



## A Review on Sāmānya Viśeṣa Siddhānta and Implementation in Pathogenesis of Different Diseases

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### ABSTRACT:

One such fundamental principle of *Āyurveda* that aids in the treatment of ailments falls under the *sūtrasthāna* idea of "Sāmānya Viśeṣa Siddhānta." Sāmānya denotes similarity, whereas Viśeṣa denotes dissimilarity. It is possible to efficiently treat many diseases using this idea of resemblance and dissimilarity. The main cause of disease is an imbalance of *Doṣa Dhātū Mala Agni*, etc. *Dravya* with similar and different traits can be used to establish the balance of these living entities. The theory of Sāmānya Viśeṣa Siddhānta relies on the unique *Guṇa* and *Karma* of *Dravya*. In this article, we will discuss Sāmānya Viśeṣa Siddhānta and its utility in *cikitsā*.

### Introduction:

The balancing state of *Doṣa Dhātū Mala* and *Agni* is responsible for normal health status, while imbalance leads to pathological manifestation[1]. *Āyurveda* described many principles for maintaining and promoting general health. These principles are: *Tri-doṣa siddhānta*, *Pañcamahābhūta siddhānta*, *Doṣa dhātū mala siddhānta*, *Rasa-guṇa-vīrya-vipāka siddhānta*, *Prakṛti siddhānta*, *Kārya-kāraṇa siddhānta*, *Loka-puruṣa sāmya siddhānta*, *Sāmānya-viśeṣa siddhānta*, etc. Amongst these principles, the Sāmānya viśeṣa siddhānta is very important in *āyurveda* philosophy. This siddhānta (principle) mainly based on the concept of similarity and dissimilarity, which helps to attain equilibrium of *Doṣa*, *Dhātū*, *Mala*, etc. The principle of sāmānya (similarity) and viśeṣa (difference) is the foundation of *āyurveda*. The concept was originally introduced in the context of *yuktivyapāśraya* (rational medicine) *cikitsā* in *āyurveda* [2] but it wasn't until around three thousand years ago that it took on its current shape.

### Sāmānya viśeṣa siddhānta:

The concept of sāmānya viśeṣa siddhānta is mentioned in *Caraka saṃhitā sūtrasthāna*.

This concept is mentioned as *ṣaḍa kāraṇa* as sāmānya, viśeṣa, guṇa, dravya, karma, and samavāya [3]. *ṣaḍa kāraṇa* has mentioned in *vaiśeṣika darśana* and called *ṣaḍapadārtha*, but sequence is - *dravya, guṇa karma, sāmānya, viśeṣa* and *samavāya*. This sequence of these *padārtha* is different because the aim of both *śāstra* is different. *Darśana* uses these concepts for *mokṣa*, while *āyurveda* uses them for health conditions or treatment purposes. Sāmānya-viśeṣa siddhānta is useful for every living person from life to death because increase and decrease are continuous processes. An unbalanced state of *Doṣa*, *Dhātū mala* (*vṛddhi* and *kṣaya*) is called a disease condition, and a balanced state can be related to a state of health.

### Sāmānya:

This is a concept of similarity. This principle causes the increase of all factors, including *Dravya guṇa Karma*.

*cakrapāṇi* has divided sāmānya into three categories:

table No. 1 [4]

1. <i>Dravya sāmānya</i>	It is the principle that refers to the concept of similarity or commonality among substances. It suggests that certain	Ex: Consuming meat in the case of <i>māṃsa kṣaya</i> and being of the same type leads to an increase in <i>māṃsa</i> .
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	substances share common characteristics, and this shared quality can lead to specific effects or outcomes when these substances are used.	
2. <i>Guṇa sāmānya</i>	This is <i>Ekatvabuddhikari</i> , where there is unified intelligence. This concept implies that certain substances share common qualities, and this similarity in attributes can lead to similar effects when those substances are used.	Ex- Consuming milk increases <i>śukra</i> , even though it is not similar to <i>śukra</i> , but being similar in properties causes an increase.
3. <i>Karma sāmānya</i>	concept of similarity or commonality in actions and effects.  This concept states that similar activity with the properties of a related <i>doṣa</i> enhances that <i>doṣa</i> .	Ex- Due to action in the form of <i>āsyāsukham</i> (continues sitting), <i>kapha doṣa</i> increases as <i>sthira</i> is a property of <i>kapha</i> .

Normal growth occurs only when no opposing factor is present. Even though *āmalaki* contains acidic juice, it does not increase the *pitta* because the *śīta* property of *āmalaki* opposes the acidic quality and does not cause its increase in *pitta*.

*Bhaṭṭāra hariśacandra* divided the *sāmānya* into three classes: [5]

1. *Atyanta sāmānya* (In which *dravya*, *guṇa*, and *karma* are found to be common in all three factors.). *sarvadā sarvabhāvānām sāmānyam vṛddhikāraṇam*.
2. *Madhyam sāmānya* (in which any two factors are common) *sāmānyamēkatvakaram*
3. *Ekadeśa sāmānya* (in which any one factor is common) *tulyārthatā hi sāmānyam*

According to *Kārikāvali* Two division [6]

1. *Para sāmānya* (common in most populations or places)
2. *Apara sāmānya* (commonly found in fewer people or in fewer places)

Other *ācāryas* tell two types of *sāmānya*:

*Ubhayavṛtti*, in which both the cause and effect are of the same category, that is, they are common, like *māṃsavṛddhi* from *māṃsa*; in this, *poṣya* and *poṣaka* are common.

*Ekavṛtti*: In which both cause and effect are of a different category, that is. ex-*ghṛtam agni vṛddhikaram, dhāvanādi karma vātakaram, āsyādi karma kapha vṛddhikar*.

## Viśeṣa:[7]

This is a concept of dissimilarity, individuality, peculiarity, and particularity differentiation. It creates a distinction between similar substances. *Cakrapāṇi* has divided *Viśeṣa* into three categories.

Table No. 2

No	<i>Dravya viśeṣa</i> (dis-similarity in substances)	<i>Guṇa viśeṣa</i> (dis-similarity in qualities)	<i>Karma viśeṣa</i> (dis-similarity in actions)
1	<i>Viśeṣa</i> is the cause of separation & diversity.	Opposition between properties of <i>dravya</i> also causes diversity.	concept of dissimilarity in actions and effects.  This concept states that opposite activity with the properties of a related <i>doṣa</i> decreases that <i>doṣa</i>
2	It is called the cause of catabolism.  <i>Gavedhuka</i> is <i>viśeṣa</i> towards <i>māṃsa dhātu</i>	<i>Vyāvṛttabuddhikṛta</i>  Ex-oil is used to treat <i>vāta</i> vitiation since oil possesses	Ex: Heavy exercise decreases <i>kapha</i> since 'cala' (action) is opposite to the 'sthira' nature of <i>kapha</i> .

		<i>snigdha guṇas</i> , which is opposite to <i>guṇa</i> of <i>vāta</i> .	
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The reason for the decline will be special only when any opposing sentiment remains absent. For example, ripe *nikuca* fruit increases *Vāta* even if it is *snigdha*; this is due to the effect of *dravya*. Similarly, opposite quality, opposite country, opposite quantity, and opposite time diminish. While explaining the properties of *Vāta*, *Pitta*, and *Kapha*, *ācārya* explained that *Vāta*, *Pitta*, and *Kapha* are relieved by the opposite *Dravya guṇa*. *ācārya Jatukarna* has also said that equality of similar feelings leads to growth and appositeness of all feelings leads to decline.

The tendency of general and special is due to the relationship of the body; both activities happen simultaneously. On consumption of any substance, the same *doṣa* or feeling will increase, and the opposite *doṣa* or feeling will also decrease. In the work of *āyurveda* in the form of *Dhātūsāmya*, the tendency of both *sāmānya* and *viśeṣa* occurs.

### Knowledge of *doṣa* through *sāmānya* and *viśeṣa*:

Table No. 3

No	<i>sāmānya</i>			<i>viśeṣa</i>		
1	<b>Guṇa</b>	<i>Dravya</i> that is <i>katū</i> , <i>tikta</i> , <i>rūkṣa</i> , <i>laghū</i> , <i>śīta</i>	Relief in <i>vātakṣaya</i>	<b>Guṇa</b>	<i>Dravya</i> that is <i>rukṣa ūṣṇa tīkṣṇa</i>	Reduce <i>kapha</i>
		<i>Dravya</i> that is <i>amla katū lavana kṣara ūṣṇa tīkṣṇa</i>	Relief in <i>pittakṣaya</i>		<i>Dravya</i> , that is <i>snigdha guru extaila</i>	Reduce <i>vāta</i>
		<i>Dravya</i> , that is <i>snigdha madhur guru Sandra</i>	Relief in <i>kapha kshaya</i> Ex- <i>kṣīr</i> is similar to <i>kapha</i> properties .		<i>Dravya</i> , that is <i>shīt ex-yava</i> . In cases of acidity, <i>pitta</i> is quenched by substances having <i>pitta virodhi</i> properties (sweet, cold).	Reduce <i>pitta</i>
2	<b>Karma</b>	<i>Kāyika karma</i> , due to <i>calatva</i>	Use in <i>Vāta kṣaya</i> – increase <i>Vāta</i>	<b>Karma</b>	Heavy exercise and swimming decrease <i>kapha</i> since <i>cala</i> action is opposite to <i>sthira</i> nature of <i>kapha</i>	Decrease <i>kapha</i>
		<i>Santāp</i> : due to <i>tīkṣṇa</i>	Use in <i>pittakṣaya</i> to increase <i>pitta</i>	<b>Dravya</b>	<i>Guduchi</i> , <i>śatāvri paṭola</i> , <i>kuṣmānaḍa</i> , <i>gairika</i> are <i>dravya viśeṣa</i>	Use in <i>amlapitta cikitsā</i> due to reduce <i>pitta</i>
		<i>Āsyasukham</i> due to <i>sthira</i>	Use in <i>kapha kṣaya</i> to increase <i>kapha</i>		<i>Kulathi</i> and <i>bājrā</i>	Use in obesity

### Sāmānya viśeṣa siddhānta in vyadhi:

No	<i>vyadhi</i>	<i>avastha</i>	<i>sāmānya</i>	<i>viśeṣa</i>
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1	<i>Jvara</i>	<i>samprāpti</i>	<i>Sanshrishtha Doṣa, Sannipāta Doṣa</i> get <i>kupita</i> and mix with <i>Rasa Dhātū</i> , and <i>Agni</i> comes out from the place of digestion and heats the entire body with the heat of its <i>Agni</i> and gastric fire, blocking the sources and spreading the <i>Doṣas</i> in the entire body, then creating more distress in the body and causing <i>jvara</i> .	Especially due to excessive consumption of <i>Laghu, śīta, vamaṇa, virecana, anaśana</i> , etc., <i>Vāta</i> gets agitated and gets mixed with <i>Agni</i> in the <i>āmāśya</i> , and the <i>Rasa</i> formed when the food is cooked, gets mixed with <i>Dhātū</i> and blocks the sources of <i>Rasavāha</i> and <i>Svedavāha</i> , reducing the power of <i>Agni</i> . When the <i>agni</i> is destroyed and the <i>agni</i> comes out from the (stomach) <i>paktishāna</i> and spreads throughout the body, then <i>Vātaja jvara</i> occurs. Similarly, due to consumption of food due to other <i>Doṣāḥ, pittaja jvara</i> and <i>kaphaja jvara</i> arise, hence due to special diagnosis, outbreak of specific <i>Doṣa</i> leads to disease caused by that <i>Doṣa</i> . [8]
		<i>Lakṣaṇa</i>	The main symptoms of <i>jvara</i> are <i>santāpa</i> in the <i>śārira, indriya</i> , and <i>mana</i> . [9]	Depending on the severity of a particular <i>Doṣa</i> , specific symptoms of that <i>Doṣa</i> arise in <i>jvara</i> ex- in <i>vātaja jvara viśamārambhavisrgitvam</i> , in <i>pittaja jvara santāpa</i> occurs all over the body at once but especially during digestion of food, in <i>kaphaja jvara</i> especially during eating of food
		<i>Cikitsā</i>	At the beginning of <i>jvara</i> , treatment is done by using <i>langhana svedana</i> and when the appropriate time comes, it is conditioned with <i>Tikta Rasa Yavāgu Kaṣāya Pāna, Abhyanga Sneha Sveda Pradeha Pariṣeka Anulepa Vamaṇa Virecana, Nasya</i> , etc. are used. [10]	In cases of <i>Vāta, kapha jvara</i> , the patient should drink hot water when he feels thirsty and in case of <i>Madyaja</i> and <i>Pittaja</i> fever, he should drink water purified from bitter juice. In <i>Vātaj jvara langhana</i> is contraindicate, in <i>jīrṇa jvara sarpiṇā</i> is indicated.
2	<i>Raktapitta</i>	<i>Cikitsā</i>	<i>Hetu</i> that cause <i>raktapitta</i> should be avoided and if the patient's strength has not weakened, then the <i>dusta rakta</i> should not be stopped in the beginning. [11]	When <i>kapha</i> is contracted then <i>Langhana</i> should be done and when <i>Vāta</i> is contracted then <i>Tarṇana</i> should be done. <i>Virecana</i> should be done in case of upper <i>raktapitta</i> and <i>vamaṇa karma</i> should be done in case of downward <i>raktapitta</i> .
		<i>Pathya</i>	Consumption of <i>yūṣa</i> of <i>mūṅga</i> beans, lentils, gram, <i>arhar dāla</i> , vegetables with bitter juice and <i>jāṅgama</i> meat is beneficial for the patient suffering from <i>raktapitta</i> . [12]	In case of predominance of <i>kapha Doṣa</i> , <i>Yūṣa</i> and <i>śāka</i> should be consumed and in case of predominance of <i>Vāta</i> , <i>māmsarasa</i> should be consumed.
3	<i>Pāṇdu</i>	<i>Samprāpti</i>	In a person who consumes excessive alkali, acid, salt, etc., the <i>pitta</i> aggregated by strong <i>vāyu Doṣa</i> goes to the <i>hṛdya sthāna</i> , reaches the <i>daśa dhamini</i> , spreads in the whole body, and causes <i>kapha, Vāta, rakta, tvka, and maṃsa</i> to pollute the <i>tvka</i> and <i>maṃsa</i> and produce many colors like, <i>haridra, harita</i> (green), etc. [13]	In <i>Mṛdā bhakṣaṇa</i> person ( <i>kaṣāyarasa –Vāta Doṣa, ūṣara rasa-pitta Doṣa, madhura rasa-kapha Doṣa</i> ), <i>Pitta</i> dominant <i>tridoṣa</i> gets aggravated. Due to the soil being <i>rukṣa, Rasādi Dhātū</i> makes the <i>rukṣa</i> , the soil, without being digested, and blocks the <i>srotasa</i> . By destroying the power of the <i>indriya, kānti</i> of the body, <i>vīrya</i> , and energy, it quickly destroys the strength, <i>varna</i> , and <i>agni</i> . causes <i>Pāṇdu</i> disease

4	<i>Kāmlā</i>	<i>Samprapti</i>		If a <i>pāndu rogi</i> consumes <i>pitta</i> dominant food that causes <i>pitta</i> in large quantities, then his increased <i>pitta</i> burns the <i>rakta</i> and <i>maṃsa</i> and causes <i>Kāmlā</i> disease.
		<i>Lakṣana</i>	The eyes of the patient have become <i>haridra</i> ; the color of the skin, eyes, and mouth has also become <i>haridra</i> . One whose stool and urine are yellow in color and mixed with blood becomes the color of the disease, becomes <i>hatendriya</i> . [14]	With the course of time, the <i>kāmlā</i> become <i>kharibhūta</i> (deep-seated), resulting in excessive dryness of the body or tissue, which becomes difficult to cure. <i>Mala</i> and <i>mūtra</i> become <i>kriṣṇa-pīta varṇa</i> , excessive <i>śoṭha</i> .

### Discussion:

In *āyurveda*, the concept of similarities and differences is known as *sāmānya viśeṣa siddhānta*, and this concept is very helpful in achieving the control of different pathogenic circumstances. The *sāmānya viśeṣa* concept aids in the doctor's treatment protocol planning. When selecting particular foods or activities, in particular, lifestyle, medications, etc., types of illnesses. This idea plays an important role in choosing the *śamana* and *śodhana* treatments. Generally, in every disease, *praśamana* treatment is done first. If the severity of *doṣa* is greater, then *śodhan* treatment is done.

The common places of *Vāta* are *Basti*, *Puriśādhānam*, *Kati*, *Sakthini*, *Pāda* *Asthini*, and *Pakvāśaya*, which is said to be a special place. Similarly, *sveda*, *rasa*, *lasikā*, *rudhira*, *āmāśaya* were said to be the common place, and the lower part of the *āmāśaya* was said to be the special place for *pitta*. *Uraḥ*, *śira*, *grīvā*, *sandhi*, upper part of the *āmāśaya*, *meda* normal place of *kapha* and *uraḥ* are mentioned as special places. In the *Aṣṭodariya* chapter, *sāmānyaja* diseases are described, which arise due to the combined form of *Tridoṣa*, and *Nānātmaja* disease, which is caused by a particular single *Doṣa*, is described in the *Mahāroga* chapter, in which 80 *Vātaja* disease, 40 *Pittaja* disease, and 20 *Kaphaja* disease have been described.

The general actions of *Tridoṣa* were described in *Caraka Sūtrasthana* 18/49–51, and the special actions of each *doṣa* were described in 5 types.

In the treatment of *Vāta doṣa*, treatment should be done with sweet, acid, salt, aliphatic, and hot remedies. *Snehana*, *Swedan*, *Asthapana*, *Anuvasana*, *Nasya Karma*, food, *Mardan*, *Ubtan*, *Parishek*, bathing, etc. should be done to eliminate flatulence. And the special treatment for *Vāta Doṣa* is said to be *Bastikarma*; similarly, the special treatment for *Pitta Doṣa* is called *Virecana Karma*, and the special treatment for *Kapha Doṣa* is said to be *Vamana Karma*.

### Conclusion:

In the above article, the general special principle and its utility have been described. By detecting the *kṣaya* and *vrddhi* of *doṣāḥ*, the *kṣaya Doṣāḥ* are increased by using similar substances. The *vrddhi Doṣāḥ* are decreased by using substances with opposite properties. It is used in an equilibrium state so that the health condition is maintained. If a person of *Vāta* nature always consumes substances with opposite properties, then there are no side effects of *Vāta* and there is no dryness on the skin. Similarly, one should understand a person of *Pitta* and *Kapha* nature. By using this principle in diet, life disorders occurring nowadays can also be avoided. The human body is also *Pamcabhautika*, and the food containing *ṣaḍarasa* is also *Pamcabhautika*. When this food is digested by the digestive bile, it has the same properties. increases organs or metals

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