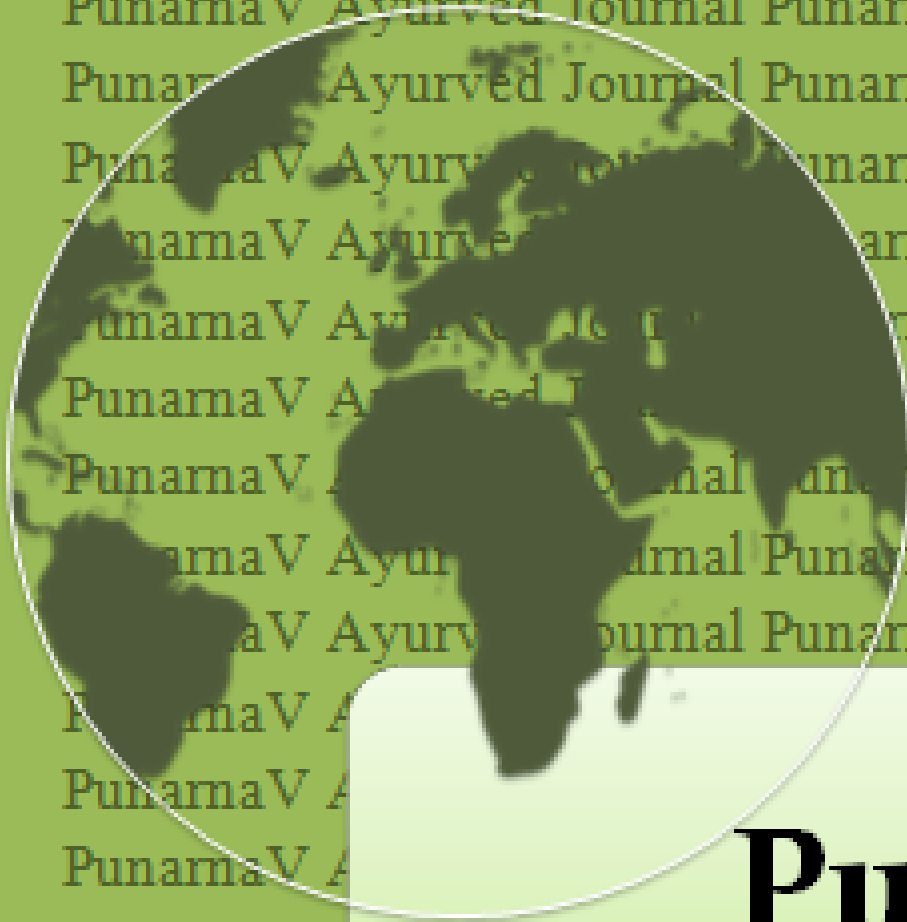


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CONCEPT OF INDIVIDUALISTIC APPROACH IN AYURVEDA WITH SPECIAL REFERENCE TO PRATIPURUSHA SIDDHANTA

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ABSTRACT:

Chikitsadikrita Purusha is the substrata on which Ayurveda has its action. One should examine the variations in each individuals and then plan for treatment. Hence individualistic approach has an unique role. Acharya Charaka in “Deergham Jeevithiya Adhayaya” emphasizes this concept by saying “Purusham purusham veekshya”, which indicates the ‘Pratipurusha Siddhanta’. In every stage of Ayurvedic clinical practice, Pratipurusha Siddhanta can be applied. Through Pareeksha of Purusha, one can obtain knowledge relating to the strength of the individual and intensity of Doshic involvement by which a physician can plan the treatment. Depending upon the variations in the patients, a physician should make necessary alterations in group of drugs with a view to make the therapy efficacious which shows importance of observing the individual. Influence of this Siddhanta in Chikitsa aspect can be proved by taking certain instances from Ayurvedic treatises. Aim of Ayurveda is itself based on “Purusham purusham veekshya”, as the approach of physician varies for Swastha and Athura. Thus this paper is intended to have an outlook of Pratipurusha Siddhanta in Ayurvedic clinical practice.

Keywords: Ayurveda , Pratipurusha Siddhanta , Pareeksha, Chikitsa.

INTRODUCTION

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Ayurveda, the science and art of life is the gift for the mankind provided by ancient sages. *Chikitsadikrita Purusha* is the substrata on which Ayurveda has its action. One should examine the variations in each individuals and then plan for treatment. Hence individualistic approach has an unique role. Most of the times it is difficult for the Ayurvedic physician to generalize the treatment. It varies from person to person and itself shows the utility of this *Siddhanta*.

PRATIPURUSHA SIDDHANTA

The concept of *Prati purusha Siddhanta* is emphasized in Charaka Samhita, “*Deergham Jeevithiya Adhayaya*” where he deals with “*Purusham purusham veekshya*”¹. By this one can interpret the ‘*Pratipurusha Siddhanta*’. Here the term *Purusha* has been used twice and this itself shows the importance of observing an individual .Each individual is different

from other. A best physician is one who knows the principles governing their correct application in relation with the place, time and individual variation.

CLINICAL APPLICATION

Ayurvedic clinical approach can be understood in three stages. *Purusham Veekshya - Pareeksha - Pratipatti* regarding *anushtana (Chikitsa)* .In every stage *Pratipurusha Siddhanta* can be applied. Observing *purusha*, physician gets an idea of *Swastha* (healthy) and *Athura*(diseased). If he is *Swastha purusha* he is advised to follow *Sadvritta, Dinacharya, Ritucharya* etc and if he is *Atura*, approach varies according to condition.

Pareeksha: A patient is the site for the administration of therapies with a view of bringing about equilibrium of *Dhathu*. Thorough examination of the patient is the initial step in clinical medicine. Different *pareeksha* are to be done in order to assess the *Bala pramana* and *Dosha pramana* of the *Purusha*². Only with this basic understanding a physician can fix the dosage. Mistakes like giving strong therapies to weak patients and vice versa can be avoided if patients are duly examined beforehand. Even if a weak person is suffering from a serious disease which requires a strong therapy for cure, he should not be given a strong therapy all of a sudden. Such a patient should be

given strong therapy slowly and gradually depending upon his strength and power of resistance gained. It is not only the physical attributes but also the mental attributes should be considered while analyzing a *Purusha* where the concept of *Guruvyadhita* and *laghu vyadhita* will give a clue for this statement³. The patient suffering from a serious disease may appear to be suffering from a mild one because of the excellence of his mental strength and physical constitution. The other group of patients having mild diseases may appear to be suffering from serious ones because of the impaired mental strength and physical constitution. By observing *Purusha* itself, an ideal physician can get an idea about the nature and prognosis of disease as condition of the patient is one among the factors influencing them. Improper observation of patient by physician which have not been thoroughly described and diseases which have not been diagnosed correctly are going to confuse the physician.

Selection of drugs: Selection of drugs in drug therapy is also based on this *Siddhanta* to an extent. Therapies prescribed for different diseases in the text are mostly useful. Depending upon the variations in the patients, therapies may not be equally useful for every person, even though they are suffering from same disease. In such conditions a physician should make necessary alterations in group

of drugs with a view to make the therapy efficacious.

Chikitsa: Influence of this *Siddhanta* in *Chikitsa* aspect can be proved by taking certain instances from Ayurvedic treatises. In the context of management of *Raktapitta*, *Sthambana* is said to be contraindicated in *Aksheenabalamamsa*, in order to prevent further complications⁴. In *Jwara* chikitsa physician should consider the *Kaya* of the patient to give *ushnambu* in order to make *apakwa* dosha, *pakwa*. These also indicate the importance of considering the condition of an individual.

Pathya: Role of *Pratipurusha Siddhanta* is there in selecting *Pathya* also. A wholesome drug is sometimes supposed to be one which suits the personal likings of an individual. Ghee is generally regarded to be wholesome diet, but when it is taken by an individual of marshy land or one having corpulent body or the one in whom *Kapha* is aggravated same ghee is considered unwholesome.

Panchakarma: The indications and contraindications of all and each of *Panchakarma* are based on this *Siddhanta*. The characteristics of an individual has to be analyzed i.e, whether the person is fierce ful, coward, ungrateful and in such persons this therapy is contraindicated⁵. The prescribed *Snehana* in the context of *purvakarma* of *Panchakarma* is with reference to *Koshta* of an individual.

Purusha of *mridu koshta* should take *Ghrta* for three days, one with *madhyama koshta* for five days and one who is with *krura koshta* for seven days⁶. Emetic therapy when given to a patient having less

Kapha causes purgation and in aggravated *Kapha*, purgative causes emesis through upward tract⁷. So here individualistic approach is mandatory.

CONCLUSION

Pratipurusha Siddhanta, can be considered as an unique concept in *Ayurveda*. Physician should thoroughly observe the individual variations and then decide about the clinical management. Selection of

drugs, prescribing *Pathya* etc are dependent on the individual variations. Most of the times it is difficult to generalize Ayurvedic management, hence *Pratipurusha Siddhanta* has got its significant role.

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