

**ENLIGHTENING THE ROLE OF SAMANYA AND VISESA SIDDHANTA IN CHIKITSA ASPECT****S.Rekha<sup>1\*</sup>, Mona Bajpai<sup>1</sup>, Meenakshi Malik<sup>1</sup>, K.Venkat Shivudu<sup>2</sup>**<sup>1</sup>P.G.Finalyear, <sup>2</sup>Assistant professor, Ayurveda samhitha & siddhantha, S.V.Ayurvedic college, Tirupathi, A.P., India.**ABSTRACT**

Ayurveda is a science of life. It says, one has to strictly follow the regimens and dietary habits advocated in *Samhitas*, the classical Ayurvedic texts, to achieve long and healthy life. Any sort of deviation from these principles will lead to the manifestation of disease. According to *Ayurveda*, the basis for disease manifestation is either *Vridhhi* or *Kshaya* of *Doshas*, and bringing back to normalcy of these *Doshas* leads to the restoration of health. This process of bringing normalcy is known as *Chikitsa* and the basic principle of the *Chikitsa* is *Samanya* and *Visesa siddhanta*. According to this *Siddhanta*, intake of medicine or food having similar properties to that of our body tissues, will results in the increase and those with opposite properties will results in the decrease of our body tissues. Thus, if a disease is manifested due to the *Vridhhi* of a *Dosha*, then to pacify that *Vridhha dosha*, *Dravyas* having opposite *Guna* or *Karma* should be administered. If a disease is manifested due to the *Kshaya* of a *Dosha*, then to nourish that *Ksheena dosha*, *Dravyas* having similar *Guna* or *Karma* should be administered. This *Samanya* and *Visesa Siddhanta* should be followed in a rational way while describing the medicine or diet based on the quantitative and qualitative knowledge of *Vridhhi* or *Kshaya* of *Doshas*. Thus, the *Samanya* and *Visesa Siddhanta* plays a crucial role in treating diseases and has become the fundamental principle for *Ayurvedic* management. He details of this *Siddhanta* are explained elaborately in full paper.

**KEYWORDS:** *Ayurveda, Samhita, Vridhhi, kshaya, Doshas, Siddhantha, Samanya, Visesa.***INTRODUCTION**

*Ayurveda* is the science that imparts all the knowledge of life. It defines health and factors responsible for its maintenance and promotion. Any disturbance in the equilibrium of *Dhatus* (*Dosha, Dhatu, Mala*) is known as disease and on other hand the state of their equilibrium is health<sup>[5]</sup>. Disequilibrium of *Dhatus* may be considered either by *Vridhhi* or *Kshaya*<sup>[2]</sup>. Attainment of equilibrium is achieved by basic concept of *Samanya and Visesa* which are mentioned as *Shatkaranas* i.e., these *Padarthas* mentioned in *Ayurveda* are as *Samanya, Visesa, Guna, Dravya, Karma, and Samavaya*<sup>[6]</sup>. But the same are explained in *Vaiseshika* philosophy with the different sequence as *Dravya, Guna, Karma, Samanya, Visesa, and Samavaya*<sup>[7]</sup>. This may be the aim of both *Shastra* are different. So, they have been advocated in a different way. *Darshana* uses its concepts for *Moksha* (salvation) and *Ayurveda* is for the welfare of creatures i.e., *Swastha* and *Atura*.

**Literary Review****Nirukti of Samanya**

According to *Vachaspatyam* Common in all, is *Samanya*<sup>[8]</sup>. The term *Samanya* consists of two words *Samana* and *Gnanapatyaya*. According to Monier Williams dictionary the meaning of *Samanya* is Equal, Alike, Similar etc.<sup>[9]</sup>

**Lakshana of Samanya****Philosophical aspect of Samanya**

According to *Tarka samgraha* *samanya* is *Nitya* and one and resides in many<sup>[10]</sup>. According to *Saptapadarthi* causative factor for producing identical

knowledge and one exists in many<sup>[11]</sup>. According to *Prasastapada samanya* produces the knowledge of the "Anugatabuddhi"ie, repeating quality. 'Jati' is the particular meaning of *Samanya padartha*. *Samanya* is defined as that, which produces the idea of oneness.<sup>[12]</sup> According to *Tarka Deepika* which is eternal, resides in many objects is called as *Samanya*.<sup>[10]</sup> According to *Siddhanta Muktavali* the quality which is eternal, found in many objects.<sup>[13]</sup>

**Ayurvedic aspect of Samanya**

The *Padarthas* which causes growth or increase of everything at all times in *Bhavapadarthas* such as *Dravya* (substance), *Guna* (attribute), *Karma* (action) is called *samanya*<sup>[14]</sup>. *Samanya* brings about oneness<sup>[15]</sup>. *Samanya* creates *Tulyarthta* or meaning peculiar of its own<sup>[16]</sup>. Use of similar (*Samana*) and dissimilar (*Vipreeta*) properties results in the increase or decrease of all *Doshas, Dhatus* and *Malas*.<sup>[17]</sup>

**Classification of Samanya****Philosophical aspect**

- A) According to *Tarka Samgraha* there are two types of *Samanya* i.e., *Parasamanya* (superior generality) and *Aparasamanya* (inferior generality) *Parasamanya* is that which pervades more space is more comprehensive and *Aparasamanya* is that which pervades less space is the less comprehensive<sup>[18]</sup>.
- B) According to *Karikavali* there are three types of *Samanya* i.e. *Para samanya* (superior generality), *Aparasamanya*(inferior generality) and *Para Aparasamanya* (superioinferior generality).<sup>[19]</sup>

C) According to *Prasathapada* there are two types of *Samanya* i.e. *Para samanya* superior generality) and *Aparasamanya* (inferior generality).<sup>[20]</sup>

#### Ayurvedic aspect

*Chakrapani* states the opinion of others as *Dravyagocharasamanya* (generality perceptible in substance), *Gunagocharasamanya* (generality perceptible in property) and *Karma Gocharasamanya* (generality perceptible in action) is one of the opinion in classifying the *Samanya* and other opinion in classifying *Samanya* is *Ubhayavrittisamanya* (mutual generality) and *Ekavrittisamanya* (non mutual generality).<sup>[21]</sup>

According to *Bhattarharichanda samanya* is of three types i.e. *Atyantasamanya* (absolute generality), *Madhyamasamanya* (medium generality) and *Ekadesha-samanya* (localised generality)<sup>[21]</sup>.

#### Application of Samanya

There is no limitation for application of *Samanyasiddhanta*. For that *Chakrapani* has quoted a brief explanation about *Samanyasiddhanta*, due to *Granthavistarabhaya*, In the *Granthas* wherever *Vridhhi* is seen that is due to *Samanyasiddhanta* only<sup>[22]</sup>.

#### Factors Affecting Generality (Jati Badhakah)

*Kiranaivali* has given a list of factors affecting generality. If any of these factors are present in a group the consideration of generality will be interrupted and that group cannot be considered as having generality<sup>[23]</sup>. they are

- Oneness of individual (*Vyakterabheda*)- If there is only one individual generality cannot be considered. to consider generality there should be atleast two individuals. For example ether (*akasha*) is only one. Hence it cannot have generality.
- Equality (*Tulyatva*)- Equality is a generality when equality is considered to be a property limited in another genus, there will be blockage of generality.
- Admixture (*Sankara*)- If mutual absolute non existence (*Paraspara-atyanta-abhava*) and sameness of substrate (*Samanaadhikaranabhava*) occur in the same substrate, then there will be admixture. This occurs in the generality of existence (*Bhutatva*). Mind has limitedness (*Moortatva*) but has no generality of existents. Ether has unlimitedness (*Vibhutva*) but it has generality of existents. In this condition of admixture we can't consider that all the existence are having the same generality (*Ekatva*).
- Inconsistence (*Anavastha*)- When the prime subject cannot be determined, there is inconsistence. This error effects generality (*Jatitvatva*).
- Loss of character (*Roophaani*)- If a member is not having the silent characteristic of the group, the consideration of unity is not possible. Hence loss of character is a factor affecting generality.
- Unrelated (*Asambandha*)- If something is unrelated to the group it cannot have the generality of the group.

#### Visesa

##### Nirukti of Visesa

According to *Vacaspatyam Visesa* which means *Prabhede*, *Prakare*<sup>[25]</sup> and according to *Sabdakalpadruma Visesa* means *Prabhedah*<sup>[25]</sup>.

According to *Monier- Williams Visesa* means distinction, difference between two objects, characteristic difference etc.<sup>[26]</sup>

#### Lakshana of Visesa

##### Philosophical Aspect

According to *Saptapadarthi Visesa* 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 (*Prathikvakrita*) and dissimilarity (*Vaisaadrsya*)<sup>[27]</sup>. According to *Tarka samgraha* specialties exist in eternal substances and are infinite<sup>[28]</sup>. According to *Vaiseshikadarshana Visesa* is one of the *Satpadartha* which makes the difference between one object to the another object<sup>[29]</sup>. An entity which differentiates one object from another one in this universe is termed as *Visesa* by *Maharsi Kanada*. Hence *Visesa* means *Vyavartak*, *Vyavachedaka* (differentiator). *Visesa* is the only one which can cause absolute differentiation. Hence *Visesa* is termed as Absolute Differentiator (*Antya Vyavartaka*). *Acharya Shivaditya* in *Sapta Padartha*, defines *visesa* as the entity which devoid of generality and resides in only one object<sup>[30]</sup>.

According to *Prasastapada (Padartha-Dharmasangraha) Visesa* can never be destroyed because it resides in only eternal atoms i.e. *Nitya Paramanus*. *Nitya Dravyas* are ever existing realities and *Visesa* is the entity which inheres with them. Hence, *Visesa* also becomes ever existing. Neither it can be destroyed nor generated<sup>[29]</sup>. Further *Prasastapada* says that i.e. *Visesa* is the Absolute Differentiator between eternal *Dravyas*. According to *Shri Madhvacharya (Sarvadarsanasamgraha) Visesa* is the entity who exists with intimate (inherent) relation, but it is devoid of generality, which stops mutual non-existence<sup>[31]</sup>.

##### Ayurvedic Aspect

According to *Acharya Charaka* Speciality is the cause of reduction<sup>[14]</sup>. Specialty causes the notion of separateness (distinction). Specialty is opposite to generality and when generality causes the notion of oneness specialty causes the notion of plurality. *Acharya Chakrapani* states that *Vyavarta* means to separate or distinct from something (apte's sanskritengdict). *Chakrapani* defines *Visesa* as the entity which causes distinction or separation. But this definition is not sufficient to explain *Visesa* in whole, as *Ayurveda* expects. Specialty is that which is special or different<sup>[14]</sup>.

*Arunadatta* comments on *Carakasamhita* having the same meaning from which is depicted in different words. According to this verse, *Viparitaih* i.e. *Visesa* is interpreted as the cause for *Ksaya* i.e. *Hrasa*<sup>[17]</sup>. According to *Hemadri* one more word is used for *Viparitaih* i.e. *Viruddha*. It has also the same meaning i.e. a substance which has got the power of diminution<sup>[32]</sup>.

##### Classification of Vishesa

In philosophy specialty is not classified as each specialty is unique. In *Ayurvedic* discussions we meet with terms such as specialty of substance (*Dravya-visesa*), specialty of property (*Guna-visesa*) and specialty of action (*Karma-visesa*). *Chakrapani*, the most authoritative commentator of *Caraka Samhita* has introduced this concept of *Viruddha Visesa* and *Aviruddha Visesa*. *Viruddha*

*Visesa* is the Substance which alleviates the body constituents. As stated in connection with *Samanya*, the *Visesa* also causes diminution only in the absence of an inhibiting factor. Here *Visesa* means inhibiting variant factor. *Aviruddha Visesa* neither augments nor alleviates the body constituents<sup>[14]</sup>.

But further *Cakrapani* has given an example & given the conclusion that *Aviruddhavisesa* is also the indirect cause for *Hrasa*. Even though non-inhibiting variant factor does not directly cause augmentation or diminution, still its indirect effect on diminution cannot be questioned.

### Applied aspect of *Samanya visesa*

<b>sarvadasarvabhavanam samanyam vriddhi karanam</b>	<b>Hrasahetu visesashcha</b>
<p><b>Dravya Samanya</b> Administration of similar <i>Dravya</i> will increase similar <i>Dravya</i> in body, like as <i>Rakta</i> by <i>Rakta</i>, <i>Mamsa</i> by <i>Mamsa</i>, <i>Medo</i> by <i>Meda</i>, <i>Asthi</i> by <i>Tarunasthi</i>, <i>Majja</i> by <i>Majja</i>, <i>Shukra</i> by <i>Shukra</i><sup>[33]</sup>.</p> <p><b>A) Raktadhātu</b> <b>increases by administration of <i>Rakta</i>:</b> Example:1. In <i>Atiyoga</i> of <i>Virechana</i> one of the adverse effect is <i>Jivadaan</i>. It is treated by administration of the fresh blood of a deer, cow etc. Because it immediately gets transformed into the live blood<sup>[34]</sup>. Example:2 In <i>Kshatakshina</i> the patient may take the soup of eggs of sparrow or the blood of a goat<sup>[35]</sup>.</p> <p><b>B) Mamsadhātu</b> <b>increases by administration of <i>Mamsa</i>:</b> Example: For patients emaciated due to diseases like consumption, piles, sprue, soup of meat eating birds and animals rendered light for digestion<sup>[37]</sup>.</p> <p><b>C) Medadhātu</b> <b>increases by administration of <i>Meda</i>:</b> Example: If the patient is weak, emaciated and having injury in the chest he should take goats fat<sup>[38]</sup>.</p> <p><b>D) Asthidhātu increases by administration of <i>Asthi</i>:</b> Example: <i>Tarunasthi</i> will lead to enhancement of <i>Asthidhātu</i><sup>[33]</sup>.</p> <p><b>E) Majjadhātu increases by administration of <i>Majja</i>:</b> Example: The marrow increases, strength <i>sukra</i>, <i>Rasadhātu</i>, <i>Kapha</i>, <i>Medodhātu</i> and <i>Majja</i><sup>[39]</sup>.</p> <p><b>F) Sukradhātu increases by administration of <i>Sukra</i>:</b> Example: Semen of crocodile having aphrodisiac action<sup>[40]</sup>.</p> <p><b>G) Shat Kriyakalas:</b> In <i>Shatkriyakals</i>; <i>Chaya</i>, <i>Prakopa</i>, <i>Prasara</i> are the conditions indicate the <i>Vruddhi</i> of <i>Doshas</i>.<sup>[41]</sup></p> <p><b>H) Visargakala:</b> <i>Varsha</i>, <i>Sharat</i>, <i>Hemanthrutus</i>. Have <i>Agrabala</i> due to its qualities of <i>Snigdaguna</i>, <i>Madhura rasa</i>, <i>Soma guna</i> etc. <i>Bala</i> going to increase <i>Samanyasiddhanta</i>.<sup>[42]</sup></p>	<p><b>Dravya Visesa</b> Administration of heterogeneous <i>Dravya</i> will cause decrease in that <i>Dravya</i>: Example:</p> <p><b>A) Wild wheat</b> belonging the group of millets to reduce increased flesh of the body. Flesh or meat has meatness which is not present in wild wheat. Also meat is not having the generality of wild wheat. Hence wild wheat has substance speciality in relation with the substance meat and because of this speciality, meat of the body is reduced on consumption of wild wheat<sup>[36]</sup>.</p> <p><b>B) Adana Kala</b> The <i>Bala</i> gradually decreases in <i>Sisira</i>, <i>Vasantha</i>, <i>Grisma ritus</i><sup>[43]</sup>.</p>
<p><b>Guna Samanya</b> Administration of similar attributes of a <i>Dravya</i> will increase <i>Dravya</i> having similar attribute in body as:</p> <p>a) For <i>Sukravridhhi</i> administration of <i>Kshira</i>, <i>Sarpi</i>, <i>Madhuradravya</i>, <i>Snigdhadravya</i><sup>[44]</sup>.</p> <p>b) For <i>Mutravridhhi</i> Administration of <i>Ikshurasa</i>, <i>Varunimanda</i>, <i>Drava</i>, <i>Madhura</i>, <i>Amla</i>, <i>Lavana</i>, <i>Upkledadidravya</i><sup>[44]</sup>.</p> <p>c) For <i>Purishavridhhi</i> Administration of <i>Kulamasha</i>, <i>Masha</i>, <i>Kuskunda</i>, <i>Ajamadhya</i>, <i>Yava</i>, <i>Shaka</i>, <i>Dhanyamla</i>.<sup>[44]</sup></p> <p>d) <i>Syamakadi dravya</i> will increase <i>Vata</i> due to its similar properties like as <i>Rukshadi</i><sup>[45]</sup>.</p> <p>e) <i>Taila</i> will increase <i>Pitta</i> due to its similar <i>Gunas</i> like <i>Sasnehaadi</i><sup>[45]</sup>.</p> <p>f) <i>Kseera</i> will increase <i>Kapha</i> due to its similar <i>Gunas</i> like <i>Snigdhadhi</i><sup>[45]</sup>.</p> <p>g) Administration of <i>Katu</i>, <i>Tikta</i>, <i>Kashaya</i>, <i>Rooksha</i>, <i>Laghu</i>, <i>Sheetadravya</i> in <i>Vatakshaya</i> condition<sup>[44]</sup>.</p> <p>h) Administration of <i>Amla</i>, <i>Lavana</i>, <i>Katu</i>, <i>Kshara</i>, <i>Ushna</i>, <i>Tikshanadravya</i> in <i>Pitta kshaya</i> condition<sup>[44]</sup>.</p> <p>i) Administration of <i>Snigdha</i>, <i>Guru</i>, <i>Madhura</i>, <i>Sandra dravya</i> in <i>Shleshmakshya</i> condition<sup>[44]</sup>.</p>	<p><b>Guna Visesa</b> Administration of dissimilar attributes of a <i>Dravya</i> will decrease <i>Dravya</i> having those attribute in body as:</p> <p>A) <i>Aarnaalodakam</i> is having attributes similar to <i>Kapha</i> and it diminishes the opposite <i>Gunas</i> like <i>Laghu</i>, <i>Ruksha</i>, <i>Ushna</i>, <i>Tikshna</i><sup>[45]</sup>.</p> <p>B) <i>Godhuma</i> which is having the properties like <i>Snigdha</i> and <i>Guru guna</i> will pacify the <i>Vata</i> having <i>Ruksha</i> and <i>Laghu guna</i><sup>[45]</sup>.</p> <p>C) <i>Yava</i> is having <i>Sheeta guna</i> will pacify <i>Pitta</i><sup>[45]</sup>.</p> <p>D) <i>Kulatha</i> with its <i>Ushna veerya</i> will pacify <i>Kapha</i> having <i>Sheeta guna</i><sup>[45]</sup>.</p> <p>E) For counteracting the factors responsible for production of parasites, drugs and diets which are pungent, bitter and astringent in taste and hot in nature are to be used along with other drugs having properties contrary to phlegm and</p>



<p><b>Karma Samanya</b> By performing similar activities will increase similar <i>Gun</i>as in body such as:</p> <ol style="list-style-type: none"> <li><i>Kayika karma</i>: Running, fasting, floating will increase <i>Vata</i> due to <i>Chaltva guna samanya</i><sup>[45]</sup>.</li> <li><i>Vachika karma</i>: excessive talking, excessive studying, singing will increase <i>Vata</i><sup>[45]</sup>.</li> <li><i>Mansika karma</i>: excessive thinking, sorrow, fear will increase <i>Vata</i><sup>[45]</sup>.</li> <li><i>Santapa</i>, anger, envy will increase <i>Pitta</i><sup>[45]</sup>.</li> <li>Sleep, laziness will increase <i>Kapha</i> due to <i>Sthiratva guna</i><sup>[45]</sup>.</li> </ol>	<p>feaces<sup>[46]</sup>.</p> <p><b>Karma Visesa</b> By performing opposite activities will decrease respective <i>Gun</i>as in body such as:</p> <ol style="list-style-type: none"> <li><i>Ratri jagran</i> is indicated in <i>Kapha Vriddhi</i> due to <i>Divaswapna</i><sup>[47]</sup>.</li> <li><i>Vataprakopa</i> in <i>Udavritta</i> is treated with <i>Pravahana</i><sup>[48]</sup>.</li> <li>Running, fasting, floating will decrease <i>Kapha</i>. <i>Maithunam</i> is indicated in treatment of <i>Sukra Vegaavrodhajanya</i> diseases<sup>[49]</sup>.</li> <li><i>Swapna</i> is indicated in <i>Nidra Vegarodhajanyavikara</i><sup>[50]</sup>.</li> </ol>
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<p><b>“Samanyamaekatvakaram”</b></p> <p><b>Dravya Samanya</b> Oneness in similar <i>Dravyas</i> <b>Example:</b></p> <ol style="list-style-type: none"> <li>Man is tiny replica of universe. all the <i>Padartas</i> present in external world are similarly present in internal world (human body) As it causes oneness<sup>[51]</sup>.</li> </ol>	<p><b>“Visesastuprthaktvakrith”</b></p> <p><b>Dravya Visesa</b> Sense of separation in <i>Dravya</i> <b>Example:</b></p> <ol style="list-style-type: none"> <li>All <i>Amla padarthas</i> increase <i>Pitta</i> except <i>Dadima</i> and <i>Amalaki</i><sup>[52]</sup>.</li> <li><i>Madhura padarthas</i> increase <i>Kapha</i> except <i>Puranashali, Yava, Mudga, Madhu, Godhuma, Sita, Jangala mamsa</i><sup>[53]</sup>.</li> <li>All <i>Kashaya dravyas</i> cause <i>Sheetalta</i> and <i>Stambhana</i> except <i>Hareetaki</i><sup>[54]</sup>.</li> <li>All <i>Katu</i> and <i>Tikta dravya</i> are <i>Avrishya</i> and <i>Vatakopaka</i> except <i>Amrita, Patola, Shunthi, Pippali, Rasona</i><sup>[55]</sup>.</li> <li>All <i>Lavana dravyas</i> are <i>Achakshushya</i> except <i>Saindhava lavana</i><sup>[56]</sup>.</li> <li><i>Shunthi, Pippali</i> having <i>Agneya guna</i> will cause <i>Brimhana</i> effect<sup>[57]</sup>.</li> </ol>
<p><b>Guna Samanya</b> Oneness in <i>Dravya</i> due to similar <i>Gun</i>as. <b>Example:</b></p> <ol style="list-style-type: none"> <li><i>Chaturushna</i> are considered altogether due to their <i>Ushna guna</i><sup>[58]</sup>.</li> <li><i>Vrishya dravyas</i> having <i>Snigdha</i> and <i>Guru guna</i> will produce <i>Shukra</i> like as <i>Shatavari, Kapikacchu, Musli</i> having similar <i>Gun</i>as<sup>[59]</sup>.</li> </ol>	<p><b>Guna Visesa</b> Separation in <i>Dravya</i> due to different <i>Gun</i>as. <b>Example:</b></p> <ol style="list-style-type: none"> <li><i>Vastanabha</i> is having <i>Madhura rasa</i> and <i>Madhura vipaka</i> but the <i>Virya</i> is <i>Ushna virya</i><sup>[60]</sup>.</li> </ol>
<p><b>Karma Samanya</b> Oneness in <i>Dravya</i> due to similar action. <b>Example:</b></p> <ol style="list-style-type: none"> <li>In <i>Rasa dhatu vikaras –Langhana</i><sup>[61]</sup></li> <li>In <i>Rakta dhatu vikaras- Virechana, Raktamokshana</i><sup>[62]</sup>.</li> <li><i>Maha kshayas</i> are included in groups. according to oneness in their action<sup>[63]</sup>.</li> <li><i>Vamna dravya kalpa samgraha, Virechana dravya kalpa samgraha</i> etc. Are explained together due to their common action<sup>[64]</sup>.</li> </ol>	<p><b>Karma Visesa</b> Separation in <i>Dravya</i> due to different action. <b>Example:</b></p> <ol style="list-style-type: none"> <li><i>Godhuma</i> and <i>Yava</i> having <i>Madhura rasa, Guru guna</i> but <i>Godhuma</i> pacifies <i>Vata</i> while <i>Yava</i> provokes <i>Vata</i><sup>[65]</sup>.</li> <li><i>Danti</i> and <i>Chitraka</i> are having similar <i>Rasa, Veerya, Vipaka</i> but <i>Danti</i> is <i>Rechaka</i> while <i>Chitraka</i> is not<sup>[66]</sup>.</li> </ol>

<p><b>“ Tulyarthata hi samanyam----</b></p> <ol style="list-style-type: none"> <li><i>Virechana</i> term is used for expelling the vitiated <i>Doshas</i> out of body. It may include <i>Vamana</i> and <i>Virechana</i><sup>[67]</sup>.</li> <li><i>Deepana dravya</i> means which enhances the <i>Agni</i>, all <i>Dravya</i> enhancing the <i>Agni</i> will include under this category. (<i>Sharangdhara</i>)<sup>[68]</sup></li> </ol>	<p><b>-----Visesastuviparyayah”</b></p> <ol style="list-style-type: none"> <li>For <i>Kaphaja prakriti</i> persons <i>Marubhumi- arogyadeshanam</i>. For <i>Kaphaja prakriti</i> persons <i>Aanupo -Ahitadeshanam</i>.<sup>[69]</sup></li> <li><i>Ekarasaabhyaso- Daurbalyakaranam</i> while <i>Shadrasaabhyaso- balkaranam</i><sup>[70]</sup>.</li> <li>Patients afflicted with heat should be treated by cooling measures and vice a versa<sup>[71]</sup>.</li> <li>Six types of therapies are mentioned for treatment purpose.</li> </ol>
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	<p>These therapies should be used against each other (e.g. <i>Langhana</i> for <i>Brmhana</i> (condition). This totally depends on <i>Visesa</i> principles<sup>[72]</sup>.</p> <p>5) <i>Santarpanotha Vyadhis</i> treatment regimen mentioned is <i>Apatarpana</i> which indicates that treatment should be opposite to causative factors<sup>[73]</sup>.</p> <p>6) Generally all postprandial drinks should have the properties opposite to those of the food taken<sup>[74]</sup>.</p> <p>7) Selection of drinking water according to the seasonal variations which is exactly opposite to that of climatic conditions of that season e.g. Lukewarm water for <i>Hemanta</i> and <i>Vasanta ritu</i>, and cold water for <i>Grisma ritu</i><sup>[75]</sup>.</p>
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### \*\*PRAVRITTI UBYASTU

These *Samanya* and *Visesa siddhantas* are seen to be of immense value in the applied aspect of treatment and also for maintaining health. Without commencement (using) neither *Samanya* cause for increase nor *Visesa* cause for reduction. the *Chikitsa* if properly administrated, simultaneously brings both the reduced and increased *Dhatus* to their normal state by reducing the increased one and increasing the reduced one<sup>[76]</sup>. If the medicines properly given in proper dose etc. And for certain period they bring about the *Dhatus* to their normal state and not beyond that. If the medicine are not given in a proper manner and proper dose and for a longer period cannot produce proper effect. In our classics application of such important *Siddhanta* is clearly demonstrated. *Acharya Charaka* stated that proper measures to replenish the deficient *Dhatus* (*Dosha, Dhatu, Mala*) and deplete those that are in excess. We thus bring back the physiological state by treating the diseases with etiopathological antidotes<sup>[77]</sup>. As in *Sushruta samhita*<sup>[78]</sup> principle of treatment of *Dosha* is given as

<b><i>Kshinabrimhitavya</i> i.e diminished <i>Doshas</i> should be nourished.</b>	<b><i>Kupitaprashmayitavya</i> i.e vitiated <i>Doshas</i> should be pacified.</b>	<b><i>Vridhashodhitavya</i> i.e aggravated <i>Doshas</i> should be expelled</b>	<b><i>Samahparipalyah</i> i.e maintenance of normalcy of <i>Doshas</i></b>
a) Use of <i>Mamsa</i> in <i>Rajyakshma</i> disease <sup>[79]</sup> . b) <i>Laghu</i> and <i>Santarpana chikitsa</i> in emaciated patient <sup>[80]</sup> . c) <i>Brimhana chikitsa</i> in <i>kshyaja kasa</i> <sup>[81]</sup> . d) <i>Brimhana chikitsa</i> in <i>Vataja gulma</i> <sup>[82]</sup> . e) <i>Brimhana chikitsa</i> in <i>Krishna pramehi</i> <sup>[83]</sup> . f) <i>Santarpana chikitsa</i> in <i>Kshata kshina</i> <sup>[84]</sup> .	a) <i>Shamana chikitsa</i> in <i>Urustambha</i> <sup>[85]</sup> b) <i>Shamana chikitsa</i> in <i>Virrudha ahara chikitsa</i> <sup>[86]</sup> . c) <i>Sarpipana</i> in <i>Vataja kustha</i> <sup>[87]</sup> .	a) Administration of <i>Panchakarma</i> procedure in <i>Asthi dhatuja vikara</i> <sup>[88]</sup> . b) <i>Nitya virechan</i> in <i>vato dra</i> <sup>[89]</sup> . c) <i>Virechana karma</i> in <i>Tamaka swasa</i> <sup>[90]</sup> .	a) <i>Dincharya</i> b) <i>Ritucharya</i> c) <i>Sadvritta</i> d) <i>Achaararasayana</i>

### Comparison of *Samanya*

<b>Ayurveda Aspect</b>	<b>Modern Aspect</b>
Habitual use of substances having homologous qualities results in enhancement of <i>Dhatu</i> <sup>[91]</sup> [92].	Blood transfusion can be life saving in some situations such as massive blood loss due to trauma, or blood loss due to surgery and also in the disease like severe anaemia, thrombocytopenia, sickle cell anaemia etc. In gastroenteritis condition administration of fluids.

### COMPARISON OF VISESA

<b>AYURVEDA ASPECT</b>	<b>MODERN ASPECT</b>
Heterogenous qualities of aggravating factors constitute alleviators of <i>Dhatus</i> <sup>[93]</sup> .	In hyper acidity condition administration of antacids. In patient of increased thyroid activity anti thyroid drugs are given.

### CONCLUSION

Whatever the factors that are responsible for health when they were normal, they alone will lead to disease when they become abnormal. So, the nidus of disease will certainly within our body only just we have to correct it, then automatically the external agents which are contributed for such an abnormality will automatically be withdrawn either by themselves or by our simple measures by using our *Siddhantas* like *Samanya* and *Visesa*.

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