

**SAMANYA – VISHESHA SIDDHANT AND ITS CLINICAL IMPORTANCE – A CONCEPTUAL STUDY****Dr. Ramesh Bansode<sup>\*1</sup>, Dr. Meenu Kaushik<sup>2</sup> and Dr. S. S. Sant<sup>3</sup>**<sup>1</sup>Associate Professor Kriyasharir Dept. GAC Nanded.<sup>2</sup>PG. Scholar (Kriya Sharir),<sup>3</sup>Head of Department (Kriya Sharir) Government Ayurvedic College, Nanded 431601.

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**\*Corresponding Author****Dr. Ramesh Bansode**

Associate Professor  
Kriyasharir Dept. GAC  
Nanded.

**ABSTRACT**

*Siddhanth* refers to basic fundamental principles. In *Ayurveda*, various *siddhanth* are postulated. *Samanya – Vishesha siddhanth* is one of them which help in maintaining health as well as for treatment. *Samanya* is one thing that occurs in all objects and brings them into one group. A thing is same or alike to any constituent always increase that constituent in body in terms of quantity, quality or action. It causes increase in substance or *padartha*. *Samanya* theory is used in nourishment and health maintainance. *Vishesha* explains about the difference between two substances in terms of quantity, quality or

action. *Vishesha* is the root cause for specification or decrease. To manage the *doshas* primarily the *Vishesha* theory is applied. *Samsodhan* and *Samshamana* is based on *Vishesha* theory. Thus, *Samanya – Vishesha siddhanth* explains how *Dravya*, *Guna*, *Karma* are basic for therapeutic actions and it can be said that *Samanya – Vishesha siddhanth* is one of the basic line of treatment for *vridddhi* and *kshaya* of *dhoshas*, *dhatu*s and *malas*.

**KEYWORDS:** *Siddhanth, Samanya, Vishesha, Vridddhi, Kshina, Samshodhan, Samshamana.***INTRODUCTION**

*Ayurveda* is not merely the science for treating illness but also the science of life which helps to maintain health. According to *Aacharya Sushruta*, A person is said to be *swastha* only if the *doshas*, *malas*, *dhatu*s, *malas* are in state of equilibrium with emotional, mental and spiritual well being.<sup>[1]</sup> The disequilibrium of these leads to disease. *Dhatu vaishmya* is a stage of disease and it can be either because of *vridddhi* or *kshina dosha*, *dhatu* or *malas*. One of the basic lines of treatment for *dhatu vaishmya* as per *ayurveda* is *Samanya – Vishesha*

*Siddhanth.*

*Siddhanth* refers to the basic fundamental of principles. In Ayurveda, several *siddhanth* are given which are *Panchmahabhuta*, *Tridosha*, *Lok-purusha samaya siddhanth* and *Samanya Vishesh siddhanth*. The concept of *Samanya – Vishesh siddhanth* helps in basic line of treatment. It can also be said as principle of Similarity – Dissimilarity.

According to Ayurveda, the disease occurs in body either because of *vridhhi* (increase) or *kshaya* (decrease) of doshas and dhatus which disturbs the equilibrium state of body. Treatment involves *samanyavada* by which *kshina dhatu* is increased by similar dravya, guna or karma.

And the *visheshavada* by which *vridhdha dhatu* is decreased by opposite *dravya*, *guna* or *karma*.

The basic knowledge of *samanya – vishesh siddhanth* is a vital tool in prevention of disease as well as in treating the illness. “*Kshina Vardhavitavyah, Vridhdha Hraasyitavyah, Samaah Palayitavyah.*” (*as.sa.su.20*) is the basic concept of treatment by mean of which *kshina dhatus* should be increased, *vridhdha dhatus* should be decreased, and the *sama dhatus* are to be maintained in equilibrium and this can be attained by studying the *samanaya viashesha* principle.

**AIM:** *Samanya – Vishesh Siddhanth* and its clinical importance – A conceptual study.

## OBJECTIVE

1. To understand the fundamental principle of *Samanya – Vishesh Siddhanth*.
2. To understand its clinical importance.

## MATERIAL AND METHOD

For this study Ayurvedic literature is collected from Classical text of Ayurveda.

## CONCEPTUAL STUDY

**Definition of word *Siddhanth*, *Samanya*, *Vishesh*:** The word *Siddhanth* means established truth, demonstrated conclusion or the basic fundamental principles. *Samanya* means same quality substances & *Vishesh* means opposite quality substance.

### How *Samanya* - *Vishesha* principle works

*Samanya* is the basis to classify or group or intellect of unit (*Ekatvakara*) is based on *tulyarth* (analogy or similarity) which result in *vridddhi karanam*. *Samanya* works by increasing the substance by acting either through *Dravya*, *Guna*, or *karma*.<sup>[2]</sup>

*Vishesha* is antagonistic to *samanya* which is based on *prithakatva* or intellect which says this object is different from other leading to *hras-hetu* (decrease).<sup>[2]</sup>

### Types of *Samanya* – *Vishesha*

*Samanya* is classified differently by different *Aacharyas*.

Acc.to *Aacharya Charak*, *Samanya* is classified into 3 types namely, *Dravya samanya*, *Guna samanya*, *Karma samanya*.

1. ***Dravya Samanya***: is based on “*sarvada sarva bhavanam samanya vridddhi karanam*”<sup>[2]</sup> means same nature of *dravya* increase the same type of *dravaya*. As *kshina manas dhatu* can be increased by the intake of *manas* itself.
2. ***Guna Samanya***: is based on “*samanayam ekatavakaranam*”<sup>[3]</sup> means the substance can be increased on the basis of quality as it is common in the two, like consuming *ghee* corrects depleted *shukra dhatu*. As *ghee* & *shukra dhatu* both resembles in terms of *guna* like *madhur*, *sheet* & *snigdha* property.
3. ***Karma Samanya***: is based on “*tulyartha hi samanyam*”<sup>[3]</sup> means the substance can be increased on the basis of mode of action like resting for long hours or sleeping causes increase in *kapha* in body due to *sthira guna* of *kapha*.

*Aacharyas Bhattar Harish Chandra* described other types of *Samanya*<sup>[4]</sup>

1. ***Atyanta Samanya***: means the drug/substance increase the other substance by all 3 *Dravya*, *Guna*, *Karma Samanya* principle.
2. ***Madhyam Samanya***: means the drug do its action by either of the two *Dravaya*, *Guna* or *Karma Samanya*.
3. ***Ekdasha Samanya***: the drug does its action with any one of the *Dravya*, *Guna* or *Karma*.

In *tarka Sangra*, two other type of *Samanya* is given:

1. ***Para Samanya***: refers to the resemblance or connection between more than two things. The existence remaining in *dravya*, *guna*, *karma* & it remains in more.
2. ***Apara Samanya***: it's a very rare kind of similarity that found in few. The existence

different to *dravya*, *guna* or *karma* is *Apara Samanya*.

According to *Chakrapani*, two more type of *Samanya* is given<sup>[4]</sup>

1. ***Ubhayavritt Samanya***: where the nourishing agent and the thing which is to be increased are similar in character of *dravya* or *guna*. Like *mansa dhatu* increase with intake of *mansa (Dravya)* & intake of *ghee* increase *shukra dhatu (guna)*.
2. ***Ekavritt Samanya***: where the nourishing agent & the thing which is to be increased are not similar in character of *dravya* or *guna*. For example use of *ghrita* increases *agni*, here action of taking *ghrita* have no similarity with *agni* they act by *prabhav*.

*Aacharya Charak* has classified *Vishesha* into three types

1. ***Dravya Vishesha***: is based on “*harashetu visheshacha*”<sup>2</sup> *vishesha* is the cause of diminution of all things. For example, in the condition where *mansa dhatu* is increased in body, the use of medicines which contains opposite quality to *mansa dhatu* will be used. *Asthi* & *mansa dhatu* are opposite in nature. so, in obese patients *asthi poshak dravya* should be used.
2. ***Guna Vishesha***: is based on “*visheshastu pratakatakrata*”<sup>3</sup> by using oils possessing *ushna*, *snigdha* & *guru* property, vitiated *vata* is treated. As *vata* contains opposite quality than oil.
3. ***Karma Vishesha***: is based on “*visheshaastu viparyaya*”<sup>3</sup> heavy exercise like running, decrease *kapha* in body due to *sthira guna* of *kapha*.

### IMPORTANCE OF SAMANYA – VISHESHA SIDDHANTH

- In *Ayurveda*, equilibrium between *dosha*, *dhatu* and *malas* is health & any factor which disturbs the equilibrium leads to disease. Through the application of *Samanya – Vishesha* principle *doshas*, *dhatu*s & *mala* are strengthened that have become weak & reduces the entities which are increased. So, correct application of *samanya vishesha siddhanth* helps in treatment of various diseases.
- The theories of *dhatu poshan* is also established on basis of *Samanya Siddhanth* in reference of “*tulyaarth hi samanyam.*” The similar *bhavas* from *aahara rasa* is taken by the particular *dhatu* having same *bhavas*.
- Six stages of the *vriddhi* of *doshas* are *sanchaya*, *prakopa*, *prasara*, *sthansamsraya*, *vyakti* and *bheda*. If the increasing *doshas* are not alleviated soon, they can reach the incurable stage of the disease. For this purpose, substances having the opposite qualities

and action are used. Without knowledge of *Vishesha* the treatment of disease as well as maintainance of health is not possible.

- The basic of six procedure of therapeutics (*sadavidhupkrama*) which are *langhana*, *brimhana*, *rukshana*, *snehana*, *swedana*, *stambhana* are based on *vishesha*. Even *samshodhana* & *samshamana* is based on *vishesha siddhanth*.
- According to *Aacharya Charak*, *guna* of *tridosha vata*, *pitta* & *kapha* are given where it is said that if *dravya* of opposite *guna* is taken it leads to decrease in that *dosha*.<sup>[5]</sup>
- Person can follow the rules & diet and can attain the health by following *samanya* – *vishaesha* according to their *prakruti*. Like *vata prakruti* people should massage their body with oil daily. so, that the *vata dosha* remains in equilibrium.

## DISCUSSION

To understand the basic principle of treatment, one must know the *samanya vishesha* principle and the way by which it works. The concept of *Samanya – Vishesha Siddhanth* is unique and by increasing the decreased entity and decreasing the increased entity helps in attaining equilibrium which is the basic aim of Ayurveda. When the *sama avastha* (equilibrium) of body is disturbed it results in increase or decrease of that entity leading to disease. So by *samanya vishesha siddhanth* one can attain health. *Samanya* principle causes increased entity in the body due to its similar or uniform features. *Vishesha* principle causes decreased entity in the body due to its dissimilar or non-uniform features.

## CONCLUSION

In Ayurveda, it seems impossible to treat various diseases without application of *Samanya – Vishesha Siddhanth*. This principle acts as both preventive as well as curative therapy. By rule of *Samanya – Vishesha*, a medicine can strength the weak *doshas* & *dhatu*s. And at the same time can decrease the *dosha*, *dhatu* which are in *vriddh* state. Hence, it is the key component in treatment of disease in *ayurveda*.

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