



A REVIEW ARTICLE ON INSIGHT TO BHAVA SWABHAVA NITYATVA OF AYURVEDA IN VIKARA PRASHMANA

*Dr. Palvi Dubey (MD Kayachikitsa)

Assistant Professor, Department of Roga Nidan Evum Vikriti Vigyana, Jammu Institute of Ayurveda and Research, Jammu.

Corresponding Author: Dr. Palvi Dubey (MD Kayachikitsa)

Assistant Professor, Department of Roga Nidan Evum Vikriti Vigyana, Jammu Institute of Ayurveda and Research, Jammu.

Article Received on 07/07/2021

Article Revised on 27/07/2021

Article Accepted on 17/08/2021

ABSTRACT

Ayurveda is the science of life. It says, one has to strictly follow the regimens and dietary habits advocated in Samhitas, the classical Ayurvedic texts, to achieve long and healthy life. Any sort of deviation from these principles will lead to the manifestation of disease. Bhava Swabhava Nityatvaat explained in Charak Sutra 30, means all the Padarthas have their own basic properties since the time of origin, which are Nitya, like Ushnata in Agni Mahabhut, Dhruvata in Jala Mahabhut. Bhava Swabhava Nityatvaat explains the utility of Samanya Visesa Chikitsa Siddhant in the Rog Prashmana Chikitsa.

Ayurveda or the science of the life is eternal because of the following:-

- Anaditvaat** – Ayurveda has no beginning Svabhava Samsiddha Lakshanvaat. It deals with things, that are inherent in nature; and
- Bhava Svabhava Nityatvaat**- Such natural manifestations are eternal. There is no discontinuity either in the living process or in the knowledge of things. Knowledge of various factors relating to the science of life is eternal. The knowledge of happiness (good health) and unhappiness (ill health) along with their etiology, sympatology and therapeutics has continuity and is without any beginning. This is described in the Ayurveda. Substances having properties like heaviness, lightness, cold, heat, unctuousness etc. get increased when other substances having similar properties are added. Substances having dissimilar qualities, on the other hand decrease their quantity e.g Habitual intake of heavy things increase the heavy factors and decrease the lightness in the body. Similar is the case with other qualities. This is the eternity of natural manifestations. Origin of Ayurveda is not available. It is not known that ever Ayurved was non-existent at any time after which it was propagated. Like the heat of the fire and humidity of water, the Ayurveda or the science of life is innate and it does not involve any artificiality. Bhava Swabhava Nityatva is mentioned in Charak Sutra 30, Shloka number 27. According to Tarka Sangraha Samanya is Nitya and one resides in many. According to Monier Williams dictionary, the meaning of Samanya is Equal, Alike, Similar etc.

Samanya creates Tulyartha or meaning peculiar of its own. Arundatta comments on Charaksamhita having the same meaning from which it is depicted in different words.

According to this verse, Viparitaih i.e. Visesa is interpreted as the cause for Kshaya i.e. Hrasa. Use of similar (Samana) and dissimilar (Vipreeta) properties results in the increase or decrease of all Doshas, Dhatus and Malas.

Roga Prashmana is one of the type of Chikitsa mentioned by Acharya Vaghata in Ashtanga Sangraha, Sutra Sthana 12. Roga Prashmana means to pacify and mitigate the diseases. Roga Prashmana Chikitsa destroys the disease and disease process from the roots. Roga Prashmana is included under Artasya Roganut type of Chikitsa. Chikitsa Siddhanta of Ayurveda are Tridosha Chikitsa, Panchmahabhut Chikitsa and Samanya and Visesa Siddhanta Chikitsa. Bhava Svabhava Nityatvaat is similar to Samanya Visesa Chikitsa Siddhant. According to Ayurveda, the basis for disease manifestation is either Vriddhi or Kshaya of Doshas, and bringing back to normalcy of the Doshas and leads to the restoration of health. The process of bringing normalcy is known as Chikitsa and the basic principle of the Chikitsa is Samanya and Visesa Siddhanta. These Samanya and Visesa Siddhantas are seen to be of immense value in the applied aspect of Roga Prashman Chikitsa and also for maintaining health. Without commencement neither Samanya cause for increase nor Visesa cause for reduction. The Chikitsa, if properly administered, simultaneously brings both the reduced and increased

Dhatus to their normal state by reducing the increased one and increasing the reduced one. If the medicine is given in proper dose, at proper kala etc and for certain period, it brings about the Dhatus to their normal state and not beyond that. But, if the medicine is not given in the proper dose and not on proper time and for a longer period, it cannot produce desired effect. In our Samhitas, application of such important Sidhanta is clearly demonstrated. Acharya Charaka mentioned proper measures to replenish the deficient Dosha, Dhatus, Mala and deplinish Dosha that are in excess. Samanya Chikitsa (Vridhhi Chikitsa) i.e diminish Doshas should be nourished:-

- Brimhana Chikitsa in Krisha Pramehi.

- Brimhana chikitsa in Vataja Gulma.
- Brimhana Chikitsa in Kshayaja Kasa.
- Santarpana Chikitsa in Kshat Kshina.
- Use of Mamsa in Rajyakshma disease.
- Laghu and Santarpana Chikitsa in emaciated patient.

Visesa Chikitsa (Kshaya Chikitsa) i.e vitiated doshas should be pacified:-

- Shamana Chikitsa in Urustamba.
- Shaman Chikitsa in Virrudha Ahara Chikitsa
- Sarpipana in Vataja Kustha.

Comparison of Samanya and Visesa with Modern Aspect

Ayurvedic Aspect of Samanya- Habitual use of substances having homologues qualities results in enhancement of Dhatu	Modern aspect- blood transfusion can be life saving in some situations such as massive blood loss due to trauma or blood loss due to surgery and also in the disease like severe Anaemia, Thrombocytopenia, Sickle Cell Anaemia etc. In gastroenteritis condition, administration of fluids.
Ayurvedic aspect of Visesa:- Heterogeneous qualities of aggravating factors constitute alleviators of Dhatus.	Modern aspect- In hyperacidity condition, administration of antacids. In patient of increased thyroid activity, anti thyroid drugs are given.

Applied aspect of Samanya Visesa in Rog Prashmana Chikitsa:-

1. Dravya Samanya and Dravya Visesa.
2. Guna Samanya and Guna Visesa.
3. Karma Samanya and Karma Visesa.

Dravya Samanya: Administration of similar Dravya will increase similar Dravya in body, like as Rakta by Rakta, Mamsa by Mamsa, Medo by Medo, Asthi by Tarunasthi, Majja by Majja, Shukra by Shukra.

Dravya Visesa: Administration of heterogeneous Dravya will cause decrease in that Dravya: For Example- wild wheat belonging to the group of millets reduces increased flesh of the body. Flesh or meat has meatness which is not present in wild wheat. Also meat is not having the generality of wild wheat. Hence, wild wheat has substance speciality in relation with the substance meat and because of this speciality meat of the body is reduced on consumption of wild wheat.

Guna Samanya: Administration of similar attributes of a Dravya will increase Dravya having similar attribute in body as:-

- For Sukravridhhi administration of Kshira, Sarpi, Madhuradravya, Snigdhadravya.
- Taila will increase pitta due to its similar Gunas like Sasnehaadi.
- Ksheera will increase Kapha due to its similar Gunas like Snigdhadi.

Guna Visesa: Administration of dissimilar attributes of a Dravya will decrease Dravya having those attribute in body as: Godhuma which is having the properties like Snigdha and Guru Guna will pacify the Vata having

Ruksha and Laghu Guna; Kulatha with its Ushna Veerya will pacify Kapha having Sheeta Guna.

Karma Samanya: By performing similar activities will increase similar Gunas in body such as: Santapa, anger, envy will increase Pitta.

Sleep, laziness will increase Kapha due to Sthiratva Guna.

Karma Visesa: By performing opposite activities will decrease respective Gunas in body such as:

- (a) Swapna is indicated in Nidra Vegarodhajanya Vikara.
- (b) Vataprakopa in uidavritta is with pravahana.
- (c) Ratri Jagran is indicated in kapha Vridhhi due to Divaswapna.

CONCLUSION

Whatever the factors that are responsible for health when they are normal, they alone will lead to disease when they become abnormal. So Samanya and Visesa Sidhanta is very useful for Roga Prashmana Chikitsa by considering Vridhhi or Kshaya.