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TITLE:

A conceptual study of *samana-vishesha siddhanta*

ABSTRACT:

According to *Ayurveda dosha, dhatu & mala* are the root or basic elements of human body .If these elements are in equilibrium state body will be in healthy state & disease occurs in body either due to increase or decrease of these constituents .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.

KEYWORDS:

Samanya, Siddhanta, Vishesha.

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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 health of healthy individual and to cure diseases of diseased one. One cannot understand any science without knowledge of its fundamental principles. *Dosha-Dhatu-Mala Siddhanta*, *panchamahabhuta siddhant*, *Lok-Ppurusaa Samya siddhant*, *Triguna siddhant*, *Karya-Karana siddhant*, *Samanya-Vishesha siddhant* etc. are important siddhant of *Ayurveda*. Among these, *Samanya-Vishesha* is one of the most important siddhanta which has a crucial role in selection of *ahara* and *aushadhi*.

MATERIAL AND METHODS

Collection of data from *Brihatrayi* and text books of *Kriya-sharira*, and related material available on internet. The collected data material has been compiled and analyzed.

AIM & OBJECTIVE

To study *Samanya Vishesha Siddhanta* and its importance.

CONCEPT REVIEW:

SAMANYA SIDDHANTA

In *shat padarthas*, *Samanya* is placed at fourth place as per philosophy & as per *Ayurveda* it is at first place.¹ This indicates importance of *Samanya* in *Ayurveda* *Ayurveda* being the treatment science in which the *Samanya* & *Vishesha* are given utmost priority. *Samanya Vishesha Siddhant* is the basic principle of *Ayurveda*.

Synonyms: *Ekatvakara*, *Samanabhaava*, *Samanya*, *Tulyarthata*, *Vruddhikaranam*.

The similar collective knowledge of things is known as *Samanya*. Always *Samanya* causes aggravation. The *Samanya* causes

uniformity or uniqueness or *ekata* in *anekasamabhava*. Always it causes *vruddhi*, *ekatva bhava* & *tulyartha*. It denotes *Jaati* of many similar things. The thing based on which the similar objects are grouped as one & the cause of aggravation is known as *Samanya*. It is a unique eternal factor that brings the uniformity among the many.

In *darshana* the word *Samanya* is used for the meaning of *Ekatwakara* based on *tulyarthata* but in *Ayurveda* it is used as the cause of aggravation based on the similarity in *dravya*, *guna* & *karma*. In the *dhatu kshayaja* roga when the essential components of the body are reduced they are replaced in the form of *ahara* or *aushadhi* to maintain the equilibrium of body components based on the theory of *Samanya*.

Three types of Samanya : Three types of *Samanya* are there-1.*Dravya Samanya* 2.*Guna Samanya* 3.*Karma Samanya*

1. Dravya Samanya - When *Mamsadhatu* in the body is reduced giving *mamsa* or *mamsarasa yuktaahara*, when *Rakta* is reduced in the body giving blood transfusion or *rakta basti* aggravates the similar *dravya* in the body & corrects the loss, it is known as *Dravya Samanya*.

2.Guna Samanya - When similar *dravyaprayoga* is not possible the same qualitative *dravya* are given in the form of *ahara* or *aushadhi* to compensate the loss of body components. It is known as *Guna Saamanya*. Example is in the *mamsadhatukshaya* giving *guru ,snigddha ,picchila ,sthira gunadravya* is fruitful. In *Shukrakshaya* administering milk gives result.

3 . Karma Samanya - It is aggravating the components of body by *karma*, it means the

reduced activities of the body are corrected by external activities . Example vatakshaya is regulated or corrected by *vyayaam* ,*kaphakshaya* is regulated by bedrest.

IMPORTANCE OF SAMANYA IN AYURVEDA

-As per *Ayurveda*, in *prakruti* & *shareera* the *Samanya* is present. In *prakruti* *Surya* , *Chandra* & *Anila* are present in the same way *Vata* ,*Pitta* , & *Kapha* are present in the body.

-*Bahya dravya* are *panchbhoutika* & *shareera* is also *panchabhoutika*.

-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 *partheeva* ,*apya* ,*tejasa* ,*vaayavya* & *nabhasa* .Based on *rasa* 6 types of *madhuradi skandhas*, based upon *veerya ushna-sheeta* ,based upon *Vipaka madhura- amla-katu*, based on *aushadhi deepana, paachana, rakta stambhana* etc. are narrated. Hence in the *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* .

VISHESHA SIDDHANTA

The *Vishesha* is placed fifth by philosophers & second by *Ayurveda*. It has 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 proves its importance in *shat padartha* by being with *Samanya* .It gives the knowledge of particularly among the things.

Synonyms- *Pruthakatwa*, *Hrasahetu*, *Vaisaadrashya*, ,*Peculiarity*, *Atulyartha*, *Bhedabuddhi* etc

It is the cause of reduction or loss. It is the distinguishing factor by which it is identified that peculiarity is known as *Vishesha* .It is *nitya* & *antyapadartha*. The peculiar factor of *sajateeya dravya* by which it is identified is known as *Vishesha*. *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 *Aushadhi*, It is based on the theory of *Vishesha* .

TYPES OF VISHESHA

It is of three types as-

- 1.*DravyaVishesha*
- 2.*Guna Vishesha*
- 3.*Karma Vishesha*

1.Dravya Vishesha-Reduction of aggravated *kapha* by *tikta, katu* & *kashaya rasas*. Reduction of aggravated *pitta* by *amalaki* & *madhura ,tikta,kashaya rasas*.Reduction of aggravated *vata* by *sneha, madhura, amla, lavana rasas*.Reduction of *dravyatmaka doshas* from the body by utilizing *Vishesha dravya* or *viruddha rasa* is known as *dravya Vishesha*.

2.Guna Vishesha-*Ushnaguna* is *Vishesha* to *sheeta guna*, *guru guna* is *Vishesha* to *laghu*

gunas. In *vataparakopa ruksha laghu & sheeta gunas* are aggravated, they are reduced by the usage of *sneha dravya* for having *sneha, guru, & ushna gunayukta dravya*. In *Kaphaparakopa* the *sthita, guru, sheeta, picchila gunas* are increased, they are reduced by the usage of *sara, laghu, ushna & Vishada gunayukta dravya*. In *Pitta prakopa ushna, teekshna, sara, laghu gunas* are aggravated, they are reduced by usage of *sheeta, mrudu, sthira & guru gunayukta dravyas*. Reduction of *gunaatmaka dosha* from the body by utilizing *Vishesha guna dravya* is known as *guna Vishesha*.

3. Karma Vishesha -The dosha of the body are reduced by performing opposite *karma* is known as *karma Vishesha*. *Kaphavriddhi* reduces by *vyayaama, vatavruddhi* reduces by rest, *Pitta vriddhi* reduces by *sangeeta shravana*. *Gurutwa* of body is reduced by exercise & *mano roga* is reduced by *yoga sadhana etc.*

Importance of Vishesha in Ayurveda

-Particularity or distinguishing factor or peculiarity the word itself denotes something special than normal.

-The important features of *dravya* are highlighted with *Visheshaguna* only.

-The *Vishesha* of *dravya* means the *prabhava*.

-The *Vishesha* gives the knowledge of dissimilarities of *dravya, roga, chikitsa etc.*

-*Vishesha* is the cause for *bhedajana*, classification, based on variations.

-It is base for differential diagnosis or assessments.

-To assess the *paratwa* of everything *Vishesha* is the cause.

-The main principle of treatment is reducing the aggravated principles of body by giving *dravya Vishesha, guna Vishesha, & Karma Vishesha chikitsa* only.

-*Vishesha* is the principle of treatment.

DISCUSSION AND CONCLUSION:

According to modern science maintenance of constant internal environment is called as homeostasis. It involves two mechanisms viz. positive feedback and negative feedback. We can correlate these two feedback mechanisms with *ubhay pravritti* mentioned by *Charakacharya*. Inclination or tendency of body towards *vriddhi* or *kshaya (ubhay pravritti)* to maintain equilibrium (*samya*) of *dosha, dhatu, mala* and *agni* is nothing but the homeostasis mentioned in *Ayurveda*.

In *Ayurveda* it seems impossible to treat various diseases without the application of *Samanya -Vishesha* principle. By the rule of *Samanya -Vishesha* a medicine used properly should strengthen *dosha & dhatus* that have become weak (by its similarities) & at the same time it should reduce the *dosha & dhatus* that are increased out of proportion to cause the imbalance (by its opposite nature). Hence, the *Samanya -Vishesha* Principle is a key component in choosing the most effective plan of treatment that involves food, activities, medicines (eg. *pathya-apathya*) & other models (eg. *karma*). Concept of *Samanya & Vishesha* also forms base of *dincharya* and *ritucharya* and *patyha-apathya*.

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