

Concept of Samanya Vishesh Siddhant & its Role in Prevention of Diseases: Ayurveda Review

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REVIEW ARTICLE

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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 Gunas and Karmas of Dravyas play key role in the concept of Samanya Vishesh Siddhanta. Samanya Vishesh Siddhant 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.

Keywords: Ayurveda, Samanya, Vishesh, Siddhanta, Dosha, Dhatu

1. Introduction

Ayurveda is science which gives knowledge of life and healthy regimen, Ayurveda not only prevents and treats disease but also maintain mental, physical and spiritual health. The balancing state of *Doshas*, *Dhatus*, *Agni* and *Malas* is responsible for normal health status while imbalance leads pathological manifestation. Ayurveda described many principles for maintaining and promoting general health, these principles are; *Panchmahabhut Siddhant*, *Triguna Siddhant* and *Samanya Vishesha Siddhant*, etc. Amongst these principles the *Samanya Vishesh Siddhanta* is very important in Ayurveda philosophy, this *Siddhanta* (principle) omainly based on the concept of similarity and dissimilarity which helps to attain equilibrium of *Dosha*, *Dhatu* and *Mala*, etc. (1-5)

Samanya Vishesh Siddhant based on the qualities of substances which either increases or decrease quality and quantity of *Bhavpadarth* (*Dravya*, *Guna* and *Karma*). The word *Samanya* denotes growth in *Bhavpadarth* while *Vishesh* leads destruction in *Dravya*, *Guna* and *Karma*. The motive behind this growth or depletion of *Bhavpadarth* is to achieve original *Prakruti* or state of equilibrium. This concept used in *Chikitsa* since *Aushadhis* of same and opposite quality can helps to potentiate and pacifies *Doshas* respectively. Ayurveda philosopher classified *Samaya* in different ways and *Acharya charaka* has classified into three types as depicted in **Figure 1**. Similarly, *Vishesh* is also classified into *Dravya vishesh*, *Guna vishesh* and *Karma vishesh*. The others types of *Samanya* are *Atyant samanya* (*Dravya*, *Guna*, *Karma*), *Madhyam samanya* (any two of *Dravya*, *Guna* and *Karma*), *Ekdesh Samanya* (any

one of three). *Kariakvali* have described *Para samanya* and *Apara Samanya*. (4-7)

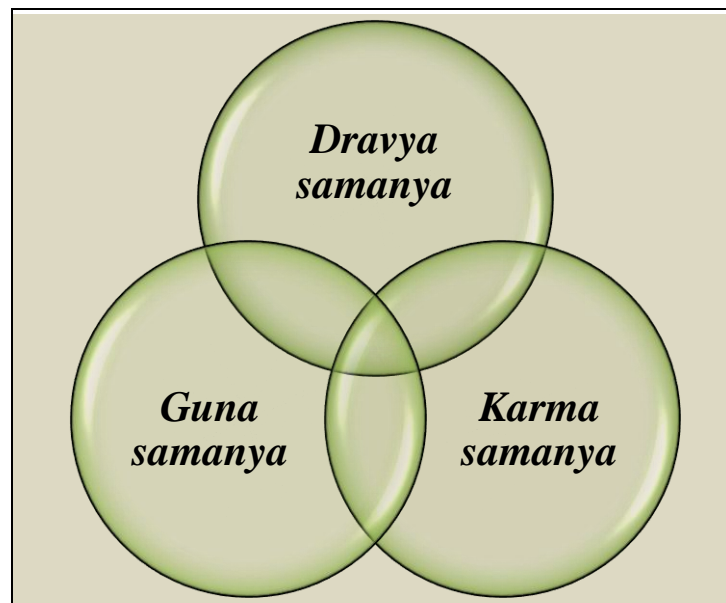


Figure 1: Categories of Samanya

Dravya samanya means consuming the same *Dravya* say for example consumption of flesh increases *Mansa dhatu*.

Guna samanya means consumption of *Dravyas* possessing same qualities, i.e.; milk and *Ghee* improves state of *Shukra dhatu* since milk and *Ghee* have same *Gunas* as that of *Shukra dhatu*.

Karma samanya means action or conduction that will increase the same quality, e.g.; sleeping increases *Kapha* since *Nidra* as *Karma* possess predominance of *Kapha*.

Dravya vishesh means uses of opposite *Dravya* to treat causes of disease, i.e.; *Kulath* and *Baajra* helps in obesity.

Guna vishesh means uses of substances possessing opposite quality; oil used to treat *Vata* vitiation since oil possess *Snigdha Gunas* which is opposite to *Guna* of *Vata*.

Karma vishesh means involvement in activity that possess opposite nature say for example heavy exercise decreases *Kapha* since exercise being a motile action is opposite to stable nature of *Kapha*. (6-9)

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 relieves symptoms of *Pitta* vitiation. *Karma Visesha* also affects *Doshas* balance, *Ratri Jagran* is responsible for *Kapha Vriddhi*, similarly exercise and swimming reduces *Kapha*.

Samanya as Chikitsa

Shukra Kshaya can be treated using *Dravya* possessing responsible for *Vriddhi* 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 in disease prevention

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*. (8-11)

Conclusion

Siddhantas are root of Ayurveda approaches of disease management and *Samanya Vishesh Siddhanta* is special concept of Ayurveda that contributed towards the physical, mental and spiritual well-being of person. This concept helps to regain equilibrium of *Dosha*, *Dhatu Mala* and *Agni*, also prevents *Dushti* of *Srotas*. This concept includes selection of appropriate foods, activities, medicines and daily regimen as treatment protocol to cure specific diseases. *Samanya Vishesh Siddhanta* helps to increase or decrease *Doshas* and *Dhatu* thus maintain equilibrium. The concept of *Samanya*

Vishesh Siddhanta works around *Vridhhi* and *Kshaya* of specific biological entities. The *Samanya Vishesh Siddhanta* utilizes similar and dissimilar *Bhavas* which provide therapeutic response in many pathological conditions.

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Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this article.

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