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# Concept of *Samanya Vishesha Siddhanta* and its utility in treatment

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## ABSTRACT

Ayurveda is holistic science that works for healthy, wealthy and happy life. The wisdom of Ayurveda based on various theories and principles. The concept of "*Samanya Vishesh Siddhanta*" is one such basic principle of Ayurveda which helps to treat diseases. *Samanya* means similarity and *Vishesh* means dissimilarity, using this concept of similarity and dissimilarity many diseases can be cured effectively. Disease mainly arises due to the disturbance in equilibrium of *Dosha*, *Dhatu*, *Mala* and *Agni*, etc. The balance of these biological entities can be established using *Dravyas* possessing similar and dissimilar attributes. The specific *Gun*as and *Karma*s of *Dravyas* play key role in the concept of *Samanya Vishesh Siddhanta*. *Samanya Vishesh Siddhanta* based on the qualities of substances which either increases or decrease quality and quantity of *Dravya*, *Guna* and *Karma*. Therefore, specific *Dravya* (food and medicines, etc.), *Guna* (small, large, hot, cold and dry, etc. properties of *Dravya*) and *Karma* (exercise, meditation, Yoga, swimming, sleeping and massage, etc.) helps to treat various diseases and maintain equilibrium of *Dosha*, *Dhatu*, *Mala* and *Agni*.

**Key words:** Ayurveda, Samanya, Vishesh, Siddhanta, Dosha, Dhatu

## INTRODUCTION

*Ayurveda* is regarded the most sacred and honored science among all *Vedas* because it does well to mankind in respect of their present life as well as the life beyond.<sup>[1]</sup> *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.<sup>[2]</sup> According to *Ayurveda* any disturbance at the level of *Dosha*, *Dhatu*s and *Malas* is known as disease and on the other hand their equilibrium state is known as

proper health.<sup>[3]</sup> This disequilibrium of *Dhatu*s (*Dosha*, *Dhatu*s 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*s and *Malas* is achieved by basic concept of *Samanya* and *Vishesha*. This principle is mentioned as *Shad Karanas* or *Shad Padarthas* mentioned in *Charak Samhita* which are *Samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma*, and *Samavaya*.<sup>[4]</sup> These *Shad Padarthas* are also explained in *Vaisesika* philosophy with the different sequence as *Dravya*, *Guna*, *Karma*, *Samanya*, *Vishesha*, and

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*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.<sup>[5]</sup>

### Samanya for Doshas

Drugs possessing *Katu*, *Tikta*, *Ruksha*, *Laghu* and *Sheetadravya* offer relief in *Vata* under the concept of *Guna samanya*. Similarly, *Amla*, *Katu*, *Kshara*, *Lavana*, *Ushna* and *Tikshanadravya* helps to cure *Pitta Kshaya* while *Snigdha*, *Madhura*, *Guru* and *Sandra Dravya* used in *Shleshmakshya*. *Khseera* also increase *Kapha* due to its similar *Snigdhadhi Gunas*.

*Karma Samanya* also works for managing *Dosha* balance, since similar activities increases similar *Gunas* in body. *Kayika Karma* (running and floating) increases *Vata* due to their *Chaltva Guna Samanya* thus helps in *Vata*. *Santapa* increase *Pitta* due to its *Tikshna Guna* while relaxing body or sleeping increase *Kapha* due to their *Sthiratva Guna*.

### Vishesha for Doshas

Administration of *Ruksha*, *Ushnai* and *Tikshna Dravya* reduces *Kapha*. *Dravyas* having *Ruksha* and *Laghu Guna* pacify *Vata* while *Yava* offer *Sheeta Guna* thus pacifies *Pitta*. The disease which possesses *Pitta* vitiation like *Amlapitta* can be treated using *Dravya Vishesh* possessing sweetness or opposite nature to *Pitta*, here *Sudravyas* like *Guduchi*, *Shatavari*, *Patol*, *Kushmand* and *Gairik*, etc. are used under the concept of *Dravya vishesh* in the treatment of *Amlapitta*. The *Madhur* and *Sheeta* properties of these drugs help to relives symptoms of *Pitta* vitiation. *Karma Visesha* also affects *Doshas* balance, *Ratri Jagran* is

responsible for *Kapha Vridhhi*, similarly exercise and swimming reduces *Kapha*.

### Samanya as Chikitsa

*Shukra Kshaya* can be treated using *Dravya* possessing responsible for *Vridhhi* such as; *Kshira* and *Ghrita* possessing *Madhur*, *Shita* and *Snigdha Guna*. *Mutra Kshaya* can be relived using *Ikshu*, *Varuni* and *Manda*, these *Dravya* offers *Madhura*, *Amla* and *Lavana Rasa*. *Purisha Kshaya* can be manage using *Dravya* like; *Kulmasha*, *Yava*, *Shaka* and *Kushukunda*. *Vata Kshaya* can be manages using *Dravya* possessing *Katu*, *Tikta*, *Ruksha* and *Laghu Guna*. *Pitta Kshaya* needs to be control using *Amla*, *Lavana*, *Katu*, *Ushna* and *Tikshna Dravyas*. *Shleshma Kshaya* may be treated using *Snigdha*, *Guru*, *Madhur* and *Pichhila Dravyas*.

### Vishesha as Chikitsa

The concept of *Vishesha* also helps to manage the *Dosha* predominance since opposite property of substances to that of particular *Dosha* helps to pacify aggravated *Doshas*. *Sadavidhupakrama* are some activities such as; *Langhana*, *Rukshana*, *Snehana*, *Swedana*, *Brimhana* and *Stambhana*, etc. which are based on *Guna Vishesha* and offers therapeutic relief in many health ailments. The *Samshodhan* and *Samshamana Chikitsa* also based on *Vishesha* concept; these therapies detoxify body and utilize drugs of opposite properties to cure particular diseases.

### Role of Shamanya - Visesha Siddhanta in different field of Ayurvedic Chikitsa

#### Tridosha Siddhanta

According to *Tridosha* theory of *Ayurveda* all the diseases occur due to the vitiation of *Vata*, *Pitta* and *Kapha*.<sup>[6]</sup> *Samanya* and *Visesha* 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*.<sup>[7]</sup>

**Shatkriya Kala**

Six stages of the aggravation of humors are *Sanchaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyakti* and *Bheda*.<sup>[8]</sup> These all stages are example of *Samanya* or enhancement. If the increase *Dosha* are not alleviated soon i.e., opposite (*Visesha*) treatment is not given, they can reach the incurable stage of the disease,<sup>[9]</sup> For this purpose, substances having the opposite qualities and actions are used.

**Ritucharya**

*Agrabala* in *Varsha*, *Sharad* and *Hemant Ritu*<sup>[10]</sup> 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*.

**Dinacharya**

*Abhyanga*<sup>[11]</sup> and *Vyayama*<sup>[12]</sup> 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.

**DISCUSSION**

The principle of similarities and dissimilarities described as *Samanya Vishesh Siddhanta* in Ayurveda and this principle helps greatly towards the management of various pathological conditions. *Samanya Vishesh* principle helps physician to plan treatment protocol while choosing specific food, activities, lifestyle and medicines, etc. for particular types of diseases. This concept contributed greatly for selecting *Shodhan* and *Shaman* therapy. The similarity and dissimilarity of substances or activities increases and decrease the property of *Bhavpadarth* respectively. These effects contributed towards the therapeutic responses of substances and suppress pathological progression of diseases.

*Samanya* and *Visesha* play important role in maintaining equilibrium of vitiated *Doshas*. The six stages of the disease aggravation are *Sanchaya*, *Prakopa*, *Prasara*, *Sthanasamshraya*, *Vyakti* and *Bheda*. These all stages arise due to the enhancement

(*Samanya*) of aggravating factors thus opposite (*Visesha*) treatment is used to prevent pathological progression of diseases. *Abhyanga* and *Vyayama* used as treatment methods for *Vata* and *Kapha* diseases as *Karma Visesha*. *Srotasa Vikruti* can be cured using *Ahara* and *Vihara* which are opposite to causes of *Srotodusti*.

**CONCLUSION**

Any disturbance in *Doshas*, *Dhatus* and *Malas* is leads to disease and equilibrium of these leads to health. This process is done by the *Vridhhi* and *Kshaya* in *Dhatus*. 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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