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RESEARCH ARTICLE

CONCEPT OF SAMANYA-VISHESHA SIDDHANT & IT'S ROLE IN DIFFERENT FIELD OF AYURVEDIC CHIKITSA

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Abstract

Ayurveda, a holistic system of medicine originating in India, emphasizes the equilibrium of tridoshas, saptdhatus, and other essential entities for holistic health. The Samanya -Vishesha Siddhanta, a fundamental principle, provide insights into the alteration of qualities and quantities of Bhavpadarth, contributing to diagnosis and treatment. The term Samanya means similarity or oneness or uniformity or the one which causes increase in substance. While the term Vishesha means dissimilarity or separateness or non-uniformity or the one which causes decrease in substance.

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Introduction:-

Ayurveda as a science of life not only useful for preventive purpose but also for curative purpose too. The aim of Ayurveda is to maintain healthy individual and to cure diseases of diseased one. One cannot understand any science without knowledge of its fundamental principles. Understanding the doshas, dhatus, agni, and other fundamental concepts helps Ayurveda Scholars identify the root cause of diseases and design personalized treatment plans to restore balance and health.

Ayurveda emphasizes preventive healthcare to maintain overall well-being. Studying the Siddhanta allows individuals to understand their unique constitution (prakriti) and make informed lifestyle choices and dietary decisions that support their natural balance and prevent diseases.

In shatpadarthas, Samanya is placed at fourth place as per philosophy & as per Ayurveda it is at first place. This indicates importance of Samanya in ayurveda. Ayurveda being the treatment science in which the Samanya and Vishesha are given almost priority SamanyaVishesha Siddhant is basic principle of Ayurveda.

The Samanya -Vishesha Siddhant is very important Siddhant of ayurveda because it plays a crucial role in diagnosis, Treatment and management of various diseases. Samanya deals with general principles applicable to all diseases and living beings, while Vishesha deals with specific principles relevant to individual diseases and patients. By understanding these principles, Ayurveda scholars can accurately diagnose the root cause of a disease and manifestation in a particular individual.

In Darshana the word Samanya is used for the meaning of ekatwakara on tulyarthata but in ayurveda it is used as the cause of aggravation baes on the similarity in Dravya, Guna and karma. In the dhatukshayajaroga when the essential

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components of the body are reduced, they are replaced in the form of ahara or aushadi to maintain the equilibrium of body components based on the theory of Samanya.

Samanya and Visheshha Siddhant is explained by the acharya Charak in the dirghamjivitiyaadhyay of sutrasthana, He says that Samanya is always the cause behind the vrudhhi of any bhavpadarth and Visheshha is always a cause for the kshay of any bhavpadarth provided that they come in contact to your body called as prakriti.

Acharya Charak mentioned one example that mamsa causes the vrudhhi in mamsadhatu but this vrudhhi will only be possible when mamsa is consumed by the individual, mamsa will not be increase by one just seeing mamsa.

Samanya Siddhanta:

Types of Samanya:

Three types of Samanya are there

1. DravyaSamanya 2. GunaSamanya 3. KarmaSamanya

SamanyaVisheshha Siddhant deals with the principles governing the alteration of qualities and quantities of bhavpadarth (Dravya, Guna and karma) by either augmentation or reduction. The word Samanya denotes growth in bhavpadarth while Visheshha leads destruction in Dravya, Guna and karma.

1. **Dravya Samanya** means consuming the same Dravya. e.g. Consumption of flesh increase mamsadhatu.
2. **GunaSamanya** means consumption of Dravyas having same qualities i.e. milk and ghee improves quality of shukradhatu since milk and ghee have same gunas as that of shukradhatu.
3. **KarmaSamanya** means action or conduction that will increase the same quality e.g. sleeping increases kapha since nidra as karma possess predominance of kapha.

Importance Of Samanya in Ayurveda:

As per Ayurveda, prakriti & shareera the Samanya is present. In prakritisurya, Chandra and anila are present in the same way Vata, Pitta & Kapha are present in the body.

Bahyadravya are panchbhaoutika and shareera is also Panchbhoutika.

The theory of Samanya evolved to compensate the decreased factors of the body by incorporating them from the external world either in the form of ahara or aushadhi to keep the equilibrium or healthy state of the body.

The decreased factors of the body are in the three forms structural, qualitative & functional hence Samanya is explained under three heads as Dravya, Guna & karma respectively.

The physical items are grouped on the basis of Samanya as partheyaapya, tejasa, vaayavya and nabhasa. Based on rasa 6 types of madhuradiras, based upon veeryaushna-sheeta based upon vipakaMadhura-amla-katu, based on aushadi Deepana, paachana, raktastambhana etc. are narrated. Hence in kshaya of any factor of the body the same relevant factor can be given in form of ahara or aushadi to keep the health normal, these treatment principles are based on theory of samanya.

Visheshha Siddhanta:

The Visheshha is placed fifth by philosopher & second by Ayurveda. Its great role in Ayurveda like Samanya as being the science of treatment. The vaisheshika philosophy has got its name as they are the only one who have narrated Visheshapadartha initially. It's proving its importance in shat padartha by being with Samanya. It gives the knowledge of particularly among the things. It is the cause of reduction or loss. It is the distinguishing factor by which it is identified that peculiarity is known as Visheshha. It is nitya & antyapadartha. The peculiar factor of sajateeya Dravya by which it is identified is known as Visheshha. Ayurveda being the science dealing with treatment, need to reduce the aggravated factors of body components by giving opposite structural, qualitative or functional things in the form of ahara or aushadi. It is based on the theory of Visheshha.

Types of Visheshha

It is of three types as-

1. DravyaVisheshha 2. GunaVisheshha 3. KarmaVisheshha

1. Dravya Visheshha-Reduction of aggravated kapha by tikta, katu & kashaya rasas.

Reduction of aggravated pitta by amalaki&madhura,tikta,kashayarasas.Reduction of aggravated vata by sneha, madhura, amla, lavana rasas.Reduction of dravyatmakadoshas from the body by utilizing Visheshadravya or viruddha rasa is known as DravyaVishesha.

2.Guna Vishesha-

Ushnaguna is Vishesha to sheetaguna, guruguna is Vishesha to laghugunas. In vataprakoparukshalaghu&sheetagunas are aggravated, they are reduced by the usage of snehadravya for having sneha, guru&ushnagunayuktadravya. In Kaphaprakopa the sthita, guru, sheeta, are increased, they are reduced by the usage of sara, laghu, ushna&Vishadagunayukta dravya. In Pitta prakopaushna, Tikshna, sara, laghugunas are aggravated, they are reduced by usage of sheeta, mrudu, sthira&gurugunayukta dravyas. Reduction of gunaamakadosha from the body by utilizing Vishesha gunadravya is known as guna Vishesha.

3.Karma Vishesha –

The dosha of the body are reduced by performing opposite karma is known as karmaVishesha. Kaphavridhhi reduces by vyayaama, vatavruddhi reduces by rest, Pitta vridhhi reduces by Sangeetashravana. Gurutwa of body is reduced by exercise & manoroga is reduced by yoga sadhana etc.

Importance Of Vishesha in Ayurveda:

1. Particularity or distinguishing factor or peculiarity the word itself denotes something special than normal.
2. The important features of dravya are highlighted with Visheshaguna only.
3. The Vishesha of dravya means the prabhava.
4. The Vishesha gives the knowledge of dissimilarities of dravya, roga, chikitsa etc.
5. Vishesha is the cause for bhedajnana, classification, based on variations.
6. It is base for differential diagnosis or assessments.
7. To assess the paratwa of everything Vishesha is the cause.
8. The main principle of treatment is reducing the aggravated principles of body by giving Dravya Vishesha, gunaVishesha& Karma Visheshachikitsa only.
9. Vishesha is the principle of treatment.

Samanya as Chikitsa

ShukraKshaya can be treated using dravya possessing responsible for Vriddhisuch as; Kshira and Ghrita possessing Madhur, Shita and Snigdha Guna. MutraKshaya can be relieved using Ikshu, Varuni and Manda, these Dravya offers Madhura, Amla and Lavana Rasa. PurishaKshaya can be managed using dravya like; Kulmasha, Yava, Shaka and Kushukunda. VataKshaya can be managed using dravya possessing Katu, Tikta, Rukshaand LaghuGuna. Pitta Kshaya needs to be controlled using Amla, Lavana, Katu, Ushnaand TikshnaDravyas. ShleshmaKshaya may be treated using Snigdha, Guru, Madhur and PichhilaDravyas.

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 SamshamanaChikitsa also based on Vishesha concept; these therapies detoxify body and utilize drugs of opposite properties to cure particular diseases.

Discussion:-

The principle of similarities and dissimilarities described as SamanyaVishesha Siddhanta in ayurveda and this principle helps greatly towards the management of various pathological conditions. SamanyaVishesha principles physician to plan treatment protocol with choosing specific food, activities, lifestyle and medicines, etc for particular type of disease. This concept contributed greatly for selecting Shodhan and Shaman therapy. The similarity and dissimilarity of substances or activities increase and decrease the property of bhavpadarth respectively.

These effects contributed towards the therapeutics responses of substance and suppress pathological progression of diseases.

Samanya and Vishesha play important role in maintaining equilibrium of vitiated doshas.

The six stages of the diseaseaggravation of Sanchay, prakopa, prasara, sthansanshraya, vyakti and bheda. These all stages arise due to enhancement (Samanya) aggregating factors thus opposite (Vishesha) treatment is used to prevent pathological progression of diseases.

Abhyanga and Vyayama used as treatment methods for Vata and Kapha diseases as karma Vishesha. Srotasavikruti can be cured using Ahara and Vishara 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 Vriddhi and Kshaya in Dhatus. This process can be normalized by the continuous uses of similar and dissimilar Bhavas which is possible by Samanya-Vishesha Siddhanta.

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