

PHYSIOLOGICAL ASPECT OF SAMANYA VISHESHA SIDDHANTA IN CHIKITSA

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ABSTRACT

Ayurvedic medicine is a system of traditional medicine native to India. 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. Every medical stream has its own science in which its matter is developed, evolved and explained. Ayurveda is based on peculiar fundamental principles like *Tridosha* theory, *Panchamahabhuta* theory, *Prakriti*, *Ojas*, *Dhatu*, *Mala*, *Agni*, *Manas*, *Atma* etc. The fundamental principle holds a strong position in Ayurveda. The fundamental principles of Ayurveda are the root from creation of living to issues of health, disease and its treatment. The basic of Ayurvedic treatment is based on the concept of *Samanya Vishesha Siddhanta*. The *Samanya Vishesha Siddhanta* useful for treatment in the way that increases the *Dosha* and *Dhatu* that has become decreases and diminishes the *Doshas* and *Dhatu* which are increases. This principle is useful for the recommendation to be given for healthy person and in treating diseases. Thus, the *Samanya* and *Vishesha Siddhanta* play a crucial role in treating diseases and has become the fundamental principle for Ayurvedic management.

Keywords: Basic principles of Ayurveda, *Samanya Vishesha Siddhanta*, physiological role in *Chikitsa*.

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 science helps to maintain the fundamental state of a physical, mental and spiritual well-being. The fundamental principles of Ayurveda are *Tridosha*, *Panchamahabhuta*, *Prakriti*, *Dhatu*, *Samanya Vishesha Siddhanta* etc ^[2]. Among the various principles in

Ayurveda, *Samanya Vishesha Siddhanta* is one of the unique concepts mentioned in Ayurvedic treatment. The term *Samanya* indicates similarity or uniformity in substances. The term *Vishesha* implies about dissimilarity or non-uniformity in substances. According to Ayurveda, the disease occurs in body either due to increase or decrease of *Dosha* and *Dhatu* which disturbs the equilibrium state of body. The basic aim of Ayurvedic treatment is maintain these equilibrium state of body ^{[3][4]}. The equilibrium state of body is accomplished through the application of *Samanya Vishesha Siddhanta*.

Health is essential for enjoyment of all the worldly pleasures in a righteous manner. Promotion of positive mental health is essential for acquiring a state of eternal and supreme happiness is called *Moksha* [5]. The root cause of all human sufferings is ignorance of our health. The purpose of studying Ayurveda is to live a healthy, virtuous, wealthy, happy and useful life. The understanding of basic fundamentals of Ayurveda science is the ultimate priority for living the healthy life. The law of *Samanya Vishesha Siddhanta* can be applied for achieved the balanced state in the body [6].

Materials and Methods:

Data of this literature is collected from different Ayurvedic *Samhitas* and their respective commentaries, various articles of different websites like ayujournal, jaim have been referred for the specific materials.

Samanya Vishesha Siddhanta:

The equilibrium state of *Dosha*, *Dhatu* and *Mala* is achieved by basic concept of *Samanya* and *Vishesha Siddhanta*. They are mentioned in Ayurveda as *Shatkaranas* as *Samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma*, and *Samavaya* [7]. According to *Vaisheshika* philosophy, the sequence of *Shadpadarthas* as *Dravya*, *Guna*, *Karma*, *Samanya*, *Vishesha*, and *Samavaya* [8].

Samanya:

Nirukti of Samanya-

Samanya is defined as which produces the idea of oneness [9]. In *Vachaspatyam*, the common in all is called *Samanya* [10]. In *Tarka Deepika*, the located in many objects which is eternal is called as *Samanya* [11]. In *Siddhanta Muktavali*, the quality which is eternal, found in many objects [12].

Ayurvedic aspect of Samanya:

The *Padarthas* which causes growth or increase of everything at all times in *Bhavapadarthas* such as *Dravya*, *Guna* and *Karma* is called *Samanya* [13]. The use of similar and dissimilar properties results in the increase or decrease of all *Doshas*, *Dhatu*s and *Malas* [14].

Samanya is responsible for increase of substances. *Samanya* substances are the cause of union. This

principle can be applied in *Sharirkriya* for better understanding of properties and functions of the body elements. Consumption of *Samanya* substances in the diet is the cause of *Tridosha* hyperactivity. For example, eat too much spicy and oily food, it can provoke *Pitta Dosha*. In the case of anemia, *Raktavardhak Chikitsa* with *Samanya Guna* should be applied.

Vishesha

Nirukti of Vishesha-

Vishesha is defined as speciality which is the cause of reduction [13]. In *Vacaspatyam*, *Vishesha* means *Prabhede*, *Prakare* [15]. In *Sabdakalpadruma*, *Vishesha* means *Prabhedah* [15]. In *Saptapadarthi*, it is defined as the cause of the notion of differentiation (*Vyavritti-Pratyaya-Hetu*), multiple (*Aneka*), inherent in each substance (*Prati-Dravya-Samveta*) which causes reduction (*Hrasa-Hetu*), distinction (*Prathiktvakrita*) and dissimilarity (*Vaisaadrsya*) [16]. In *Vaisheshikadarshana*, *Vishesha* is one of the *Satpadartha* which makes the difference between one object from another object [17]. *Vishesha* is the only one which can cause absolute differentiation.

Ayurvedic Aspect of Vishesha:

The *Padarthas* which causes decay or decrease of everything at all times in *Bhavapadarthas* such as *Dravya*, *Guna* and *Karma* is called *Vishesha* [13]. *Vishesha* is responsible for decrease [14]. *Vishesha* substances are the cause of separation. Consumption of *Vishesha* substances in the diet is the cause of hypoactivity of *Tridoshas*. For example, eat too much spicy and oily food, it can provoke *Pitta Dosha*. On the contrary, to pacify the *Pitta Dosha*, use foods and drinks which are cold in nature due to its opposite qualities of *Pitta Dosha*. In the case of anaemia, haemoglobin increasing foods and treatment should be applied with *Vishesha Guna*. This is the most important principle having applied value in medical practice.

Applied aspect of Samanya Vishesha Siddhanta:

Samanya is classified differently by different *Acharyas*. According to *Charaka*, types of *Samanya* [18] are-

Dravya Samanya:

Administration of similar *Dravya* will increase similar *Dravya* in body, like as consuming flesh increases *Mamsa Dhatu* in body, consuming fatty acid substances increases *Meda Dhatu* in body^[19].

For example, 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 has blood increasing property^[20]. *Tarunasthi* will lead to improvement of *Asthidhatu*^[19]. The *majja dhatu* increases, strength *sukra*, *rasadhatu*, *kapha*, *medodhatu* and *majja*^[21]. *Sukradhatu* increases by administration of *Sukra*. The semen of crocodile having aphrodisiac action^[22]. In *Shatkriyakala*, *Sanchaya*, *Prakopa*, *Prasara* are the conditions indicate the *Vruddhi* of *Doshas*^[23]. *Varsha*, *Sharad*, *Hemant Rutus* have *Agrabala* due to its qualities of *Snigdha Guna*, *Madhura Rasa*, *Soma Guna* etc. *Bala* going to increase due to *Snigdha Guna*, *Madhur Rasa* in *Varsha*, *Sharad*, *Hemant Rutus* according to *Samanya Siddhanta*^[24].

Guna Samanya:

Administration of similar qualities of a *Dravya* will increase *Dravya* having similar attribute in body. For example, administration of *Katu*, *Tikta*, *Kashaya*, *Ruksha*, *Laghu*, *Sheetadravya* in *Vatakshaya* condition^[25]. Administration of *Amla*, *Lavana*, *Katu*, *Kshara*, *Ushna*, *Tikshanadravya* in *Pitta Kshaya* condition^[25]. Administration of *Snigdha*, *Guru*, *Madhura*, *Sandra Dravya* in *Shleshmakshya* condition^[25]. For *Mutravridhi* administration of *Ikshurasa*, *Drava*, *Madhura*, *Amla*, *Lavana*, *Rasa Dravya* is useful. *Khseera* will increase *Kapha* due to its similar qualities like *Snigdhadhi Gunas*^[26].

Karma Samanya:

By acting similar activities will increase similar *Gunas* in body. For example, *Kayika Karma* like running, fasting, floating will increase *Vata* due to *Chaltva Guna Samanya*^[27] *Vachika Karma* like excessive talking, excessive studying, singing will increase *Vata*^[27]. *Mansika Karma* like excessive thinking, sorrow, fear will increase *Vata*^[27]. *Santapa*, anger, envy will increase *pitta* due to its *Tik-*

shna Guna^[27]. Sleep, laziness will increase *Kapha* due to *Sthiratva Guna*^[27].

Vishesha:

According to *Charaka*, types of *Vishesha* are^[18] -

Dravya Vishesha:

Administration of dissimilar *Dravya* will cause decrease in that *Dravya*. Example, *Adana Kala* the *Bala* gradually decreases in *Sishira*, *Vasanta*, *Grishmaritus*^[28]. In the conditions, *Pruthvi Mahabhutbhuta Dravya* is increased in the body, the use of medicines or diets which contains the opposite qualities like *Vayu*, *Teja* or *Akasha* is useful.

Guna Vishesha:

Administration of dissimilar attributes of a *Dravya* will decrease *Dravya* having those attribute in body. For example, administration of *Snigdha*, *Sheeta*, *Guru*, *Mand Guna Dravya* increases the *Kapha* and it diminishes by the opposite *Gunas* like *Laghu*, *Ruksha*, *Ushna*, *Tikshna*^[29]. *Godhuma* having the properties like *Snigdha* and *Guru Guna* will pacify the *Vata* by taking *Ruksha* and *Laghu Guna*^[29]. *Yava* is having *Sheeta Guna* will pacify *Pitta*^[29]. *Kulatha* with its *Ushna Veerya* will pacify *Kapha* having *Sheeta Guna*^[29]. All the *Dosha* get aggravated with his *Gunas* and relieved with opposite qualities^[29].

Karma Visesha:

By acting opposite activities will decrease respective *Gunas* in body. For example, *Ratri Jagran* is directed in *Kapha Vridhi* due to *Divaswapna*^[30]. *Vaman* is indicated in treatment of *Chhardi Vegaeodhajanya Vikara*^[31]. *Maithunam* is indicated in treatment of *Sukra Vegaavrodhajanya diseases*^[32]. *Swapna* is directed in *Nidra Vegarodhajanya Vikara*^[33]. In *Prameha* where sitting life and lesser movements of the body are the main causes, the excessive journey is given^[34].

Importance of Samanya Vishesha Siddhanta and its application in modern aspect:

Samanya Vishesha Siddhanta has the essential value in applied aspect. Without applying, neither *Samanya* cause for growth nor *Vishesha* cause for reduction. The *Chikitsa* if properly managed simultaneously brings both the reduced and increased *Dosha*

and *Dhatus* to their normal state by reducing the increased one and increasing the reduced one.

This also called the principle of homologous and heterologous^[35]. Homologous properties and functions are responsible for the increase in body constituents. Heterogeneous properties and functions are responsible for elimination of body constituents. Human body has a tendency to maintain homeostasis by causing increase or decrease in the body constituents as per requirement. Factors in the body bring back the physiological state by treating the diseases with etiopathological antidotes. Some examples of bodies natural tendency to maintain homeostasis by *Samanya Vishesha Siddhanta* are obese people always want to exert themselves to reduce heaviness of fat. When body is tired due to excess physical strain, then person try to get relax by sufficient sleep. After heavy food, person always try to skip food. In anemic condition, person always feel like eating sour food. According to Ayurveda sour taste stimulates erythropoiesis.

DISCUSSION

Samanya and *Vishesha* starting from the reproduction till the end of life. *Acharyas* gave first choice to these two categories by placing them first in the series of *Padarthas*. *Doshasamyam* and *Dhatusamyam* occur in the body, it is a part of creation. A physician has to treat only two types of conditions either *Vruddhi* or *Kshaya*. So that to treat these conditions one needs a substance which can reduce or increase the body constituents.

When comparing the utility of *Samanya* according to Ayurveda aspect, habitual use of substances having similar qualities results in enhancement of *Dhatu*^[36]. According to modern aspects, these application also used in practices like in the case of blood loss due to trauma, or blood loss due to surgery and also in the disease like severe anaemia, thrombocytopenia etc. blood transfusion can be lifesaving in these situations.

When comparing the utility of *Vishesha* according to Ayurveda aspect, dissimilar qualities of aggravating

factors diminishes the *Dhatus*^[36]. According to modern aspects, these application also used in practices like in hyperacidity condition administration of antacids is given^[37]. Through this concept of *Samanya Vishesha* principle balance state of health will be maintain.

CONCLUSION

The fundamental principle of *Samanya Vishesha Siddhanta* is found in Ayurveda in the form of applied aspects. It appears impossible to treat various diseases without the application of *Samanya Vishesha* principle. This principle also helps in understanding the Ayurvedic management of diseases and care of patients. Understanding the fundamental principles of Ayurveda will help all the present as well as future research workers in understanding and opening the mysteries and workings of human life in better way. With the help of fundamental principle, an effort should be made to re-validate the *Siddhanta* mentioned in Ayurveda in new terms so that Ayurveda is globalised and widely accepted.

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