism underlying the trick is understood, it ceases to be magic. The same can be said about Prabhava.

**SCIENTIFIC INTERPRETATION OF CONCEPT OF PRABHAVA**

In ancient times, it was not possible to link the cause-effect relationship through disciplines like phytochemistry. Certain actions, in which the cause-effect relationship was not known despite its being present, were included under Prabhava. This classification should not be considered unchangeable. Demonstrable causes must be sought first. Even if such demonstrable causes are not found, there has to be some cause to which that particular action can be attributed. Such a cause is called as undemonstrable cause, meaning "not found", invisible. Once found, its undemonstrability ceases to exist. Same is the case with Prabhava.

It is true that Haritaki and Dhataka are both examples of Dravayas having Kashyaya rasa but Haritaki acts as a laxative whereas Dhataka causes constipation. It is the natural property of Kashyaya rasa to cause constipation; but chemical analysis of Haritaki revealed the presence of anthroquinone which has laxative properties. Thus, laxative action of Haritaki could be explained. It is possible to obtain similar explanations in case of Danti and Chitraka.

We have still not acquired optimum knowledge about chemical components and their actions on each other. Phytochemistry has now started discovering and understanding them. It is possible to illustrate the difference between two identical plants by analysing their molecules after enzymatic lysis. Various strong substances (acidic and non-acidic) having different properties and actions have to be used to separate the molecules from their complex interrelated structures. This is similar to the number of minute instruments which a watchmaker has to use to place the spare-parts of a small watch in order.

**To identify the main cause of Prabhava, dravayas have to be tested in many ways viz,**

a) Their identification  
b) Their chemical composition  
c) Their in-vivo action on the body and various organ of the body  
d) Their use as medicine in diseases

Two plants may have a single chemical component in common and yet the remaining chemicals may be slightly different. Even then, the required changes in the analytical tests have to be made.

These advances in analytical tests will have an invaluable role to play in standardization, determination of efficacy of active components and prevention of adulteration.

**CONCLUSION**

The drug’s power to act (Shakti) is two-fold: 1). That which can rationally be understood (Chintya); and
2). That which cannot be so understood (Achintya). The former is known as 'potency' (Virya), while the latter 'specific power' (Prabhava). The specificity in the latter is something which cannot be inquired into (Animamamsya), which cannot be thought about (Achintya). Therefore, this factor must be understood by the physician, and utilized by him only by traditional wisdom (scriptural authority, agama) or oral instruction by competent authority (Aptopadesa). But in modern era with the development of phytochemistry various active fractions have been isolated and their specific actions are ascertained. So, once the explanation is found, there is no reason to call it Prabhava.

So, it may be concluded that due to limitations of knowledge about drug action and effect, term Prabhava is being used to explain specific actions and effect produced by some drugs which remained unexplained normally. So, proper identification, standardization of the drug and pharmacognostical and phytochemical study of the drug is most important to explain the action of drug. So, there is a need for further research.

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