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A comprehensive view on the applicability of *Samanya - Vishesha Siddhanta*

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ABSTRACT

Ayurveda is the science of life that focusses on both prevention and cure of diseases. Its wisdom is rooted in various theories and principles, among which *Samanya-Vishesha Siddhanta* is fundamental. *Samanya* refers to similarity, while *Vishesha* denotes dissimilarity; by applying this principle, Ayurveda effectively cures many ailments through the balance of similar and opposing qualities. Some factors deficient in body corrected by substituting with substances similar in character (*Samanya*). Some factors excess in body, reduced by supplying dissimilar substance [*Vishesha*]. Thus, specific *Dravyas*, *Gunas* and *Karmas* are employed to treat various diseases and maintain the balance of *Doshas*, *Dhatus*, *Mala*.

Key words: *Samanya Vishesha Siddhanta, Samanya, Vishesha, Siddhanta, Basic Principle*

INTRODUCTION

The balanced state of *Doshas*, *Dhatus*, *Agni*, and *Malas* is essential for maintaining normal health, while an imbalance results in pathological conditions. *Ayurveda* outlines several principles for sustaining and promoting overall health. *Dosha-Dhatu-Mala Siddhanta*, *Panchamahabhuta Siddhanta*, *Loka Purusa Samya Siddhanta*, *Triguna Siddhanta*, *Karya-Karana Siddhanta*, *Samanya-Vishesha Siddhanta* etc. are important *Siddhantas* of *Ayurveda*. Among these, the *Samanya Vishesha Siddhanta* is particularly significant in Ayurvedic philosophy. This principle is primarily based on similarity and dissimilarity, which aids in achieving the equilibrium of *Doshas*, *Dhatus*, and

Mala.^[1]

Samanya - Vishesha Siddhanta is one of the basic theories applied in ayurvedic treatment. *Samanya* is the way by which 2 or more subjects become equal or similar in content & character. *Vishesha* is the dissimilarity / particularity by which an object is dissimilar or opposite to another. Some factors deficient in body corrected by substituting with substances similar in character (*Samanya*). Some factors are excess in the body, and they are reduced by supplying dissimilar substances [*Vishesha*]. This is the basic principle and has a wide range of applicability. *Samanya-Vishesha* is a fundamental principle with a crucial role in selecting food and medicine (*Ahara* and *Aushadhi*). This paper aims to assess the applicability of *Samanya-Vishesha Siddhanta* within Ayurveda.

AIM

To elucidate applicability of *Samanya Vishesha Siddhanta* in Ayurveda.

OBJECTIVES

1. Highlighting *Samanya Vishesha Siddhanta* role in balancing *Doshas*, *Dhatus*, *Mala*.
2. To analyze and correlate this information with the modern aspects.

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MATERIALS AND METHODS

Data were collected from all Ayurvedic texts including *Bruhathrayee* and *Laguthrayee*. 23 articles were collected and reviewed. Articles available in search engines were used.

Samanya Visheshha Siddhanta

According to *Charaka* and *Vaisheshika*, *Samanya* and *Visheshha* are included among the *Shat Padartha*. *Charaka* assigns the first position to *Samanya* and the second to *Visheshha* within the *Shat Padartha*, highlighting their importance in treatment (*chikitsa*).

Table 1: Shatpadartha

<i>Charaka Samhita</i> ^[2]	<i>Vaisheshika Darsana</i> ^[3]
<i>Samanya</i>	<i>Dravya</i>
<i>Visheshha</i>	<i>Guna</i>
<i>Guna</i>	<i>Karma</i>
<i>Dravya</i>	<i>Samanya</i>
<i>karma</i>	<i>Visheshha</i>
<i>samavaya</i>	<i>Samavaya</i>

Samanya

According to *Vachaspatyam*, *Samanya* refers to what is common in all.^[4] Generality is the existence of equality. For all existing things, generality is the cause of increase.^[5] It generates notion of unity. It imparts equality to members of group having a particular generality.^[6]

According to *Saptapadarthe*, generality is considered as a single undivided category which is inherent in more than one thing, causing knowledge of continuity. The knowledge of continuity generates unity and increase and similarity

Classification of Samanya

According to *Tarka Samgraha*, *Samanya* is classified into two types: *Para Samanya* (superior generality), which pervades a larger space and is more comprehensive, and *Apara Samanya* (inferior

generality), which is less comprehensive.^[7] *Karikavali*, however, identifies three types of *Samanya*: *Para Samanya* (superior generality), *Apara Samanya* (inferior generality), and *Para-Apara Samanya* (superior-inferior generality.^[8] According to *Bhattarharichanda Samanya* is of three types i.e. *Atyanta Samanya* (absolute generality), *Madhyama Samanya* (medium generality) and *Ekadesha-Samanya* (localised generality. According to *chakrapani*, three types *Dravya*, *Guna* and *Karma Samanya*.^[9]

Visheshha

According to *Vacaspatyam*, *Visesa* which means *Prabhede*, *Prakare*^[10]

It is the cause of reduction.^[11] It caused separateness and causes of notion of plurality.^[12] It is the cause of differentiation, multiple, inherent in each substance and causes reduction, distinction, dissimilarity

DISCUSSION

Application of Samanya Visheshha Siddhanta

Every process in human body is based on *Samanya - Visheshha Siddhanta*. Reducing surplus factor & supplementing the deficient factor by appropriate measures help in maintaining homeostasis / balance of body.^[13]

1. Application of Samanya Visheshha Siddhanta on the Prakopa Karana of Tri Dosha

Overexertion, excessive exercise, frequent heavy physical labor, suppression of natural bodily urges, irregular routines, skipping meals, and inconsistent sleep patterns all lead to an increase in *Vata Dosha* through *Samanya* (similarity of qualities). Conversely, activities that have opposing qualities to *Vata* will reduce the *Dosha* through *Visheshha* (opposition of qualities).^[14] Foods such as curd (*Dadhi*), buttermilk (*Takra*), and sesame oil (*Tilataila*), along with emotional factors like anger and sorrow, will increase *Pitta Dosha* through *Samanya* (similar qualities). Conversely, attributes opposite to these will decrease *Pitta* through *Visheshha* (opposing qualities).^[15] Similarly, factors such as lack of exercise, lethargy,

daytime sleep, and foods like black gram (*Masha*), milk (*Dugda*), and wheat (*Godhuma*) will increase *Kapha Dosh*a through *Samanya*. Substances with opposite qualities will reduce *Kapha* according to the *Vishesha* principle.^[16]

2. Application of *Samanya Vishesha Siddhanta* on the concept of *Thridosha* based on *Rasa*

If *Vata Dosh*a increases in the body, tastes like sweet (*Madhura*), sour (*Amla*), and salty (*Lavana*) will reduce it through the principle of *Samanya* (similarity). Conversely, if *Vata Dosh*a decreases, tastes like pungent (*Katu*), bitter (*Tikta*), and astringent (*Kashaya*) will increase it through the principle of *Vishesha* (dissimilarity). Likewise, when *Pitha Dosh*a increases in the body, tastes such as astringent (*Kashaya*), bitter (*Tikta*), sweet (*Madhura*) can reduce it based on the principle of *Samanya* (similarity). Conversely, when *Vata Dosh*a decreases, tastes like, sour (*Amla*), and salty (*Lavana*) pungent (*Katu*), and can help increase it through the principle of *Vishesha* (dissimilarity). In the similar way, when *Kapha Dosh*a rises in the body, tastes such as pungent (*Katu*), bitter (*Tikta*), and astringent (*Kashaya*) can decrease it according to the principle of *Samanya* (similarity). Conversely, if *Vata Dosh*a diminishes, tastes such as sweet (*Madhura*), sour (*Amla*), and salty (*Lavana*) can increase it through the principle of *Vishesha* (dissimilarity).^[17]

3. Application of *Samanya Vishesha Siddhanta* on the concept of *Thridosa* based on *Panchamahabhoota* constitution

*Vata Dosh*a is composed of the *Panchabhoutik* elements, *Vayu* (air) and *Akasha* (ether). If *Vata Dosh*a decreases in the body, using substances of *Vayu* and *Akasha* elements will increase it based on the *Samanya* (similarity) principle. *Pitta Dosh*a is composed of the *Agni* (fire) element.^[18] If it decreases in the body, the use of substances with a predominance of *Agni Dravya* will restore it according to the *Samanya* (similarity) principle.

4. Application of *Samanya Vishesha Siddhanta* on the *Vishesha* treatment of *Thridosa*

Excess *Vata Dosh*a can be alleviated with the use of *Taila* (oil) and treatments like *Vasti* based on the

Vishesha principle. *Pitta Dosh*a can be balanced with *Ghrita* (ghee) and *Virechana* (purgation), while *Kapha Dosh*a can be managed with *Vamana* (emesis) and *Madhu* (honey).^[19]

5. Application of *Samanya Vishesha Siddhanta* on *Asraya Asrayi* relationship

Vitiation of the *Vata Dosh*as affects the *Asthi Dhatu* (bones). Increase or *Vruddhi* in *Guna* of *Vata Dosh*a results into the *Kshaya* of *Asthi Dhatu* and vice versa. Vitiation of the *Pitta Dosh*as affects the *Rakta Dhatu* (blood). Increase or *Vruddhi* in the *Guna* of *Pitta Dosh*a results into the increase / *Vruddhi* of *Sweda Mala* (sweating) and *Rakta Dhatu*. Vitiation of the *Kapha Dosh*as affects the *Rasa*, *Mamsa* (muscles), *Meda* (fat tissue), *Majja* (bone marrow), and *Shukra* (semen) *Dhatu*. Increase or *Vruddhi* in the *Guna* of *Kapha Dosh*a results in the, / *Vruddhi* in *Guna* of *Rasa*, *Mamsa*, *Meda*, *Majja*, and *Shukra Dhatu* and *Mala*.^[20]

6. Application of *Guna* in *Thridosha* treatment in perspective of *Samanya Vishesha Siddhanta*

The qualities of *Vata Dosh*a include *Ruksha* (dryness), *Laghu* (lightness), *Sheeta* (coldness), *Khara* (roughness), *Sookshma* (subtlety), and *Chala* (movement). If *Vata Dosh*a increases in the body, treatments with opposite qualities should be administered based on the *Vishesha* (dissimilarity) principle. Conversely, if *Vata* decreases, substances with qualities similar to *Vata* should be used according to the *Samanya* (similarity) principle.^[21]

7. Application of *Dosic* predominance of *Desa* in treatment aspect in perspective of *Samanya Vishesha Siddhanta*

Jangala regions are predominately *Vatabhooyishtam* (*Vata*-increasing), while *anupa* regions enhance *kapholbanam* (*Kapha*). Therefore, substances with qualities opposite to the dominant *Dosh*a can be recommended in these areas.^[22]

8. Application of *Samanya Vishesha Siddhanta* on *Shad Kriya Kala*

Six stages of the aggravation of *Dosas* are *Sanchaya*, *Prakopa*, *Prasara Sthanasamshraya*, *Vyakti And Bheda*^[23]. These all stages are example of *Samanya* or

enhancement of *Dosas*. Increased *Dosha* are alleviated by *Vishesha* treatment (opposite). If treatment is not given, they can reach the incurable stage of the disease. To avoid this, substances with opposite qualities and actions are used.

9. Application of *Samanya Vishesha Siddhanta* on *Rtucharya*.

The strength (*Agrabala*) observed in the seasons of *Varsha* (monsoon), *Sharad* (autumn), and *Hemant* (early winter) can be explained through the *Samanya Siddhanta* principle, where the qualities of *Snigdha* (unctuousness), *Soma* (coolness), and *Madhura Rasa*.^[24] (sweet taste) play a key role. *Ksheena Bala* in *Sisira*, *Vasanta* and *Grishma Rtu* is just opposite to it and can be explained by *Vishesha Siddhanta*

10. Application of *Samanya Vishesha Siddhanta* on *Dvididha Upakrama*

Judicial administration of *Santarpana & Apatarpana*^[25] on basis of *Samanya Vishesha Siddhanta*

11. Application of *Samanya Vishesha Siddhanta* on *Dinacharya*

Abhyanga^[26] and *Vyayama*^[27] is treatment method of *Vata* and *Kapha* respectively, *Abhyanga* can be explained as *Samanya* to *Kapha* and *Vishesha* to *Vata*. *Vyayama* can be explained as *Samanya* to *Vata* and *Vishesha* to *Kapha*

12. Application of *Samanya Guna* in treatment in perspective of *Samanya Vishesha Siddhanta*

Table 2: *Samanya Guna*^[28]

<i>Guru</i>	<i>Laghu</i>
<i>Manda</i>	<i>Tikshna</i>
<i>Seetha</i>	<i>Ushna</i>
<i>Snigdha</i>	<i>Ruksha</i>
<i>Slakshna</i>	<i>Khara</i>
<i>Sandra</i>	<i>Drava</i>
<i>Mridu</i>	<i>Katina</i>

<i>Sthira</i>	<i>Sara</i>
<i>Sukshma</i>	<i>Sthula</i>
<i>Vishada</i>	<i>Pichila</i>

If *Guru* (heavy) quality increases in the body, it can be reduced by applying *Laghu* (light) quality through *Vishesha* (opposing) treatment.

13. Application of *Samanya Vishesha Siddhanta* on *Shadvidha Upakrama*

Shadvidha Upakram^[29] are *Langana*, *Brumhana*, *Rukshana*, *Snehana*, *Svedana* and *Sthambana*. Judicious administration of *Shadvidha Upakrama* on the basis of *Samanya Vishesha Siddhanta*.

14. Application of *Samanya Vishesha Siddhanta* on *Vishesha* treatment of *Tri Dosha*^[30]

Increased *Vata Dosha* can be balanced through *Sneha* (oily substances), *Sveda* (sudation), and *Samshodana* (purification) based on the *Vishesha* (dissimilarity) principle. Similarly, elevated *Pitta Dosha* can be alleviated by *Sarpi* (ghee) and *Virechana* (purgation) following the *Vishesha* principle.

15. *Sroto Pradooshaka Hetu* & its treatment in relation to *Siddhanta*

Ahara (diet) and *vihara* (lifestyle) that aggravate the *Doshas* and negatively affect the *Dhatus* (tissues) can also vitiate the channels (*Srotas*).^[31] Diseases related to specific *Srotas* arise when *Ahara* and *Vihara* align with the qualities of the vitiated *Doshas*. Consuming diet and following lifestyle practices opposite in quality to those causing *Srotodushti* (channel vitiation) can help maintain health (*Arogyam*).

Modern concept of *Samanya Vishesha Siddhanta*

Samanya Siddhanta applied in following conditions

- Platelet transfusion in dengue fever
- Administration of glucose as IV/orally in hypoglycemia
- Administration of thyronorm in thyroxine deficiency
- Saline or glucose infusion - dehydration

- Vitamin supplements - vitamin deficiency disorder
- Blood transfusion - acute blood loss
- Use of insulin in diabetes mellitus
- Calcium supplements - calcium deficiency / demand
- Probiotics - supplementation of intestinal microflora

Vishesh Siddhanta applied in following conditions

- Anti-thyroid drugs - hyper thyroidism
- Hyperacidity - antacids

CONCLUSION

Samanya Vishesh Siddhanta is one of the basic theories in Ayurveda. It can be applied in various fields of Ayurveda i.e., diagnosis, research, treatment. It encompasses the selection of suitable foods, activities, medicines, and daily routines as part of a treatment approach for specific diseases. The *Samanya-Vishesh Siddhanta* helps regulate the increase or decrease of *Doshas* and *Dhatus*, thereby maintaining equilibrium in the body. The *Samanya-Vishesh Siddhanta* is a core principle in Ayurveda that directs the restoration and preservation of balance within the body. By recognizing how similar (*Samanya*) and opposing (*Vishesh*) qualities influence the *Doshas*, *Dhatus*, *Mala* and this concept provides a personalized approach to managing health. By applying *Samanya* to increase and *Vishesh* to decrease, the *Samanya-Vishesh Siddhanta* aids in disease treatment and plays a crucial role in sustaining health of an individual.

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