

Title - Insight to Bhava Swabhava Nityatva of Ayurveda in Vikara Prashamanam

Abstract-

The Nature and individual is a perfect replica of each other. But, there are differences and similarities amongst individuals, like in *Prakruti, Bala*, etc.; as well as in Nature. eg. *Jangala-Anupa Desha*, etc. Ayurveda has carried out in-depth study of the similarities and differences found in Nature and individuals. Moreover, it has been passed on to humanity through a lineage. So, it forms the perfect peer-reviewed research design. Ayurveda is based on the foundation of the basic perpetual principles. It remains significant as there are newer diseases rampant with the newer period of time. Though with the new diseases, the view of Ayurveda is same; as it believes the disease to be caused by a specific type of *Hetu*, leading to *Sthana Samshraya*; and its result is disease. Ayurveda is not behind naming the diseases; but roots for finding the main cause, its way of occurrence and treats in its own way. The treatment policies also follow a certain protocol; which are based on diagnosis of *Dosha, Dushya, Sthana Sanshraya, Sama/Nirama; Shakhastha/Koshthastha*, etc. Moreover, the main tool of treatment-the medicine doesn't change its *Swabhava*. It may be more or less potent; but will never change its properties. *Sanskara* has been studied by Ayurveda; which changes the properties and can be used even today. Plus, *Dosha* are permanently going to be three. *Ruksha* will always increase *Vata*; and will always treat *Kapha*. But, the same *Raukshya* will trouble old age people more than youngsters; due to predominance of age. Such in-depth study of surroundings and individuals make it true forever. Thus, actually time is changing; the conditions are varying; but the main fundamentals; the foundation is and will always be the same. The expansion of these ideas to find its applicability lies with the physician.

Introduction-

Charak says- '*Sa Ayam Ayurveda Shashwato Nirdishyate*',¹ i.e. Ayurveda is the eternal science. But, looking at the speediest timeline of the Nature, today's era- keeps on changing every moment. Change is the only constant. Then how and why should we expect Ayurveda to be *Nitya*, i.e. constant and not dynamic? Even Darwin says- '*Survival of the fittest*'; so adaptations are necessary along with the changing time to survive. Then, without adaptations; how can Ayurveda survive itself and claim its own objective of keeping people healthy?

The answer lies in the question itself- Ayurveda believes in the '*Samanya Visheshha Siddhanta*', the similars add up; and the opposites reduce the effect. Thus, the answer to the constant changing lifestyle, climate and increasing diseases can have solutions from none other than its opposite; i.e. the forever stable- Ayurveda.

Background of the topic-

Now, the question arises- how has the science maintained its eternity? How was the science able to predict even the foreseen?

That was possible because it studied in depth the surroundings, which is full of variedness. Take it from the habits, the habitats, the flora and fauna and what not. But, there stays the discernible similarities; which keeps these varying lifecycles going.

These similarities and differences have been unraveled by a science, not only of the external environment, but also of the internal environment, i.e. (*Prakruti-Purusha; Bhumi-Deha*

Desha);not only overview of the body;but also intricate study of the mind and soul(*Sthula Deha-Suskshma Deha*);not just in the present time but also of the past(*ShrushiUtpatti-Ayurveda Aagamana*) and future(*Kaliyuga,Janapadodhwansa*).It has left no stone unturned to give the complete knowledge of the surroundings alongwith the self.'This gives the worthy name to the science-**Ayurveda**-The science of life!!Not just human life;but Nature life too. No wonder,Charaka says-'*Yat Iha Asti Na Tat Anyatra,Yat Na Asti,Na Tat Kachit*. Thus,it can be adapted and should be moulded to changing times;but never at the cost of its fundamental perpetual principles. As we learn Ayurveda,we come to know that any of the *Grantha* starts from *SutraSthana*;that includes basic principles of the science.The whole Ayurveda maintains its pinnacle on the mighty foundation of these *Siddhanta*.As the definition states,*Siddhanta* is the principle stated after being examined critically by various learned ones;and is proved after every kind of *ParikshanaPratyaksha,Anuumana,Upamana,Shabda*.Even,Ayurveda being the doctrine of Lord Brahma,and passing amongst various learned sages,proves in itself to be a *Siddhanta*.It is like a peer-reviewed applied research; with the perfect research design.On the similar lines,Vagbhat has stated in his last Adhyay-'*Idam AagamSiddhatwat Pratyaksha FalDarshanat|Mantravat Samprayoktavyam Na Meemamsya Kadachan*||'²

Purpose/Aim-

This all proves the eternity of Ayurveda.But,wiser is the one who uses this in the benefit of oneself and the humanity.

Discussion-

Starting from the principles-

1)*Prakruti-Purusha Samya Siddhanta*- '*Sarvam Dravyam Panchabhautikam Asmin Arthe*'³The disposition of body and nature is same.Plus,the human body is the reflection of the environment & vice-versa.eg.The Sun,moon and the air are the major representers of *Pitta,Kapha* and *Vata* in the body.The functions carried out and the problems created by them in the universe are similar to those of in the body. Like,for example-Air carries the bad & good odor,the warm and cold breezes alongwith it;which depicts the *YogaVahitva* of *Vayu* in body.During the rainy season,the digestion by *Agni* gets hampered;just like the fire/sunlight in the external environment due to rains.Thus,we even find the diseases getting grave during their predominance in nature;in diurnal,nocturnal and seasonal schedules.

In *Vikara Prashamana*,it has to be considered-to take extra care by following *Dinacharya,RutuCharya* to prevent its specific *Doshaja* diseases or judging it to be difficult to be treated-as *Atulya Rutu* is required for the *Vyadhi* to be *SukhaSadhya*.Moreover,*Adan Kala* and *Visarga Kala* are important factors deciding the future of the patient by a disease.eg.*Langhana* can be easily carried out in *Visarga Kala* compared to *Adana Kala* in *Aamaja Vyadhi*.

2)*Tridosha Siddhanta*-The *Dosha* in number were and are permanently three.No other *Dosha* can be the culprit in producing *Vyadhi*.This narrows down the main cause of disease to one/more of the three.*Prashamana* includes the treatment of disease with the major consideration of *Dosha*.Like,in *Jwara,Langhan* is the primary treatment,but not in *VataPradhana Jwar*.But,*Shamana* is to be carried out.The pain,the burning sensation;and the itching are the major symptoms of the *Dosha*,respectively.

3)*Karya-Karana Bhaava*-Any work to be produced,it has its due reason;and no reason goes futile;without using its energy;as even the laws of physics says-'Energy can neither be

created, nor be destroyed; but changed from one form to other'. This highlights the importance of *Hetu* in every *Vyadhi*; and *Chikitsa* for every *Prakruti Sthapana*. Moreover, *Hetu* told for every *Vyadhi* are given not just in the form of *Dravya*, but their *Guna*; which encompasses even today's *Hetu*. eg. *Viruddha Ahara* should be thought of even the food items like-sizzling brownie, barbecue should be considered for *Shulyaka Ahara*, sprouts-considered as rich source of nutrients and advised now-a-days have properties of *Virudhaka*, which are not a healthy option. The *Hetu* of *Guru, Vishtambhi, Vidadhi Ahara* can be correlated to the items like-Noodles, Pizza, Burgers, etc.

Thus, it opens the new gateways for research; as *Sanskar* and *Dravya Prakruti* decides the qualities of any *Dravya*. Eating of South Indian products, Punjabi foods in other states can be considered as *Desha Asatmya*.

4) *Samanya-Vishesha Siddhanta*-Any *Dravya* increases the quantity and/or quality of the similar *Dravya*, by ways of *Dravya Samanya/Guna Samanya/Karma Samanya*. So, the *Hetu* we talked about earlier will lead to vitiation of such *Dosha*; will disturb such *Gunatmaka Dhatu*; and will create such *Vyadhi*. This underlines the importance of *Samprapti* along with its components *Vikalpa, Pradhanya, Bal, Kala, Vidhi*. For treatment purpose, *Samanya-Vishesha* is used; when to increase the *Ksheena Dosha*, reduce the vitiated *Dosha*, etc. Thus, it plays role even in *Hetu* as well as *Chikitsa*.

Such and many more examples of basic principles can be used to prove the utility of the eternity of Ayurveda in the clinical field. The diseases found newly, even if not mentioned directly in the Ayurvedic texts can be deciphered; as the *Samhitas* explain how a *Hetu*, goes on its way to make the result-*Vyadhi*. Thus, we have the freedom not to name the disease- '*Na Hi Sarva Vikaranam Naamato Asti Dhruva Sthiti*'⁴; but importance lies in the pathology of the disease. For example; when the disease like Cancer occurs; it shows the neoplasm; which depicts the *Dhatwagni Mandya*- '*Tesham Saadati Diptibhyam Dhatu Vruddhi Kshayo Bhavet*'⁵; even the treatment of *Shukra Dhatu* is carried out in such disease; as any new formation requires *Shukra Dhatu*.

Moreover, the diagnostic and treatment principles discussed by Ayurveda are perpetual where for proper diagnosis-*Dosha Vruddhi/ Kshaya/ Prakopa; Dosha Ashraya-Dhatu/Mala; Dhatu Vruddhi/Kshaya; Sthana Sanshraya-Shakhashta, Koshthashta; Dosha Awastha-Utklishta, Saama Nirama*, etc are considered.

□ *Chaya of Dosha*-Immediate treatment by *Langhana*, etc.

Also, the quantity of *Dosha* plays a deciding role for the type of *Langhana* to be followed, i.e. *Kshudha, Peepaasa, Aatapa, Shodhana, Pachana, Vyayama*, etc.

□ *Ksheena Dosha*-Increase the qualities and quantity of *Dosha*

□ *Ashraya-Amashya/Pakwashaya*-Accordingly, *Vamana-Virechana-Basti*, etc.

□ *Shakhashta Dosha*-They are more troublesome and require

Pachan, Deepana, Sneha, Sweda and later after entering the *Koshta*, should be treated by *Shodhana/Shamana*.

So, any of even modern day diseases can be cured; if we consider these factors. Even, there needs the change in medicine or its dose, according to the *Prakruti, Vaya, Desha, Kala, Satwa, Satmya, Bala, Agni, Ahara*, etc. eg. If a person requires the *Shodhana*, but is *Alpa Bala* (weak); then *Prabhut Shodhana* is to be replaced by *Nitya Shodhana*. (*Vamana*-by *Nishthivan; Virechana*-by *Nitya Virechana/Bhedaniya Dravya*), etc. *Vamana* if required in children do not require *Snehana Swedana* in more quantity as- '*Snigdha Eva Sada Bala*'⁶ And, the treatment modalities stay not only limited to bodily physical elements, but also *Adhidaivika* and *Adhyatmika* aspects. It believes in *Karmajanya Vyadhi, Punarjanma* and

explains its role and treatments, especially in diseases like *Kushtha, Jwar*. Even for modern day crisis of COVID today, we have treatments for the pandemics like told in *Jana Padodhwansa*. And more importantly, the major tool we use in treatment, the medicine-drug we use, never changes its main properties-which is understood as *Svabhava/Prakruti*. eg. *Danti* is *Virechaka*, and will stay so forever. Its potency may increase/decrease but it will never change its action.

Conclusion-

These constant principles and the tools used make the Ayurveda eternally true and applicable. Like the person staying in house is protected from come what rain/storm; the *Vaidya* to the refuge of Ayurveda, can diagnose and treat perfectly any disease, if thought in the manner and principles of Ayurveda. Just, the role of *Vaidya* stays to be vigilant about the surroundings and the individuals. Because, Ayurved thinks in very *Sukshma* way, which itself accepts that- '*Vimal Vipul Buddhhe Api Aakuli Kuryuh*'⁷; that even an intelligent physician is bound to be confused. So, what stays in our hands is to expand the ideas expounded and use it anywhere and everywhere.

¹ Agnivesha, Charak Samhita by Agnivesha, Shree Chakrapani Datta Virachit Ayurved Deepika Vyakhya, Marathi Bhashantar ani Yashwanti Tika, edited by Prof. Vd. Y. G. Joshi, Published by Vaidya Mitra Prakashan, Part-1, Sutra Sthana Ch. 30, Verse-27, p. 413.

² Vagbhata, Ashtang Hruday, Edited by Kai. Dr. Ganesh Krushna Garde, Published by Rajesh Ramesh Raghuvanshi, Rajesh Prakashan, Uttar Sthana Ch. 40, Verse-81, pg. 492

³ Agnivesha, Charak Samhita by Agnivesha, Shree Chakrapani Datta Virachit Ayurved Deepika Vyakhya, Marathi Bhashantar ani Yashwanti Tika, edited by Prof. Vd. Y. G. Joshi, Published by Vaidya Mitra Prakashan, Part-1, Sutra Sthana Ch. 26, Verse-10, p. 317.

⁴ Vagbhata, Ashtang Hruday, Edited by Kai. Dr. Ganesh Krushna Garde, Published by Rajesh Ramesh Raghuvanshi, Rajesh Prakashan, Sutra Sthana Ch. 12, Verse-64, pg. 58

⁵ Vagbhata, Ashtang Hruday, Edited by Kai. Dr. Ganesh Krushna Garde, Published by Rajesh Ramesh Raghuvanshi, Rajesh Prakashan, Sutra Sthana Ch. 11, Verse-34, pg. 54

⁶ Vagbhata, Ashtang Hruday, Edited by Kai. Dr. Ganesh Krushna Garde, Published by Rajesh Ramesh Raghuvanshi, Rajesh Prakashan, Uttar Sthana Ch. 2, Verse-31, pg. 358

⁷ Agnivesha, Charak Samhita by Agnivesha, Shree Chakrapani Datta Virachit Ayurved Deepika Vyakhya, Marathi Bhashantar ani Yashwanti Tika, edited by Prof. Vd. Y. G. Joshi, Published by Vaidya Mitra Prakashan, Part-1, Sutra Sthana Ch. 15, Verse-5, p. 211..