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## *Samanya-Vishesha* Principle: A unique duo in understanding and applying *Ayurveda*

1Dr. Bhawani Singh, 2Prof. C. S. Pandey

1M.D. (Ay) Scholar, 2Professor

1Department of Siddhant Darshan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi,

2Department of Siddhant Darshan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi

The tendency of curiosity in human has been there since time immemorial and a thoughtful effort made for its peace is called as *Darśana*. *Ṣaḍ padārtha* theory is back bone of both fundamental and clinical aspect of *Āyurveda*. In *Caraka Saṃhitā*; *Ṣaḍ padārtha* are described as 'इत्युक्तं कारणं'<sup>i</sup> i.e., these *Ṣaḍ padārtha* are cause of *Dhātu sāmāya* or normal state of body which is the purpose of *Caraka Saṃhitā* as 'धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम्'<sup>ii</sup>. The concept of *Ṣaḍ padārtha* is useful to maintain *Dhātu sāmāya* in normal individual and obtain the condition of *Dhātu sāmāya* in diseased person. In *Caraka Saṃhitā*; *Ṣaḍ padārtha* are describe as –

*Sāmānya*, *Viśeṣa*, *Guna*, *Dravya*, *Karma* and *Samavāya*<sup>iii</sup>.

The basic methodology of *Darśana* starts with the observation. When observations become numerous to acknowledge or expound the content, the terminology of classification was observed. This process was observation of similarities or dissimilarities, which further termed as *sāmānya* and *viśeṣa*.

The observation of similarity is called as *Sāmānya* like concept of *Lok puruṣa sāmāya* i.e., similarity in universe and individual. The observation of specialization is called as *Vishesha* like cardiac muscle are different from skeletal muscle, but if we observe these with *Anugata buddhi* then being muscle fiber is *sāmānya* in both.

It is undoubtable that without having even a single similarity or dissimilarity, no group can be framed. So, *sāmānya* and *viśeṣa* are also a part of *Darśana* where the similarities and dissimilarities are observed.

*Māhāraṣi kaṇāda* called the *Sāmānya - Viśeṣa* (General or Genus & Special or Species) as *Budhyāpekṣa*<sup>iv</sup> i.e., The notions, Genus and Species, are relative to the understanding or percipience by the intellect. Class hierarchy defines generalization and specialization.

The characteristics or nature of material entities or substances, the characteristics or nature of qualities and the characteristics or nature of actions / motions are all generalized and also specialized.<sup>v</sup> All the three can be perceived to be satisfying generalization and also specialization.

Any existence (*Bhāva*) which follows in many even after being single is called as Generalization or *Sāmānya*.<sup>vi</sup> *Sāmānya* is also called as *Jāti*, it originates the similar understanding or *Ekatva buddhi* in existing material, qualities & action / motion that falls in same category, like – *Ghaṭatva*, *patatava*, *Manuṣyatva* etc.

According *Vaiśeṣika Darśana*, *Sāmānya* can be divided into two parts<sup>vii</sup>: -

1. *Para Sāmānya*

2. *Apara Sāmānya*<sup>viii</sup>

### **Para sattā Sāmānya (Superior) –**

Existence that exists in all three, (*dravya*, *guṇa* & *karma*) is known as '*Para sattā Sāmānya*'. The relation of similarity in *dravya* is known as *dravya samaanya*<sup>ix</sup>. When one quality (*Guṇa*) found in many *dravya* is called as *Guṇa sāmānya*. Like that, similar work property found in many *dravya* is known as *karma sāmānya*.

So, because of *Sāmānya* various *dravya* come under the umbrella of one *Jāti*. *Jāti* which includes maximum number of substances, qualities etc. is called as *Para Sāmānya*. For example – *Dravyatva in Dravya*, *Guṇatva in Guṇa*, *Karmatva in Karma*, *Sāmānya padārthatva Jāti* or *Sattā* are known as *Para Sāmānya*.

### **Apar Sāmānya (Inferior) –**

*Jāti* or *Sattā* (Existence) which includes a smaller number of substances, qualities and motion in comparison to *Para Sāmānya* is known as *Apar sāmānya*. For example – *Ghaṭatva*, *Paṭatva*, *Manuṣyatva* etc<sup>x</sup>.

*Jāti* or *Sattā* which falls between the *Para* & *Apar Sāmānya* is known as *parāpara Sāmānya*. For example – *Dravyatva* (Substance-ness) is superior (*Para*) from *Dravatva* (Liquid-ness) but inferior (*Apar*) from the '*Sattā*' (Existence), so it called as *parāpara* or *Ubhayavidha*.

According *Caraka Saṃhitā*, *Samanaya* is the cause of increase in all *Bhāvas* like material / substances, qualities and motion (*Dravya*, *guṇa* & *karma*) in all conditions or *kāla* (*Nityaga* & *Āvasthika kāla*).<sup>xi</sup>

The ultimate goal of *Sāmānya* is also described as 'सामान्यमेकत्वकरम्' or combined effect. Consumption of *Māṃsa dravya* increase the portion of *Māṃsa Dhātu* in body because in both the '*Mamsatva*' property is similar (*Sāmānya*) & *Sāmānya* increase the similar. For Vegetarians, consumption of *Māṃsa dravya* (Meat) is not possible, but still the *Mamsa dhathu* in their body does not remain undernourished. This is because vegetarians consume similar products other than meat to increase *Māṃsa dhātu*.

The increasing effect of *Sāmānya* can be perceived only when the opposite action of increase (*Virodhibhāva*) is not present. For example, the *Amlatva* of *Āmalaka* does not increase the Acid / *Amla* (*Pitta*) of body, because the '*Śīta Prabhāva*' of *Āmalaka* opposes the increase of Acid / *Amla* (*Pitta*) in body.

*Sāmānya* is described as cause of increase, but it can't be considered as the only cause of increase. For example, '*Ghṛta*' which has totally opposite qualities to '*Jāṭharāgni*' also increases the *Jāṭharāgni* because of its ultimate effect known as '*Prabhāva*' as described in text 'घृतमग्निमेघे करोति'.

**Viśeṣa** – Specialization / Differences (*Viśeṣa*) residing in eternal substances, are excluders of each from absolute identity with the others.<sup>xii</sup>

The term *Viśeṣa* is originated from word 'Vyāvartana'. 'विशिष्यते व्यावर्तक इति विशेषः' means anything which is present in different or special form is called *Viśeṣa*. As *Sāmānya*, *Viśeṣa* is also *budhyāpekṣa* (relative to the Understanding or perceived by the intellect).<sup>xiii</sup>

'तत्त्वानाम् विनिश्चयार्थः यत् व्यवच्छेदकः वर्तयन्ते ते विशिष्टानि' means the factors of discrimination used to determine any '*Tatva*' can be classified or certain as '*Viśeṣa*'

'विशेषात् विनिश्चय' to determine any '*Tatva*' one has to use '*Viśeṣa*'.

*Samanya* is proven by *Anugata buddhi* & *Viśeṣa* is proven by *Vaiyaktika buddhi*. *Apar Sāmānya* or *Jāti* is the synonym of *Viśeṣa*. Like addition of comparative view of size, quality, motion etc. determines the difference between one group and the other, for example – one white cow in group of many cows.

*Samanya* is the cause of increase in all *Bhāvas* like material / substances, qualities and motion (*Dravya, guṇa & karma*) in all conditions or *kāla* (*Nityaga & Āvasthika kāla*).<sup>xiv</sup>

In *Caraka Saṃhitā* there is no such type of *sāmānya, viśeṣa*. Some commentator accepts *Dravya, Guṇa* and *Karma* as type of *sāmānya* and *viśeṣa*.

*Sāmānya & Viśeṣa* can be perceived only when it has contact with body (*Pravṛtti*). This *Pravṛtti* is cause of increase or decrease in *Dhātu*. If one uses only *Sāmānya* then it causes imbalance in *dhātus* (*Dhātu vaiṣamya*) due to increase in particular *dhātu* (*Dhātu vṛdhdī*) & only use of *Viśeṣa* also causes imbalance in *dhātus* (*Dhātu vaiṣamya*) due to decrease in particular *dhātu* (*Dhātu kṣaya*). So, to obtain the equilibrium stage of *dhātu* or state of *dhātu sāmānya* which is the ultimate goal of *Caraka Saṃhitā & Āyurveda*, one should use *Sāmānya & Viśeṣa* together or *Pravṛtti* of *Sāmānya & Viśeṣa* should be *Ubhayātmaka*.

### Application of *Sāmānya Viśeṣa* in Treatment –

Abnormality (disorder) is inequilibrium of *dhātus* and their equilibrium is normalcy (health). Health is known as happiness while disorder is unhappiness.<sup>xv</sup> The *dhātus* of the body get into inequilibrium due to imbalance of the cause and they enjoy equilibrium when the cause is in balance. Their (*dhātus*) termination is always natural.<sup>xvi</sup>

The effect of meal (*Āhāra dravya*) is according to their *Rasa*. *Rasas* are six-sweet, sour, saline, pungent, bitter and astringent. They maintain the body if used properly otherwise vitiate the *doṣas*.<sup>xvii</sup>

*Dhātus* of the body get increased by the prolonged use of the food substances having similar properties or mostly similar properties while they get decreased by that of the food substances having contrary or mostly contrary properties.<sup>xviii</sup>

### *Dravyagata Sāmānya* –

All properties of the constituents are increased by the use of similar substances and decreased by that of the contrary ones. Hence flesh is increased more in comparison with the other *dhātus* by (the use of) flesh, similarly, blood by blood, fat by fat, muscle-fat by muscle-fat, bone by cartilage, bone marrow by bone marrow, semen by semen and fetus by immature fetus (egg).<sup>xix</sup>

### *Guṇagata Sāmānya* –

In this type of *Sāmānya*, the nutrition & to-be-nourished (*Poushya & Poṣaka*) are similar in qualities. In case, according to this similarity, there is no availability of the similar food substances or, even if available, they cannot be used due to impropriety or disgust or some other reason, and the *dhātu* is to be increased necessarily, then the use of the food substances from different sources having

predominance in similar properties is recommended such as-in deficiency of semen, the use of milk and ghee and other important sweet, unctuous and cold substances.

In decrease of urine, the use of sugarcane juice, saline and moistening substances; in diminution of feces, boiled cereals, black gram, mushroom, trunk of the goat, *vastuka*, vinegar prepared of rice<sup>xx</sup>; in diminution of *vāta*, the use of pungent, bitter, astringent, rough, light and cold (substances)<sup>xxi</sup>; in diminution of *pitta*, the use of sour, saline, pungent, alkaline, hot and sharp (substances)<sup>xxii</sup> and in diminution of *kapha*, the use of unctuous, heavy, sweet, solid and slimy substances.<sup>xxiii</sup>

### **Karmagata Sāmānya –**

The activities also may be performed which may lead to increase of the respective *dhātu*. Thus, increase and decrease may be affected in other body constituents as well, in time by application of similar and dissimilar substances.<sup>xxiv</sup>

For example, Sleep, exhilaration, comfortable bed, relaxed mind, calmness; keeping away from mental work, sexual intercourse and physical exercise; are causes of increase in *kapha doṣa* & bodily *dhātus*.<sup>xxv</sup>

### **Dravyagata Viśeṣa –**

Use of *guḍucī*, *devadāru*, *mustā*, *triphalā*, *takrāriṣṭa* (a fermented preparation of butter milk) and honey is recommended in obesity. *Viḍaṅga*, *śuṅṭhī*, *yavakṣāra* and ash powder of black iron mixed with honey and also the powder of barley and *āmalaka* is an excellent formulation for the same. Similarly, *bilvādi paṃcamūla* (five big roots) mixed with honey and the use of *śilājatu* along with the juice of *agnimaṅṭha* is recommended. In diet, *praśātikā* (an inferior cereal), *kaṃgu*, *śyāmākā*, *yavaka*, *yava* (barley), *jūrṇā*, *kodrava*, green gram, *kulattha*, *makuṣṭhā*, *āḍhakī* along with *patola* and *āmalaka* fruits are to be used.<sup>xxvi</sup>

### **Guṇagata Viśeṣa –**

In *Caraka Saṃhitā*, *Viśa cikitsā* chapter mentions that blood flows down due to heat property (*Guṇa*) of poison and it kills the man by blocking the channels.<sup>xxvii</sup>

*Madya* (wine) having entered into the heart counteracts the ten properties of *ojasa* with its corresponding ten properties and thus upsets the mind. *Madya* possesses ten properties such as light, hot, sharp, finely entering, sour, quickly absorbed, quick acting, rough, depressant and non-slimy. (On the other hand), *ojasa* possesses ten properties of heavy, cold, soft, smooth, viscous, sweet, stable, clear, slimy and unctuousness. *Madya* counteracts the properties of *ojasa* by its own properties such as heaviness by lightness, coldness by hotness, sweetness by sourness, softness by sharpness, clarity by quick action, unctuousness by roughness, stability by quick absorption, smoothness by depressant action, sliminess by non-sliminess and viscosity by subtleness.<sup>xxviii</sup>

### **Karmagata Viśeṣa –**

For obesity treatment emesis, purgation, blood-letting, physical exercise, fasting, smoking, sweating, are recommended.<sup>xxix</sup>

The treatment of *Samtarpanajanya* diseases is described as *Apatarpana kriyā*.<sup>xxx</sup>

Bodily *Dravya*, *Guṇa* & *Karma* increase or decrease according to the *guṇa* and *karma* of consumed *dravya*. *Doṣas*, if aggravated, show their symptoms according to the strength; if diminished, give up their normal character and if normal, perform their functions properly.<sup>xxxi</sup>

In case of the conjunction of *rasas* and *doṣhas*, the *rasas* aggravate those *doṣhas* to which they are similar or mostly similar in properties and pacify by regular use of those to which they are contrary or mostly contrary in properties.<sup>xxxii</sup>

*Dhātus* of the body get increased by the prolonged use of the food substances having similar or mostly similar properties while they get decreased by that of the food substances having contrary or mostly contrary properties.<sup>xxxiii</sup>

Body is defined as the seat of consciousness, composed of the aggregation of the products of five *mahābhūta* and carrying on in the state of equilibrium. When in this body, the *dhātus* (constituents) get imbalanced, the body is subjected to disease or destruction. Imbalance, of *dhātus* means their increase or decrease partially or wholly.<sup>xxxiv</sup>

Mutually contrary *dhātus* undergo increase and decrease simultaneously, because that which causes increase of a *dhātu*, decreases the other *dhātu* possessing contrary properties.<sup>xxxv</sup>

*Doṣas* are three-*vāta*, *pitta* and *kapha*. In normal state, they are beneficial for the body while in abnormal state, they afflict the body with various disorders.<sup>xxxvi</sup>

Diminution, normalcy and aggravation are three types of movement of *doṣas*.<sup>xxxvii</sup>

### **Hetu – viparīta Cikitsā based on Sāmānya Viśeṣa –**

The properly administered therapy brings back the decreased as well as the increased *dhātus* to the state of equilibrium by reducing the increased ones and increasing the diminished ones.<sup>xxxviii</sup>

If a *vātala* person uses *vāta*-aggravating things, *vāta* gets vitiated immediately, not so the other two *doṣas* (in spite of the presence of aggravating factor). The vitiated *vāta* inflicts the persons with the said disorders and leads to the loss of strength, complexion, happiness and life. The measures to overcome (*vāta*) are-properly applied snehan and svedan, mild evacuative measures having unctuous, hot, sweet, sour and saline drugs, similar dietetic regimen, massage, poultice, bandage, kneading bath, plunging (in water), gentle pressing, hard pressing, terrorizing, creating surprise and forgetting, administration of wines and other fermented liquors, fats from various sources added with appetizers, digestives, *vāta*-alleviating and purgatives and cooked hundred or thousand times for use in all ways, enema, prescribed regimen along with it and comfortable living.<sup>xxxix</sup>

When a *pittala* person uses *pitta*-aggravating factors, his *pitta* gets vitiated immediately not so the other two *doṣas*-that vitiated *pitta* inflicts his body with the said disorders and leads to the loss of strength, complexion, happiness and life. Measures overcoming this are-intake of ghee, unction with ghee, motion of *doṣas* downwards (purgation), use of sweet, bitter, astringent and cold drugs and diet, use of soft, sweet, fragrant, cold and pleasing perfumes, putting on chest the garlands of pearls and jewels dipped in too much cold water, sponging with water cooled by ( the contact of ) sandal, *priyaṅgu*, *kaliya*, lotus stalk and cold air, and also with that in contact with various types of water lily and lotus flowers, hearing of vocal and instrumental music pleasing to ears, soft, sweet and agreeable, hearing the news of promotion, union with friends, union with beloved women, putting on cooling garments and garlands, living in the upper room of mansion cooled by moon-rays and having free air, residence in caves of mountains and sandy islets of rivers and other cooled houses, use of cooling apparel and air of fans, recreation in beautiful gardens filled with pleasing, cool and fragrant breeze, use of garlands of water lily and lotus and of all the things which are soothing in nature.<sup>xl</sup>

If a *śleṣmala* person uses *kapha*-aggravating factors, his *kapha* is vitiated immediately and not so the other two *doṣas*. That vitiated *kapha* inflicts his body with the said disorders and leads to the loss of strength, complexion, happiness and life. The measures overcoming it are properly administered sharp and hot, evacuative food mostly rough and added with pungent, bitter and astringent things, running, jumping, leaping, cyclic movements, vigils, fighting, sexual intercourse, physical exercise, pressing, bath, anointing, frequent use of strong and old wines, smoking, fasting, warm clothes, abstinence from comforts leading to happiness itself.<sup>xli</sup>

## Application of *Sāmānya Viśeṣa* in other sectors –

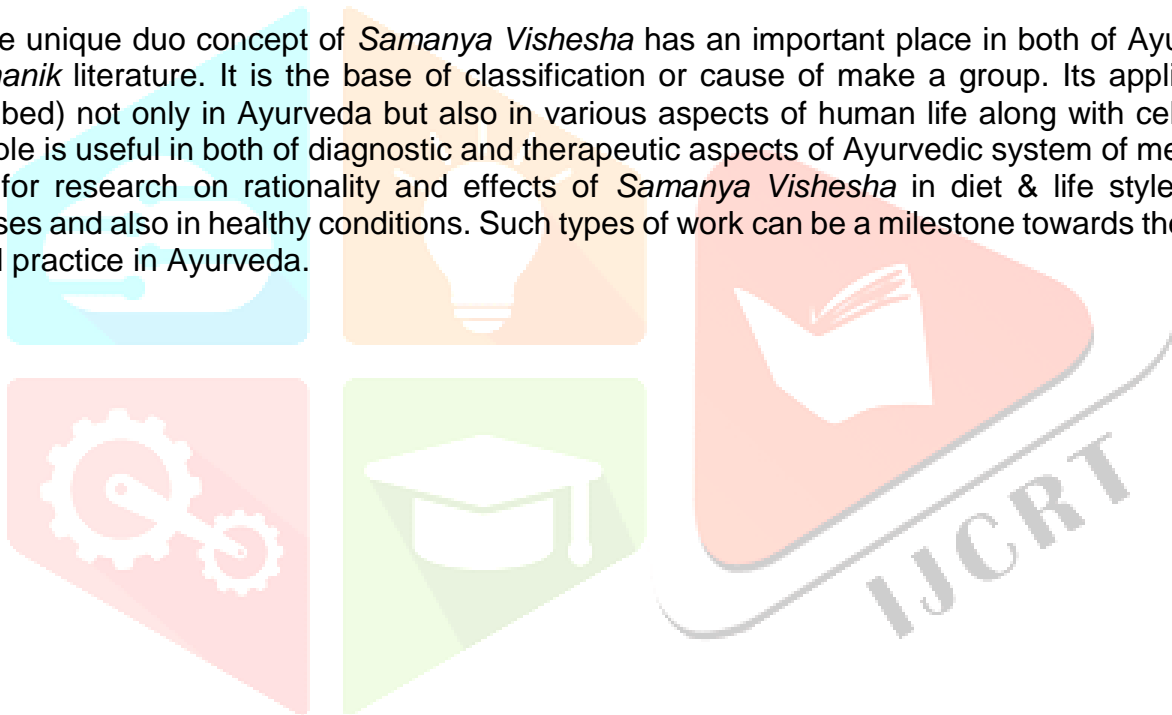
1. In modern medicine – some examples –

- ✓ Blood Transfusion
- ✓ Use of various vitamins & minerals in their deficiency.
- ✓ Use of iron in anemia.
- ✓ Fluid infusion in dehydration.
- ✓ Antibiotic treatment (to decrease number of bacteria)
- ✓ Use of diaphoretics in fever.
- ✓ Fluid tapping in Ascites.
- ✓ Adrenaline infusion in hypotension.

2. Team & work output – If the thinking is similar of team members, then it results in increase the output because of *Sāmānyatva*.

## Conclusion –

The unique duo concept of *Samanya Vishesha* has an important place in both of Ayurvedic and *Darshanik* literature. It is the base of classification or cause of make a group. Its applicability (as described) not only in Ayurveda but also in various aspects of human life along with celibacy. This principle is useful in both of diagnostic and therapeutic aspects of Ayurvedic system of medicine. It is need for research on rationality and effects of *Samanya Vishesha* in diet & life style in various diseases and also in healthy conditions. Such types of work can be a milestone towards the evidence-based practice in Ayurveda.



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- <sup>v</sup> *Vaisheshika sutra 1/2/5*
- <sup>vi</sup> *Tarksamgraha*
- <sup>vii</sup> *kaarikavali 1/8*
- <sup>viii</sup> *Tarksamgraha*
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