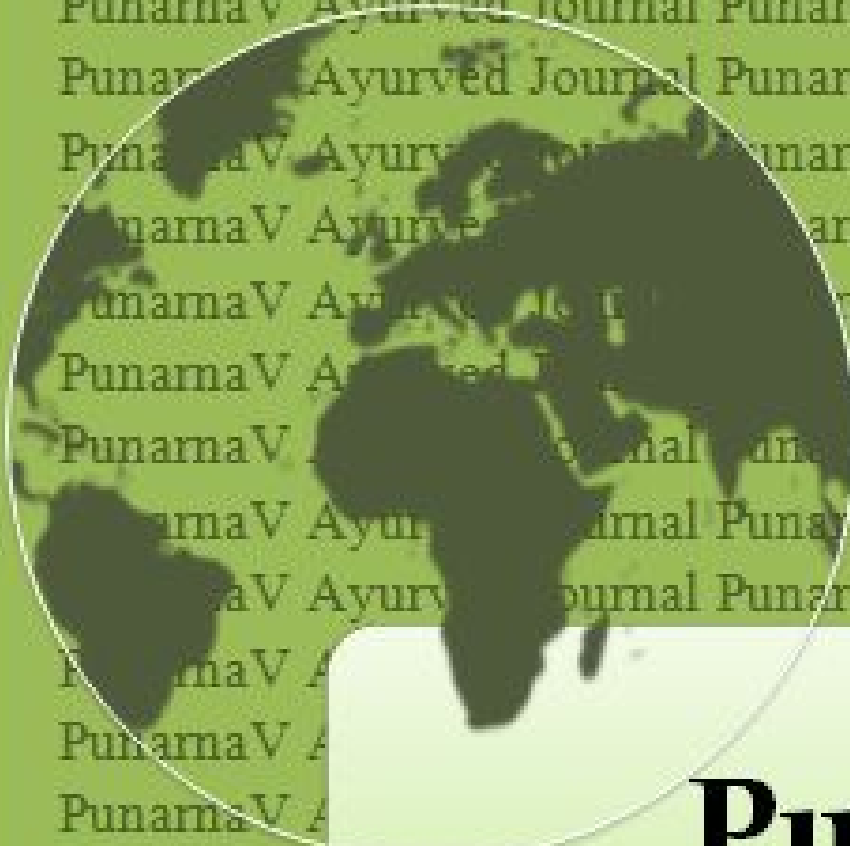


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NIKHIL CHANDRA ¹, SREE LAKSHMI.B ², MIDHU PARVATHY ³

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CONCEPTUAL UNDERSTANDING OF PRABHAVA IN RASA VIMANA

NIKHIL CHANDRA ¹, SREE LAKSHMI B ², MIDHU PARVATHY ³

¹ASSISTANT PROFESSOR, DEPARTMENT OF ROGANIDANA, RAJIV GANDHI
AYURVEDA MEDICAL COLLEGE, MAHE, PONDICHERRY UNIVERSITY

² ASSISTANT PROFESSOR, DEPARTMENT OF BASIC PRINCIPLES ,KMCT AYURVEDA
MEDICAL COLLEGE ,MANASSERY,KUHS,KERALA,

³ ASSISTANT PROFESSOR, DEPARTMENT OF ROGANIDANA, SRI SRI COLLEGE OF
AYURVEDIC SCIENCE AND RESEARCH, BANGLORE, RGUHS,, INDIA.

ABSTRACT:

The term prabhava usually stands for the property which is responsible for peculiar action of a drug. But it has a different dimension in Vimana sthana of Charaka Samhita as it represents both expected and unexpected manifestations. Prabhava is classified as rasa dravya prabhava and dosha vikara prabhava , where rasa and dosha are avayava or constituents and dravya and vikara are samudaya or resultant combinations . Two principles, prakruti sama samavaya and vikruti vishama samavaya are discussed with various illustrations to better comprehend the effect of such combinations in the light of Chakrapani commentary .

KEY WORDS: *Combination, dravya, dosha, prabhava, prakruti sama samavaya , rasa*

INTRODUCTION

CORRESPONDENT:
DR. SREE LAKSHMI.B
 ASSISTANT PROFESSOR,
 DEPARTMENT OF BASIC PRINCIPLES ,
 KMCT AYURVEDA MEDICAL
 COLLEGE MANASSERY,
 KERALA,
 INDIA

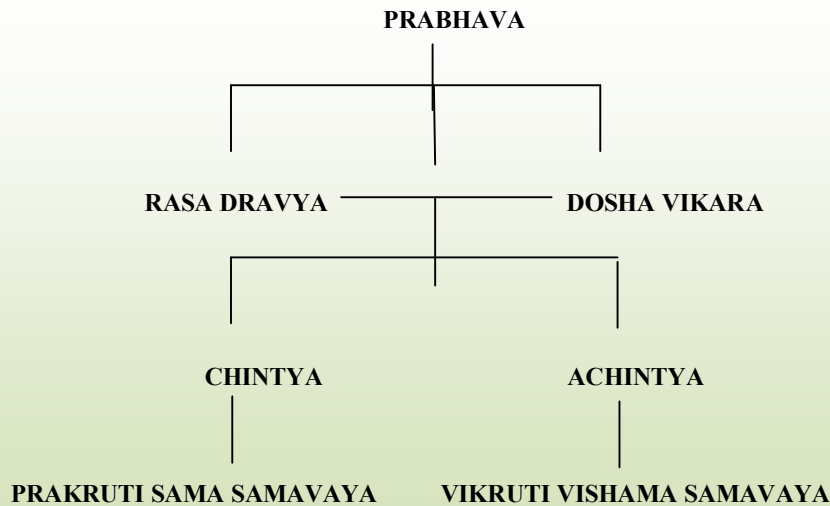
(imaginable) and *Achintya* (unimaginable) *shakti* (power).¹

REVIEW

The *Vimana sthana* of *Charaka Samhitha* acquaints the physician with the detailed knowledge of *dosha*(fundamental bodily bio elements), *dravya* (substance) etc with a view to initiate treatment. *Rasa vimana*, the first chapter in this section , begins with the concept of *Prabhava* ,which is broadly classified into *Rasa dravya prabhava* and *Dosha vikara prabhava*.² Here *Rasa* (taste) and *Dosha* are considered as “*avayava*” (constituent), while, *Dravya* and *Vikara* (disease) referred to as “*Samudaya*”(conglomeration).(figure-1)

The term *prabhava* is usually meant to signify the special effect of a substance. Apart from this, *Acharya Charaka* quoted the word *prabhava* to represent an action, whether it is general or specific. The commentator *Chakrapani* , referred the term “*mana*”in the definition of *Vimana Sthana* as “ *Prabhavadi vishesha*” and added that it corresponds to both *Chintya*

FIGURE1-PRABHAVA IN RASA VIMANA



Substances or *dravya* are composed of many *rasa*. Similarly diseases are caused by *dosha*. Therefore the specific manifestations of drugs and diseases can be determined by taking into account the specific attributes of the *rasa* and *dosha*. In short, the *avayava* decides the outcome of *samudaya*. But this rule doesn't hold well in all circumstances. This paves way for the introduction of two concepts – *prakruti sama samavaya* and *vikruti vishama samavaya*.

The term “*prakruti sama samavaya*” can be explained as the combination (*samavaya*) involving the manifestation of attributes which are similar to those normally present in the constituent factors.³ When this rule is not followed, it is *vikruti vishama samavaya*. The three main reasons for such a specific manifestation are a) *nanatmakanam* (variations in causative factors), b) *parasparena cha upahathanam* (mutual interaction among the properties) and c) *anyaisha vikalpanaihi vikalpitanam* (method of preparation).⁴

The term “*nanatmakanam*” refers to the *hetu* or multiple causative factors by which the combination of *rasa* or *dosha* has happened. For instance, the *panachabhoota* (five basic elements) are the *hetu* for *rasa*, while food and daily regimen determine the status of *dosha*. In

substances with multiple *rasa*, the combination of *mahabhoota* being unpredictable, the action may not be as expected or in accordance with the general rule. Similarly based on the causative factors which is individual specific, *dosha* in combination undergo vitiation and yet times results in a new manifestation. “*Nanatmakanam*” also refers to the “*mana*” or quantity of *hetu* responsible for *rasa* or *dosha*. For example, the drug *tila* (*Sesamum indicum* Linn.) has *madhura* (sweet), *tikta* (bitter) and *katu* (pungent) *rasa* which are in a combination of varied quantity. So when “*nanatmakanam*” in terms of quantity is considered, the dominant *rasa* should express its action, so is the case in a disease where the most vitiated *dosha* exhibits its features. As it becomes quite predictable and cannot be *vikruti vishama samavaya*, only the first interpretation is accepted by the commentator.⁵

The second aspect “*parasparena cha upahathanam*” means mutual nullification in an interaction. *Madhura rasa* possesses *guru* (heavy), *sheeta* (cold) and *snigdha* (moist) *guna* (qualities), while *tikta rasa* is *rooksha* (dry), *sheeta* (cold) and *laghu* (light). In the combination of the two tastes, the exact process of mutual nullification cannot be inferred, which results in an unexpected action. This

cannot happen in case of *dosha* as they always coexist ,being *sahajasatmya* (natural coexistence).⁶

A single *dravya* can be processed in various dosage forms as *svarasa,kalka* etc ,by which it may get a new property. This is indeed the third reason for specific

manifestation, ie,“*anyaishcha vikalpanaihi vikalpitanam*”. Similarly , a single *dosha* depending on its *ashraya*(abode) can have a new or specific feature which is well explained by *Acharya Charaka* while enumerating *pradeshika shodha* (localized swellings). ⁷This is the basic reason for innumerability of diseases.

DISCUSSION

Prabhava in *Rasa vimana* explains the resultant manifestation of a drug or disease ,say it, general or specific. When the *samudaya prabhava*(total manifestation) is in accordance with the *avayava prabhava* (constituent factors) ,it is *chintya* and hence ,*prakruti sama samavaya* or *prakruti anuguna*(alike normal) . Similarly ,*vikruti vishama samavaya* can be stated as *prakruti ananuguna*(unlike normal).

In the drugs where the resultant manifestation is similar to those of the constituent *rasa* ,the author does not consider it necessary to describe the *rasa* individually. For instance , in *Amrata* (*Mangifera indica Linn.*) the sweet taste manifests its action by alleviating *vata* and *pitta*. As it is consonance with the constituent *rasa* ,the author doesn't describe these properties of *Amrata* . Similarly in most of the diseases *samsarga*(combination of two dosha) and *sannipataja* (combination of three dosha)

features are not explained and is stated to infer them from individual *dosha lakshana*(traits). This explains the rule of *prakruti sama samavaya*. But ,the sweet taste in *tanduliyaka* (*Amaranthes tricolor Linn*) illustrates the principle of *vikruti vishama samavaya*. Normally ,the sweet taste is unctuous and aphrodisiac ,but this taste in *tanduliyaka* does not produce any such effect in the body. Astringent, pungent, bitter and sweet tastes of *tila* (*Sesamum indicum Linn.*) also exemplify the same . When these *rasa* are combined in equal proportion ,then *tila* should normally alleviate *pitta* and *kapha*, but actually it aggravates them.⁸

Certain diseases like *suryavarta* ,*kusta* ,*sannipataja jvara,nichaya gulma* etc follow the principle of *vikruti vishama samavaya*. *Suryavarta*, being a *vata* dominant disease, is expected to subside as the heat increases, but actually the pain increases by midday.⁹ In *Kusta*, the difference in

proportion of *dosha* leads to varied presentations which accounts for its innumerability.¹⁰ Here, the perverted combination can be thought of in backdrop. In *Jvara*, the features of *samsarga dosha* are not explained as the combination is *prakruti sama samavaya*. For the manifestation of *sannipataja jvara*, *dosha* combine in two different ways as a) the combination may have manifestations similar to individual *dosha* b) the combination may have manifestations dissimilar to individual *dosha*. The former type is described in *nidana sthana*¹¹ and the latter in *chikitsa sthana*¹². Certain features of the latter type like the appearance of urticaria brown or red etc can be understood as resultant of perverted combination of *dosha*. Likewise, *nichaya gulma* is stated as incurable, as it follows the same principle.¹³

It would be a partial discussion if the classification of *dravya* as *samana pratyarabdha* and *vichitra pratyarabdha* are elapsed at this juncture.¹⁴ It is to be noted that, this categorization, based on *mahabhoota* composition, explains *rasa dravya prabhava* and cannot imbibe *dosha vikara prabhava*.

In short *Prabhava* in *Rasa vimana* signifies the *avayava prabhava* and *samudaya prabhava*, i.e., *rasa* in *dravya* and *dosha* in *vikara*. To better comprehend it, two principles are put forth, as *prakruti sama samavaya* and *vikruti vishama samavaya*. These principles have a say in the prognosis of a disease. When the disease is manifested by the rule of *prakruti sama samavaya*, the constituent *dosha* can be inferred and hence the treatment can be planned accordingly.

CONCLUSION

The term *prabhava* usually refers to the peculiar action of a drug. *Prabhava* in *Vimana sthana* signifies the resultant action or manifestation of a drug or disease, say it, general or specific. It is classified as *rasa dravya prabhava* and *dosha vikara prabhava*. When the total action is in accordance with the constituent principles

the combination is stated as *prakruti sama samavaya*. Likewise, when the total manifestation cannot be inferred from the individual attributes, it is *vikruti vishama samavaya*. These principles explain the *samudaya prabhava* and have a significant role in disease prognosis.

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