

Doctrines of Samanya- Vishesh Siddhant in Relation to Management of Diseases

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Abstract –

The ancient wisdom of Ayurveda is based on time-tested theories proven by observation, trial and experimentation which related to both present life and after the life. The main motive of *Ayurveda* is to maintain the health of a healthy person and treat the diseased one. As per Ayurvedic ideologies any disturbance at the level of *dosha*, *dhatu* and *malas* leads to disease origin and their equilibrium state is known as proper health. The unbalanced state of *dhatu* is treated by *Samanya-Vishesha siddhant* by using *dravyas* having similar and dissimilar attributes respectively. The *Padarthas* which causes growth or increases of *bhav-padarthas* such as *dravyas* (substance), *gunas* (attributes) and *karmas* (actions) of everything at all times is called as *Samanya* and *Vishesha*. The present work focuses on detail description of *Samanya* and *Vishesha*, their active and collaborative principle, applied aspect in *Ayurveda* and use in management of diseases will be discussed.

Keywords:- *Dosha, Dhātu, Vriddha, kshaya, Ayurveda* etc.

Introduction –

Ayurveda is regarded the most sacred and honoured science among all *Vedas* because it does well to mankind in respect of their present life as well as the life beyond.¹ *Ayurveda* has not only useful for curative but also useful for defensive purpose. The main motive of *Ayurveda* is to

maintain the health of a healthy person and treat the diseased one.² According to *Ayurveda* any disturbance at the level of *dosha*, *dhatu* and *malas* is known as disease and on the other hand their equilibrium state is known as proper health.³ This disequilibrium of *Dhatu* (*dosha*, *dhatu* and *malas*) may be considered either by *Vridhhi* (Increase) or *Kshaya* (decrease). Just as trees remain completely dependent on its root, similarly, *Ayurveda* also remain dependent on its fundamental principles. Main fundamental principles of *Ayurveda* are *Tridosha siddhanta*, *Panchamahabhoota siddhanta*, *Dosha-dhatu-mala siddhanta*, *Rasa-guna-veerya-vipaka siddhanta*, *Prakriti siddhanta*, *Karya-kaarana siddhanta*, *Lok-Purush samya siddhanta* and *Samanya-vishesha Siddhanta* etc. Through these principles, the *Acharyas* had attained longevity and good health over many years, these principles are also equally confident and authentic even today.

Among these various principles to attain of equilibrium of *dosha*, *dhatu* and *malas* is achieved by basic concept of *Samanya* and *Visesha*. This principle is mentioned as *Shad karanas* or *Shad Padarthas* mentioned in *Charak Samhita* which are *Samanya*, *Visesha*, *Guna*, *Dravya*, *Karma*, and *Samavaya*.⁴ These *Shad padarthas* are also explained in *Vaisesika* philosophy with the different sequence as *Dravya*, *Guna*, *Karma*, *Samanya*, *Visesha*, and *Samavaya*. This sequence of these *padarthas* is different because aim of both *Shastras* is different. *Darshana* uses these concepts for *Moksha* (salvation) while *Ayurveda* for the health condition or treatment purpose. *Samanya-Visesha siddhanta* is useful for every living person from life to death because increase and decrease is a continuous process. Unbalance state of *dosha* (*vridhhi* and *kshaya*) is called a disease condition and balanced state can be related as a state of health. According to this *siddhanta* to get a balanced state increased and decreased stated of body elements are treated with food, physical activity and medicine having opposite and similar qualities respectively.⁵

Aims and objective – Present study is carried out to explain the brief knowledge of *Samanya* and *Vishesha* and showing preventive and curative aspects of *Samanya-Vishesha siddhanta*.

Material and methods – For achieving this aim literary matter and examples of *Samanya-Vishesha siddhanta* will be collected from *Ayurveda samhitas* and their preventive and curative aspect related to diseases will be explained,

Review of Samanya vishesha siddhant-

Samanya-

The *padarthas* which causes growth or increases of *bhav-padarthas* such as *dravyas* (substances), *gunas* (attributes) and *karmas* (actions) of everything at all times is called as *Samanya*.⁶

In *Ayurveda Samanya* has been used in three references.

1. It is always the cause of augmentations of all the beings.⁷
2. It brings about the sense of oneness.
3. It carries a sense of similitude.⁸

Types of *Samanya*

1. *Dravya , guna and karma samanya*
2. *Ubhayavriti samanya and Ekvritti samanya*

1. *Dravya , guna and karma samanya*

Table no. 1- Applied aspect and specific factors of Samanya according to Acharya Chakrapani

<i>Dravya samanya</i>	<i>Guna samanya</i>	<i>Karm Samanya</i>
<p>The similarity visualized in substances represents this type of <i>Samanya</i>.</p> <p>When <i>dravyas</i> are directly use to increase same type of <i>dravyas</i>.</p> <p>Enhancement of muscle tissue by eaten flesh.</p> <p>Modern aspect-</p> <ul style="list-style-type: none"> - Blood transfusion in acute blood loss. - Use of I.V fluids in dehydration. - Use of Insulin in diabetes 	<p>This type of <i>Samanya</i> produces oneness.</p> <p>When administration of similar <i>dravyas</i> is not possible <i>davyas</i> having same qualities are given in form of <i>Ahara</i> and <i>Aushada</i>.</p> <p>Milk and semen are dissimilar but <i>madhura rasa</i> of milk increases the quantity of semen.</p> <p><i>Jeevaneeya, Brahanganeeya, stanyajajnana, sukrajanana, sonitasthapana, sonitsthapana</i> etc. <i>mahakashaya</i> are similar by their <i>jeevan , brahangan</i> etc <i>karmas</i>.</p>	<p>The common result of the actions belongs to this <i>Samanya</i>.</p> <p>When any activity is used to increase the <i>Dhatus</i>.</p> <p><i>Kapha dosha</i> is increased by continuous sitting.</p>

mellitus.	<i>Deha prakriti</i> and their qualities in the body like <i>snigdha guna-snigdhaangata</i> .	
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2. *Ubhayavriti Samanya* and *Ekavritti Samanya*⁹

1. *Ubhayavriti Samanya*- This *Samanya* is applicable where there is similarity in both the ends means in nourishing agent and the thing which is to be nourished. For example - the flesh elements grow more by the intake of flesh, here flesh is having its dual entity.

2. *Ekavritti Samanya*-

Where the nourishment or enhancement of the particular tissue or element is not based on the dual common similarity, the single ended *Samanya* is applicable. For example - use of *ghrita* increases *agni* and excessive exercise increases *vata dosha* but here action of taking *ghrita* and excessive exercise have no similarity with *agni* and *vata dosha*.

Vishesha-

According to *Ayurveda Vishesha* or Variant factor is cause of reduction in all times.

Vishesha has also been used in three references.

1. The variant factor is the cause of diminution of all things at all the times.¹⁰
2. It brings about the sense of separations.
3. It carries the sense of dissimilitude.¹¹

Table no. 2- Applied aspect and specific factors of Vishesha according to Acharya Chakrapani

<i>Dravya Vishesha</i>	<i>Guna Vishesha</i>	<i>Karma Vishesha</i>
Directly administration of heterogeneous dravyas. Gradually decreases of <i>bala</i> in <i>Sisiara</i> , <i>Vasantha</i> and <i>Grishma ritus</i> . ¹²	Admiration of <i>dravyas</i> which have dissimilar attributes. <i>Godhuma</i> which is having the properties like <i>snigdha</i> and <i>guru guna</i> pacify the <i>vata dosha</i> having <i>ruksha</i> and <i>laghu guna</i> . ¹³ <i>Kulatha</i> with its <i>ushna veerya</i> will pacify <i>Kapha</i> having <i>sheet guna</i> . ¹⁴ <i>yava</i> is having <i>sheet guna</i> will pacify <i>pitta</i> . ¹⁵	Use of opposite activities will decreases respective <i>gunas</i> in the body such as- <i>Ratrijagaranas</i> indicated in <i>sleshmaa vriddhi</i> due to <i>divasvapna</i> . ¹⁶ <i>Vataprakopa</i> is treated by <i>Pravahan</i> in <i>udavritta</i> . ¹⁷ running and fasting in <i>kapha dosha</i> . ¹⁸ <i>Maithunam</i> is indicated in <i>shukra vegavarodhjanya vikara</i> . ¹⁹

Mechanism of action by Samanya and Visesha dravyas-

Samanya is not an augmentation factor itself. It is an augmenting factor only when related to the two object having common characters. Use of *amalaki* not aggravated the *amla* property of *pitta* because *shaitya guna* is opposite to *amla* in it²⁰. Sometimes dissimilar objects also cause augmentation. For example ghee is dissimilar to *medha* and *jathragni*, it causes augmentation both of them due to its specific action.²¹

Samanya is always not work as a cause of augmentation; it will do so only in the absence of inhibiting factors.²² *Samanya* and *Visesha dravyas* cannot be effective without having relation to the body.²³ When *Samanya* and *Vishesha* related to the body, they show their *vriddhi and kshaya* effect on tissue elements respectively.

Dhatus inside the body of the individual get increased by the habitual use of food preparations which are either of similar attributes or are dominated by such attributes.²⁴ Habitual use of food having opposite qualities reduces the *dhatus*.

Thus *Samanya* increases the *dhatu*s in two manners which are:

1. By using of *saman guna dravyas* – All *dhatu*s get increases by the use of substances having similar properties. There are among *Dhatu*s in the body the muscle (*mamsa dhatu*) gets more increased by the administration of meat, *rakta dhatu* by blood, *meda dhatu* by fat, *asthi dhatu* by cartilage, *majja dhatu* by bone marrow, *Sukra dhatu* by semen and *Garbha* by immature foetus (*Amagarbha*) like egg.²⁵
2. By use of *dravyas* having dominance of similar attributes (*samangunabhuyistham*) – When use of *saman guna dravyas* is not possible *samangunabhuyistham dravyas* are used.

Certain examples are given below:

- a. In semen deficiency milk, ghee and other substances which have *madhura*, *snigdha* and *sheet* qualities should be given.
- b. In deficiency of urine, sugarcane juice, *varuni* type of wine, *manda*, liquid things and substances which have *madhura*, *amla*, and *lavana rasa and upakledi guna* (soak nature) should be given.
- c. In feces deficiency *kulmasa* (Paste of barley mixed up with hot water and slightly boiled so as to form a cake), *masa* (Phaseolus), *kuskunda*(Mushroom), *ajamadhya* (middle portion of goat consisting of intestines and other abdominal viscera's), *yava* (Barley) leafy vegetables and *dhanyamla* (sour fermented liquor from rice gravel) should be given.
- d. In the patients of diminution of *vata* substance having *katu*, *tikta* , *kashaya rasa* and *ruksha*, *laghu* and *sheet guna* should be given.
- e. In the patients of diminution of *pitta* substance having *amla*, *lavana* , *katu rasa* and alkaline, *teekshna* and *usna guna* should be given.
- f. In the patients of diminution of *kapha* substances having *madhura rasa* and *Snigdha*, *guru*, *Sandra* and *pichchila guna* should be given.²⁶

Treatment of vitiated *doshas* by *rasa prabhava* and *dravya prabhava* can be explained by *Visesha chikitsa*.

- a. *Rasa prabhava*- In the course of interaction between the *rasas* and *doshas* inside the body, *doshas* are aggravated by such of the *rasas* which are entirely or considerably homologous with them. On the other hand, *doshas* get alleviated by

the habitual utilization of the *rasas* having contradistinctive properties entirely or considerably.

- b. *Dosha prabhava* - Continuous use of oil alleviates *vata*, as oil is *sneha*, *usna* and *guru gunas* while *vata* is *ruksha*, *sheet* and *laghu guna* is of the opposite nature. When there is the interaction between substances having mutually opposite qualities, the stronger dominates over the weaker; therefore continuous use of oil alleviates *vata*. Similarly *madhura* taste, *sheet* and *manda gunas*, ghee alleviates *pitta* because *pitta* is *amadhura* in taste, *usna* and *teekshna gunas*. Honey alleviates *kapha* as it is *ruksha*, *teekshna* and *kashaya* while *kapha* is *snigdha*, *manda* and *madhura gunas*.²⁷

Role of Shamanya- Vissha siddhanta in different field of Ayurvedic Chikitsa-

1. *Tridosha siddhanta* -

According to *tridosha* theory of *Ayurveda* all the diseases occur due to the vitiation of *vata*, *pitta* and *kapha*.²⁸ *Samanya* and *Vissha* play the most important role in maintaining the equilibrium of vitiated *doshas*. For example *vata* which possesses *ruksha*, *laghu*, *sheeta*, *sookshma*, *chala*, *vishada* and *khara gunas* is reconciled by using of medicines having opposite properties. So it is with *pitta* and *kapha doshas*.²⁹

2. *Shatkriya kala* –

Six stages of the aggravation of humours are *sanchaya*, *prakopa*, *prasara*, *sthanasamshraya*, *vyakti* and *bheda*.³⁰ These all stages are example of *Samanya* or enhancement. If the increase *dosha* are not alleviated soon i.e. opposite (*Vissha*) treatment is not given, they can reach the incurable stage of the disease,³¹ For this purpose, substances having the opposite qualities and actions are used.

3. *Ritucharya* –

Agrabala in *varsha*, *sharad* and *hemant ritu*³² can be explained by *Samanya siddhanat* in which *snigdha* and *soma guna* and *madhura rasa* is responsible. *Ksheena bala* in *sisir*, *vasant* and *grism ritu* is just opposite to it and can be explained by *Vishesha siddhanta*.

4. *Dinacharya-*

*Abhyanga*³³ and *vyayama*³⁴ is treatment method of *vata* and *kapha* respectively, so they can also be explained as *Samanya* to *kapha* and *vata* and *Vishesha* to *kapha* and *vata* respectively.

5. **Agra dravyas-**

According to Acharya Charaka hitahara and ahitahara are cause of vriddhi of purusha and disease respectively³⁵.

Table no. 3

<i>Samanya</i>	<i>Vishesha</i>
<i>Balyanam- kukkuta</i>	<i>Sleshmahanam- Vamana</i>
<i>Jivaniyanaam – ksheera</i>	<i>Pitaaharanam- Virechana</i>
<i>Vritikaranaam – Anna</i>	<i>Vataharanam- Basti</i>
<i>Hridyanaam- amla</i>	<i>Kusthaghnanam- Khadira</i>
<i>Bramhaniyaanam – mamsa</i>	<i>Vishaghnanam- Shirish</i>
<i>Purishjanananam- yava</i>	<i>Krimighnanam- Vidang</i>
<i>Vatjanananam- jambav</i>	<i>Sleshmpittaprashmananam- Madhu</i> ³⁶

6. **In kshaya and vriddhi of doshas, dhatus and malas-**

Treatment of *ayurveda* is based on *kshaya* and *vriddhi of dhatus*. *Kshaya* and *vriddhi* of *dhatus* is treated with the help *Samanya* and *Vishesha guna* with the use of substance having similar and dissimilar attributes respectively³⁷.

7. **Srotasa vikruti-**

Disease of related srotas leads to consumption of similar *Ahara* and *Vihara* similar to *gunas* of *doshas* and dissimilar to *Dhatus*. Consumption of opposite *ahara* and *vihara* from the causes of *srotodusti* is help in maintaining.³⁸

8. **Ama dosha treatment-**

Indigested *Ahararasa* present in the stomach is called as “*Ama*”³⁹.

There are two possible treatment of *ama*, one is to increase the *jatharagni* and other one is *pachana* (digestion). In first type *usna* property substances are used. This is a type of *Samanya chikitsa* and the other one is include under *Vishesha chikitsa*⁴⁰.

9. **Mahakashayas-**

Mahakashayas are also included under *Samanya* and *Viseesha chikitsa* as they have properties of *vriddhi* and *kshaya*. *Jeevaneeya*, *Brahanganeeya*, *stanyajajana*, *sukrajanana*, *sonitasthapana*, *sonitsthapana* etc. *mahakashaya* are seem example of

Samanya due to their *jeevan* , *brahangan....* etc *karmas* in the body, on the other hand *triptighna*, *kusthaghna*, *krimighna*, *vishaghna*, *arshoghna*, *kandooghna*, *svaasahara*, *sothahara*, *jwarahara*, *shramhara*, *kasahara* *maahakashayas* etc. are seem example of *Vishesha*.⁴¹

Discussion

The object of *Ayurveda* has been said to be of maintaining the homeostasis to the level of physiological equilibrium.⁴² The *Samanya* and *Visesha* are dynamic forces which keep the normal condition of the body. *Samanya* is the cause of increase of the all things at all the times and *Visesha* is cause of decrease, whereas the application of these principles in the treatment leads to increase or decrease of body elements consequently.

If a same diet and regimen will remain continue, gradually he will suffer from *Prameha*, obesity and such other problems and due to *kapha dosha* dyspepsia, loss of activity and lethargy etc. symptoms will be developed. In this condition, the treatment will be based on depletion of *Kapha dosha* and diet and regimens will be required on these lines because habitual use of substances having homologues qualities result in enhancement of *Dhatu*s and variant decreases them.

The knowledge of *Samanya padartha* is essential for the treatment as it is useful and required for both purpose of *Ayurveda*. In *Ayurveda tridosha siddhant*, *vridhhi* and *kshaya of dosha*, *dhatu and malas*, *srotodusti*, *shatkriyakaal*, *mahakashaya*, *Ama dosha* treatment, *Dinacharya*, *ritucharya*, *dvididha upakram*, *shadvidha upakrama*, *triupastambha*, action of *pancha bhootas* in the body and other any action of *bhava-padartha* is not possible besides the *Samanya-Visesha siddhanta*. According to modern aspects application of this *siddhanta* is seen in the case of blood loss by trauma and severe anaemia, I.V. fluids in dehydration and use of Insulin in diabetes mellitus.

Conclusion-

Any disturbance in *doshas*, *dhatu*s and *malas* is leads to disease and equilibrium of these leads to health. This process is done by the *vridhhi* and *kshaya* in *dhatu*s. This process can be normalized by the continuous uses of similar and dissimilar *bhavas* which is possible by *Samanya-Visesha siddhanta*.

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