

ROLE OF SAMANYA AND VISHESHA SIDDHANTA IN CHIKITSA ASPECT

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ABSTRACT

Among the various principles, *Samanya-Vishesha* Principle is one of the unique concepts mentioned in Ayurveda. The term *Samanya* implies similarity or uniformity or the one which causes increase in substance. while the term *Vishesha* talks about dissimilarity or non uniformity or the one which causes decrease in substance. According to Ayurveda, the basis for disease manifestation is either *Vridhhi* or *Kshaya* of Doshas and bringing back to normalcy of these Doshas leads to the restoration of health. This process of bringing normalcy is known as *Chikitsa* and the basic principle of the Chikitsa is *Samanya* and *Vishesha* siddhanta. When these *dosha* and *dhatu*s are brought to their equilibrium, healthy status is attained. The healthy status is attained through the application of *Samanya-vishesha* principle. The

Samanya- Vishesh principle strengthens the *doshas* and *dhatu*s that have become weak by its similarities and reduces *doshas* and *dhatu*s which are increased by its dissimilarities causing imbalances. Thus, it plays a crucial role in treating diseases and has become the fundamental principle for Ayurvedic management. The details of this Siddhanta are explained elaborately in this full paper.

KEYWORDS: *Vridhhi, kshaya, Doshas, Siddhantha, Samanya, Vishesha.*

INTRODUCTION

Ayurveda is a “Divine science” due to its origin as well as its incredible potency in curing the diseases and protecting the health of a healthy person. The aim of Ayurveda is to maintain the proper equilibrium of *Dosha*, *Dhatu*, and *Mala* constituent in order to preserve health in a healthy person and cure a disease in a diseased person.^[1] Ayurveda helps to maintain the fundamental state of a physical, mental and spiritual well-being. The fundamental principles of Ayurveda are *Tridosha*, *Panchmahabhuta*, *Prakriti*, *Dhatu*, *Samanya Vishesa Siddhanta* etc.^[2] Any disturbance in the equilibrium of *Dhatu* (*Dosha Dhatu Mala*) is known as disease and on other hand, the state of their equilibrium is health.^[3] Disequilibrium of *Dhatu* may be considered either by *Vridhhi* or *Kshaya*.^[4] Attainment of equilibrium is achieved by basic concept of *Samanya* and *Vishesa* which are mentioned as *Shatkaranas* i.e., these *Padarthas* mentioned in Ayurveda are as *Samanya*, *Vishesa*, *Guna*, *Dravya*, *Karma* and *Samavaya*.^[5] But the same are explained in Vaiseshika philosophy with the different sequence as *Dravya*, *Guna*, *Karma*, *Samanya*, *Vishesa* and *Samavaya*.^[6] This may be due to the aim of both Shastra are different. So, they have been advocated in a different way. Darshana uses its concepts for *Moksha* (salvation) and Ayurveda is for the welfare of creatures i.e., *Swastha* and *Atura*.

MATERIALS AND METHODS

Data of this literature is collected from different Ayurvedic Samhitas and their respective commentaries, research papers and journals.

Definition of Samanya

Samanya is one thing that occurs commonly in all objects and brings them into one group i.e., under a common name.

Lakshana of Samanya

- *Samanya* is one that says about similarity (*Tulyarthahi Samanyam*).
- One which causes increase in substance or padartha (*Sarvada sarva bhavanam samanyam vridhhi karanam*).
- Substance or padartha having similar characteristics of a particular group (*Jati samanya*)
Here *Samanya* is the cause for increase (*Samanyam ekatwa karam*).
- *Samanya* is a phenomenon that results in uniformity.

Types of Samanya

According to Charaka Samhita

1. Dravya samanya
2. Guna samanya
3. Karma samanya

According to Bhattar harichandra

1. Atyanta samanya (Dravya, guna and karma samanya)
2. Madhya (any two out of Dravya, guna and karma samanya)
3. Ekadesha (only one out of Dravya, guna and karma samanya)

Definition of Vishesha

The substance (padartha) that explains about the very much difference between two substances is known as Vishesha. Vishesha is better known as dissimilar or opposite or different.

Lakshana of Vishesha

1. Vishesha will be opposite or different (*Visheshastu Viparyayah*).
2. Vishesha is omnipresent (nitya), and stays in all the nitya dravya by the samvaya sambandha (*Visheshastu prithakatwakrit*).
3. Vishesha is the root cause for specification or decrease (*Hrasa heturvisheshascha*).

Types of Vishesha

According to Charaka Samhita

1. Dravya vishesha
2. Guna vishesha
3. Karma vishesha

Applied aspects of Samanya Vishesha Siddhanta

A) “*Sarvadasarvabhavanam samanyam vridhhi karanam*”

a) Dravya Samanya

1. **Raktadhatu** increases by administration of Rakta

e.g. In Atiyoga of Virechana, one of the adverse effect is *Jivadaan*. It is treated by administration of the fresh blood of a deer, cow etc. Because it immediately gets transformed into the live blood.^[7]

2. Mamsadhatu increases by administration of Mamsa

e.g. For patients emaciated due to diseases, sprue, soup of meat eating birds and animals rendered light for digestion.^[8]

3. Medadhatu increases by administration of Meda.

e.g. If the patient is weak, emaciated and having injury in the chest he should take goats fat.^[9]

4. Shukradhatu increases by administration of Shukra. e.g. Semen of crocodile having aphrodisiac action.^[10]**b) Guna Samanya**

Administration of similar attributes of a Dravya will increase Dravya having similar attribute in body as.

1. For Shukravridhhi administration of Kshira, Sarpi, Madhuradravya, Snigdhadravya.^[11]**2. For Mutravridhhi** Administration of Ikshurasa, Varunimanda, Drava, Madhura, Amla, Lavana.**3. Khseera** will increase Kapha due to its similar Gunas like Snigdhadhi.^[12]**c) Karma Samanya**

By performing similar activities will increase similar Gunas in body such as.

1. Kayika karma: Running, fasting, floating will increase Vata due to Chaltva guna samanya.^[13]**2. Vachika karma:** excessive talking, excessive studying, singing will increase Vata.^[13]**3. Santapa,** anger envy will increase Pitta.^[13]**4. Sleep,** laziness will increase Kapha due to Sthiratva guna.^[13]**B) “Hrasahetu vishesashcha”****a) Dravya Vishesha**

Asthi and Mamsa are opposite in nature so when Mamsa dhatu vitiates in body Asthi is used to decrease the former hence by consuming pulses like Kulattha, Yavaka, Mudaga, etc obesity is treated by decreasing Mamsa.

b) Guna Vishesha

Administration of dissimilar attributes of a Dravya will decrease Dravya having those attribute in body as.

i) **Godhuma** which is having the properties like Snigdha and Guru guna will pacify the Vata having Ruksha and Laghu guna.^[13]

ii) **Kulatha** with its Ushna veerya will pacify Kapha having Sheeta guna.⁽¹³⁾

c) **Karma Vishesha**

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

i) **Ratri jagran** is indicated in Kapha Vriddhi

ii) **Maithunam** is indicated in treatment of Shukra Vegaavrodhajanya.

C) **“Samanyamaekatvakaram”**

a) **Dravya Samanya**

Oneness in similar Dravyas

e.g. Man is tiny replica of universe. all the Padarthas present in external world are similarly present in internal world.

b) **Guna Samanya**

Oneness in Dravya due to similar Gunas

e.g. *Chaturushna* are considered altogether due to their Ushna guna.^[14]

c) **Karma Samanya**

Oneness in Dravya due to similar action.

e.g. *Maha kashayas* are included in groups according to oneness in their action.^[15]

D) **“Visheshastupruthaktvakrith”**

a) **Dravya Vishesha** :Sense of separation in Dravya e.g.a) All Amla padarthas increase Pitta except *Dadima* and *Amalaki*.^[16]

b) All Lavana dravyas are Achakshushya except Saindhava lavana.

b) **Guna Vishesha**: Separation in Dravya due to different Gunas.

e.g. *Vatsanabha* is having Madhura rasa and Madhura vipaka but the Virya is Ushna virya.^[17]

c) **Karma Vishesha**: Separation in Dravya due to different action.

e.g. *Danti* and *Chitraka* are having similar Rasa, Veerya, Vipaka but *Danti* is *Rechaka* while *Chitraka* is not.^[18]

E) “Tulyarthata hi samanyam

- 1) Virechana term is used for expelling the vitiated Doshas out of body. It may include Vamana and Virechana.^[19]
- 2) Deepana dravya means which enhances the Agni, all Dravya enhancing the Agni will include under this category.

F) Vishesastuviparyayah”

Ekarasaabhyaso-Daurbalyakaranam while *Shadrasaabhyaso-balkaranam*.^[20]

G) “Pravritti ubhayastu”

Acharya Charaka stated that proper measures to replenish the deficient *Dhatus* (Dosha, Dhatu, Mala) and deplete those that are in excess. We thus bring back the physiological state by treating the diseases with etiopathological antidotes.

As in Sushruta samhita^[21] principle of treatment of Dosha is given as

Kshinabrimhitavya i.e diminished Doshas should be nourished	Kupitaprashmayitavya i.e vitiated Doshas should be pacified.	Vridhashodhitavya i.e aggravated Doshas should be expelled.	Samahparipalyah i.e maintenance of normalcy of Doshas
a) Use of Mamsa in <i>Rajyakshma</i> disease b) Brimhana chikitsa in <i>Krishna pramehi</i> .	a) Shamana chikitsa in <i>Urustambha</i> b) Sarpipana in <i>Vataja kustha</i> .	a) Nitya virechan in vatodra b) Virechana karma in <i>Tamaka shwasa</i>	a) Dincharya b) Ritucharya c) Sadvritta d) Achararasayana

Application of Samanya –Vishesha Siddhanta in Modern Science

Samanya	Vishesha
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.	<ul style="list-style-type: none"> • In hyper acidity condition administration of antacids. • In patient of increased thyroid activity anti thyroid drugs are given.

DISCUSSION

- The object of Ayurveda has been said to be of maintaining the homeostasis to the level of physiological equilibrium and normalcy of *dhatu*s.
- *Dhatu vaishamya* can be either due to *vridhhi* (increased) or *kshina* (decreased) dosha, dhatu or mala. The normalcy of dhatu i.e. physiological homeostasis can be achieved through application of *Samanya-Vishesha siddhanta*.
- Samanya and Vishesha both are bhav padartha.
- When comparing the utility of Samanya according to Ayurveda aspect, habitual use of

substances having similar qualities results in enhancement of *Dhatu*.

- When comparing the utility of *Vishesha* according to Ayurveda aspect, dissimilar qualities of aggravating factors diminishes the *Dhatu*s.
- In Ayurveda it seems impossible to treat various diseases without the application of *Samanya- Vishesha* Principle.

CONCLUSION

- *Samanya* theory is used in nourishment and health maintenance.
- Theory of *samanya* is clinically applied, as *samanya* is cause of *vridhhi* or increase, and thus its principle is used in *kshaya* of *dosha*, *dhatu*s and *mala*.
- To manage the *dosha* primarily, the *vishesha* theory is applied.
- *Shadavidhupakrama* (*langhana*, *brimhana*, *rukshana*, *snehana*, *swedana*, *stambhana*) are based on *guna* which is based on *vishesha*.
- The *Samshodhan and Samshamana* is also based on *vishesha* theory.
- By the rule of *Samanya – Vishesha*, a medicine used properly should strengthen *dosha* and *dhatu*s that have become weak (by its similarities) and at the same time it should reduce the *dosha* and *dhatu*s that are increased out of proportion to cause the imbalance (by its opposite nature).
- Hence the *Samanya- Vishesha* Principle is a key component in choosing the most effective plan of treatment that involves food activities, medicines and other modes.

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