UNDERSTANDING THE CONCEPT OF VIKRUTHI VISHAMA SAMVETHA

S.Kamalakar Puripanda¹*, Raja Rajeshwari N M²

¹²Final Year Postgraduate scholar, ³Associate Professor, Department of Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India.

KEYWORDS: Dravya, Rasa, Dosha, Vyadhi, Vikruthi Vishama Samavetha.

ABSTRACT

Ayurveda is a science with holistic approach in the management of different diseases. Dravya is the entity which has been given with prime importance for its role in the prevention and treatment of different ailments. Generally Dravya act according to Rasa, Guna, Virya and Vipaka. In some other conditions the action of Dravya cannot be expressed or explained with the help of Rasa, Guna, Virya and Vipaka. Diseases will be manifested because of the involvement of single Dosha or in combination with other Doshas or all three together. It will be easy to understand the symptomatology of Ekadoshaja Vyadhi but situation will be little typical and difficult to understand in case of two (Samsargaja) or three (Sannipataja) Dosha involvement in few diseases like Sannipataja Jwara. In such conditions concept of Vikruthi Visama Samavetha is helpful. In this paper an effort will be made to understanding the concept of Vikruthi Visama Samavetha.

INTRODUCTION

Charaka Acharya has explained the concept of Vikruthi Visama Samavetha in Vimana Sthana Pradhamana Adhyayam Rasa Vimananam. In Nidhana Sthana various factors which help in the diagnosis of disease have been described. In Vimana Sthana initiating treatment principles explained, it is necessary to be acquainted with the details of Doshas, Drugs etc.

Dravyas are composed of many Rasas. Similarly Vyadhis are caused by many Dosas. Therefore, the specific manifestations of Dravyas and Vyadhis can be determined by taking into account the specific attributes of the Rasas and Dosas¹. But in some conditions the variations in the curative effects of Dravyas can be understood by Nanatmakamanam, Parasparenchaupahatanam, Vilakpanairvikalpithanam, which leads to perversions or irregularity in the combination, it is not possible to determine the attributes of a substance having many Rasas or the manifestation of a Vyadhi caused by many Doshas, simply by taking into account the attributes of individual Rasas and Dosas². Knowledge of specific attributes of Rasa is the most important topic among Dosas and Drugs.³ Rasa and Dravyas are the form of drug, which are responsible for alleviate diseases and vitiation of Dosas. Because of this importance, Rasas and Dravyas are given priority in the order of description in preference to Dosas.⁴ However the description of Dosas precedes that of the drugs because selection of drugs is dependent upon the nature of vitiation of Dosas.⁵

Practically Dravya (Drugs) is considered as a combination of many Rasas and Vyadhi is also manifested by the combination of Dosha. Hence one has to understand relations of Rasa-Dravya and Dosha-Vikara individually and also their mutual interaction. The interaction between relations of Rasa-Dravya and Dosha-Vikara have been explained by the principles of Prakruti Sama Samaveta and Vikruth Vishama Samaveta.⁶

<table>
<thead>
<tr>
<th>Dosas</th>
<th>Vata</th>
<th>Pitta</th>
<th>Kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aggravating Rasas</td>
<td>Katu, Tiktha, Kasaya</td>
<td>Amla, Lavana, Katu</td>
<td>Madhura, Amla, Lavana</td>
</tr>
<tr>
<td>Alleviating Rasas</td>
<td>Madhura, Amla, Lavana</td>
<td>Madhura, Tikta, Kasaya</td>
<td>Katu, Tiktha, Kasaya</td>
</tr>
</tbody>
</table>

Prakruti Sama Samaveta

<table>
<thead>
<tr>
<th>Component</th>
<th>Whole</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasa</td>
<td>Dravya</td>
<td>Same</td>
</tr>
<tr>
<td>Dosha</td>
<td>Vyadhi</td>
<td>Same</td>
</tr>
</tbody>
</table>

Where there is a substance having several Rasas or disorder having several Dosas one should first...
critically analyze the role of *Rasas* or *Doshas* individually and then decide the effect of the substance or the disorder wholly.

**Vikruti Vishama Samaveta**

<table>
<thead>
<tr>
<th>Component</th>
<th>Whole</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasa</td>
<td>Dravya</td>
<td>Not Same</td>
</tr>
<tr>
<td>Dosha</td>
<td>Vyadhi</td>
<td>Not Same</td>
</tr>
</tbody>
</table>

But this rule is not applicable universally because in case of disorders where the effect is not exactly in accordance with the constituent it is not possible to decide the effect of the total drug or disease on the basis of the effect of individual *Rasas* or *Doshas*.

**Reason Behind Concept of Vikruthi Vishama Samaveta**

Perverted combination of *Rasas* and *Doshas*:
- Nanatmakam
- Parasaaprapahatanam
- Anyoschavikalpanairvikalpitanam

**Vikruthi Vishama Samaveta can be understood under two headings**

1. Rasa-Dravya
2. Dosha-Vyadhi

**Effect of Dravya in Vikruthi Vishama Samaveta**

*Rasas* are the *Samavayi Karana* of Dravya, however action of Dravya does not occur in line with the causative *Rasa*.

The unpredicted effect is explained with the following reasons:
- Difference in proportions of *Rasa* (*Nanatmakak*)
- The individual *Rasas* in a Dravya may suppress one another (*Parasaaprapahatanam*).
- Due to nature of various *Samskaras* (processing) like *Svarasa* etc (*Anyashchavikalpanairvikalpitanam*).

**Application**

- Understanding the mechanism of the disease
- Understanding the mechanism of drug action

**Understanding The Mechanism of Disease**

Here the combination is such that it shows symptoms which are entirely different, dissimilar to the participating *Dosas*. The physician will not be able to judge the combination of *Dosas* from the symptoms. Only such types are described in texts.

Wherever the *Lakshanas* of *Samsarga* and *Sannipata Vyadhis* are mentioned it is clear that they follow the rule of *Vikruti Vishama Samaveta* concept.

**Illustration**

Manifestation of *Sannipata Jwara*, the three *Dosas* like *Vata*, *Pitta*, *Kapha* may also combine in two different ways.

1. The combination may have manifestations similar to those of the individual *Dosas*.
2. The combination may have manifestation dissimilar to those of the individual *Dosas*.

**Examples**

1. Understanding of *Sannipata Jwara*—manifested signs and symptoms are not in the tune with the signs and symptoms of the individual *Dosas* but these are the special ones caused by the combination of *Dosas* in a specific manner.
2. Appearance of *Kota* in *Jwara* having brown or red colour, has nothing to do with those of individual *Dosas*.
4. In dreams seeing emptiness in the water reservoirs in *Rajayakshma*.

*Vyadhi Lakshana* is a peculiar *Lakshana* respective to *Vyadhi* which cannot be explained on the basis of the *Dosha* involved which falls into the category of *Vikruti Vishama Samaveta*.

**Example**

1. *Kinchit Vibaddha-Kincit Drava Malam in Grahani*.

**Upasaya**

*Viparitarthakari* means that, which though not opposite still produce the effect of the opposite.

**Hetu Viparitirthakari Aushadha**

Applying hot poultice causing increase of pitta on a swelling of Pitta origin undergoing ripening.

**Hetu Viparitirthakari Ahara**

Use of foods which are *Vidahi* in swelling predominant of Pitta and undergoing ripening.

**Vyadhi Viparitirthakari Aushadha**

Use of *Madhanaphala* which produces vomiting in case of the disease vomiting.

**Vyadhi Viparitirthakari Ahara**

1. Use of milk which causes purgation in *Atisara*
2. *Haritaki Prayoga in Atisara*

**Hetu Vyadhi Viparitirthakari Aushadha**

In burns caused by fire application of paste of *Aguru* which is hot in potency and also curative for burns.

**Hetu Vyadhi Viparitirthakari Ahara**

Use of wine which is intoxicating in alcoholic intoxication.

**Understanding the Mechanism of Drug Action**

**Illustrations**

1. *Madhura Rasa* in *Tanduliyaka* illustrates the perversion in combination. Normally *Madhura Rasa Dravyas* having *Snigdha* and *Vrushya* properties. But this taste in *Tanduliyaka* does not produce any such effect in the body.
2. *Kashaya*, *Tiktha*, *Katu*, *Madhura Rasa* of *Tila* also illustrate the irregular combination. When these *Rasas* are combined in equal proportion, then *Tila* should normally alleviate *Pitta* and *Kapha*. But actually it aggravates *Pitta* and *Kapha*.
3. *Varthaka* acts as *Vatahara* even though it is having *Katu*, *Tiktha Rasas*. 
These indicates that there is some irregularity in the combination in as much as some of these rasas are manifested while others or not.\(^{15}\)

**Prabhava-Vikruthi Vishama Samavetha**

Susrutha Acharya has explained Prabhava through the concept of Achintya Virya. He is of the opinion that the Prabhava Janya Karma is un-predictable (Achintytha) and un-questionable (Animamsya).\(^{16}\) It is the property which is characterised by specific actions of substances which cannot be explained in terms of pharmacological actions. Chakrapani also quoted Virya as Chintya and Achintya. The Achintya Virya is considered as Prabhava.\(^{17}\)

Charaka Acharya has mentioned certain Rasa Virudha Viryas. They are examples of Vikruthi Visama Samavetha.

- Anupamamsa-Madhura, Kashaya, Tiktha-Ushna Virya
- Saindhavalavana-Lavana Rasa, Seetha Virya
- Amalaki-Amla Rasa-Seetha Virya

**Vikruthi Vishama Samavetha - Vikchitra Pratyaradbda**

Basically there is no difference between Samanya Pratyarabda and Prakrut Sama Samaveta. But Vikruthi Vishama Samavetha differs from Vikchitra Pratyarabda.

Vikchitra Pratyarabdha Dravya are which do not have structural similarity among the constituents, it means structurally dissimilar but functionally similar. In Vikruthi Vishama Samavetha structurally similar but functionally dissimilar.

**DISCUSSION**

According to Prakrut Sama Samaveta concept, the interaction between Rasas in a Dravya or Doshas in a Vyadhi results in an effect which is similar to the individual Rasa and Dosha constituting them respectively. Therefore, the effect of Dravya can be known by analysing the effect of individual Rasa forming the Dravya and the effect of Vyadhi can be understood by analysing the effect of individual Doshas forming the Vyadhi.

E.g: Godhuma which has Madhura Rasa, Guru Guna and Madhura Vipaka will have Vatahara Karma.

In a Vyadhi formed by the Samsarga or Sannipata Doshas will show similar Lakshanas of the Doshas constituting them, hence they have not been explained in the texts of Ayurveda giving us a hint that they should be presumed as per the Doshas involved.

According to Vikruthi Vishama Samaveta concept, the interaction between Rasas in a Dravya or Doshas in a Vyadhi results in an effect which is totally new and not similar to the individual Rasa and Dosa respectively. Therefore this new and unpredicted effect cannot be inferred from the cause.

E.g: Brihat Panchamulas Ushna Virya even though it has Kashaya, Tikta Rasa.

**CONCLUSION**

Prakrut Sama Samaveta and Vikruthi Vishama Samaveta are the two basic concepts. These two concepts form the base of diagnostic– treatment principle in Ayurveda. So understanding of perverted combination of Rasas and Doshas, Need for ascertaining the total effect is very important.

**REFERENCES**


Cite this article as:

Source of support: Nil, Conflict of interest: None Declared