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Review Article

APPLIED ASPECTS OF *PRAKRITISAMSAMAVAYA (PSS)* & *VIKRITIVISHAMASAMAVAYA (VVS)* IN MEDICAL PRACTICE

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ABSTRACT

In medical practices, the practitioners prescribe single drug or the drugs in combination for better results. Generally all of the *Ayurvedic* practitioners do the same. No doubt that, most of the time practitioners are getting good outcomes, but number of time they may also come across adverse effects of those medicinal combinations. *Ayurveda* has given two type of combination viz. *Prakritisamsamavaya (PSS)* & *Vikritivishamasamavaya (VVS)*. Hence this study is keen to throw light whether *PSS* & *VVS* is having any consequences on medicinal combinations.

Keywords: *Ayurvedic, Prakritisamsamavaya, Vikritivishamasamavaya, Ayurveda.*

INTRODUCTION

In *Ayurveda* there is a term, “*Samyoga*” which means the combination of two or more than two substances with each other¹. This type of amalgamation may acquire same properties of previous *Dravyas* or exhibits special properties which none of the *Dravyas* ever possessed. This type of mixing may give rise to good or harmful effects. When *Ayurvedic* practitioners prescribe *Ayurvedic* medicines in combination & which are not classical, it might be causing *VVS*, unknowingly creating harm to the body. In this current attempt, a portrayal of concept of *PSS* & *VVS*, as given in *Charaka Samhita* in *Vimanasthana* has been elaborated & an attempt is made here to search and enlighten whether this *Siddhanatas* have any effect on medical practise.

MATERIALS AND METHODS

Authentic books like *Samhitas* & their respective commentaries have been referred for the study of this topic & discussion is based upon its conceptual part to wan out final conclusion.

CONCEPTUAL REVIEW

For getting an idea about applied aspect of *PSS* & *VVS* in medical practise, it is very much necessary to have knowledge about the terms *PSS* & *VVS* which can be incorporated in

Samyoga as its types. Hence conceptual review is divided into two parts, description of *PSS* & *VVS* & secondly its approach in medical practise.

Literary review on term *Samyoga*

Samyoga is combining together two or more (food) substances by multiplying their action or exhibits special properties which none of the constituents ever possessed.²

Literary review on the concept of *PSS* & *VVS*

A question may arise that whether this *Samyoga* is beneficial or it is harmful. Answer to this question is that *Samyoga* can be divided into two types firstly the *Prakriti Sama Samavaya* & secondly *Vikriti Vishama Samavaya* which are mentioned as follows. If causal and effectual *Dravyas* share common properties then such (combination) relation is called *Prakriti Sama Samavaya*.³ Whereas, if the causal and effectual *Dravyas* do not share common properties then such type of relation (here combination) is called *Vikriti Vishama Samavaya*.⁴

Literary review on the concept of *PSS* & *VVS*

Thus there is no fear of *Prakriti Sama Samavaya* combination but *Vikriti Vishama Samavaya* can be positive or negative to body tissues.⁵ If the combinations are putting negative effects then such combinations are termed as incompatibility of combination. This type of combination in *Ayurveda* is named as *Viruddhahara*. Among *Viruddhahara*, *Samyoga* & *Viry*

Viruddha can be incorporated in *VVS*. Apart from it, *Acharya Sushruta* has mentioned *Rasa Viruddha*, *Vipaka Viruddha*, *Virya Viruddha*⁶ which can be included in *Samyoga Viruddha*.

Further elaboration of the topic

Apart from this, *Siddhant* of *PSS* & *VVS* are mainly arisen from *Rasavimaniya Adhyaya* of *Vimana Sthana* of *Charaka Samhita*. In this chapter one quotation has come to denote the enumerations of *Rasas* & *Doshas*, i.e. the number of *Dosha*'s are 3 & that of *Rasa*'s are 6 but their *Samsarga* give rise to innumerable *Rasas* & *Doshas* which can cause different actions in our body⁷.

By taking the help of this quotation one can claim that the combinations give rise to different & innumerable number of actions. From here the concept of *PSS* & *VVS* are developed i.e. - The combination of anything give rise to 2 types of actions-

- 1) Similar to the properties of previous *Dravyas* is known as *PSS*.
- 2) Dissimilar to the properties of previous *Dravyas* is known as *VVS*.

Prakritisamsamavetata-

Various *Rasas* are combined with each other to give one specific *Dravya*. And *Doshas* are combined with each other, to confer one specific *Vikara*. When the *Dravya* & *Vikara* which one gets are having same quality to that of the previous *Rasas* & *Doshas* respectively, then this type of combination is called as *PSS*.⁸ E.g.- when milk & sugar are mixed together, one can easily identified the quality of both the substances, this mean both the substances are carrying their qualities even though they are combined with each other.

Vikritivishamasamvetata-

When the qualities of combination are different from the previous substances which are mixed with each other then this type of amalgamation is called as *VVS*. This type of mixture is due to quantitative difference i.e. *Vishamasamvatata* & *Vikrita-samvatata*⁹. This can be further elaborated by exemplifying some examples which have been given by commentator *Chakrapani* as follows for *Vishamasamvetata* & *Vikritisamvetata*.

Vishamasamvetata is explicated by *Chakrapani*¹⁰ by giving simple example of '*Tila*'. *Tila* (*Seseme*) is having *Madhura*, *Tikta*, *Kashaya* & *Katu Rasa* in combination, if these four *Rasas* come across with each other in equal proportion to give rise *Tila Dravya* then *Tila* should be with *Kapha-pitta Shamaka Guna*. But practically one cannot see these *Gunas* of *Tila*, instead one can make out *Tila* with *Kapha-pitta Prakopaka Gunas*. Here one can interpret that *Tila* is formed by the *Madhura*, *Tikta*, *Kashaya* & *Katu Rasa* mixed with each other in *Vishama Matra* & not in *Samana Matra*.

Vikrita-samvetata has been explicated by *Chakrapani*¹¹ by giving an example of '*Madhura Tandula*'. *Madhura Tandula* should be having *Snigdha* & *Vrishya Guna* as *Madhura Rasa* is *Vrishya* but *Madhura Tandula* is not like that because there is *Vikritata* in that *Madhurata*.

Literary review on its approach in medical practise

Aushadhi Kalpas are formed by mixing various *Dravyas* in specific quantity. Classical medicines are made by *Acharyas* by hard research work, hence such type of combinations are only having favourable effect on body. When practitioner

prescribe group of medicine in combination it may turn into *VVS* which again having good or bad effect on the body.

DISCUSSION

'A' & 'B' are the two *Dravyas*, when 'A' is combined with 'B', the product which one get is 'AB' that means the 'AB' product is having same properties to that of 'A' & 'B' *Dravyas* separately. This is the *PSS*.

When 'A' & 'B' are mixed with each other & if the product which one get is 'C' that means the 'C' product is having different properties to that of 'A' & 'B' *Dravyas*. This is the *VVS*. The 'C' product may be useful or harmful to our body according to its qualities. If 'C' is having awful qualities then obviously its action to our body is not good. If 'C' is with good properties then it is useful to body tissues & this can occur to medicine also as medicine is one form of *Dravyas*.

PSS & *VVS* in medical practise

Many medicines which are present in our *Samhita-Granthas* are based upon this principle only. In medical field, doctors prescribe more than one drug in combination to get better result. Many doctors get good results that they want. Few of them get unbelievable results which make them surprised; this may be due to synergism of the combination. But sometimes one may notice opposite action or some kind of bad action which none of the drug posses which were combined with each other. Here the concept of *VVS* has arisen.

Classical medicinal combinations are the conclusion of examination of those combination lots of time & after getting positive effect several times in specific disease that combination got place in classical *Samhita* as classical medicine.

Let us take an example of *Trifala* which is the combination of three *Dravyas*, *Amalaki*, *Haritaki* & *Bibhitaki*.¹² None of the three have *Vishamajwarahara* property when taken separately. But *Trifala* is *Vishamajwarahara*¹³; here *Trifala* is showing *VVS* which is good for body. This is the way medicine work in the body by *VVS* to improve the body tissues.

On other hand, *Samyoga Viruddha* is also one kind of *VVS* exhibiting harmful effect on body. As medicines are also one type of *Dravyas*, hence their combinations may terminate into unsafe outcome unknowingly. Here the *Samprapti* of occurrence of diseases by *Samyoga Viruddha* may help to throw light, how the medicinal combination results in *VVS* & may create harm. Different *Rasa*, *Virya* & *Vipaka* have different actions on *Vata*, *Pitta* & *Kapha* hence when they are combined with each other, they can cause interruption to each other's action and therefore their combinations may turn into physiological incompatibility.

But practically one cannot come across such kind of harm generated by medicinal combinations. This may be due to two reasons; firstly the medicine for specific disease is mainly having similar *Rasas* (such as *Tikta Rasa* in *Kushtha* i.e. the medicines used in *Kushtha* are mostly *Tiktarasatmaka*) hence not lead into any incompatibilities. And secondly *Agnisamparka*¹⁴, *Anekadravyasamyoga*¹⁵ & *Dravyaprabav*¹⁶ which is mentioned in commentaries are described in detail as follows. *Agnisamparka* is the reason given by *Arunadatta* in which *Dugdha* & *Lashuna* in *Lashuna Ksheerapaka* is not

Viruddha even having differences in their *Rasas* due to the combination of heat.¹⁷

In *Anekadravyasamyoga*, when many *Dravyas* are combined with each other having diversities in their *Gunas*, their combined effect will be different from that of *Viruddha* & not creating harm to the body. For e.g. *Ushna Madhu* is harmful to the body but when it is taken in combination with other *Ushna Vamana Dravya Kwatha* it doesnot cause harm to the body, here *Anekadravyasamyoga* is the reason for not causing any harm to the body.¹⁸

Acharya Sushruta has stated *Rasa Viruddha* but by *Dravya Prabhava Shadrasatmaka Ahara* is not considered as *Viruddha*.¹⁹

PSS & VVS in allopathic practise

In allopathic practise also, some of the drugs are given in combinations & some are not given in combination. These medicinal combinations can be incorporated PSS or in VVS. These combinations are exhibiting some kind of good or bad effects in the human being. Few examples are stated below exhibiting positive effects when taken in fixed proportions called as fixed drug combinations (FDCs).

Table 1- Fixed drugs proportions showing positive effects

Sulfamethoxazole with Trimethoprim
Benzoic acid & Salicylic acid
Levodopa & Carbidopa
Theophylline & Salbutamol
Amoxicillin & Clavulanic acid

Such combination, enhance effect & synergism or minimized unwanted effects. Therefore one can interpret that some of the medicinal combinations are really good & their synergism effect may be due to PSS type of combination. But there are some medicinal combinations which are banned due to their harmful effects on our body. Such combinations are stated below.

Table 2- Banned combinations

Antihistaminic combinations
Penicillins with sulphonamides
Tetracyclines with vitamin c
Vitamins with Tranquilisers
Antidiarrhoeals with electrolytes

First two examples are discussed here for the generation of bad effects by their combinations. Antihistaminic combinations are an irrational drug combination.²⁰ H₁ antihistamines, especially first generation when given individually have mild side effects. However on H₁ antihistamine combinations, there is excessive side effects viz. sedation, light headedness, motor incoordination, dryness of mouth, constipation, urinary hesitancy, blurring of vision. Therefore H₁ antihistamines are not combined.

Penicillin belongs to a group of beta-lactams which is bactericidal drug. Sulphonamides are bacteriostatic drugs. A bactericidal drug is generally not combined with bacteriostatic drug, since a bacteriostatic drug inhibits the multiplication of

bacteria & bactericidal drug acts by killing rapidly multiplying organism. Thus it is a bad combination.²¹

In allopathic practise, there are some fixed drug combinations which are recommended or banned by WHO due to their negative effects on body; here one can say that the previously mentioned two examples are of VVS. Such kind of effects can also be seen due to *Ayurvedic* medicinal combinations, but because of to less awareness one may not come across their effects.

CONCLUSION

Dravyas when combined with each other give rise to two types of outcomes, one PSS & VVS. At this point there is no terror about PSS but VVS again of positive & negative categories. As medicines are one kind of *Dravyas*, hence one cannot neglect PSS & VVS nature of medicinal combinations. But practitioners generally not come across bad effect of VVS of medicines because in specific disease, practitioners prescribe medicines which are having same qualities. Hence such combinations failed to interrupt each other's actions & remain harmless.

Although the research is not concluded any examples of VVS but the aim of this work is only to create awareness among practitioners about negative effects of medicinal combinations. When one is giving drugs in combinations which are self-made & not having any resemblance with classical text, then it is practitioner's responsibility to carry forwards the good effects of their combinations which is due to PSS, & one should also declare any bad or negative effects of that combination which is due to VVS. Hence in practise one should take care of PSS & VVS of medicinal combinations.

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