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. 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.

**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. According to Vaisheshika philosophy, the sequence of Shadpadarthas as Dravya, Guna, Karma, Samanya, Vishesha, and Samavaya.

**Samanya:**
**Nirukti of Samanya—**
Samanya is defined as which produces the idea of oneness. In Vachaspatyam, the common in all is called Samanya. In Tarka Deepika, the located in many objects which is eternal is called as Samanya. In Siddhanta Muktavali, the quality which is eternal, found in many objects.

**Ayurvedic aspect of Samanya:**
The Padartha which causes growth or increase of everything at all times in Bhavapadarthas such as Dravya, Guna and Karma is called Samanya. The use of similar and dissimilar properties results in the increase or decrease of all Doshas, Dhatus and Malas.

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 anaemia, Rakta-vardhak Chikitsa with Samanya Guna should be applied.

**Vishesha**
**Nirukti of Vishesha—**
Vishesha is defined as speciality which is the cause of reduction. In Vachaspatyam, Vishesha means Prabhe, Prakare. In Sabdakalpadruma, Vishesha means Prabhedah. 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).

In Vaisheshikadarshana, Vishesha is one of the Saptadarshana which makes the difference between one object from another object. Vishesha is the only one which can cause absolute differentiation.

**Ayurvedic Aspect of Vishesha:**
The Padartha which causes decay or decrease of everything at all times in Bhavapadarthas such as Dravya, Guna and Karma is called Vishesha. Vishesha is responsible for decrease. 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 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 Atyoga of Virechana one of the adverse effect is Jivadaaan. 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 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, Raksha, 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 Mutravriddhi administration of Ikshurasa, Drava, Madhura, Amla, Lavana, Rasa Dravya is useful. Khseera will increase Kapha due to its similar qualities like Snigdhati 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 Tikshna Guna \[27\]. Sleep, laziness will increase Kapha due to Sthiratva Guna \[27\].

Vishesa:
According to Charaka, types of Vishesa are \[18\] -

Dravya Vishesa:
Administration of dissimilar Dravya will cause decrease in that Dravya. Example, Adana Kala the Bala gradually decreases in Sishira, Vasanta, Grishmaritis \[28\]. In the conditions, Pruthvi Mahabhutha 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 Vishesa:
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 Vishesa:
By acting opposite activities will decrease respective Gunas in body. For example, Ratri Jagran is directed in Kapha Vridhdi due to Divaswapna \[30\]. Vaman is indicated in treatment of Chhardi Vageodhajanya Vikara \[31\]. Maithunam is indicated in treatment of Sukra Vagaavrodhajanya diseases \[32\]. Swapna is directed in Nidra Vagavrodhajanya 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 Vishesa Siddhanta and its application in modern aspect:
Samanya Vishesa Siddhanta has the essential value in applied aspect. Without applying, neither Samanya cause for growth nor Vishesa 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 Sama\-nyya Visheshya 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**

Sama\-nya and Visheshya 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. Doshasamya and Dhatu\-samya 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 hyperacidity condition administration of antacids is given\(^{[37]}\). Through this concept of Samanya Visheshya principle balance state of health will be maintain.

**CONCLUSION**

The fundamental principle of *Samanya Visheshya Siddhanta* is found in Ayurveda in the form of applied aspects. It appears impossible to treat various diseases without the application of Samanya Visheshya principle. This principle also helps in understands 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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