

**APPLICATION OF SAMANYA VISHESHA SIDDHANTA IN  
MANAGEMENT OF AMA: CONCEPTUAL STUDY****Temkar Shital\*<sup>1</sup> and Sawai Rajesh<sup>2</sup>**<sup>1</sup>PG Scholar, Dept. of Samhita Siddhanta, Government Ayurved College, Nanded.<sup>2</sup>HOD, Dept. of Samhita Siddhanta, Government Ayurved College, Nanded.Article Received on  
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College, Nanded.**ABSTRACT**

The main aim of *Ayurveda* is to keep the *Dhatus* in the normal state. In the healthy state the normalcy of *Dhatus* are maintained and in the diseased state the *Dhatus* are to be brought to normal state, which is called treatment (*Chikitsa*). In *Ayurvedic Samhitas* there are many *Siddhantas* are explained for *Chikitsa*. A strong Foundation is essential to build a house and for the longevity of a house. As such if the roots of a tree are strong, its life span also will be increased. Like that the entire knowledge of science depends on *Mool Siddhantas* or basic fundamental principles only. *Samanya Vishesha Siddhanta* is one of the important *Siddhanta* for treatment. *Samanya* means similarity and

*Vishesha* is dissimilarity. *Ayurveda* state that unbalanced between *Dosha*, *Dhatu*, *Mala*, *Mana*, *Aatma*, *Agni* leads to formation of diseases this condition can be balanced by *Samanya Vishesha Siddhanta*. Likewise, formation of *Ama* which is root of all diseases is due to unbalanced condition of *Agni* and this can be treated with the help of *Samanya Vishesha Siddhanta*. Aim of this present article is principle and importance of *Samanya Vishesha Siddhanta* in treating condition of *Ama*.

**KEYWORDS:** *Agni*, *Ama*, *Chikitsa*, Principle, *Samanya Vishesha Siddhanta*.**INTRODUCTION**

*Ayurveda* is a science dealing not only with treatment of some diseases but is a complete way of life. *Acharya Sushruta* states the features of healthy person, it follows that the *Doshas* must be in equilibrium, the digestive fire must be in balanced state, tissues (*Dhatus*) and *Malas* must work in normal state and the *Indriya*, *Mana*, *Aatma* must be also in a pleasant state, Such a state is called as *Swasthya*.<sup>[1]</sup> That means all these above factors are in balanced

state leads to healthy person and unbalanced state is a cause of diseases.<sup>[2]</sup> The process to maintain this unbalanced condition of *Doshas* to normal state is called as *Chikitsa*. *Acharya* explain various *Chikitsa Siddhanta* Since long ago for the treatment of diseases which are the root of the *Ayurveda* ex.- *Panachabhuatik Siddhanta*, *Samanya Vishesh Siddhanta*, *Tridosha Siddhanta*, *Triguna Siddhanta*, *Lokpurush Samya Siddhanta*, *Dosha-Dhatu-mala Siddhanta* etc. These *Siddhantas* are equally fruitful for now a days and upcoming era. Among these *Samanya Vishesh Siddhanta* is useful in every time of life.

Now a days due to urbanization and fast luxurious life style peoples are suffering from many life style disorder's which has one of the big reasons is *Aganimandya* which leads to formation of *Ama*. *Ama* is main cause of various diseases. So, *Amapachana* and *Agnidipana* is necessary and this can be done with the help of *Samanya Vishesh Siddhanta*.

## MATERIAL AND METHOD

Classical texts of *Ayurveda* were studied for references related to *Samanya Vishesh siddhanta* and *Ama*, and also all the references related to use of *Samanya Vishesh Siddhanta* in the treatment of *Ama* are studied. The references were complied, analysed and discussed for in-depth understanding the role of faulty dietary habits in the manifestation of diseases, to understand dietary habits and its effect, to understand proper dietary guidelines for healthy body and prevention of diseases.

***Samanya Vishesh Siddhanta-*** The *Samanya Vishesh Siddhanta* is fundamental, and very prominent principle of *Ayurveda* in general and in the treatment of *Ayurveda*. The formation, development, vitiation, aggravation, alleviation of *Doshas*, *Dhatus*, *Malas* and the entire treatment is based on this principle only. Hence *Acharya Charka* while describing the purpose of *Ayurveda* says that- *Ayurveda* is the efforts made for the maintenance of normalcy of the *Doshas*, *Dhatus* and *Malas*.<sup>[3]</sup> The main responsibility of the *Vaidyas* is to increase the decreased *Dhatus*, *Doshas* and decrease the increased once, by using correct *Siddhantas* with proper medicines, food and keep the *Doshas* and *Dhatus* in normal state.

*Samanya* and *Vishesha* are two *Dravyas* explained by *Acharya Charka* and *Darshana* both are included in *Karan Dravyas*. The *Darshanika* view regarding *Samanya Vishesha* are entirely different than that of *Ayurveda*.

## Samanya

According to *Vaisheshika Darshna Samanya* indicates the *Jati* or race. While in *Ayurveda Samanya* indicates the increasing in *Sharir Ghatak* and its utility in the maintenance of the normalcy of the health. Hence *Samanya* has an important role in *Ayurvedic* treatment.

According to *Charkacharya* the *Padarthas* which cause growth or increases of all *Bhavapadarthas* such as *Dravya, Guna* And *Karama* at all time and *Tulyarthata* means peculiar of its own is called as *Samanya*.<sup>[4]</sup>

*Dravya Samanya, Guna Samanya, Karma Samanya* are three types of *Samanya* mentioned by *Acharya Charak*. If *Sharir Bhavapadarthas* increases by identical substance, nature and action are *Dravya, Guna* and *Karma Samanya* respectively. *Acharya Bhattarharishachndra* explained *Atyanta Samanya, Madhya Samanya, Eka Desha Samanya*. And *Acharya Chakrapani* explained *Ubhayvrutti Samanya* and *Ekavrutti Samanya*. There are two types of *Samanya* explained by *Tarkasamgraha-Para Samanya* and *Apara Samanya*.

While describing the existence of *Samanya* it is said that *Samanya* resides in *Dravya, Guna* and *Karma*. It is the cause for increase of the identical attributes and actions.

## Vishesha

Like *Samanya*, *Vishesha* is also a fundamental principle of *Ayurveda*. *Doshas* get vitiated because of unwholesome foods and habits, as a results disease will manifest. Then the treatment will be given with *Vishesha Padarthas* only. In *Ayurveda* explain that due to intaking of the *Dravyas* which having opposite attributes of *Vata, Pitta* and *Kapha Doshas*, theses *Doshas* can be decreased. *Vishesha* causes for diminution. *Vishesha* distinguishes each other and opposite to *Samanya*.<sup>[5]</sup> *Vishesha* is the cause for diminution in all the *Bhava Padarthas* viz. *Dravya, Guna, Karma*.

*Dravya Samanya, Guna Samanya, Karma Samanya* are three types of *Vishesha* mentioned in *Charak Samhita*. According to various *Acharyas* *Vishesha* is exists in *Nitya Dravyas* which segregates one *Dravyas* from another. It is a cause of distinctness.

## Ama

*Aahara* is considered as one of the three supporting pillars along with *Nidra* and *Brahmacharya*.<sup>[6]</sup> According to *Ayurveda*, *Aahar* is not only responsible for the formation of the body (*Sharir*) but also the formation of disease (*vyadhi*). Soon after digestion process, the

useful part gets separated from the waste. The useful nutrition rich part called as *Rasa Dhatu*. Due to lack of digestion strength, the *Rasa Dhatu* does not form well, it remains in raw and gets vitiated, it stays in *Amashaya* itself and becomes *Ama*.<sup>[7]</sup> this *Ama* is act like *Visha* (poison).<sup>[8]</sup> When *Ama* gets mixed with the *Doshas*, *Dhatu*s and *Malas* are designed as *Sama*. This *Sama Doshas* are main cause of *Vyadhi Utapatti*.<sup>[9]</sup>

### ***Sama Dosh Lakshane***<sup>[10]</sup>

When imbalanced *Doshas* gets associated with *Ama*, it is called as *Sama Doshas*. The features that are seen due to *Sama Doshas* are-

- *Srotorodha*- obstruction of the channels
- *Balabharmasha*- loss of strength
- *Gaurav*- feeling of heaviness in body
- *Anil Mudhata*- inactivity of *Vata*
- *Aalasya*- laziness
- *Apakti* -loss of digestive fire
- *Nishtiva* -more expectoration
- *Malasanga*- constipation
- *Aruchi* – anorexia
- *Klama*-exhaustion

### ***Sama Dosh Chikitsa***

The *Sama Doshas* which are spread all over the body, which are lurking in the *Dhatu*s and which are not moving out of their places should not be forced out by the process of *Panchakarma*. Just as attempts at taking out the juice from an unripe fruit leads to the destruction of the dwelling place itself, so also it will be very difficult to expel them out.

### ***Ama Chikitsa according to Samanya Vishesh Siddhanta***

After observing the detail information of *Ama*, it is clear that *Ama* is responsible for the formation of all diseases. So, to rule out all causative factors behind *Agnimandya* is necessary. And *Nidan Parivarajan* is the first and important treatment of any diseases. One should rule out *Aaharaj*, *Viharaj*, *Manasik Hetus* which are of similar properties causing the *Agnimandya* and formation of *Ama*. Preventing consumption of *Hetus* will ultimately stop the *Samanya Bhavas* i.e. *Samanya Dravya* like *Kulatha*, drinking excessive water, fermented food etc, *Guna Samanya* like *Guru*, *Sheeta*, *Atiruksha Aahara*, *Karma Samanya* like not

following *AaharVidhi*, suppression of natural urges etc. and thus prevents the formation of *Ama*. *Agni Vardhan* is necessary for *Ama Pachana* and one should take *Agni* similar *Aahara* and *Vihara* for *Agni Vardhna* like *Dravya Samanya*- *Pimpli*, *Pimplimoola*, *Chavya*, *Chitraka*, *Shuntha*, *Marich*, *Chitrak*, *Ghritha*, *Takra* etc. *Guna Samanya*- *Katu*, *Tikta*, *Amla*, *Kshara* etc, *Krama Samanya* like *Langhan*, *Virechana*, *Aahar Vidhi Palan* etc.

Likewise, *Vishesha Bhava Padarthas* are important for *Amapachana*. *Dravya Vishesha* like *Shuntha*, *Ativisha*, *Nagarmotha*, *Haritaki*, *Chitrak* etc. *Guna Vishesha* *Laghu*, *Tikshna*, *Ushna*, etc. *Karma Samanya* like *Pachana*, *Shodhana Upakrama*, *Kalabhojana*, *Vyayama* etc.

## DISCUSSION

*Siddhantas* are the root of *Ayurveda*. *Samanya Vishesh Siddhanta* is one of the important principles which is based on similarities and dissimilarities of *Bhava Padarthas*. This *siddhanta* is useful for not only for treatment of diseases by using *Vishesh Bhavas* of *Vyadhi Ghatak* but also for prevention of diseases. There are two condition for *Ama Chikitsa*, first is *Agni Vardhna* with the help of *Samanya* and *Ama Pachana* with the help of *Vishesha*. So, for *Agni Vardhna* *Dravya*, *Guna* and *Karma Samanya* and for *Ama Pachana* *Dravya*, *Guna* and *Karma Vishesha* are used. Proper application of various formulation with the help of this similarities and dissimilarities *Vaidya* can cure the diseases and prevent recurrence. Thus, in case of *Ama* which is root of all diseases *Dravyas* like *Panchakola*, *Trikatu*, *Takra*, Various formulated *Ghritha*, *Nimba*, *Aasava*, etc. are some *Dravya Vishesha*. *Laghu*, *Ushana*, *Amla Rasatmak*, *Kshara* are *Guna Vishesha*. And procedures like *Pachana*, *Dipana*, *Langhana*, *Virechanaadi Shodhana*, *Shamana* are *Karma Vishesha*.

Now adays, due to fast urbanization *Aahara* and *Vihara* get changed and it is cause of many lifestyle diseases. With the help of this basic principle *Vaidyas* can manage most of diseases by rule out the cause of diseases and treat with opposite properties. In this way this principle can apply on many diseases to cure and prevent it.

## CONCLUSION

*Siddhantas* are base of *Ayurvedic* science. It is root of treatment and *Samanya Vishesha Siddhanta* is one of the important principals of *Ayurveda*. A wise application of *Samanya Vishesha Siddhanta* is the key for the treatment of diseases that involves *Aahara*, *Vihara*, *Manas Bhava*, *Shodhana*, *Shamana*, *Aachar Rasayana* etc. The aim of *Ayurveda* i.e.

equilibrium will regain in *Dosha, Dhatus, Malas, Agni, Mana* and *Aatma* are due to *Samanya Vishesha Siddhanta*. This principle not only maintain the physical equilibrium but also mental balance also achieved. So, it proves that application of this *Siddhanta* is more effective in treatment as well as prevention of diseases and maintain *Swasthya*.

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