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ISSN: 2581-785X :<https://irjay.com/>DOI: [10.47223/IRJAY.2023.6206](https://doi.org/10.47223/IRJAY.2023.6206)Concept of *Samanya Vishesha Siddhanta* & its Utility in *Ayurveda*: Review

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## ABSTRACT:

*Ayurveda* places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one's life, right thinking, diet, lifestyle and the use of medicine. In *ayurveda* there are many number of *Siddhanta* like, *Panchmahabhuta Siddhanta*, *Triguna Siddhanta* and *Samanya Vishesha Siddhanta* etc. which form a strong foundation for the survival of this life science. The *Samanya Vishesha Siddhanta* is one such basic principle of *ayurveda*, which helps to treat disease. *Samanya* Means Similarity and *Vishesha* means Dissimilarity. These are widely described and implemented in *Charaka Samhita* and are mentioned under Six Factors required for the action of *Dhatusamya* in the body. An effort has been made to comprehend *Charaka Samhita* in the Utility of *Samanya Vishesha Siddhanta* in this study.

**Key words** : *Ayurveda*, *Siddhanta*, *Samanya*, *Vishesha*, *Dhatu Samya*

## INTRODUCTION

The Science of *Ayurveda*, teaches people how to live healthy lives and follow good diets. *Ayurveda* not only prevents and treats disease but also maintain mental, physical and spiritual health. Normal health status results from the balance of the *Doshas*, *Dhatus*, *Agni* and *Malas*; whereas imbalance results in pathological manifestation. *Ayurveda* described many principles for maintaining and promoting general health, these principles are; *Panchmahabhuta Siddhanta*, *Triguna Siddhanta* and *Samanya Vishesha Siddhanta*, etc.<sup>1</sup> The concept of “*Samanya Vishesha Siddhanta*” is one such basic principle of *Ayurveda* which helps to maintaining health. *Samanya* means similarity and *Vishesha* means dissimilarity, using this concept of similarity and dissimilarity many diseases

can be cured effectively.<sup>2</sup> 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 Vishesha Siddhanta*. *Samanya Vishesha Siddhanta* based on the qualities of substances which either increases or decrease quality and quantity of *Dravya Guna* and *Karma*. Therefore, specific *Dravya* (food, 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*.



The motive behind this growth or depletion of *Bhava padartha* (*Dravya, Guna and karma*) is to achieve original *Prakriti* or state of equilibrium. This concept used in *Chikitsa* since *Aushadhis* of same and opposite quality can help to potentiate and pacifies *Doshas* respectively.

## AIMS AND OBJECTIVES

- 1) To Study about the Utility of *Samanya Vishesha siddhanta* on *Tridosha*.
- 2) To Evaluate the Utility of *Samanya Vishesha Siddhanta* on Context to Six *Rasa*.
- 3) To Identify the Utility of *Samanya Vishesha Siddhanta* in Disease Prevention.
- 4) To Find out the Utility of *Samanya Vishesha Siddhanta* in Preservation of Health.
- 5) To Understand about Utility of *Samanya Vishesha Siddhanta* in *Chikitsa*.
- 6) To Review the Utility of *Samanya Vishesh Siddhanta* in Context of *Aam Dosh*.

## MATERIALS AND METHODS

This is a review article based on the collection of materials from available sources in *ayurveda* like *Samhita* and online journals.

### Definition

The word, *Samanya* denotes growth in *Dravya, Guna and Karma*.<sup>3</sup> *Vishesha* leads destruction in *Dravya, Guna and Karma*.

That means *Samanya* Substances are the cause of Union and *Vishesha* is a Cause of separation.

## DISCUSSION

### Utility of *Samanya Vishesha siddhanta* on *Tridosha*:

How important are these three *doshas, Vata, Pitta and Kapha* for a healthy body, it can be known from this fact that if they remain in their *Prakrit states*, the body remains healthy and if they remain in their normal state, then the body remains healthy. If there is an imbalance, then many types of diseases arise in the body. Keeping this fact in view, *Acharya Sushruta* has propounded the importance of *Tridosha* such as; *Vata, Pitta and kapha*, these three *doshas* are for the holding of the body. If these three *doshas* are located in the *Prakrit* state, then the holding of the body is like a house based on three pillars. That is why some *Acharyas* also call him *Tristhuna*.<sup>4</sup> If these three *doshas* are distorted, then they are used to produce various types of diseases in the body. In this way it becomes clear to us that

how important is the *tridosha* in the health of the body. In order to maintain the equilibrium of the three *doshas* in the body and to bring it back to equilibrium from the abnormal state, according to the general special principle, it is necessary to consume or give up substances with properties and actions according to the corresponding *doshas*, only then the *dosha* equilibrium remains and the person remains healthy.

- *Guna Samanya* works for managing *dosha* balance, like (Table 1)
- *Dravya Samanya* works for managing *dosha* balance, like *Khseera, Guda, Ghrita* etc increase *Kapha* due to its similar *Snigdhadhi Gunas*. *Lasuna, Sarsapa* etc increase *Pitta dosha* due to its similar *Ushnadi Gunas*. *Chanaka, Jambu* etc increase *Vata Dosha* due to its similar *Rukhsadi Gunas*.
- *Karma Samanya* also works for managing *dosha* balance, like since similar activities increases similar *Gunas* in body.

*Kayika Karma*  $\xrightarrow[\text{due to its chalatwa guna}]{\text{running and Floating}}$   $\uparrow$  *Vata* ( Helps in *vataksaya*)

### Utility of *Samanya Vishesha Siddhanta* in *Chikitsa*:

The main purpose of *Ayurveda* is to preserve the health of a healthy person and to prevent disease. To achieve this objective, it is necessary to have *Dhatu* balance in the body. Because *Dhatu Vaishmya* is the cause of disease and *Dhatu Samya* is health, as it is clear from the following words of *Acharya Charaka*, disequilibrium of *dhatu*s is disease and their equilibrium is health.<sup>5</sup> Health is termed as happiness, while disorder as unhappiness.

For the attainment of health and retirement from disease, there is great compulsion for the practice of general special principles. In *dhatu vaishmya*, there is an increase or decrease in a *dhatu*. From this point of view, for the *vridhhi* of *dhatu kshaya*, according to the general principle, the consumption of similar substances with similar properties is required. In the same way, the use of special principle is necessary to reduce the *dhatu* which is increased. Similarly, in the state of *dhatu samya*, the *dosha* and *dhatu* should be followed in such a way that their equilibrium is maintained. There is a curiosity in this regard that according to the general special principle, in what quantity should the *dosha and dhatu* increase and decrease so that health can be achieved. Keeping this curiosity in view, *Acharya Sushruta* has said that the increased defects of the health of a healthy person and the health of an unwell person are caused by *dhatu*s and *malas* and the weakened

*doshas* should increase and decreased. This decrease or increase should be done till that period till the person becomes sick.

*Acharya Charaka* has also described the basic principle of *chikitsa* by mentioning the *Chikitsa Siddhanta*, the achievement of *dhatu samya* from the state of *dhatu vaishmya* and the action of not allowing the state of *dhatu vaishmya* from the state of *dhatu samya*. As it is clear from the following words of *Acharya charaka*, only general and special principles have been indicated at the the basic principles. The attainment of *dhatu* equilibrium in the body is achieved by consuming similar substances, this fact confirms the usefulness of the general theory.<sup>6</sup> In the same way, the contract of *dhatu vaishmya* is ended by renunciation of odd causes, that is, by the practice of special principles, so that the state of *dhatu* equilibrium in the body remains and the person remains healthy.

Thus, we see that at the core of medicine is the main utility of the general special principle. Even in disease generation, the cause of disease is caused by the same cause, so *Ayurveda* experts have propounded diagnosis (renunciation of pathogenic causes) as the first main duty in the course of treatment, as it is confirmed by the following quote. Keeping in view the usefulness of the general principle, such as “*Sankshapatana kriyayogo nidana parivarjana*”<sup>7</sup> *acharya* have given importance to the above basic principles in *Ayurveda*. The general - specialty principle has such a wide utility in *Ayurveda*.

Example:

- *Shukra Kshaya* can be treated using *Dravya* possessing responsible for *Vridhhi* 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* and *Shaka*. *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*, *Madhura* and *Pichhila Dravyas*.

#### **Utility of *Samanya Vishesha Siddhanta* on *Rasa*:**

There is an effect of *Rasas* in the outbreak of *Tridosha* in *Prakopa* and *Prashama*. When the *doshas* are natural, they are beneficial to the body and when they are destroyed,

they cause the body to suffer from many types of diseases. There are two types of distortion of defects. as –

- (1) the reduction of *dosha*.
- (2) the increase of *dosha*.

*Rasas* play an important role in removing the *vikruti* of *doshas*. There are 6 *rasas*, namely *Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta*, *Kashaya*; in these, three *rasas* increase each *dosha* and three *rasa* decrease each *dosha*. (Table 2) In this way we see that when there is a relation between the *rasa* and the *doshas* in the body; the *rasas*, which have the same quality abundance (excess), increase those *dosha* according to the general principle. On the contrary, the *rasa* which have opposite qualities they decrease those *dosha* according to a special principle. For the purpose of such a system of *Samanya Vishesha Siddhanta*, the principles of six different *rasas* and three *doshas* have been established in *Ayurveda*. *Acharya Charaka* that the *rasa* which have the same quality as that of the *dosha*, they increase that particular *dosha* according to the general principle. And the *rasa* which have the opposite quality of the *dosha*, they reduce of that particular *dosha* according to the *samanya vishesha siddhanta*. on the base of the above facts, we will now consider which of the similar qualities of the *rasas* increase the *doshas* and which of the opposite qualities of the *rasas* lead to the reduction of the *doshas*. *Acharya Charaka* has mentioned the following qualities of matter, such as *Vayu* is dry, cold, light, subtle, mobile, non-slimy and rough in its characteristics and can be pacified by drugs/medicines that have opposite properties.<sup>8</sup> *Pitta* is mildly unctuous, hot, sharp, viscous, sour, mobile and pungent, and can readily be pacified by drugs/medicines and food articles having opposite properties.<sup>9</sup> *Kapha* is heavy and dense, cold, soft, unctuous, sweet, immobile and slimy, and can be subsided by drugs/medicines and food articles possessing opposite properties.<sup>10</sup> In this way we see that *Vata*, *Pitta* and *Kapha* are the three *doshas* which are increase by the *rasa* of similar quality. They are catabolized by *rasa* having the opposite quality. According to the general principle, the increase and reduction of *tridosha* by the use of *rasa* it happens. Just as the general-special principle is used for the purpose of equilibrium in the body. In the same way, there is *dhatu* and *mala* for health. To maintain the equilibrium state of sweat etc., also need of general-special principle. Applicability is mandatory and required.

#### **Utility of *Samanya Vishesha Siddhanta* in Disease Prevention :**

The principle of similarities and dissimilarities described

as *Samanya Vishesha Siddhanta* in *Ayurveda* and this principle helps greatly towards the management of various pathological conditions. *Samanya Vishesha* 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 *Shodhana* and *Shamana* therapy. The similarity and dissimilarity of substances or activities increases and decrease the property of *Bhavpadartha* respectively. These effects contributed towards the therapeutic responses of substances and suppress pathological progression of diseases. *Samanya and Vishesha Siddhanta* 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 (*Vishesha*) treatment is used to prevent pathological progression of diseases. *Abhyanga* and *Vyayama* used as treatment methods for *Vata* and *Kapha* diseases as *Karma Vishesha*. *Srotasa vikruti* can be cured using *Ahara* and *Vihara* which are opposite to causes of *Srotodusti*.

#### **Utility of *Samanya Vishesh Siddhanta* in Context of *Aam Dosh*:**

*Aam dosha* has primacy in the origin of diseases. Many diseases are *aamdosha janita*. Therefore, from the point of view of health care and healing, it is necessary to done *Pachana* and *Shamana* of *Aamdosha*. *Acharya Vagbhata* says that the undigested external juice due to the slowness (inactivity) of the *Jatharagni*, the *dushita rasa* inside the stomach is called *Ama*. After that, the same *Ama Dosh* causes many diseases by contaminating the *Dushyas* (seven dhatus) with the effect of *Tridosha*. Two actions have to be done for the retirement of *Ama Dosh*. Firstly, increasing the activity of *Jathragni* and secondly digestion of *Ama Dosh*. To increase *Jathragni*, the use of substances with properties similar to fire increases the fire. There is utility of general principle in this work. For *ama* digestion, consumption of substances with properties opposite to *ama* is expected. It is necessary to work according to a special principle. Therefore, the general special principle has a major role in the removal of common defects. Even if seen from the perspective of modern medical science, the usefulness of the general-special principle has a very important place. For example, it will not be irrelevant to present some facts. In modern medical science, many diseases arise due to lack of essential elements for the body, which are classified as

deficiency diseases. For example, Scurvy due to vitamin C deficiency, Beri-beri due to deficiency of vitamin B, Rickets results from deficiency of Vitamin D. Similarly, many diseases are caused due to deficiency of elements in the body. The treatment of such diseases is done by the consumption of those elements due to the deficiency of which these diseases are caused. This type of treatment is done completely according to the general principle, even if the expert of modern medical science is unfamiliar with the general principle of *Ayurveda*. There are such that they occur due to excessive consumption of dietary substances in the body or as a result of circulatory disorders, which are kept in the category of cerebrovascular diseases. Such diseases are - *Prameha*, *Medorogajanya hradroga*, *Uchcha Raktachapa*, etc. In these diseases, for the defecation of the increased dhatus, the renunciation of the substances that cause them and the use of medicines for their reduction have to do. This type of treatment is completely based on the special principles of *Ayurveda*.

#### **Utility of *Samanya Vishesha Siddhanta* in Preservation of Health :**

The Primary objective of *Ayurveda* is preservation of health. Equilibrium of all body components can be attained and maintained by application of *Samanya and Vishesha Siddhanta*. The seasonal dietary and lifestyles regimens (*Ritucharya*) are prescribed on the basis of *Samanya and Vishesha Siddhanta*. These are generally opposite to environmental conditions characteristics to maintain the equilibrium of dosha in the body. Daily regimens (*dinacharya*) is helpful in prevention of diseases. The various procedures in *dinacharya* are also based on principles of *samanya and vishesha*. Example, therapeutic smoking (*dhumapana*) helps in pacifying *kapha\_dosha*, massage (*abhyanga*) helps in pacifying *vata\_dosha*, etc. The ‘*Agryadravyas*’ are used for treatment of diseases and maintenance of health. These act by the principle of *samanya and vishesha*. For example, the best way to pacify *kapha\_dosha* is therapeutic emesis (*vamana*). The best drug to kill worms inside body is *Embelia ribes* (*vidanga*). In most cases, the disease is caused by *ama*. This is formed due to improper digestion and can be treated by improving digestive functions. Fifty groups of drugs with each group containing ten drugs, are listed. These groups are called ‘*mahakashaya*’. Some *mahakashayas* among these work by the principle of *samanya*. For example, *jeevaniya*, *brihmaniya mahakashaya* lead to nourishment of dhatus.<sup>11</sup> Some groups work on the principle of *vishesha*. For example, *vishaghna* (eradicating poisons), *krimighna* (eradicating worms) *mahakashaya*. The six

therapeutic procedures (*shadvidha upakrama like langhana, brimhana, rukshana, snehana, swedana, st ambhana*, purification therapies (*samshodhana*) and alleviating (*samshamana*) procedures are based on *vishesh* principle.

## CONCLUSION

Any *Siddhantas* are the 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, Dhatus, 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. It also helps to increase or decrease *Doshas and Dhatus* 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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**Table 1 Shows Guna Samanya works for managing dosha balance**

<b>Guna</b>	<b>Effect on Dosha</b>
<i>Katu, Tikta, Ruksha, Laghu, Sheeta</i>	Relief in <i>Vata Kshaya</i>
<i>Amla, Katu, Kshara, Lavana, Ushna,</i>	Helps to cure <i>Pitta Kshaya</i>
<i>Snigdha, Madhura, Guru, Sandra</i>	Relief in <i>Shleshma Kshaya</i>

**Table 1 Shows doshavridhi and Kshaya balance**

<b>Rasa</b>	<b>Vriddhi</b>	<b>Kshaya</b>
<i>Madhura, Amla, Lavana</i>	<i>Kapha</i>	<i>Vata</i>
<i>Kashaya, Tikta, Madhura</i>	-	<i>Pitta</i>
<i>Kashaya, Katu, Tikta</i>	<i>Vata</i>	<i>Kapha</i>
<i>Katu, Amla, Lavana</i>	<i>Pitta</i>	-