

Samanya Visesh Siddhant: Important Aspect of Chikitsa

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Abstract - Ayurved is a scientific way of treating the diseased. It has its basic concepts with respect to anatomy, physiology, and treatment. Sharir Dosha, Dhatus and mala maintain a balance with equals to health and keep body disease free. When this equilibrium is disturbed, there is the manifestation of disease. While treating the diseased many factors are to be considered. Prakruti, desh, kala, satva, satyma are to be taken into account. Ayurved has mentioned Panchmahabuta siddhanta, Samanya Vissha and Tridosha siddhanta. These Siddhanta are mainly used for treatment. While prescribing the drugs these principles are to be taken. Samanya and Vissha siddhanta are mainly three types Dravya, Guna and karma samanya. If these siddhantas are taken into account success rate of the treatment is good and patient is relieved from the disease.

Index Terms - Samanya Vissha Siddhant.

INTRODUCTION

Samanya Siddhanta

Samanya and Vissha are basic concepts of Ayurved. They are important fundamental aspects to be considered while treating the disease. The word Samanya means common, present in all. It is Nitya, Eka, Aneka samavetavam. It is the unique inseparable eternal factor among the group of similar things. Main object of Charak Samhita is Chikitsa. Acharya Charaka mentioned prominent principle Samanya and Vissha initially and later explained Guna, Dravya, Karma and Samavaya. Samanya and Vissha are mentioned first because the line of treatment is decided initially with this concept. The formation, development, vitiation, aggravation, alleviation of dosha, dhatu and malas and the entire treatment is based on this principle only. Hence Charaka while describing the purpose of Ayurveda it is mentioned as:

“Dhatu saamya kriyachoktha tantrasya asya prayojanam”

It is clear from above verse that main aim of Ayurved is to maintain balance or equilibrium in dosha, dhatu and malas. While treating the diseased its duty of Vaidya is to increase the decreased dhatus, doshas and decreased the increased ones, by using proper medicines and food thereby keeping them in normal balance form.

In Rajayakshama there is mamsa dhatu kshaya. Charaka in Rajayakshma chikitsa states that by consuming the meat of animals which are carnivorous strength will be increased by brimhana karma. Because such a meat is identical to the mamsa dhatu of the patient. Hence the meat of animals increases Mamsa dhatu. This is based on Samanya Siddhanta.

The samanya is utilized not only in Roga Nidana and Roga Nivarana but also in the deliverance of moksha. Based on Samanya siddhanta only the principle of Loka Purusha Samyatwa was considered and established [1]

Samanya is common working principle in a particular group. This collective knowledge of the properties is known as Samanya.[1]

Any substance which are similar in nature and properties when come together increase that particular property or its dominance is increased this is called Vridhi. Samanya causes uniformity in anek sambhava. [2]

In Darshana (philosophy) the word Samanya is used for the meaning of Ekatawakara (oneness) based on Tulyarthata (similarity) but in Ayurveda it is used as the cause of aggravation (Samanyam vridhikaranam) based on similarity in Dravya, Guna and Karma According to tarka sangraha, samanya is nitya and one but resides in many Eg: manushyatwa, Ghatatwa “Nityam ekam anekanugatam Samanyam”- Tarka sangraham

The cognition of identical knowledge regarding the similarities in various places and various things and times also called as Samanya Jati.

Eg: The identical knowledge of dog that “this is a dog, that the factor which identifies it as a dog is common in all dogs and this is samanya for a dog which has four legs and barks. Though the dogs are non-eternal, their properties of dogs are eternal.

Similarly, Dhatus have dosha have eternal properties. When diseases arise there is an imbalance in the dosha and dushya. For eg in Dhatu kshaya roga when the components of that particular dhatu are reduced they are replaced with Ahara or Aushadha having similar properties as that of dhatus to maintain the equilibrium of that particular dhatu and its components based on the theory of Samanya only [2]

Samanya can be classified accordingly with respect to dravya, guna and karma –

Dravya samanya:

While considering dravya for samanya they should have similar properties as a substance. For eg -To increase jaliya amsa in sarira dravya possessing jaliya quality like ksheera is administered. Mamsa increases the parthiva mamsa in the body so administered when there is depletion in Mamsa dhatu. When rakta is reduced in the body giving blood transfusion helps.

Guna samanya:

“Samanyam ekatwakaram” [3]

When similar dravya prayoga is not possible the same qualitative dravya having similar properties is given in the form of aushadhi and Ahara to compensate the depletion of the body components and restore the balance of that particular dhatu or dosha. It is known as guna samanya. eg-Mamsa dravya if not available substances having guru or snigdha guna can be given to increase mamsa dhatu. If mamsa is not available, then mash can be used which causes vrudhi of mamsa dhatu. To increase sukra that which is parthiva bhuta pradhana, substances having snigdha, sita and guru guna dravya can be given [4]

Karma Samanya:

Certain activities cause vrudhi and kshaya in Dosha and Dhatus. Attributing to those activities can be used to make balance in dosha and dhatus. It means the reduced doshas of the body are corrected by external activities. Eg- Sleeping after meals in daytime increases kapha dosha. So patients who are weak and suffering from dourbalya can be advised to take rest after meals. Swimming and jumping increase chala

guna of vata, as a result, vata increases. Southalya patients can be advised to do exercise so as to increase vata which will balance the increased kapha dosha. (Chakrapani)

Atyanta samanya: Existence of similarity in all bhava padarthas ie. Dravya, guna and karma is called as Atyanta samanya

Madhyama samanya: Existence of similarity in 2 among the 3 factors is called as Madhyamasamanya.

Ekadesha samanya: similarity in one among all three factors

Samanya is also classified as:

Ubhayavritti samanya: Similarity in poshaka (bahya dravya) and poshya (shariragata dravya) dravya based on 3 factors Mamsa rasa aggravate the mamsa in the body.

Ekavritti samanya: Among the 3 factors, based on 1 factor only similarity either in poshaka or poshya dhatus is achieved. eg: Ghrita pana increases agni, here only karma samanya can be seen.

According to tarka samgraha:

Samanya is of 3 types-

1 Para samanya: Ati vyapta samanya or major similarity. which resides in all the 3 padarthas viz. Dravya, Guna and Karma It exists in more places and in more individuals when compared to Aparasamanya. Eg: Padarthatwa.

2. Aparasamanya: Alpa vyapta or very less similarity. which resides in lesser padarthas ie. Dravya, Guna Eg. Dravyatwa in Dravya

3 Parapara samanya: It is the intermediate group of the above 2 types which is pervasive in between the para and apara

One of the basic principles of Ayurveda is the Rule of similarity and dissimilarity sharir elements are always increased and enhanced by consuming the same or similar things and things are always reduced or decreased by using dissimilar or unlike things. A human body responds to similarities or differences in the same way.

At any given time or phase of life, a thing that is the same or alike to any constituent in a body or a thing similar in qualities with any constituent or actions that

generate changes in the body that in turn produce enhancing effects on a constituent always increase that constituent in terms of quantity, quality and effects, and vice versa To increase the Mamsa Dhatu (Muscle tissue), one can eat Mamsa (meat / flesh) or can eat food that has similar attributes as Mamsa like Shatvari or do activities which will result in increase in Mamsa like sleeping or resting for long hours. Even so, optimal increase in the Mamsa Dhatu will only be achieved if Mamsa (meat/flesh) or things similar to Mamsa in qualities or actions that enhance Mamsa are used the right way. Plastering or covering a body with Mamsa (meat) will not suffice the purpose. It is not necessary to eat human Mamsa (flesh / meat) to increase human flesh but any substance that has the attribute of fleshiness (Mamsatwa) is considered to be Samanya and will increase the Mamsa Dhatu.

The same principle applies to decreasing the Mamsa. The things that are opposite to Mamsa as a quantity or matter and/or in qualities and cause Mamsa reducing results will yield to less Mamsa or decreased Mamsa. The important thing to remember is that there can be conditions or barriers which cause an exception to the rule. E.g Amalaki (Indian gooseberry/ Phyllanthus Emblica) is sour so it should increase Pitta by Guna samanya (similarity in the quality of sourness between Pitta and Amalaki) but it does not because of its sheeta vipaka. Due to this property, balances to ushna guna of Pitta. Also, ghee is sheet and oily so it should hamper Agni (heat) but it increases digestive fire and heat element by its Prabhav (intrinsic power). Even so as a common rule, it is true that same or similar things (with non-opposing characteristics) enhance same or similar body constituents by quantity, quality, or action and contradictory or non-similar things reduce them by quantity, quality or action.

It is necessary to understand the concept of increase or decrease due to activities. Any activity does not directly increase or decrease any constituent but an activity produce changes in the body constituents which then increase or decrease the constituent. For example when we say that sleep increases Kapha, it means due to less body movements and activities, Kapha does not get used in the body and in turn increases.

By the rule of Samanya-Vishesh, a medicine used properly should strengthen the Doshas that have become weak (by its similarities) and at the same time it should reduce the Doshas that are increasingly out

of proportion to cause the imbalance (By its opposite nature). A wise application of Samanya –Vishesh principle is a key component in choosing the most effective plan of treatment involving food, activities, medicine, and other modes like Shodhana (Cleansing of body) or Shamana (palliative approach).

Vishesha Siddhanta

This visesha Siddhanta is also very important in Ayurveda and plays a major role in the treatment of the disease. Doshas vitiate due to foods and lifestyle habits which ends up in diseases. The treatment will be given Vishesha siddhanta only.

Charaka describes that due to the intake of dravyas which are having opposite properties that of vata, Vata dosha can be decreased. Same in case of pitta and kapha.

Manifestation, alleviation of the diseases and maintenance of health, the distinctness of dravya, guna and karma are all based on visesha properties only. Hence drugs attributing visesha properties are important in treatment and are fundamental principle. The purpose of Dhatu samya kriya will be fulfilled with visesha padartha.

Vishesha distinguishes a thing from others,(vyavarthaka).Vishesha exists in the anu of prithvi,jala,teja and vayu and also in the nitya dravyas like akasa, kala,dik, atma and mana.

Charaka defines Atulya visesha is the one that distinguishes a thing from other.(visehasthu prithaktwakrit).The objects which do not act similarly are distinguished from each other. So Vishesh means athulyartha in Ayurveda.

Attributing properties: Hrasa hetu viseshasca It is the cause of reduction or depletion.Viseshastu prithaktwakrit It is the distinguishing factor of the things Viseshastu viparyaya It is the opposite factor to samanya Atyanta vyavrittiheturvisesha

Among the things the distinguishing factor by which it is identified that peculiarity as visesha

In treatment as having the need to reduce the aggravated factors of body components by giving opposite structural, qualitative or functional, things in the form of Ahara or Aushadha it is based on theory of visesha only.

Vishesha causes diminution. Vishesha is contrary to samanya. That which exists in every object with inherent relation and causes for diminution, separation

and creation of dissimilarity is called visesha. Visesha exists in nitya dravyas. Every paramanu contains its own independent existence. Hence they are entirely distinct from other paramanu. Visesha is the cause of distinguishness. Atma and mana of individuals cannot be distinguished. As mana is different from individuals to individual, one cannot acquire the knowledge of mana of others. Visesha is the cause for this distinctness.

Due to the above reasons visesha has been considered as an independent padartha.

Eg: As mamsatwa samanya is existed in the animal meat it increases the mamsa dhatu. But it is variant to rakta and asthi due to visesha. While mamsa is dissimilar to rakta and asthi, while it increases mamsa dhatu, it has to decrease rakta and asthi. But in fact it is not like that. Because of the variant cause rakta and asthi dhatus are not increasing.

Types of visesha:

1. Dravya visesha-

Hrasa hetu viseshasca[5]

Reducing the dosha, dhatu, etc by using the dravyas dissimilar to the other dravyas is called as dravya visesha. Eg: If hot water is mixed with honey is used, it reduces the increased medo dhatu. Likewise, Raagi also decreases the increased medo dhatu. Reduction of aggravated vata with sneha, madhura amla and lavana rasa Reduction of pitta with amalaki, kashaya tikta and madhura rasa Reduction of kapha with madhu, tikta, katu and kashaya rasa

2. Guna visesha:

Viseshstu pridhaktwakrit [4]

The variant properties or attributes decrease the variant attributes of the body because of guna visesha.

Eg: Taila is ushna, snigdha and guru. By using taila continuously for a longer period it reduces the sita, ruksha and laghu attributes of vata respectively.

Ushna guna is visesha to sheeta guna Guru guna is visesha to laghu guna

Ruksha, laghu and sheeta guna in vata prakopa can be reduced by Sneha dravya having sneha, guru and ushna guna

Ushna and tikshna guna in pitta prakopa can be reduced by sheeta and mrudu dravya Sthira, guru and sita guna in kapha prakopa can be reduced by sara laghu and ushna guna

3. Karma visesha:

Viseshastu viparyaya [4]

Because the variant activity of the actions of the body are v reduced that is known as karma visesha. Eg: Because of swimming and jumping the stableness of kapha is reduced as a result the increased kapha reduced. The action of vata is movement or calana. When vata is increased the patient will be given rest. As a result, the action movement of vata will be reduced, as a result the increased vata will be reduced. Hence it is called karma visesha[6]

Pravrittirubhayasya tu has a significant role in the treatment as well as in the maintenance of health. After consuming and after digestion only, the dravya transformed into dhatus. Such transformed dhatus only cause for increase and reduction in the dhatus. Mamsatwa exist in goatmeat, but it does not increase mamsa dhatu until it is utilized. Such is the case in visesha also. Charaka states, by utilizing samanya and visesha simultaneously it causes for both increase and reduction. When vata is aggravated, the kapha will be decreased naturally. If vata samaka drug is used the increased vata decreases and at the same time the decreased kapha increases. According to Ayurveda, both Ahara and aushadha are used for the maintenance of health. When dosha and dhatu are vitiated, dravyas having opposite attributes are used and bring the aggravated doshas and dhatus into normalcy.

The chikitsa if properly done, simultaneously brings both the reduced and increased dhatus to their normal state by reducing the increased ones and increasing the reduced ones. The dosha of the body are reduced by performing opposite karma Kapha vriddhi is reduced by vyayama. Vata vriddhi reduced by rest Gurutva of body reduced by exercise[7]

Applied study of visesha:

1. The visesha as reducing factor Eg: Vyayama reduces medo dhatu guggul reduces medo dhatu

2. Visesha as a distinguishing or segregating factor Eg: The vitiation of vata pitta and kapha are again classified into 63 types analytically based on segregating factor of visesha only.

3. Visesha as a contrary factor

Eg: The variance or difference between prakruti and purusha, Jivatma and paramatma based on a variant factor of visesha.

DISCUSSIONS

The success of treatment depends on the perfect diagnosis and the use of perfect medicines. Ayurveda is science and treatment can be done in many ways. Panchbhautik Siddhant is also applied by many Vaidya. Likewise, Samanya and Vishesha Siddhant are also used to treat the patients. Once dosha dhatus kshaya vrudhi are understood and diagnosed accordingly dravya can be used to attain the normalcy of dosha and dhatus. Manytimes Guna samanya or vishesha siddhanta are to be implemented along with karma samanya and Vishesha siddhanta.

CONCLUSION

Acharya Charak has said even if one cannot name the disease its ok but Vaidya should be able to treat the vitiated dosha and dhatus. Attaining equilibrium in body should be utmost. Ayurved has many concepts. The depth of the concepts can only be understood only if implemented properly.

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