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Review Article

# AJAS

Its All About Basics



## AYURVEDIC PHILOSOPHY AND DISEASE PREVENTION: INSIGHTS FROM SAMANYA VISHESH SIDDHANT

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### ABSTRACT:

Ayurvedic medicine is a holistic discipline that promotes wealth, health, and happiness in life. The knowledge of Ayurveda founded on a number of theories and concepts. One such fundamental idea in Ayurveda that aids in disease treatment is "Samanya Vishesh Siddhanta." The Sanskrit words for resemblance and dissimilarity, Samanya and Vishesh, respectively, can be used to effectively treat a wide range of ailments. The primary cause of disease is a disruption in the balance of Dosha, Dhatu, Agni, and other elements. Dravyas with similar and dissimilar properties can be used to establish the equilibrium of these living things. Samanya Vishesh Siddhanta's concept is largely dependent on the special Gunas and Karmas of the Dravyas. ant depends that increase the quantity quality of. As a result, certain Dravya (drugs, food, attributes (workout, meditation, help cure a wide range of illnesses and preserve the balance.

**KEYWORDS:** Ayurveda, Dhatu, Dosha, Samanya, Siddhanta, Vishesh

**INTRODUCTION:**

Ayurveda is a Science technology that teaches healthy living principles and life teachings. cures prevents disease, it enhances physical, to disease expression. Ayurveda a number of general health maintenance and promotion ideas, including Triguna Siddhant, Panchmahabhut Siddhant, and Samanya Vishesh is one of the most important in Ayurvedic philosophy. It is mainly concerned with among other things, achieve the (Dravya, Guna and Karma) is properties that enhance in Bhavpadarth, Samanya represents progress, while Vishesh is the embodiment of destruction. Regaining Bhavpadarth's original Prakruti, or balance ed state, is the aim of its development or depletion. Because Aushadhis with similar and opposite properties can be used to soothe and strengthen Doshas, respectively, this principle is applied in Chikitsa. Samanya was classified in a number of ways by Ayurvedic philosophers; Acharya Charaka classified it into three categories, which are depicted. further subdivided categories other two. Dravya, Ekdesha Samanya (any one of the three), and Guna and Karma. Samanya Para and Samanya Apara have been discussed in detail by Kariakvali. Samanya's classifications in Consuming the same Dravya is referred to as Dravya samanya; eating meat, for example, raises Mansa dhatu<sup>[1]</sup>. Since Shukra and Dhatu share the same Gunas, consuming Dravyas with similar characteristics, such milk and ghee, fosters the state of Shukra dhatu. We call this guna samanya. Karma samanya describes a behavior or action that will strengthen the same attribute. For instance, since Nidra and Karma are mostly Kapha-based, sleeping raises Kapha.

Dravya vishesh is the application of the opposite Dravya to treat the underlying cause of illness; baajra and kulath, for instance, aid in fat loss. Applying substances with opposite properties is known as guna vishesh. Oil, for instance, is because it has are the of Vata's. Karma vishesh is the practice of doing things that are diametrically opposed. For example, because strenuous exercise is motile and contrasts with the constant character of Kapha, it decreases Kapha<sup>[2]</sup>.

**Samanya for Doshas**

According to the Guna Samanya hypothesis, medicines comprising Ruksha, Laghu, Katu, Tikta, and Sheetadravya relieve Vataksaya. help in the treatment of Pitta Kshaya, in a manner similar to how are raises because of the similarity between it and Snigdhadhi Gunas. Karma Samanya works well in preserving equilibrium as well since similar deeds elevate related Gunas in the body. Vata is increased by Kayika Karma (running and floating) because of their Chaltva Guna Samanya, which facilitates Vataksaya<sup>[3]</sup>. Because of its Tikshna Guna, Santapa promotes Pitta, while resting or relaxing the body raises because of its guna.

**Vishesh for Doshas<sup>[4]</sup>**

Kapha is decreased by the management of Tikshna Dravya, Ushnai, and Ruksha. Vata is placated by Dravyas' Ruksha and Laghu Guna, whereas Pitta is placated by Yava's Sheeta Guna. Amlapitta and other disorders with Pitta vitiation can be treated with Dravya vishesh, which has a pleasant or opposing nature to Pitta. Amlapitta is treated with sudravyas such as among others, according to the Dravya vishesh

hypothesis. has an impact on Dosha equilibrium. Exercise and swimming both lower Kapha; Ratri Jagran is in charge of Kapha Vriddhi. Dravya's which cause Vriddhi, used to cure Samanya as Chikitsa Shukra Kshaya. To relive Mutra Kshaya, utilize Dravyas provide managed by Dravya, who also possesses must be brought under with the use of Amla.

The Dravyas of Snigdha, Guru, Madhur, and Pichhila can be used to treat Shleshma Kshaya<sup>[5]</sup>.

**Chikitsa, as Vishesh<sup>[6]</sup>**

Since substances that have properties opposite to those of a particular Dosha help to calm irritated Doshas, the concept of Vishesh also aids in managing the predominance of Doshas. Sadavidhupakrama includes a variety of practices based on Guna vishesh that provide therapeutic treatment for a wide range of illnesses, including Stambhana, Brimhana, Rukshana, Snehana, and Swedana. According to the Vishesh idea as well, the Samshodhan and Samshamana Chikitsa therapies use medications with opposing qualities to cure certain ailments while detoxifying the body<sup>[7]</sup>.

**Role in prevention of disease**

In Ayurveda, the concept of similarities and differences is known as Samanya Vishesh Siddhanta, and it is very helpful in managing a variety of clinical disorders<sup>[8]</sup>. The Samanya Vishesh principle aids doctors in developing treatment plans when selecting particular foods, activities, lifestyles, medications, and other items for a given type of ailment. This idea played a major role in the decision to use Shaman and Shodhan therapy. The property of Bhavpadarth grows or decreases based on how similar or dissimilar substances or activities are. These effects aided in suppressing the pathological course of diseases and the therapeutic responses of substances<sup>[9]</sup>.

The balance of vitiated doshas is maintained in large part by Samanya and Vishesha. Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bheda are the six phases of the disease aggravation. All of these stages are brought on by the amplification (Samanya) of aggravating factors; therefore, the degenerative progression of diseases is prevented by the employment of the opposite (Vishesha) treatment. Karma Vishesha, a Vata and Kapha condition, is treated with Abhyanga and Vyayama. Ahara and Vihara, which work against the causes of Srotodusti, can be used to treat Srotasa vikruti<sup>[10]</sup>.

**CONCLUSION:**

The foundation of Ayurvedic disease management techniques are known as siddhantas, and Samanya Vishesh Siddhanta is a unique Ayurvedic idea that promotes an individual's physical, mental, and spiritual well-being. This idea keeps Dushti of Srotas at bay and aids in the restoration of Dosha, Dhatus Mala, and Agni's equilibrium. This idea involves choosing the right activities, meals, medications, and daily schedule as part of a treatment plan to address particular illnesses. Samanya Vishesh Siddhanta aids in balancing Doshas and Dhatus, which preserves harmony. The idea behind Samanya Vishesh Siddhanta operates with particular biological entities' Vriddhi and Kshaya. The Samanya Similar and different Bhavas are used by Vishesh Siddhanta to provide therapeutic response in a variety of clinical disorders.

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