



Review Article

CONCEPTUAL STUDY OF APPLICATIONS OF *PRAKRUTHI SAMA SAMAVETHA* AND *VIKRUTHI VISAMA SAMAVETHA SIDDHANTA*

Prasuna Angala^{1*}, K. Gnaneshwari², K. Anasuya³

*1PG Scholar, ²Assistant Professor, ³Principal and I/C HOD, Dept. of Ayurveda Samhitha and Siddhanta, Dr. BRKR Govt. Ayurvedic College & Hospital, Hyderabad, Telangana, India.

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ABSTRACT

Ayurveda is a holistic science that works for a healthy, wealthy and happy life. The wisdom of Ayurveda is based on various theories and principles. To know the science properly one should have the thorough knowledge of all the fundamentals. The concept of *Prakruthi Sama Samavetha Siddhanta* and *Vikriti Visama Samavetha Siddhanta* is one such basic principle of Ayurveda. *Prakruthi sama Samavetha Siddhanta* and *Vikriti Visama Samavetha Siddhanta* are the given by *Acharya Charaka*. While describing the relation between *Rasa - Dravya* and *Dosa-Vyadhi*. These two *Siddhantas* helps in understanding the concept of diagnosis, treatment. *Dravya* is the entity which has been given with prime importance for its role in prevention and treatment of different ailments. Generally *Dravyas* acts according to *Rasa, Guna, Virya*, and *Vipaka*. In some other conditions the action of *Dravya* cannot be expressed with the help of *Rasa, Guna, Virya, Vipaka*. This study is carried out with a view to know the applicability of *Prakruthi Sama Samavetha Siddhanta* and *Vikriti Visama Samavetha Siddhanta* in diagnosis and treatment purpose.

INTRODUCTION

Ayurveda is an ancient system of life (*Ayu*), Knowledge (*Veda*) arising in India thousands of years ago. *Charaka Acharya* has explained the concept of *Prakruthi sama samavetha Siddhanta* and *Vikriti visama samavetha Siddhanta* in *Vimana sthana* 1st chapter *Rasa vimana*. In *Nidana sthana* various factors which help in diagnosis of diseases have been explained. In *Vimana sthana*, principles for initiation of treatment are explained. *Dravyas* are made up of *Panchamahabhutas*. The knowledge of the effects of *Rasa* and its effects in *Vyadhi* and *Aushadha* is very important. One *Dravya* can be composed of many *Rasas* likewise in one particular *Vyadhi* more than one *Dosha* can be involved. So, the relation between *Rasa - Dravya* and *Dosa - Vyadhi* should be known by physicians to treat the *Vyadhi* effectively who can be well explained by *Prakruthi sama samavetha* and *Vikriti visama samavetha Siddhanta*.

According to *Prakruthi sama samavetha siddhanta*, the results of the interaction between *Rasa - Dravya, Dosa - Vyadhi* are similar whereas in *Vikriti visama Samavetha Siddhanta* are dissimilar.

AIM AND OBJECTIVES

Application of *Prakruthi Sama samavetha Siddhanta* and *Vikriti visama samavetha Siddhanta* are in understanding in diagnosis and treatment.

MATERIAL AND METHOD

All available references of *Prakruthi sama samavetha Siddhanta* and *Vikriti visama samavetha Siddhanta* present in *Charaka samhitha* along with *Chakrapani* commentary has been referred for this literary study.

Concept of *Prakruthi sama samavetha Siddhanta* and *Vikriti visama samavetha Siddhanta* w.s.r to *Tridosha* and *Sadrasas*

In *Prakruti Sama Samavetha Siddhanta* cause and effect of *Dravya* or *Vyadhi* is interconnected, where the effect can be analysed by cause. The relations between *Tridosha* and *Sadrasa* are interconnected. Intake of the substances possessing *Katu, Tikta* and *Kaṣāya Rasa* increases *Vata* and the substances possessing *Madhura, Amla* and *Lavana Rasa* decreases *Vāta*. Similarly by the intake of the substances possessing *Katu, Amla* and *Lavana* increases *Pitta* and the

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remaining tastes such as *Madhura*, *Tikta* and *Kaṣāya* pacifies *Pitta*. In the same way the tastes such as *Madhura*, *Amla* and *Lavana* increases *Kapha* and the substances possessing *Katu*, *Tikta* and *Kaṣāya Rasa* alleviates *Kapha*^[1]. It follows general rules *Samanya vishesha siddhanta*.

| Component | Whole | Effect |
|-----------|--------|--------|
| Rasa | Dravya | Same |
| Dosha | Vyadhi | Same |

| Dosha | Kopa | Samana |
|-------|------------------------|-------------------------|
| Vata | Katu, Tikta, Kashaya | Madhura, Amala, Lavana |
| Pitta | Katu, Amla, Lavana. | Madhura, Tikta, Kashaya |
| Kapha | Madhura, Amala, Lavana | Katu, Tikta, Kashaya |

But in *Vikriti Vishama Samaveta Siddhanta* association of cause and effect can't be determined, with the help of the properties of *Vikriti Vishama Siddhanta* effect can be analysed. In the other case, *Dosha* gets alleviated by the habitual utilization of the *Rasa* having contrary properties (*Vikriti Vishama Samaveta Siddhanta*). *Prakriti Sama Samaveta Siddhanta* will follow the general rule of *Samanya-Vishesha Siddhanta* but not *Vikriti Vishama Samaveta Siddhanta*.

| Component | Whole | Effect |
|-----------|--------|----------|
| Rasa | Dravya | Not same |
| Dosha | Vyadhi | Not same |

The following reasons for *Vikriti visama samavetha Siddhanta (Hetu thraya)*

1) **Nanatomakanam:** *Nanapramana* means Involvement of *Doshas* and *Rasas* differently. 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*. Eg. *Nana Hetu - Kushta, Nana Roopa - Rajayakshma*.

2) **Parasparena cha upahatanam:** (*Utkarsha* and *Apakarsha*) dominant *Rasa* pacifies the other *Rasa*. Eg - *Amalaki - Lavana Varjita Pancha Rasa*.

3) **Vikalpanairvikalpitanam avayava:** Because of different preparation methods the quality and action differ.

Eg; *Swarasa, Kalka, Kashaya* etc.

Synonyms of *Prakruthi sama samavetha* and *Vikriti visama samavetha*.

Prakruthi sama samavetha - Anuguna

Vikriti visama samavetha - Anananuguna

Nidana

According to *Madhava* there are 2 types of *Nidana-Dosha Nidana* and *Vyadhi Nidana*.

Dosha Nidana means the *Nidana* which causes vitiation of *Doshas* involved in the particular disease which can be correlated with *Prakriti samasmaveta Siddhanta*. Whereas *Vyadhi Nidana* are the specific cause for the diseases which has no relation with vitiation of *Dosha*. Examples for *Prakruthi sama samavetha Siddhanta* in context of *Nidana* aspect.

- 1) *Asyasukham* and *Swapna sukham*, eating the meat of *Gramya anupa udaka mamsa* leads to *Prameha*.^[2]
- 2) *Sahasa, Sandharana, Ksaya, Visamasana* leads to *Rajayaksham*.^[3]

Examples for *Vikriti Visamasamaveta Siddhanta* in context of *Nidana* aspect

- 1) *Mridbhaksan* is the specific cause for *Pandu (Mridbhaksanjanya)*. There is no direct relation of eating of soil with vitiation of *Dosha* though it causes anemia.^[4]
- 2) In *Dwistarthajanya Chardhi* caused due to smelling, and seeing despicable, antagonistic, unclean objects which afflicts the mind.^[5]
- 3) Insulting *Brahmana, Guru, Papakarma* are the causes for *Kusta*.

Above all conditions there are no involvements of *Doshas*.^[6]

Poorvarupa

Prakriti Sama Samaveta Siddhanta can be applied in the case of *Purvarupa* also.

- Eg- *Sankhanistoda* (pain in temporal joint) is the premonitory symptoms of *Vataja Jwara*.^[7]
- The burning sensation on the chest after taking food is the premonitory symptoms of *Rakta Pitta*.^[8]
- In *Jwara* due to *Vata - Jumbha* will occur, due to *Pitta - Nayana daha* will occur due to *Kapha-Anannabhilasha* will occur.

Vikruthi visama Samaveta Siddhanta can be applied in aspect of premonitory symptoms like:

Rajayakshama

- Seeing of emptiness in water full place
- *Strikamata* (excessive desire for opposite sex)
- Climbing of heap of hair, bones and ashes in dreams.^[9]

Raktapitta

Swapna dharshanabhikshamiti- (dreams) objects looks like red, yellow, blue^[1] which has no relation with any *Dosha* involved in *Rajayakshma* and *Raktapitta*.

Rupa

The symptoms arising due to influence of the particular *Dosha* involved in the disease are summarized under *Prakriti samasmaveta siddhanta*.

Examples *Prakruthi sama samavetha Siddhanta* in context of *Rupa*.

- In case of *Vata* aggravation, if *Chala guna*-movement quality of *Vata Dosha* is increased, then it may lead to diarrhea.
- *Vibhanda* due to *Grahi Guna* of *Vata*.^[12]
- In this case diarrhea, *Vibandha* appears to be *Prakruthi sama samavetha Siddhanta*.

Examples comes under *Vikriti visama samavetha Siddhanta* in context of *Rupa*

The symptoms arising without involvement of *Doshas*

- *Sannipataja jwara* i.e., fever caused due to vitiation of all three *Doshas*. One interesting symptom is (*Kshnairdhaha Kshanirseeta*) burning sensation at one movement and feeling of coldness in another movement.^[13]
- In *Kasa*- While coughing appears of star like particles in front of eyes.^[14]

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. 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. The *Karya* and *Karana* of *Vyadhi* and *Dosha* are dissimilar which resembles *Vishama Samaveta* pathology.^[15]

Upasaya

Examples of *Prakruthi sama samavetha Siddhanta* in context of *Upasaya*.

Amrataka possesses *Madhura rasa* and according to *Rasa* it acts as *Vata*, *Pittahara*. Thus, it comes under *Prakriti Sama Samavetha*.^[16]

Examples of *Vikriti visama samavetha Siddhanta* in context of *Upasaya*

- In general *Madhura rasa* (sweetness) possess *Snigdha guna* and act as *Vrusya*. But in case of *Tanduliya* even though it is having *Madhura rasa*, it does not produce any *Snigdha* and aphrodisiac effect due to the (*Vikriti samavetha*).
- *Tila* possesses *Kashaya*, *Katu*, *Tikta*, and *Madhura rasa*. If these tastes are being combined in equal measures *Tila* would have been the alleviator of *Pitta*, *Kapha*, and alleviator of all *Tridoshas*. But it is not happening so and it aggravates *Pitta* and *Kapha*. This is all because of unequal of these tastes. That means there is some (*Visama samavetha*) irregularity in the combination in as much as some of these *Rasas* are manifested while the other are not.
- *Vartaka* possess *Katu* and *Tikta Rasa*, it should aggravate *Vata*. Due to *Vikriti Visama Samavetha*, it is

reducing *Vata* instead of aggravating. It is also told that *Vartaka* alleviates *Vata*.^[17]

Viruddha Ahara: *Viruddha Ahara* is 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 Siddhanta* pathology.

Eg; *Veerya Viruddha* (potency incompatibility) - Fish + milk intake, both are *Madhura Rasa* and *Madhura Vipaka* but *Veerya Viruddha* which act as *Abhishyandi* and *Srotorodhaka*, thereby vitiates the *Rakta*. *Kushta* - may also cause by *Viruddha Ahara*.^[18]

Chikitsa

Examples of *Prakruthi sama samavetha Siddhanta* in context of *Chikitsa*.

Guduchi having *Tikta*, *Kashaya rasa* *Guru guna*, *Usna Virya*, *Madhura Vipaka*, it acts as a *Vatasamaka* due to *Usna virya* and *Madhura vipaka*, *Pittashamak* due to *Tikta* and *Kashaya rasa* and *Madhura Vipaka*, *Kapha samaka* due to *Usna virya* and *Tikta* and *Kahsya rasa*.

Examples for *Vikriti visama samavetha Siddhanta* in context of *Chikitsa*.

- Applying hot poultice causing increase of *Pitta* on a swelling of *Pitta* origin undergoing ripening.^[19]
- In burns caused by fire application of paste of *Aguru* which is hot in potency and also curative for burns.

DISCUSSION

Prakruthi sama samavetha Siddhanta, the interaction between *Rasa- Dravya* and *Dosha -Vyadhi* results in an effect which is similar to individual *Rasas* and *Dosha* respectively. Therefore the effect of *Dravya* can be known by analyzing the effect in *Rasa* and from *Dosha* the effect of *Vyadhi*. Disease is the collection of various symptoms.

Vikriti visama samavetha Siddhanta it refers to *Vikriti samavetanam* (unnatural combination) as well as *Visama samavethanam* (unequal combination) concept the interaction between *Rasas* in *Dravya/Dosa* in a *Vyadhi* results in an effect which is totally new and dissimilar to individual *Rasa* and *Dosa* respectively therefore this new and unpredicted effect cannot be inferred. This unpredictable effect is due to the following reasons:

- 1) *Nanatmakam* (Involvement of *Doshas* and *Rasas* differently)
- 2) *Parasparenaupahatanam* (mutual antagonism)
- 3) *Anyoshcavikalpnairvikalpitanam* (formulated by other options with distinguished formulae)

- Difference in proportions of *Rasa* (*Nanatmaka*)
- The individual *Rasas* in a *Dravya* may suppress one another (*Parasparenauphata*).
- Due to the nature of various *Samskaras* (processing) like *Svarasa* etc (*Anyoshca vikalpnair vikalpitanam*).

CONCLUSION

Prakruthi sama samavetha and *Vikriti visama samavetha Siddhanta* are unique concepts for understanding the pathogenicity of disease. The former one follows the general rule where *Panchamahabhutha*, *Rasa*, *Dravya*, *Dosha*, and *Vyadhi* were aligned. This can be easily be assessed and treated by interlinking to each other. The later one not follows general rule of the relation between *Panchamahabhutha*, *Rasa*, *Dravya*, *Dosha*, *Vyadhi* so becomes difficult to diagnose and treat. A systemic understanding of these concepts is needed to diagnose and treat many of diseases.

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*Address for correspondence

Dr. Prasuna Angala

PG Scholar

Dept. of Ayurveda Samhitha and Siddhanta, Dr BRKR Govt. Ayurvedic College & Hospital, Erragadda, Hyderabad, Telangana.

Email: prasunasravan@gmail.com

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