

REVIEW ON PRAKRITI SAMA SAMAVETA AND VIKRITI VISHAMA SAMAVETA

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ABSTRACT

Ayurveda is a holistic science that treasures the knowledge of every detail to live a healthy life. This treasure is in the form of its basic principle. The basic principles of this science are like the deep roots of a tree which will always tightly hold the huge tree of *Ayurveda*. There are many fundamental principles in Ayurvedic literature till to be proved and to know its practical utility. *Prakriti Sama Samaveta and Vikriti Vishama Sama Samaveta* are two *Siddhanta* given by Acharya Charaka while describing the relation between *Rasa – Dravya*, and *Dosha – Vyadhi*. Here an attempt has been made to understand the concept concerning various concepts like *Ashayapakarsha*, *Avarana*, *Viruddha Ahara*, and the idiopathic cause of diseases.

Keywords: *Ayurveda*, *Prakriti Sama Samaveta*, *Vikriti Vishama Samaveta*, *Rasa-dravya*, *Dosha-Vyadhi*

INTRODUCTION

The *Loka* and *Purusha* are made up of *Panchamahabhuta*. Disease manifest when there is vitiation in the *Panchamahabhuta* composition of the body, and the treatment comprises of effort trying to replenishment the *Panchamahabhuta*. *Dravyas* are also made up of

Panchamahabhuta. The knowledge of the effect of *Rasa* and its effect in *Vyadhi* and *Aushadha* is very much important. One *Dravya* can be composed of many *Rasas* likewise in one particular *Vyadhi* more than one *Dosha* can be involved¹. So, the relation

between *Rasa-Dravya* and *Dosha-Vyadhi* should be known by the physician to treat the *Vyadhi* effectively which can be well explained by *Prakriti Sama Samaveta* and *Vikriti Vishama Samaveta Siddhanta*. According to *Prakriti Sama Samaveta*, the results of the interaction between *Rasa* in *Dravyas* and *Doshas* in *Vyadhi* are similar to the *Rasa* and *Dosha* constituting them respectively. E.g., *Godhuma* has *Madhura Rasa* (sweet), *Guru Guna* (heaviness), and *Madhura vipaka* and *Vatahara karma*. The effect we got according to the constituent of the *Dravya*. In the case of *Vyadhi*, there may be involvement of two or three *Doshas* and at the time of manifestation of disease, symptoms arise according to the involved *Doshas*. *Vikriti Vishama Samaveta* is the explanation for exceptional cause and effects, here the relation between *Rasa-Dravya* and *Dosha-Vyadhi* relations seems to be non-proportional.

Aim and Objectives: Review *Prakriti Sama Samaveta* and *Vikriti Vishama Samaveta* and understand different concepts.

Materials and Methods: All the available references of *Prakriti Sama Samaveta* and *Vikriti Vishama Samaveta* present in all classics are studied comprehensively.

Concept of Prakriti Sama Samaveta and Vikriti Vishama Samaveta with respect to 6 Rasa and 3 Dosha²

In *Prakriti Sama Samaveta's* cause and effect of *Dravya* or *Vyadhi* is interconnected, where the effect can be analysed by cause. But in *Vikriti Vishama Samaveta* association of cause and effect can't be determined, with the help of the properties of *Vikriti Vishama Samaveta* effect can be analysed.

In the course or interaction between the *Rasa* and *Dosha* inside the body, *Dosha* is aggravated by the *Rasa* which are having similar properties (*Prakriti Sama Samaveta*). In the other case, *Dosha* gets alleviated by the habitual utilization of the *Rasa* having contrary properties (*Vikriti Vishama Samaveta*).

Table 1:

<i>Dosha</i>	<i>Rasa (aggravates)</i>	<i>Rasa (alleviates)</i>
<i>Vata</i>	<i>Katu, Tikta, Kashaya</i>	<i>Madhura, Amla, Lavana</i>
<i>Pitta</i>	<i>Katu, Amla, Lavana</i>	<i>Madhura, Tikta, Kashaya</i>
<i>Kapha</i>	<i>Madhura, Amla, Lavana</i>	<i>Katu, Tikta, Kashaya</i>

Prakriti Sama Samaveta will follow the general rule of *Samanya-Vishesha Siddhanta* but not *Vikriti Vishama Samaveta* so there is a need for understanding *Vikriti Vishama Samaveta* in detail.

Understanding of Vikriti Vishama Samaveta with its properties³

- i. **Nanatmakanam:** -*Nanapramana* means for example each *Dravya* contains a different *Rasa* (the *Pramana* of each *Rasa* will differ). In the same way, *Vyadhi* also manifests due to the vitiation of one or more two *Dosha*. E.g. - *Nana Hetu - Kush-ta, Nana Roopa - Rajayakshma*.
- ii. **Parasparena cha upahatanam:** - dominant *Rasa* pacifies the other *Rasa*.
Ex; - *Amalaki - Lavana Varjita Pancha Rasa*
- iii. **Vikalpanairvikalpitanam avayava:** - because of different preparation methods the quality and action differ.

Eg; - *Swarasa, Kalka, Kashaya* etc

According to Acharya Sushruta 2 types of Dosha Samsarga⁴

1. *Prakriti Sama Samaveta:* - when *Vata* combines with *Pitta Shoshana* takes place
2. *Vikriti Vishama Samaveta:* - when *Pitta* combines with *Kapha* due to *Ushna* and *Sheeta Guna (Swabhava vipareeta)*

Ashayapakarsha

Ashayapakarsh is an explanation for pathogenicity where pathology is at one place and its effect and symptoms are seen at another place. Due to *Vatakara nidana Vata dosha* getting aggravated, the *Prakupita Vata* takes *Pitta* which is in *Samavasta* from its orig-

inal Ashaya. When *Prakupita Vata* carries *pitta* throughout its way symptoms of *Pitta* like *Daha*, *bheda* are seen. When *Vata* keeps *pitta* in new *Ashaya* the symptoms of *Pitta* (*daha*, *bheda*) are seen in its new place. During this time *Kapha* will be in *Kshaya avastha*, therefore, *vata* will not select *kapha* instead it will drive *pitta* along with it. Hence treatment should be given to *Vata Dosha* and not to *Pitta* or *Kapha*. In this context, the *Prakupita Dosha* is *Vata* but symptoms manifestation is related to *Pitta Dosha*. Both *Dosha* vitiation and *Lakshana* are different⁵. This type of pathogenicity is similar to the concept of *Vikriti Vishama Samaveta*.

Avarana

Avarana is an important concept in the understanding of *Vata Vyadhi*. In the pathology of *Avaranajanya Vata Vydhi* *Vata* gets obstructed by *Pitta*, *Kapha*, *Anna*, *Mala*, or other subtype of *Vata*. The function of *Avruta Vata* will decrease and symptoms of *Avraka* will appear in any type of *Avarana*. On examination or analysis of *Avama lakshanas* superficially it appears like *Pitta*, *Kapha Dusti*. But actual *Pradhana Dosha* involved is *Vata*⁶. This also resembles *Vikriti Vishama Samaveta's* pathology.

Viruddha Ahara

Viruddha Ahara referred in terms of food-to-food interactions or food processing interactions develop toxicity because of antagonism. When these *Dravya* has taken individually, they affect *Dosha* by their *Guna* and *Rasa* but when they are combined or processed will impact *Dosha* differently and may cause diseases. This may be one of the reasons for *Vikriti Vishama Samaveta's* pathology. Eg; - *Veerya Viruddha* (potency incompatibility) - Fish + milk intake, both are *Madhura Rasa* and *Vipaka* but *Veerya Viruddha* which act as *Abhishyandi* and *Srotorodhaka*, there by vitiates the *Rakta*⁷. *Kushta* - may also cause by *Viruddha Ahara*.

Poorva Roopa

Prakriti Sama Samaveta - by looking at the specific *Poorvaroopa* we may infer about the forthcoming particular *Dosha*. Ex; in *Jwara*: - *Jrimbha* due to *Vata*, *Nayana daha* due to *Pitta*, *Anannabhinandana* due to *Kapha*⁸. The association between *Dosha* and

Lakshana is interconnected which resembles *Prakriti Sama Samaveta* pathology. *Vikriti Vishama Samaveta* - person suffering from *Rajayakshma* saw the dreams such as empty reservoirs, deserted villages, finding fault in things which are free from fault etc⁹. This *Lakshana* assessment of *Dosha* is very difficult. The association between *Dosha* and *Lakshana* are dissimilar which resembles *Vikriti Vishama Samaveta's* pathology

Roopa

Prakriti Sama Samaveta - in *Vata-Pittaja Jwara*; - *Moorcha*, *Daha*, *Kantha Asya Shosha*, *Anidra*, etc *Lakshana* manifest which is similar to *Dosha* vitiation.¹⁰ which resembles *Prakriti Sama Samaveta* pathology

Vikriti Vishama Samaveta - in *Sannipataja Jwara*; - *Kshanedaha*, *Kshanesheeta*, etc, here exact vitiation of *Dosha* can't be predicted by seeing the *Lakshana*.¹¹ which resembles *Vikriti Vishama Samaveta* pathology

Samprapti

Prakriti Sama Samaveta - *Vataja Jwara* in *Greeshma*, *Pittaja Jwara* in *Sharath*, *Kaphaja Jwara* in *Vasanta*. Here *Dosha* vitiation in *Shareera* and *Ritu* are the same.¹² the *Karya* and *Karana* of *Vyadhi* and *Dosha* are interconnected which resembles *Prakriti Sama Samaveta* pathology

Vikriti Vishama Samaveta - *Vataja Jwara* in *Vasanta*, *Pittaja Jwara* in *Varsha*, *Kaphaja Jwara* in *Sharath*. Here *Dosha* vitiation in *Shareera* and *Ritu* are Different.¹³ the *Karya* and *Karana* of *Vyadhi* and *Dosha* are dissimilar which resembles *Vishama Samaveta* pathology

Idiopathic cause

When the exact cause of the disease is unknown then they were inferred to be *Karmaja Vyadhi*, *Papakarmaja Vyadhi*, or due to *Graha Bada*. In the condition of failure to assess the cause of disease, we may also infer them as due to *Vikriti Vishama Samaveta*. This type of disease requires a different approach to the treatment protocol.

CONCLUSION

Prakriti Sama Samaveta and *Vikriti Vishama Samaveta* are unique concepts for understanding the pathogenicity of a disease. *Prakriti Sama Samaveta* follows the general rule of *Samanya Vishesh Siddhanta* where *Panchmahabuta*, *Rasa*, *Dravya*, *Dosha*, and *Vyadhi* were aligned. This can be easily assessed and treated by interlinking to each other. *Vikriti Vishama Samaveta* does not follow the general rule of the relation between *Panchmahabuta*, *Rasa*, *Dravya*, *Dosha*, and *Vyadhi* so becomes difficult to assess and treat. A systematic understanding of these two concepts is needed to assess and treat any disease. Further, there is a scope for understanding these concepts in new emerging communicable and non-communicable diseases.

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