ENLIGHTENING THE ROLE OF SAMANYA AND VISESA SIDDHANTA IN CHIKITSA ASPECT

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ABSTRACT
Ayurveda is a science of life. It says, one has to strictly follow the regimens and dietary habits advocated in Samhitas, the classical Ayurvedic texts, to achieve long and healthy life. Any sort of deviation from these principles will lead to the manifestation of disease. According to Ayurveda, the basis for disease manifestation is either Vriddh or Kshaya of Doshas, and bringing back to normalcy of these Doshas leads to the restoration of health. This process of bringing normalcy is known as Chikitsa and the basic principle of the Chikitsa is Samanya and Visesa siddhanta. According to this Siddhanta, intake of medicine or food having similar properties to that of our body tissues, will results in the increase and those with opposite properties will results in the decrease of our body tissues. Thus, if a disease is manifested due to the Vridh of a Dosa, then to pacify that Vridhha dosha, Dravyas having opposite Guna or Karma should be administered. If a disease is manifested due to the Kshaya of a Dosa, then to nourish that Ksheena dosha, Dravyas having similar Guna or Karma should be administered. This Samanya and Visesa Siddhanta should be followed in a rational way while describing the medicine or diet based on the quantitative and qualitative knowledge of Vridh or Kshaya of Doshas. Thus, the Samanya and Visesa Siddhanta plays a crucial role in treating diseases and has become the fundamental principle for Ayurvedic management. He details of this Siddhanta are explained elaborately in full paper.

KEYWORDS: Ayurveda, Samhita, Vridhhi, kshaya, Doshas, Siddhanta, Samanya, Visesa.

INTRODUCTION
Ayurveda is the science that imparts all the knowledge of life. It defines health and factors responsible for its maintenance and promotion. Any disturbance in the equilibrium of Dhatus (Dosa, Dhatu, Mala) is known as disease and on other hand the state of their equilibrium is health[5]. Disequilibrium of Dhatus may be considered either by Vridhhi or Kshaya[2]. Attainment of equilibrium is achieved by basic concept of Samanya and Visesa which are mentioned as Shatkaranas i.e., these Padarthas mentioned in Ayurveda are as Samanya, Visesa, Guna, Dravya, Karma, and Samavaya[6]. But the same are explained in Vaiseshika philosophy with the different sequence as Dravya, Guna, Karma, Samanya, Visesa, and Samavaya[7]. This may be the aim of both Shastra are different. So, they have been advocated in a different way, Darshana uses its concepts for Moksha (salvation) and Ayurveda is for the welfare of creatures i.e., Svastha and Atura.

Literary Review

Nirukti of Samanya
According to Vachaspatyam Common in all, is Samanya[8]. The term Samanya consists of two words Samana and Gnanapatyaya. According to Monier Williams dictionary the meaning of Samanya is Equal, Alike, Similar etc. [9]

Lakshana of Samanya

Philosophical aspect of Samanya
According to Tarka Samgraha samanya is Nitya and one and resides in many[10]. According to Saptapadarthi causative factor for producing identical knowledge and one exists in many[11]. According to Prasastapada samanya produces the knowledge of the Anugatabuddhi ie, repeating quality. Jati is the particular meaning of Samanya padartha. Samanya is defined as that, which produces the idea of oneness.[12] According to Tarka Deepika which is eternal, resides in many objects is called as Samanya.[10] According to Siddhanta Muktavali the quality which is eternal, found in many objects.[13]

Ayurvedic aspect of Samanya
The Padarthas which causes growth or increase of everything at all times in Bhavapadarthas such as Dravya (substance), Guna (attribute), Karma (action) is called samanya[14]. Samanya brings about oneness[15], Samanya creates Tulyarthta or meaning peculiar of its own[16]. Use of similar (Samana) and dissimilar (Vipreeta) properties results in the increase or decrease of all Doshas, Dhatus and Malas.[17]

Classification of Samanya

Philosophical aspect
A) According to Tarka Samgahra there are two types of Samanya i.e., Parasamanya (superior generality) and Aparasamanya (inferior generality) Parasamanya is that which pervades more space is more comprehensive and Aparasamanya is that which pervades less space is the less comprehensive[10].

B) According to Karikavali there are three types of Samanya i.e. Para samanya (superior generality), Aparasamanya(inferior generality) and Para Aparasamanya (superiinferior generality).[19]
C) According to Prasathapada there are two types of Samanya i.e. Para samanya superior generality) and Aparasamanya (inferior generality). [20]

Ayurvedic aspect

Chakrapani states the opinion of others as Dravyagocarasamanya (generality perceptible in substance), Gunagocarasamanya (generality perceptible in property) and Karma Gocharasamanya (generality perceptible in action) is one of the factors in classifying the Samanya and other opinion in classifying Samanya is Ubhayavrittisasamanya (mutual generality) and Ekavrittisasamanya (non mutual generality). [21]

According to Bhattacharichanda samanya is of three types i.e. Aytantasamanya (absolute generality), Madhyamasamanya (medium generality) and Ekadeshasamanya (localised generality) [22].

Application of Samanya

There is no limitation for application of Samanyasiddhanta. For that Chakrapani has quoted a brief explanation about Samanyasiddhanta, due to Granthavisarabhaya, In the Granthas wherever Vriddhi is seen that is due to Samanyasiddhanta only [22].

Factors Affecting Generality (Jati Badhakah)

Kiranavali has given a list of factors affecting generality. If any of these factors are present in a group the consideration of generality will be interrupted and the group cannot be considered as having generality [23] they are

a. Oneness of individual (Vyakterabheda)- If there is only one individual generality cannot be considered. To consider generality there should be at least two individuals. For example ether (akasha) is only one. Hence it cannot have generality.

b. Equality (Tulatvata)- Equality is a generality when equality is considered to be a property limited in another genus, there will be blockage of generality.

c. Admixture (Sankara) - If mutual absolute non existence (Paraspara-atyanta-abhava) and sameness of substrate (Samanaadikaranabhasva) occur in the same substrate, then there will be admixture. This occurs in the generality of existence (Bhutatva). Mind has limitedness (Moortatva) but has no generality of existents. Ether has unlimitedness (Vibhutatva) but it has generality of existents. In this condition of admixture we can’t consider that all the existence are having the same generality (Ekatvaa).

d. Inconsistency (Anavastha)- When the prime subject cannot be determined, there is inconsistency. This error effects generality (Jattitavata).

e. Loss of character (Roophaani)- If a member is not having the silent characteristic of the group, the consideration of unity is not possible. Hence loss of character is a factor affecting generality.

f. Unrelated (Asambandha)- If something is unrelated to the group it cannot have the generality of the group.

Visesa

Niruki of Visesa

According to Vacaspatyam Visesa which means Prabhede, Prakare [25] and according to Sabdakalpadruma Visesa means Prabhedah [25].

According to Monier- Williams Visesa means distinction, difference between two objects, characteristic difference etc. [26]

Lakshana of Visesa

Philosophical Aspect

According to Saptapodarthi Visesa is defined as the cause of the notion of differentiation (Vyavrittipratyaya-hetu), multiple (Aneka), inherent in each substance (Prati-dravya-samveta,) which causes reduction (Hrasya-hetu), distinction (Prathikvakra) and dissimilarity (Vaisaadrya) [27]. According to Tarka samgraha specialties exist in eternal substances and are infinite [28]. According to Vaiseshikadarsana Visesa is one of the Satpadartha which makes the difference between one object to the another object [29]. An entity which differentiates one object from another one in this universe is termed as Visesa by Maharsi Kanada. Hence Visesa means Vyavartak, Vyavachedaka (differentiator). Visesa is the only one which can cause absolute differentiation. Hence Visesa is termed as Absolute Differentiator (Antya Vyavartaka). Acharya Shividitaya in Sapta Padartha defines visesa as the entity which devoid of generality and resides in only one object [30].

According to Prasastapada (Padarthabharabha) Visesa can never be destroyed because it resides in only eternal atoms i.e. Nitya Paramanus. Nitya Dravyas are ever existing realities and Visesa is the entity which inheres with them. Hence, Visesa also becomes ever existing. Neither it can be destroyed nor generated [29]. Further Prasastapada says that i.e. Visesa is the Absolute Differentiator between eternal Dravyas. According to Shri Madhvacharya (Sarvadamansamgraha) Visesha is the entity who exists with intimate (inherent) relation, but it is devoid of generality, which stops mutual non-existence [31].

Ayurvedic Aspect

According to Acharya Charaka Speciality is the cause of reduction [14]. Speciality causes the notion of separateness (distinction). Speciality is opposite to generality and when generality causes the notion of oneness speciality causes the notion of pleurality. Acharya Chakrapani states that Vyavarta means to separate or distinct from something (apté’s sanskritendict). Cakrapani defines Visesa as the entity which causes distinction or separation. But this definition is not sufficient to explain Visesa in whole, as Ayurveda expects. Speciality is that which is special or different [14].

Arunadatta comments on Carakasamhita having the same meaning from which is depicted in different words. According to this verse, Viparitaih i.e. Visesa is interpreted as the cause for Ksaya i.e. Hrasya [17], According to Hemadri one more word is used for Viparitaih i.e. Viruddha. It has also the same meaning i.e. a substance which has got the power of diminution [32].

Classification of Visesa

In philosophy specialty is not classified as each specialty is unique. In Ayurvedic discussions we meet with terms such as specialty of substance (Dravya-visesa), specialty of property (Guna-visesa) and specialty of action (Karma-visesa). Chakrapani, the most authoritative commentator of Caraka Samhita has introduced this concept of Viruddha Visesa and Aviruddha Visesa. Viruddha...
Visesa is the Substance which alleviates the body constituents. As stated in connection with Samanya, the Visesa also causes diminution only in the absence of an inhibiting factor. Here Visesa means inhibiting variant factor. Aviruddha Visesa neither augments nor alleviates the body constituents[14].

**Applied aspect of Samanya visesa**

<table>
<thead>
<tr>
<th>sarvadasaraśabhaśvam samanyam vriddhi karanaṃ</th>
<th>Hrasahetu visesashcha</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dravya Samanya</strong></td>
<td><strong>Dravya Visesa</strong></td>
</tr>
<tr>
<td>Administration of similar Dravya will increase similar Dravya in body, like as Rakta by Rakta, Mamsa by Mamsa, Meda by Meda, Asthi by Asthi by Tarunasthi, Majja by Majja, Shukra by Shukra[33].</td>
<td>Administration of heterogeneous Dravya will cause decrease in that Dravya: Example:</td>
</tr>
<tr>
<td>A) Raktadhatu increases by administration of Rakta: Example:1. In Atiyoga of Virechana one of the adverse effect is Jivadaan. It is treated by administration of the fresh blood of a deer, cow etc. Because it immediately gets transformed into the live blood[34]. Example:2 In Kshatakshina the patient may take the soup of eggs of sparrow or the blood of a goat[35].</td>
<td>A) Wild wheat belonging the group of millets to reduce increased flesh of the body. Flesh or meat has meatness which is not present in wild wheat. Also meat is not having the generality of wild wheat. Hence wild wheat has substance speciality in relation with the substance meat and because of this speciality, meat of the body is reduced on consumption of wild wheat[36].</td>
</tr>
<tr>
<td>B) Mamsadhatu increases by administration of Mamsa: Example: For patients emaciated due to diseases like consumption, piles, sprue, soup of meat eating birds and animals rendered light for digestion[37].</td>
<td>B) Adana Kala</td>
</tr>
<tr>
<td>C) Medadhatu increases by administration of Meda: Example: If the patient is weak, emaciated and having injury in the chest he should take goats fat[38].</td>
<td>The Bala gradually decreases in Sisra, Vasantha, Grisma ritus[43].</td>
</tr>
<tr>
<td>D) Asthidhatu increases by administration of Asthi: Example: Tarunasthi will lead to enhancement of Asthidhatu[44].</td>
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<tr>
<td>E) Majjadhatu increases by administration of Majja: Example: The marrow increases, strength sukra, Rasadhatu, Kapha, Medodhatu and Majja[45].</td>
<td></td>
</tr>
<tr>
<td>F) Sukradhatu increases by administration of Sukra: Example: Semen of crocodile having aphrodisiac action[46].</td>
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</tr>
<tr>
<td>G) Shat Kriyakalas: In Shatkiyakals; Chaya, Prakopa, Prasara are the conditions indicate the Vrudhi of Doshas.[41]</td>
<td></td>
</tr>
<tr>
<td>H) Visargakala: Varsha, Sharat, Hemanthrutus. Have Agrabala due to its qualities of Snigdagaṇu, Madhuṇa rasa, Soma guna etc. Bala going to increase Samanayásiddhānta[42].</td>
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<tr>
<td>Guna Samanya</td>
<td>Guna Visesa</td>
</tr>
<tr>
<td>Administration of similar attributes of a Dravya will increase Dravya having similar attribute in body as:</td>
<td>Administration of dissimilar attributes of a Dravya will decrease Dravya having those attribute in body as:</td>
</tr>
<tr>
<td>a) For Sukravriddi administration of Kshira, Sarpi, Madhuradravya, Snigdhadravya[44].</td>
<td>a) Aaurnaalodakam is having attributes similar to Kapha and it diminishes the opposite Gunas like Laghu, Ruksa, Ushna, Tiksha[45].</td>
</tr>
<tr>
<td>b) For Mutravriddi Administration of Ikshuras, Varunimanda, Drava, Madhura, Amla, Lavana, Upkledadidravya[44].</td>
<td>b) Godhuma which is having the properties like Snigdha and Guru guna will pacify the Vata having Ruksa and Laghu guna[45].</td>
</tr>
<tr>
<td>c) For Purashravriddi Administration of Kulamasha, Masha, Kuskunda, Ajamadhya, Yava, Shaka, Dhanyamlā[.44].</td>
<td>c) Yava is having Sheeta guna will pacify Pitta[45].</td>
</tr>
<tr>
<td>d) Syamakadi dravya will increase Vata due to its similar properties like as Rukshadi[45].</td>
<td>d) Kulathu with its Ushna veerya will pacify Kapha having Sheeta guna[45].</td>
</tr>
<tr>
<td>e) Taila will increase Pitta due to its similar Gunas like Sasnehaadi[45].</td>
<td>E) For counteracting the factors responsible for production of parasites, drugs and diets which are pungent, bitter and astringent in taste and hot in nature are to be used along with other drugs having properties contrary to phlegm and</td>
</tr>
<tr>
<td>f) Kseera will increase Kapha due to its similar Gunas like Snigdha[46].</td>
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<tr>
<td>g) Administration of Katu, Tikta, Kashaya, Rooksha, Laghu, Sheetadravya in Vatakshaya condition[39].</td>
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</tr>
<tr>
<td>h) Administration of Amla, Lavana, Katu, Kshara, Ushna, Tikshanadravya in Pitta kshaya condition[40].</td>
<td></td>
</tr>
<tr>
<td>i) Administration of Snigdha, Guru, Madhura, Sandra dravya in Shlesmakshaya condition[44].</td>
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</tbody>
</table>

Available online at: [http://ijapr.in](http://ijapr.in)
**Karma Samanya**

By performing similar activities will increase similar *Gunas* in body such as:

- a) *Kayika karma*: Running, fasting, floating will increase *Vata* due to *Chaltva guna samanya*[^45].
- b) *Vachika karma*: excessive talking, excessive studying, singing will increase *Vata*[^45].
- c) *Mansika karma*: excessive thinking, sorrow, fear will increase *Vata*[^45].
- d) *Santapa*, anger, envy will increase *Pitta*[^45].
- e) Sleep, laziness will increase *Kapha* due to *Sthiratva guna*[^45].

**Karma Visesa**

By performing opposite activities will decrease respective *Gunas* in body such as:

- a) *Ratri jagran* is indicated in *Kapha Vriddhi* due to *Divaswapna*[^47].
- b) *Vataprakopa in Udavritta* is treated with *Pravahana*[^48].
- c) Running, fasting, floating will decreases *Kapha*. *Maithunam* is indicated in treatment of *Sukra Vegaavrodhajanya* diseases[^49].
- d) *Swapna* is indicated in *Nidra Vegerodhajanyavikara*[^50].

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**Dravya Samanya**

Oneness in similar *Dravyas*

**Example:**

- a) Man is tiny replica of universe. All the *Padartas* present in external world are similarly present in internal world human body. As it causes oneness[^51].
- b) *Madhura Dravyas* having *Snigdha* and *Guru guna* will produce *Shukra* like as *Shatavari*, *Kapikacchu*, *Musli* having similar *Gunas*[^59].
- c) *Chaturusnha* are considered altogether due to their *Ushna guna*[^58].
- d) *Vrishya Dravyas* having *Snigdha* and *Guru guna* will produce *Shukra* like as *Shatavari*, *Kapikacchu*, *Musli* having similar *Gunas*[^59].

**Guna Samanya**

Oneness in *Dravya* due to similar *Gunas*.

**Example:**

- a) *Chaturusnha* are considered altogether due to their *Ushna guna*[^58].
- b) *Vrishya Dravyas* having *Snigdha* and *Guru guna* will produce *Shukra* like as *Shatavari*, *Kapikacchu*, *Musli* having similar *Gunas*[^59].
- c) *Vrishya Dravyas* having *Snigdha* and *Guru guna* will produce *Shukra* like as *Shatavari*, *Kapikacchu*, *Musli* having similar *Gunas*[^59].
- d) *Vrishya Dravyas* having *Snigdha* and *Guru guna* will produce *Shukra* like as *Shatavari*, *Kapikacchu*, *Musli* having similar *Gunas*[^59].

**Guna Visesa**

Separation in *Dravya* due to different *Gunas*.

**Example:**

- a) *Vastanabha* is having *Madhura rasa* and *Madhura vipaka* but the *Virya* is *Ushna virya*[^60].
- b) *Vastanabha* is having *Madhura rasa* and *Madhura vipaka* but the *Virya* is *Ushna virya*[^60].
- c) *Vastanabha* is having *Madhura rasa* and *Madhura vipaka* but the *Virya* is *Ushna virya*[^60].
- d) *Vastanabha* is having *Madhura rasa* and *Madhura vipaka* but the *Virya* is *Ushna virya*[^60].

**Karma Samanya**

Oneness in *Dravya* due to similar action.

**Example:**

- a) *In Rasa dhatu vikaras – Langhana*[^61]
- b) *In Rakta dhatu vikaras - Virechana, Raktamokshana*[^62].
- c) *Maha kshayas* are included in groups, according to oneness in their action[^63].
- d) *Vamna dravya kalpa samsraha, Virechana dravya kalpa samsraha* etc. Are explained together due to their common action[^64].

**Karma Visesa**

Separation in *Dravya* due to different action.

**Example:**

- a) *Godhuma and Yava* having *Madhura rasa* and *Guru guna* but *Godhuma* pacifies *Vata* while *Yava* provokes *Vata*[^65].
- b) *Danti* and *Chitraka* are having similar *Rasa*, *Veerya*, *Vipaka* but *Danti* is *Rechaka* while *Chitraka* is not[^66].

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**Tulyarthata hi samanyam****——**

| 1) *Virechana* term is used for expelling the vitiated *Doshas* out of body. It may include *Vomana* and *Virechana*[^67]. |
| 2) *Deepana Dravya* means which enhances the *Agni*, all *Dravya* enhancing the *Agni* will include under this category. *(sharangdhara)*[^68]. |

| --------**—Visesastuviparyayah** |
| 1) For *Kaphaja prakriti* persons *Marubhum-arogyadeshanam*. For *Kaphaja prakriti* persons *Aamupo-Ahitadeshanam*[^69]. |
| 2) *Ekarasaabhyas-sa Daurbalyakaranaam* while *Shadrasaabhyas-balikanam*[^70]. |
| 3) Patients afflicted with heat should be treated by cooling measures and vice versa[^71]. |
| 4) Six types of therapies are mentioned for treatment purpose. |
These Samanya and Visesa siddhantas are seen to be of immense value in the applied aspect of treatment and also for maintaining health. Without commencement (using) neither Samanya cause for increase nor Visesa cause for reduction. the Chikitsa if properly administrated, simultaneously brings both the reduced and increased Dhatus to their normal state by reducing the one increasing and the reduced one. If the medicines properly given in proper dose etc. And for certain period they bring about the Dhatus to their normal state and not beyond that. If the medicine are not given in a proper manner and proper dose and for a longer period they cannot produce proper effect. In our classics application of such important Siddhanta is clearly demonstrated. Acharya Charaka stated that proper measures to replenish the deficient Dhatus (Dosha, Dhatu, Mala) and deplenish those that are in excess. We thus bring back the physiological state by treating the diseases with etiological antidotes. As in Sushruta Samhita principle of treatment of Dosha is given as follows:

**PRAVRITTI UBYASTU**

<table>
<thead>
<tr>
<th>Kshinabrimhitsya i.e diminished Dhoshas should be nourished.</th>
<th>Kupitaprashmayitnya i.e vitiated Dhoshas should be pacified.</th>
<th>Vridhashodhitavya i.e aggravated Dhoshas should be expelled.</th>
<th>Samahparipalyah i.e maintenance of normalcy of Dhoshas</th>
</tr>
</thead>
</table>
| a) Use of Mamsa in Rajvakshma disease.  
b) Laghu and Santarpana chikitsa in emaciated patient.  
c) Brimhana chikitsa in kshayya kasa.  
d) Brimhana chikitsa in Vataja gula.  
e)Brimhana chikitsa in Krisha prameh.  
f)Santarpana chikitsa in Kshata kshina.  |
| a) Shamana chikitsa in Urustambha.  
b) Shamana chikitsa in Virrudha ahara chikitsa.  
c) Sarpipana in Vataja kustha.  |
| a)Administration of Panchakarma procedure in Asthi dhatu vikara.  
b) Nitya virechan in vatodra.  
c) Virechana karma in Tamaka swasa.  |
| a) Dincharya  
b) Ritucharya  
c) Sadvritta  
d)Achaararasayana  |

**COMPARISON OF SAMANYA**

**Ayurveda Aspect**  
Habitual use of substances having homologous qualities results in enhancement of Dhatus (condition).

**Modern Aspect**  
Blood transfusion can be life saving in some situations such as massive blood loss due to trauma, or blood loss due to surgery and also in the disease like severe anaemia, thrombocytopenia, sickle cell anaemia etc. In gastroenteritis condition administration of fluids.

**CONCLUSION**

Whatever the factors that are responsible for health when they were normal, they alone will lead to disease when they become abnormal. So, the nidus of disease will certainly within our body only just we have to correct it, then automatically the external agents which are contributed for such an abnormality will automatically be withdrawn either by themselves or by our simple measures by using our Siddhantas like Samanya and Visesa.

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Cite this article as:

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Source of support: Nil, Conflict of interest: None Declared