



## Review Article

**UNDERSTANDING THE CONCEPT OF VIKRUTHI VISHAMA SAMVETHA****S.Kamalakar Puripanda<sup>1\*</sup>, Raja Rajeshwari N M<sup>2</sup>**<sup>1</sup>Final Year Postgraduate scholar, <sup>3</sup>Associate Professor, Department of Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka.**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 *Dosha* 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 Vishama Samavetha* is helpful. In this paper an effort will be made to understanding the concept of *Vikruthi Vishama Samavetha*.

**\*Address for correspondence****Dr.Kamalakar Srinivas Puripanda**Final Year Post Graduate Scholar  
Department of Samhita and Siddhanta,  
Sri Dharmasthala Manjunatheshwara  
College of Ayurveda & Hospital,  
Hassan, Karnataka, IndiaEmail: [kamalvasupuripanda@gmail.com](mailto:kamalvasupuripanda@gmail.com)

Mobile: 09133612228

**INTRODUCTION**

*Charaka Acharya* has explained the concept of *Vikruthi Vishama Samavetha* in *Vimana Sthana Pradhama Adhyayam Rasa Vimanam*. 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 *Dosas*<sup>1</sup>. But in some conditions the variations in the curative effects of *Dravyas* can be understood by *Nanatmakanam, Parasprenachaupahata nam, Vikalpanairvikalpithanam*, which leads to

perversion 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 *Doshas*<sup>2</sup>. Knowledge of specific attributes of *Rasa* is the most important topic among *Dosas* and *Drugs*.<sup>3</sup>

*Rasa* and *Dravyas* in the form of drug, which are responsible for alleviate diseases and vitiation of *Doshas*. Because of this importance, *Rasas* and *Dravyas* are given priority in the order of description in preference to *Dosas*<sup>4</sup>. However the description of *Dosas* precedes that of the drugs because selection of drugs is dependent upon the nature of vitiation of *Doshas*.<sup>5</sup>

<i>Dosa</i>	<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
Aggravating <i>Rasas</i>	<i>Katu, Tiktha, Kasaya</i>	<i>Amla, Lavana, Katu</i>	<i>Madhura, Amla, lavana</i>
Alleviating <i>Rasas</i>	<i>Madhura, Amla, Lavana</i>	<i>Madhura, Tikta, Kasaya</i>	<i>Katu, Tiktha, Kasaya</i>

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 *Vikruti Vishama Samaveta*.<sup>6</sup>

**Prakruti Sama Samaveta**

Component	Whole	Effect
<i>Rasa</i>	<i>Dravya</i>	Same
<i>Dosha</i>	<i>Vyadhi</i>	Same

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<sup>7</sup>.

### Vikruti Vishama Samaveta

Component	Whole	Effect
Rasa	Dravya	Not Same
Dosha	Vyadhi	Not Same

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*<sup>8</sup>.

### Reason Behind Concept of Vikruthi Vishama Samavetha

Perverted combination of *Rasas* and *Doshas*:

- Nanatmakam
- Parasparenaupahatanam
- Anyoshcavikalpanairvikalpitanam

### Vikruthi Vishama Samavetha can be understood under two headings

1. *Rasa-Dravya*

2. *Dosha -Vyadhi*

### Effect of Dravya in Vikruthi Vishama Samavetha

*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* (Nanatmaka)
- The individual *Rasas* in a *Dravya* may suppress one another (Parasparenaupahata).
- Due to nature of various *Samskaras* (processing) like *Svarasa* etc (Anyaishevikalpanairvikalpit).

### 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 *Doshas*. The physician will not be able to judge the combination of *Doshas* 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 *Doshas* like *Vata*, *Pitta*, *Kapha* may also combine in two different ways.

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

### Examples

1. Understanding of *Sannipata Jwara*- manifested signs and symptoms are not in the tune with the signs and symptoms of the individual *Doshas* but these are the special ones caused by the combination of *Doshas* in a specific manner.
2. Appearance of *Kota* in *Jwara* having brown or red colour, has nothing to do with those of individual *Doshas*<sup>10</sup>.
3. *Mrudbhakshana* (eating mud) causing *Mrudbhakshana Pandu*.<sup>11</sup>
4. In dreams seeing emptiness in the water reservoirs in *Rajayakshma*.<sup>12</sup>

*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*<sup>13</sup>.

### Upasaya

*Viparitarthakari* means that, which though not opposite still produce the effect of the opposite<sup>14</sup>.

### Hetu Viparitharthakari Ausadha

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

### Hetu Viparitharthakari Ahara

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

### Vyadhi Viparitharthakari Aushadha

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

### Vyadhi Viparitharthakari Ahara

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

### Hetu Vyadhi Viparitharthakari Aushadha

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

### Hetu Vyadhi Viparitharthakari 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<sup>15</sup>.

**Prabhava-Vikruthi Vishama Samavetha**

*Susrutha Acharya* has explained *Prabhava* through the concept of *Achinthya Virya*. He is of the opinion that the *Prabhava Janya Karma* is un-predictable (*Achinthya*) and un-questionable (*Amimamsya*)<sup>16</sup>. 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 *Achinthya*. The *Achintya Virya* is considered as *Prabhava*<sup>17</sup>.

*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 - Vichitra Pratyarabdhha**

Basically there is no difference between *Samanya Pratyarabdhha* and *Prakruti Sama Samaveta*. But *Vikruthi Vishama Samavetha* differs from *Vichitra Pratyarabdhha*.

*Vichitra Pratyarabdhha Dravya* are which do not have structural similarity among the constituents, it means structurally dissimilar but functionally similar. In *Vikruthi Vishama Samaveta* structurally similar but functionally dissimilar.

**DISCUSSION**

According to *Prakruti 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*.

Eg: *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 *Vikruti 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 *Dosha* respectively. Therefore this new and unpredicted effect cannot be inferred from the cause.

Eg: *Brihat Panchamulas Ushna Virya* even though it has *Kashaya, Tikta Rasa*.

**CONCLUSION**

*Prakruti Sama Samaveta* and *Vikruti 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**

1. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/9, page 232, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
2. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/10, page 232, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
3. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/2-3, page 231, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
4. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/4, page 231, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
5. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/6, page 231, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
6. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/10, page 232, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
7. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/9, page 232, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
8. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/10, page 232, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
9. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/10, page 232, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
10. Agnivesha, Charaka & Dridabala, Charaka Samhita Chikitsa Sthaana 3/89-108, page 407, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji

- Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
11. Agnivesha, Charaka & Dridabala, Charaka Samhita Chikitsa Sthaana 16/27, page 528, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
  12. Agnivesha, Charaka & Dridabala, Charaka Samhita Nidana Sthaana 6/13, page 221, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
  13. Agnivesha, Charaka & Dridabala, Charaka Samhita Chikitsa Sthaana 15/53, page 517, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
  14. Agnivesha, Charaka & Dridabala, Charaka Samhita Nidana Sthaana 1/10, page 195, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
  15. Agnivesha, Charaka & Dridabala, Charaka Samhita Vimana Sthaana 1/10, page 232, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.
  16. Sushruta, Sushruta Samhita Sutra Sthaana 40/19-20, Page 181, with Nibandha samgraha commentary of Dalhana, edited by Vaidya Yadavaji Trikamji Aachaarya, Chaukhamba Surbharati Prakashana,Varanasi, reprint edition 2013.
  17. Agnivesha, Charaka & Dridabala, Charaka Samhita Sutra Sthaana 26/67, page 149, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2011.

**Cite this article as:**

S.Kamalakar Puripanda, Raja Rajeshwari N M. Understanding The Concept of Vikruthi Vishama Samvetha. AYUSHDHARA, 2016;3(1):535-538.

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

