

Department :- Ayurved Samhita &
Siddhant

Topic: Samanya Vishesha

Acharya Charaka has described six causative factors for the treatment that are also called *Shad Padartha*.

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ॥
समवायं च तज्ज्ञात्वा तन्त्रौक्तं विधिमास्थिताः ।

Ch.Su.1

- We are familiar with the fact that different things of a certain kind are denoted by the same term. For example, all *Haritaki*, irrespective of their differences are referred by the same term "*Haritaki*".
- It is generally believed that the reason why we use the same term to refer to different objects of a certain variety is that all these objects have some property in common. Thus the term *Haritaki* is the general name, since it does not refer to this or that *Haritaki*, but to *Haritaki* in general.

- According to *Vaisheshika Darshan*, the various objects under consideration possess a certain common essence and such a common essence is known as the 'Universal' or 'General'.
- *Samanya* is one of the six categories and have been placed on the first place by *Charaka*. It is noteworthy that while counting *Padartha*, *Charak* has altered the *Vaisheshika* arrangement of counting categories.
- The properties which are peculiar to a class and distinguish it from all others, or to say the essential characteristics of a species, as *Gotva* and *Ashwatva* etc. of cows and horses etc. is known as *Samanya*.
- When we find the same attributes in many substances we call it general or *Samanya*.

- One which exists commonly in all the objects and brings them into one group with a common name, is *Samanya*. e.g. Humanness. It is found in all human beings. *Ghatatva* exists in all pots.
- There is some similarity on the basis of which *Ahara* varga is classified. Like *Gorasa varga*, *Taila varga*, *Ikshu varga* etc.
- Same thing occurs in *Mahakashya*. E.g. *Deepaniya*, *Bhedaniya*, *Stanya janana*. In each *Mahakashaya*, action of the drug is similar.
- *Charak* has classified the drugs on the basis of some similarity which is action of drug. Like *Deepaniya*, *Bhedaniya*, *Stanya janana* etc.
- Same concept is applied in the classified in the classification of diseases.

Samanya

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् | Ch.Su.1/44

It is always the cause of augmentations of all the beings.

सामान्यमेकत्वकरं

It brings about the sense of oneness.

तुल्यार्थता हि सामान्यं

It carries a sense of similitude.

Samanya exists in three *Padartha* i.e. *Dravya*, *Guna*, *Karma*.

- नित्यमेकं अनेकानुगतं सामान्यं। द्रव्यगुणकर्मवृत्ति। Ta.Sa.
- नित्यत्वे सति अनेकानुगतं सामान्यं। Nya.Da.

Characteristics:

1. **Nitya:** *Samanya* is eternal. *Ghatatva* , *Patatva* etc. are never destroyed even after the pot is broken or the cloth is torn.
2. **Ekam:** It is one. *Ghatatva* existing in one pot and the other is the same and only one. It will not differ from pot to pot.
3. **Anekanugatam:** It exists in all objects of all kind at the same time. *Ghatatva* although only one exists in all the pots at the same time.

- *Samanya* does not exist in substances, which are only one in number like *Disha* and *Kala*. It resides in three *Padartha*, i.e. *Dravya*, *Guna*, *Karma* and does not exist in the remaining *Padartha* i.e. *Samanya*, *Vishesha*, *Samavaya*, *Abhava*.
- In Ayurved, *Samanya* is one that increases or aggravates *Dosha* and *Dhatu*.
- Augmentation is the effect of generic concomitance taken with special reference to *Ayurveda*.

- It is not that *Samanya* will always cause augmentation; it will do so only in the absence of inhibiting factors. *Amalaki* do not cause *Pitta Vruddhi* even though it is *Amla* rasa because there is presence of *Sheeta Veerya* (the inhibiting factor of *Pitta vruddhi*).

- When it is said that *Samanya* has got the potentiality for causing augmentation, it **does not mean that this alone would cause augmentation.** That is to say the *Samanya* is **one of the augmenting factors.**
- Thus, sometimes, even the influence of altogether dissimilar objects causes augmentation.
- For example, even though the ghee is altogether dissimilar to *Buddhi* (intellect) and *Agni*, it causes augmentation in both of them due to its specific action.

- *Vata* also is augmented by *Chinta* (mental strain).
- Similarly empirical augmentation of semen is caused even by *Sankalp* (passion) and external application of aphrodisiac drugs on both legs.

- *Samanya* in fact consists of two factors viz. the sense of oneness and similitude while the variant factor a sense of separation and dissimilitude. Thus even though the time and space differ, the meaning of the word “cow” remains the same. This shows that there is something which does not change despite other exterior changes. This is what we mean when we say that *Samanya* brings about the sense of oneness.
- This sense of oneness is not only applicable to material objects. This is directly or indirectly related to action and quality one who cooks may not always be the same person but he is designated as a **cook**. so also, **whiteness** relating to a flower is not exactly the same as the one relating to a cloth. But by virtue of the qualitative generic concomitance, both are regarded as one and the same.

Types of *Samanya*

1. **Dravya Samanya-** सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।
2. **Guna Samanya-** - सामान्यमेकत्वकरं,
3. **Karma Samanya-** तुल्यार्थता हि सामान्यं

Dravya Samanya

- The similarity visualized in substances represents this type.
- *Dravya samanya* is found in *Dravyas* of the same type or category. *Mamsa dhatu* in human body and *Mamsa* of the other animals have Samanata or commonality. So, if a person eats meat animal meat, *Mamsa dhatu* will improve.
- *Rakta* of different human being is similar, so blood transfusion is advised to improve *Rakta Dhatu*. Increasement in *Mamsa* by eaten flesh is the example of this type.
- *Mamsa vruddhi* by *Mamsa*, *Meda* by *Meda*, *Asthi* by *Tarunasthi*, *Garbha* by eggs. Iron deficiency anemia- iron, scurvy- vit.C, Dehydration- oral/ parenteral rehydration.
- BT (blood transfusion) in blood loss, platelet concentrate transfusion in thrombocytopenia.
- Glucose in Hypoglycemia etc.

Guna Samanya

- It exists in *Guna* of same type.
- Here, *Jatigata samanya* (similarity) is not found in between *Dravya* which is used and for it is used. But the qualities are same of both *Dravya*.
- *Guna* of Ghee and Milk are similar to *Shukra Dhatu*. So, they are used for the increase of *Shukra* in *Shukra Kshaya*.
- *Vata Kshaya*: use of *Yava*, *Kalaya*, *Chanak (Ruksha)*.
- *Kapha Kshaya*: use of milk, ghee etc. (*Snigdha*)
- *Pitta Kshaya*: *Marich* etc.

In treatment we can use:

- *Vata kshaya- Dravya* which have qualities of *Laghu, Sheeta, Ruksha* e.g. *Kalaya, Chanak, Yava*.
- *Kapha kshaya- Dravya* which have qualities of *Guru, Snigdha, Sheeta* e.g. *Dadhi, Guda, Kshira*.
- *Pitta kshaya- Dravya* which have qualities of *Ushna, Tikshna* etc. e.g. *Chavya, Chitrak* etc.

Karma Samanya

- Though similarity and oneness of *Dravya* and *Guna* is not available, the common result of the actions belongs to this type of group.
- Continuous sitting etc. doesn't belong to *Kapha* group, but *Kapha dosha* is increased by these activities.
- *Vata vruddhi* - due to running and swimming, fear.
- *Pitta vruddhi* - due to *Krodha* (anger), *Atapa* (sun rays).
- *Kapha vruddhi* - due to sedentary lifestyle, day sleep etc.

According to Bhattar Harichandra: 3 types

1. **Atyant Samanya** - सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।
2. **Madhya Samanya**- सामान्यमेकत्वकरं
3. **Ekadesha Samanya**- तुल्यार्थता हि सामान्यं

तद्द्विविधं परापरभेदात्। परं सत्ता, अपरं द्रव्यत्वादि॥
Ta.Sa.

1. *Para samanya*: wide or more extensive, which remains in more. E.g. *Satta*
 2. *Apara samanya*: remaining lesser; less extensive. E.g. *Ghatatva, Patatva*.
 3. *Para-Apara samanya*: It is more extensive compared to *Apara* and less extensive compared to *Para samanya*. E.g. *Dravyatva*.
- *Ghatatva < Dravyatva < Satta*

Types based on different methods

A. *Ubhaya vrutti Samanya*: this type is applicable where there is similarity in both ends means in nourishing agent (*Poshaka*) and the thing which is to be nourished (*Poshya*).

Exa. The flesh element (*Mamsa dhatu*) grow more by the intake of flesh (animal meat).

Here flesh having its dual entity, is the example of *Ubhayavrutti Samanya*.

B. *Eka vrutti Samanya*: where the nourishment or incensement of particular tissue or element is not based on the dual end common similarity, the single ended *Samanya* is applicable.

E.g. Use of *Ghrita* increases *Agni* and running increases *Vata Dosha*. Here the actions of taking *Ghrita* and running have no similarity with *Agni* and *Vata Dosha*, thus these are the examples of single ended generic concomitance (*Eka vrutti Samanya*).

another example: *Asya* increases *Kapha*.

Vishesha

- *Vishesha Padarth* is just opposite to *Samanya padarth*.
- *Samanya* shows the similarity in the different things, where as *Vishesha* shows the difference between many objects.
- *Samanya* brings different objects into one group where as *Vishesha* differentiates one from the other.

- All the objects in the universe look similar to each other and also differ from each other. Objects of the same class possess similar qualities & differ from objects of different class. Objects of the same class also differ from each other.

Vishesha:

ह्रासहेतुर्विशेषश्च

Vishesha is the cause of diminution of all beings for all the time

विशेषस्तु पृथक्त्वकृत् ।

Vishesha is that padartha which distinguishes one from the other.

विशेषस्तु विपर्ययः

Vishesha carries sense of dissimilitude.

Types of Vishesha: Like samanya, Vishesha too is of three types.

1. **Dravya Vishesha-** हासहेतुर्विशेषश्च
2. **Guna Vishesha-** विशेषस्तु पृथक्त्वकृत् ।
3. **Karma Vishesha-** विशेषस्तु विपर्ययः

Dravya Vishesha

- It exists in substances with opposite characters.
- E.g. *Mamsa* & *Asthi* are two substances with two opposite characters. If a person suffering from *Mamsa Vruddhi*- use of *kapardika*, *Shukti* etc.
- *Meda vruddhi*- *Haritaki*, *Panchmula* etc.

Guna Vishesha

- If the substance of opposite character is used for decrement of substance.
- *Vata vruddhi*- use of *Taila*
- *Pitta vruddhi*- use of *Ghrita*
- *Kapha vruddhi*- use of *Madhu*
- *Meda Vruddhi*- use of *Madhu, Yava*.

Karma Vishesha

- The use of action which is contrary to substance that is increased.

E.g.

- *Meda vruddhi- Ratri Jagaran*
- *Vata vruddhi- Rest*
- *Kapha vruddhi- exercise*

<i>Samanya</i>	<i>Vishesha</i>
Always the cause of augmentations of all the beings	Always the cause of diminution of all the beings
Brings about the sense of oneness	Brings about the sense of separation
Carries a sense of similitude (generality)	Carries a sense of dissimilitude (particularity)
one	Numerous
Exists in many objects	Exists in only one object
Expresses a class	Expresses an individual separately.

Utility of *Samanya Vishesha*

For one who wants to remain healthy they are advised to take *Desha, kala, atma* giuna *Viparita Ahara Vihara sevana*.

- *Desha Viparita*: anupa- ruksha; Jangala-Snigdha
- *Kala Viparita*: Ritu charya is prescribed.
- *Atma Viparita*: Krusha- Mamsa rasa etc.

धातवः पुनः शरीराः समानगुणैः समान
गुणभूयिष्ठैर्वाऽप्याहारविकारैरभ्यस्यमानैर्वृद्धिं प्राप्नुवन्ति, हासं तु
विपरीतगुणैर्विपरीत गुणभूयिष्ठैर्वाऽप्याहारैरभ्यस्यमानैः॥ Ch.Sha.6/9

- Dhatu 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.

समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति ॥ Ch.Su.12

- Prolonged use of similar properties is the cause of increase in Dhatu.

प्रकोपणविपर्ययो हि धातूनां प्रशमकारणमिति ॥ Ch.Su.12

- Opposite to vitiating (factors) is the cause of pacification of Dhatu.

<i>Doshadi condition</i>	<i>Applied Dravya, Guna or Karma</i>
<i>Vata Vruddhi</i>	<i>Snigdha, Ushna, Guru (Taila)</i>
<i>Pitta Vruddhi</i>	<i>Sheeta, Manda (ghrita)</i>
<i>Kapha Vruddhi</i>	<i>Ruksha, Laghu, Katu, Ushna (Madhu etc.)</i>
<i>Shukra Vruddhi</i>	<i>Ruksha, Ushna, Katu</i>
<i>Rakta Vruddhi</i>	<i>Rakta mokshana</i>
<i>Mamsa Vruddhi</i>	<i>Shastra karma</i>
<i>Meda Vruddhi</i>	<i>Madhudak, exercise</i>
<i>Artava Vruddhi</i>	<i>Sanshodhan</i>
<i>Svedana Atiyoga</i>	<i>Stambhana Chikitsa (Sheeta, Kashaya, Madhura)</i>
<i>Snehana Atiyoga</i>	<i>Rukshana Chikitsa (Haritaki, Takrarishta etc.)</i>

- तेषु ये गुरवस्ते गुरुभिराहारविकारगुणैरभ्यस्यमानैराप्याय्यन्ते, लघवश्च ह्रसन्ति; लघवस्तु लघुभिराप्याय्यन्ते, गुरवश्च ह्रसन्ति । एवमेव सर्वधातुगुणानां सामान्ययोगाद्वृद्धिः, विपर्ययाद्ध्रासः ।

Ch.Sha.6

- The constituents having heaviness are increased by the prolonged use of heavy food items while those having lightness are decreased. On the other hand, the lightness is increased by the light food items and the heaviness is decreased. In this way all properties of the constituents are increased by the use of similar substances and decreased by that of the contrary ones.

- तस्मान्मांसमाप्याय्यते मांसेन भूयस्तरमन्येभ्यः शरीरधातुभ्यः, तथा लोहितं लोहितेन, मेदो मेदसा, वसा वसया, अस्थि तरुणास्थ्ना, मज्जा मज्जा, शुक्रं शुक्रेण, गर्भस्त्वामगर्भेण || Ch.Sha.6/10
- Hence, flesh is increased more in comparison with the other *Dhatu* 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 foetus by immature foetus (egg).

- In *Shukra Kshaya*: *Madhura, Snigdha, Sheeta Dravya* should be taken for increment of *Shukra*.
- For obesity: *Dravya, Guna & Karma* which are opposite to *Kapha meda*.
 - *Laghu & Ruksha Dravya*
 - *Karma* like *Ratri jagaran*, exercise, coitus etc.
- *Vata Kshaya*- *Dravya* which have qualities of *Laghu, Sheeta, Ruksha* e.g. *Yava, Kalaya*.
- *Kapha Kshaya*- *Dravya* which have qualities of *Guru, Snigdha, Sheeta* e.g. *Dadhi, Guda*.

<i>Doshadi condition</i>	<i>Applied Dravya, Guna or Karma</i>
<i>Vata Kshaya</i>	<i>Katu, Tikta, Kashaya, Ruksha, Laghu, Sheeta</i>
<i>Pitta Kshaya</i>	<i>Katu, Amla, Lavana, Kshara, Ushna, Tikshna</i>
<i>Kapha Kshaya</i>	<i>Snigdha, Guru, Madhura, Sandra, Pichchhila</i>
<i>Shukra Kshaya</i>	<i>Kshira, Sarpi, Madhura, Snigdha, Sheeta</i>
<i>Purisha Kshaya</i>	<i>Kulmasha, Masha, Aja madhya, Yava, Shak, Dhanyamla</i>
<i>Mutra Kshaya</i>	<i>Drava, Madhura, Amla, Lavana, Upakledi, Ikshurasa, Varuni manda, wine.</i>
<i>Sweda kshaya</i>	<i>Kukkuta, Swedana, Gurupravrana, Nivata Gruha</i>
<i>Rakta kshya</i>	<i>Rakta pana, Rakta basti,</i>
<i>Mamsa kshya</i>	<i>Mamsa, mamsa rasa</i>
<i>Meda kshya</i>	<i>meda</i>
<i>Garbha kshaya</i>	<i>Ama garbha</i>
<i>Artava kshaya</i>	<i>Shukta, Mutra, Kulattha</i>

rqY;kFkZrk fg lkekU;a

- *Vata, Pitta and Kapha* of the body is compared with *Soma, Surya* (the Sun) and *Anila* (wind) of outside the body.
- *Loka Purusha Samya siddhanta* is based upon *Samanya* theory.

Utility

1. Sanshoshan:

If *Dosha* is increased in extensive amount there is a need of *Shodhan* for elimination of *Dosha* from body. like *Vamana* or *Virechana*.

2. Sanshaman:

Vishesha Dravya, Guna, Karma are applied if there is *Doshadi Vruddhi* in moderate or lesser amount.

3. Preparation of drug:

In any formulation preparation, to increase potency, *Bhavana* of same drug is given.

4. Selection of drug:

opposite qualities of drug is selected as per *Dosha Vruddhi* which decrease *Dosha*.

Similar qualities of drug is selected as per *Dosha Kshaya* which increase *Dosha*.

- The applicability of this principle of *Samanya* and *Vishesha* is still true and acceptable even today and even in modern medicine too.
- Patients of dehydration are prescribed to take saline or glucose infusions and in conditions where severe lack of blood is diagnosed, BT is applied. It is just the practical application of the theory as established In *Sushruta Samhita*.
- In different deficiency diseases
 - Beri Beri- Vit. B1
 - Scurvy- Vit. C.
 - Hypokalemia- deficiency of potassiumare based on *Samanya* theory and thus it is highly useful in medical field.

Exception

- *Ghrita- Guru, Sheeta, Manda*, even though it increases *Agni* which has its opposite quality.
- *Amalaki- Amla rasa*, even though it decreases *Pitta*.

- प्रवृत्तिरुभयस्य तु || Ch. Su.1/44
- उभयस्य सामान्यस्य विशेषस्य च, प्रवृत्तिः प्रवर्तनं शरीरेणाभिसम्बन्ध इति यावत्; एवम्भूता प्रवृत्तिः धातुसामान्यविशेषयोर्वृद्धिहासे कारणमित्यर्थः| Chakrapani
- उभय= Both *Samanya* & *Vishesha*.
- प्रवृत्ति:= applied to body.
- *Samanya* & *Vishesha* are the cause of increment & decrement respectively if they are introduced to body.
- If they are not applied to body, they can not increase or decrease any *Dhatu*. With application of *Samanya* & *Vishesha*, physician maintain the equilibrium of *Dosha*, *Dhatu* & *Mala*, so called health. If They used for prolonged period even though equilibrium is established, it again causes imbalance (*Dhatu Vaishamya*).

- Samanya & Vishesh works together in the body even though use of any one. If only Samanya is consumed for a long period it causes Vrduddhi and Dhatu vaishamya.
- If only Vishesha is consumed for a long period it causes Hrasa and Dhatu vaishamya.
- So, Samanya & Vishesha are consumed appropriately, it causes Dhatusamya and health.
- If one uses Guru Dravya Continuously, it causes increment of Guruta in the body & with the same dravya decrement of Laghuta in the body as Guruta increases in the body.
- If one uses Snigdha Dravya Continuously, it causes increment of Snigdhata in the body & with the same dravya decrement of Rukshata in the body as Snigdhata increases in the body.

- Mutually contrary *Dhatus* undergo increase and decrease simultaneously, because that which causes increase of a *Dhatu*, decreases the other *Dhatu* possessing contrary properties. Hence the properly administered therapy brings back the decreased as well as the increased *Dhatu* to the state of equilibrium by reducing the increased ones and increasing the diminished ones.

Thank you

