

PHYSIOLOGICAL ASPECT OF SAMANYA VISHESHA SIDDHANTA & ITS SIGNIFICANT ROLE IN TRIDOSHA

Santosh¹, Snehavibha Mishra², Bharat Gawande³

¹Post Graduate Scholar, ²Professor & HOD, ³Post Graduate Scholar;
Department of Kriya Sharira, Shri Ayurved College, Nagpur, Maharashtra, India

Corresponding Author: drsantoshkumari2031@gmail.com

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ABSTRACT

Ayurveda is a holistic science and is taken as the base module for other sciences. In Ayurveda, the span of life is described to be determined on the basis of nature of the physique, type of constitution. The aim of Ayurveda is to maintain the proper equilibrium of *Dosha*, *Dhatu*, and *Mala* constituent in order to preserve health in a healthy person and cure a disease in a diseased person. Every medical stream has its own science in which its matter is developed, evolved and explained. Ayurveda is based on peculiar fundamental principles like *Triguna Tridosha* theory, *Panchamahabhuta* theory, *Prakriti Ojas*, *Dhattu*, *Mala*, *Agni*, *Manas*, *Atma*, *Samanya Vishesha* etc. Among these, *Samanya Vishesha* principle is one of those which play a key component in Ayurvedic treatment. The term *Samanya* implies similarity & uniformity or the one which causes increase in substance. While the term *Vishesha* says about dissimilarity or non-uniformity or the one which causes decreases in substances. According to Ayurveda, the disease occurs in the body either due to increase or decrease of *Doshas* & *Dhatu*s which disturb the equilibrium state of body when these *Doshas* are brought to their equilibrium healthy status is attained. The healthy status is attained through the application of *Samanya Vishesha* principle. The *Samanya Vishesha* principle strengthens the *Doshas* that have become weak (by its *similarities*) and reduce *Doshas* which are increased (by its *dissimilarities*) causing imbalance. This principle is useful for the recommendation to be given for healthy person and in treating

diseases. So, the *Samanya & Vishesha Siddhanta* play an important role in treating diseases & has become a fundamental principle for Ayurvedic management.

Keywords: Basic principles of Ayurveda, *Samanya Vishesha Siddhanta*, *Doshas*, *Dhatu*s etc.

INTRODUCTION

Aim of Ayurveda is to maintain the proper equilibrium of *Doshas*, *Dhatu*s and *Mala* constituent in order to preserve health in a healthy person and cure a disease in a diseased person [1]. Ayurveda is the most powerful and old system of healing and provide service to mankind in which body physiology is too much emphasized to understand the aetiology and pathogenesis of disease, so that the best treatment can be searched out for the benefit of humanity. It is very well said that in Ayurveda *Dosha*, *Dhatu*, and *Mala* are the basic blocks upon which the body stands. The fundamental principles of Ayurveda are *Tridosha*, *Panchamahabhuta*, *Prakriti*, *Dhatu*, *Samanya Vishesha Sidhant* etc. [2]. In Ayurveda, *Doshas* are the functional entities within the body mind complex. These manifest in the body through their qualities, specific location, and the active roles they play in coordinating the processes that form and sustain the body. In other words, they are the energies that make things happen in the organism. *Vata*, *Pitta* and *Kapha* are the entire body and thus produce good or bad consequences in the entire body when non-aggravated or aggravated. In the state of normalcy (normal state) good consequences like development, strength, complexion, cheerfulness etc. while in that of abnormality they cause bad consequences known as disorders [3].

Qualities of *Dosha*

Vata Guna- *Ruksha*, *Shita*, *Laghu*, *Sukshma*, *Chala*, *Vishda*, *Khara* [4]. *Avyakt* or *Vyakta Karma*, *Ruksha*, *Shita*, *Laghu*, *Khara*, *Rajo Pradhan*, *Triyak* [5]. *Ruksha*, *Shita*, *Laghu*, *Sukshma*, *Chala*, *Khara* [6]. *Vayu* is non-unctuous, cold, light, *Ruksha*, *Shita*, *Laghu*, *Sukshma*, *Chala*, *Khara*, subtle, mobile, non-slimy and rough in properties and is pacified by substances having opposite properties [7].

Pita Guna- *Sneha*, *Ushna*, *Tikshana*, *Drava*, *Amala*, *Sara*, *Katu* [8]. *Tikshan*, *Drava*, *Puti*, *Nilla*, *Pitta*, *Usna*, *Katu Rasa*, *Rmla Rasa* in *Vidgdha Avastha* [9]. *Snehan*, *Tikshan*, *Usna*, *Laghu*, *Vishra*, *Sara*, *Drava* [10]. *Pitta* is

slightly unctuous, hot, sharp, liquid, sour, mobile, and pungent and is pacified immediately by substances having opposite properties [11].

Kapha Guna- *Guru*, *Shita*, *Mridu*, *Snigdha*, *Madhur*, *Sthira*, *Pichila* [12]. *Shweta*, *Guru*, *Snigdha*, *Pichila*, *Sita*, *Madhura Rasa*, *Lavan Rasa* in *Vidgdha Avastha* [13]. *Snigdha*, *Sita*, *Guru*, *Manda*, *Sleshan*, *Sthir* [14]. A property of *Kapha* is heaviness, coldness, softness, unctuousness, sweetness, immobility and sliminess, (which) are subsided by (substances having) opposite properties [15].

Features of *Doshas* in vitiated and unvitiated state

Vayu-(*Vata*)- When unvitiated, holds up the systems and organs, has five forms-*Prana*, *Udana*, *Samana*, *Vyana*, and *Apana*, Initiates upward and downward movements, leads and control mind, employs all sense organs in their activity, carries all sense objects, causes structural formation of all bodily *Dhatu*s, promotes union in body, prompts speech, originates touch and sound, is the root of auditory and tactile sense organs, is source of exhilaration and courage, stimulates *Agni* (digestion), absorbs *Doshas*, throws out excreta, makes the gross and subtle channels, shapes the fetus and maintains life span. When it is vitiated in the body, it afflicts it with various disorders and thereby affects strength, complexion, happiness, and life span, agitates mind, affect all the sense organs, destroys, deforms or detains the embryo for long, produce fear, grief, confusion, anxiety and excessive delirium and (at the end) stop the vital breath [16].

Pitta-*Agni* itself which is included in *Pitta* in the body is responsible for producing wholesome or unwholesome affects in vitiated or unvitiated states respectively. Such as digestion-indigestion vision non-vision, (proper) degree or otherwise of heat, normal abnormal complexion, prowess-fear, anger-exhilaration, confusion and clarity and such duals [17].

Kapha- It is *Soma* which included in *Kapha* gives rise to good or bad effects in vitiated or unvitiated condition respectively, such as firmness-laxity, development-emaciation, enthusiasm and idleness, potency-impotency, knowledge-ignorance, understanding-confusion and other such duals [18].

Samanya Vishesha Siddhanta & its significant role in Tridosha-

The fundamental principles of Ayurveda are *Tridosha*, *Panchamahabhuta*, *Prakriti*, *Dhatu*, *Samanya Vishesha Siddhanta* etc [19]. Among the various principles in Ayurveda, *Samanya Vishesha Siddhanta* is one the unique concepts mentioned in Ayurvedic treatment. The term *Samanya* indicates similarity or uniformity in substances. The term *Vishesha* implies about dissimilarity or non-uniformity in substances. According to Ayurveda, the disease occurs in body either due to increase or decrease of *Dosha* and *Dhatu*s which disturb the equilibrium state of body. The basic aim of Ayurvedic treatment is maintain these equilibrium state of body [20][21].

Samanya is classified differently by different *Acharyas*. *Acharya Charaka* classified *Samanya* into three types-*Dravya Samanya* -Consuming flesh increases *Mamsa Dhatu* in body, consuming fatty substances increases *Meda Dhatu* in body etc.

Guna Samanya -Consuming milk and Ghee corrects depleted *Shukra Dhatu* as both milk and Ghee as well as *Shukra* resembles in their *Guna* like *Madhura* (sweet), *Snigdha* (oily), and *Sheeta* (cool) property, similarly food articles like curd, Ghee, jaggery increases *Kapha* as these contains *Madhura*, *Snigdha* and *Sheeta* property.

Karma Samanya- Resting for long hours, sleeping or relaxation causes increased *Kapha* in body due to stable nature of *Kapha*, while excessive exercise increases *Vata* due to unstable nature of *Vata* [22]. *Acharya Bhattar Harish Chandra* talks about- *Atyanta Samanya* (*Dravya*, *Guna* and *Karma Samanya*) *Madhaya Samanya* (any two out of *Dravya*, *Guna* and *Karma Samanya*) *Ekdesha Samanya* (any one out of *Dravya*, *Guna* and *Karma Samanya*) [23]. *Kaarikavali* talks about *Para Samanya* and *Apara Samanya* [24]. While some *Acharyas* talks about *Ubhaya Vritti Samanya*

(consuming flesh increases *Mamsa Dhatu* in body) and *Eka Vritti Samanya* (Ghee enhances *Agni*, exercising conditions increases *Vata*, resting for long hours, sleeping or relaxation causes increased *Kapha* in body) [25]. *Vishesha* is one which says about dissimilarity (non-uniformity) or decreases in substance or one which is having opposite characteristics of a particular group [26]. *Acharya Charaka* classified *Vishesha* into three types-*Dravya Vishesha*- *Asthi* and *Mamsa* are opposite in nature so when *Mamsa Dhatu* vitiates in body *Asthi* is used to decrease the former hence by consuming pulses like *Kulattha*, *Yavaka*, *Mudaga*, etc. obesity is treated by decreasing *Mamsa Dhatu*. *Guna Vishesha* - By using oils possessing *Ushna* (hot), *Snigdha* and *Guru* (heaviness) property, vitiated *Vata* is treated as *Vata* contain opposite *Guna* than oil like *Ruksha* (dry), *Laghu* and *Sheet*. *Karma Vishesha* - Heavy exercise like running, swimming decreases *Kapha* in body due to stable nature of *Kapha* etc [27]. Any entity or factor which disturbs the equilibrium state of above that result into pathological state. Though the application of *Samanya Vishesha* principle *Doshas Dhatu*s & *Mala* are strengthened that have become weak (by its similarities) and reduces these entities which are increased (by its dissimilarities) causing imbalance [28]. So, the correct application of *Samanya Vishesha* principle helps in treatment of various diseases in Ayurveda. Same or similar things (with non-opposing characteristics) enhances same or similar body constituents by quantity, quality and action and non-similar things reduce them by quantity, quality and action. It is necessary to understand the principle of *Samanya Vishesha Siddhanta* by increase or decrease due to activities. An activity produces changes in the body constituents which then increase or decrease the body constituents. For example, excess exercise vitiates *Vata*, it means due to more body movements and activities *Vata* gets aggravated. Excess *Amla Rasa* vitiates *Pitta*. It means due to excessive intake of *Amla Rasa* and its *Guna Ushna* *Pitta* gets aggravated. Excess sleep and intake *Madhura Rasa* vitiates *Kapha*.

Materials & Methods: Various *Samhitas* and their respective commentaries, various articles, and online data base have been referred for the specific materials and the topic are discussed on the basis of its conceptual part to draw all ultimate conclusions.

DISCUSSION

The concept of *Samanya Vishesha* principle is very unique *Acharyas* gave first choice to these two categories by placing them first in the series of *Padharths*. The basic aim of Ayurveda is attaining the equilibrium by increasing the decreased entity and decreasing the increased entity. A physician has to treat only two types of conditions either *Dosha Vruddhi* or *Dosha Kshaya*. So that to treat these conditions according to *Dosha Vruddhi* or *Dosha Kshaya* which can reduce or increase the body constituents. *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. The application of *Samanya Vishesha* principle strengthens the *Doshas* that have become weak (by its similarities) and reduces *Doshas* which are increased (by its dissimilarities) causing imbalances. So, the correct application of *Samanya Vishehsa* principle helps in the treatment of various diseases in Ayurveda.

CONCLUSION

In Ayurveda it seems impossible to treat various diseases without the application of *Samanya Vishesha* principle. This principle also helps in understands the Ayurvedic management of disease. The aims and objectives of Ayurveda is to maintain the health of healthy individuals and to treat various disease in diseased condition. With concept of *Samanya Vishesha* a medicine used properly should strengthen *Dosha* that have become weak (by its similarities) and at the same time it should reduce the *Dosha* that are increased out of proportions to cause the imbalance (by its opposite nature). So the *Samanya Vishesha* principle is a key component in choosing the most effective plan of treatment that involve medicines and other modes.

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