

A LITERARY SURVEY ON CONCEPT OF PRABHAV (SPECIFIC PROPERTY) WITH CLASSICAL EXAMPLES

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ABSTRACT-

As indicated by Ayurvedic pharmacology the medication activity is credited to specific standards in particular Rasa, Guna, Virya, Vipaka and Prabhava. It was found that drugs and the living body share a composition known as Panchabhutika, and that, when used responsibly, drugs have the potential to affect several aspects of the body. The enormous investments in research are pointless and fruitless if the Ayurvedic concepts are not correctly understood and translated in internationally accepted language. Therefore, it is crucial to reestablish Ayurvedic ideas in modern contexts by employing methods made possible by technological progress in the new millennium. Many of the Ayurvedic ideas contained in the Samhitas may appear simple at first glance, but their brief presentation makes them quite challenging to grasp. Certain ideas need to be investigated, according to how well they can be put into practice. This includes one such concept which is known as Prabhava. To understand these criteria, a methodical approach must be actively fostered. The purpose of this survey is to highlight the concept of Prabhava and its relevance in the modern era.

Keywords- Prabhav, Shakti, Ayurveda, Panchabhautikatva, Samhita

INTRODUCTION-

A few medications acts based on their Rasa, some based on their Guna, some based on their Veerya and some based on their Vipaka. Activities of certain medications don't have a place with any of these classifications. Diseases can be cured through their distinct acts, which cannot be defined in terms of Rasa, Guna, Virya, or Vipaka. This way of behaving is known as Prabhava. Even if the aftertaste, effects, and potency of two medications are identical, their actions may be very different. This is due to the Prabhava, or unique effect, of the medicine.¹ . Several Acharayas have used the term Prabhava to refer to the "non-specific effects" of a medicine, each time doing so with their own unique context and meaning. Prabhava is synonymous with a wide variety of other concepts, including but not limited to Shakti, Vichitra Pratyayarabdha, Vikriti Visham Samveta, Achintya Virya or Achintya, Anavadharaniya, Swabhava, etc.²

Definition of the Prabhava-

Prabhava refers to the Dravaya's unique quality that causes it to operate in a certain way.³ Prabhava is the quality that distinguishes substances by their unique actions that cannot be explained in terms of the pharmacological effects of Dravaya's numerous constituents when viewed in isolation from one another.⁴

Aacharya Sushruta avoided providing a direct reference to Prabhava. Achintya virya was the concept via which he demonstrated his point to Prabhava. He believes that the Prabhav Janya Karma is capricious (Achintya) and un-problematic (Amimansya). Those who wish to gain insight must adhere to the interpretations offered by the classics. For instance, there is no way to induce purgation with Ambashtadi gana.⁵

Prabhav can alternatively be seen as the unique quality responsible for producing results that are in contrast to the results typically associated with Rasa, Guna, Virya, and Vipaka.⁶

Since Prabhava's effects are unlike those often associated with the components of a Dravaya, Chakrapani classified it as Achintya. In addition, he referred to Virya as Chintya and Achintya in his citations. The state of "Achintya Virya" is equated with Prabhava.⁷

Prabhava is the quality of a drug that is considered to predominate over other principles of pharmacological activities such as Rasa, Guna, etc.⁸ In order to describe a Dravaya's unique quality (its Prabhava), Acharya Nagarjuna opted for the terms Achintya and Anavadharaniya in his discussion of Virya.⁹

Nature of Prabhava

Shivdas Sena, in the context of Virya, describes two kinds of power found in Dravayas: Chintya and Achintya. The specific connected with the generic quality is Prabhava, according to Chakrapanidatta, because Shakti is nothing but the substance's inherent nature and not any attributes. Regardless, it doesn't work. The distinction between Virya and Prabhava, as mentioned by Charak and Vagbhata, is not based on Chintya and Achintya characters but on Samanya and Vishesh, where Virya is responsible for general activities and Prabhava for the specific ones. Naiyayikas have portrayed rare instances of explicit behaviours when Prabhava works have been offered, such as the donning of jewellery, the use of antipoisons, and other similar practices. They must be known because of Prabhava, as they are beyond the scope of rasa and similar explanations. Taking Prabhava as Karma rather than the cause of karma is, in Gangadhara's view, a mistake.

There are three aspects of Prabhava:

- Inherent qualities
- The Potential of a Particular Type
- Divergent result

According to Aacharya P.V. Sharma, Prabhava is the substance's unique efficacy as determined by its natural (Bhautika) make-up. Dravayasvabhava, then, refers to the Dravaya's naturally occurring chemical makeup, which is held accountable for producing a given effect.

This provides a foundation for understanding how Vamana and Virechana dravayas work. How, under these circumstances, could it possibly be considered "Achintya"? Due to the mystery surrounding the Dravayas, several ancient Acharayas and commentators mistook Prabhava for Achintya. Vagbhatta's proponents call it "Sarvatishtyayi" (superior to all attributes) because of its success in taming the Rasas and similar phenomena. While Sushruta does not make direct reference to Prabhava, he does seem to hint to it through his usage of the terms "Amimamsya" and "Achintya" in a select number of Ausadha dravayas. Because even after a thousand arguments, their nature cannot be comprehended as 'Amimamsya' and 'Achintya', he argues that drugs with obvious characters and effects and that are widely known by nature should not be subjected to the arguments and further discussion but should be used as prescribed by the scripture. For instance, the purging effects of Ambasthadi gana of drugs, the fluidity of water, the heat of fire, etc. are all impossible to achieve. In Nagarjuna's elucidation of Virya, the terms Achintya and Anavadharaniya for Prabhava stand out. Based on what has been said above, it is clear that those who adhere to the Atreya school (Charaka, Vagbhatta etc.) accept Prabhava as Dravaya svabhava (the nature of the Dravaya), while those who adhere to the Dhanvantari school (Sushruta, Nagarjuna etc.) do not accept Prabhava as a separate entity but instead include it within the context of Virya as Achintya. One possible explanation is that both are manifestations of the divine Shakti, but that one is more abstract (Samanaya shakti) and the other more concrete (Vishishta shakti).¹⁰

BASIS OF PRABHAV

Prabhava can be examined based on Bhautika organization of the medication. Drugs with similar components and dependent qualities work through the righteousness of Virya, while drugs with dissimilar components and dependent properties work in a different way, each according to the unique arrangement of their weakened attributes. Samanaya pratyayarabdha and Vichitra-pratyayarabdha refer to Dravayas that share similar and dissimilar Bhutas, respectively.¹¹

Predominance of Prabhava

The Dravaya is home to several different types of pharmacological components, the most important of which is Prabhava, followed by Rasa, Guna, and so on. Prabhava has the power to trump all of the other components of the drug (Rasa, Guna, Virya, Vipak), but none of them can take its place. Therefore, Prabhava is the most important among all. In the case of a few Dravayas, their Rasas are the source of their activity. Dravayas with a similar rasa can be used instead of them. As an alternative to sugar, jaggery can be used to brew a cup of tea in its place. They were able to show their worth through the Vipaka. Similar to the last case, another Dravya with the same Vipak might be used in its place here. You can use any other Dravaya with a similar Virya to accomplish the same tasks that Ushna and Sheet virya would normally do. All the Gunas are equivalent in this regard. However, if a replacement doesn't perform as well as desired, you'll need to resort to the original Dravaya. It is the Dravaya's Prabhava that allows it to engage in such an activity that cannot be replaced. It should be noted that this particular Dravaya is capable of producing Prabhava. Having the first Dravaya is crucial in order to get its Prabhava.¹²

SCIENTIFIC INTERPRETATION OF CONCEPT OF PRABHAVA

Disciplines like phytochemistry have made it possible to establish causality where it was previously impossible. Prabhava now encompasses a broader range of pursuits for which the cause-and-effect connection was unclear despite being observable. This label should not be considered final. It is best to start with the most obvious possibilities. There must be some cause to which that specific action can be assigned, even if such demonstrable causes are not discovered. This sort of explanation is known as a "not discovered" or "invisible" cause, or indemonstrable cause. The indemonstrability of anything ends the moment it is discovered. It is the same with Prabhava.

While both Haritaki and Dhataki are Kashayaya rasa Dravayas, the former functions as a laxative and the latter as a constipation inducer. Constipation is a natural property of Kashyaya rasa, although chemical investigation of Haritaki showed the presence of anthroquinone, which acts as a laxative. That's why it makes sense that Haritaki has a laxative effect. For both Danti and Chitraka, analogous justifications may be found.

Table No. 1- Drugs acting on the basis of Prabhav (specific property)

Sr. No.	Dravya (Drug Name)	Prabhav (Specific property)
1.	Guggulu	Tridhoshahara, Rasayana
2.	Jyotishmati	Medhya
3.	Aparajita	Medhya
4.	Sharapunkha	Pleehaghna, Bhedana
5.	Khadir	Kushthghna
6.	Arjun	Hrudya
7.	Kushmand	Medhya
8.	Mandukparni	Medhya
9.	Madanphala	Vamak
10.	Jatamansi	Bhutaghna
11.	Sarpagandha	Nidrajanan
12.	Shankhapushpi	Medhya
13.	Parasika Yavani	Madak
14.	Bhang	Madak
15.	Kumari	Bhedan
16.	Vacha	Medhya
17.	Patalgarudi	Vishaghna
18.	Ingudi	Krumighna
19.	Ankot	Vishaghna
20.	Irimed	Kushthghna
21.	Taruni	Hrudya

22.	Pashanbheda	Ashmaribhedan
23.	Chauhar	Krimighna
24.	Shleshmatak	Vishaghna
25.	Suchi	Madak
26.	Hrutpatri	Hrudya
27.	Rohitak	Bhedan
28.	Tila	Keshya
29.	Narikel	Keshya
30.	Puga	Mohakrut
31.	Suran	Arshoghna, Vedanasthapan
32.	Shaileyam	Hrudya
33.	Ahiphen	Madak
34.	Varun	Ashmarighna
35.	Bakuchi	Shwitraghna
36.	Kanchanar	Gandamalanashak
37.	Shirish	Vishaghna
38.	Dhattura	Madak
39.	Brahmi	Medhya
40.	Danti	Virechan
41.	Sadapushpi	Raktarbudanashan
42.	Chakshushya	Chakshushya
43.	Kadamb	Vedanasthapak
44.	Aakhuparni	Krumighna
45.	Surana	Vedanasthapan, Arshoghna
46.	Ativisha	Vishahara
47.	Shala	Vedanasthapak
48.	Trivrutta	Sukha Virechan
49.	Vidang	Krumighna
50.	Agaru	Shitapanayana
51.	Agnimantha	Shothaghna
52.	Amalaki	Rasayana
53.	Apamarga	Chedaka, Shirovirechaka
54.	Aaragvadha	Sramsrana
55.	Aadrak	Dipana
56.	Arkadwaya	Kushthghna
57.	Ashwagandha	Balya
58.	Ashok	Stambhak
59.	Ativisha	Dipana
60.	Bala	Balya
61.	Bhallataka	Dipana

62.	Bharangi	Shwasahara
63.	Bhrungaraj	Keshya
64.	Guduchi	Jwaraghna
65.	Haridra	Varnya
66.	Daruharidra	Netrya
67.	Haritaki	Rasayana
68.	Hingu	Dipana
69.	Jambu	Mehahara
70.	Jatiphala	Shukrastambhak
71.	Shweta Jirak	Pachak
72.	Krushna Jirak	Dipana
73.	Kalamegha	Dipana
74.	Kampillaka	Rechana
75.	Kantakari	Kanthya
76.	Kapikacchu	Vrushya
77.	Nimba	Kushthghna
78.	Nirgundi	Vedanasthapana
79.	Palasha	Krumighna
80.	Parpata	Jwaraghna
81.	Patala	Shothahara
82.	Pippali	Dipana
83.	Prushniparni	Vrushya
84.	Punarnava	Shothahara
85.	Pushkaramula	Shwasahara
86.	Rasna	Shothahara
87.	Rasona	Shulaghna
88.	Saireyaka	Kushthghna
89.	Sariva	Rakta shodhaka
90.	Shalaparni	Shophahara
91.	Shallaki	Shulahara
92.	Bibheetaki	Kasahara
93.	Bijaka	Pramehahara
94.	Bilva	Shothahara
95.	Bruhati	Kasahara
96.	Shweta Chandana	Twakdosahara
97.	Rakta Chandana	Varnya
98.	Chitraka	Dipana, Pachana
99.	Dadima	Grahi
100.	Devadaru	Vedanasthapana
101.	Dhataki	Stambhaka
102.	Durva	Stambhaka
103.	Eranda	Vrushya

104.	Gambhari	Shothahara
105.	Gokshura	Mutrala
106.	Karkatashringi	Shwasahara
107.	Karpura	Chakshushya
108.	Katuki	Bhedana
109.	Kiratatikta	Jwaraghna
110.	Kumkum/Keshara	Varnya
111.	Kupilu	Madakara, Akshepajanan
112.	Kushtha	Kushthghna
113.	Kutaja	Stambhak
114.	Lavang	Kasahara
115.	Lodhra	Stambhak
116.	Manjishtha	Varnya
117.	Maricha	Dipana
118.	Musta	Sheetagrahi
119.	Nagakeshara	Pachana
120.	Shalmali	Grahi
121.	Shatavari	Rasayana
122.	Shigru	Netrya
123.	Shyonak	Shothahara
124.	Talisapatra	Shwasahara
125.	Tulasi	Shwasahara
126.	Twak	Dipana
127.	Ushira	Trishnahara
128.	Varahikanda	Shukrala
129.	Vasa	Shwasahara
130.	Vatsanabh	Swedajanak
131.	Vidang	Krumighna
132.	Vidari	Brumhana
133.	Yastimadhu	Balya
134.	Yavani	Shulaprashamana

CONCLUSION

Thus, it may be inferred that the term Prabhava is being utilised to explain the specific actions and effects caused by some pharmaceuticals that traditionally remained unexplained due to the lack of understanding about their action and effect. Therefore, pharmacognostical and phytochemical analysis of the medicine, as well as correct identification, are crucial for explaining the effect of the drug. Therefore, further investigation is necessary. Accordingly, this variable should be figured out by the physician, and used by him exclusively by conventional insight (scriptural authority/ agama) or oral guidance by capable authority

(Aptopadesa). Be that as it may, in current period with the advancement of phytochemistry different dynamic portions have been detached and their particular activities are found out.

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