



Research Article

“SAMANYA - VISHESH SIDHANTH AND ITS APPLICATION IN PRAMEHA”

¹Vd. Archana Arjun Mahajan, ²Puradkar Ganesh Shantaram

1. Final year PG SCOLAR,

Address: Department of Samhita and Siddhant, APM's Ayurveda Mahavidyala, Sion,, Mumbai.

Email Address: archanamahajhan04@gmail.com

2. Associate Professor

Address: Department of Samhita and Siddhant, APM's Ayurveda Mahavidyala,,Sion,Mumbai.India

ABSTRACT

Rapid urbanization has changed the life style and dietary habits producing several diseases. Among them *Madhumeha* (Diabetes mellitus) is a chronic metabolic disorder, burning and challenging problem form medical science with worldwide distribution.

Lifestyle diseases are our own creation. All these practices are termed as *Apathya*, as when practiced leads to the life style disease such as diabetes; obesity, hypertension etc. and these diseases in Ayurveda can be termed as *Apathyanimitaja*. The disease caused because of indulging in above said practices.

It is said that, the possibility of an Indian suffering from a lifestyle disease is four percent greater than people from other nationalities. Nowadays, not only are lifestyle disorders becoming more common, but they are also affecting younger population. Hence, the population at risk shifts from 40+ to may be 30+ or even younger.

For this, 120 male patients of age group 40 to 70 years were randomly selected from OPD and IPD of Late Kedari Redekar Ayurved medical College and Research centre Gadhinglaj, Kolhapur, Maharashtra and divided into two groups, Group A (60 Non-alcoholic *Madhumehi* patients) and Group B (60 Alcoholic *Madhumehi* patients).

Clinical and laboratorial signs and symptoms were observed before study and after 2 days of discontinuation of treatment. The study has proved that Alcoholism and Random Blood sugar level (BSL) is associated with *Madhumeha* whereas Alcoholism and Urine sugar level (USL) is not associated with *Madhumeha*.

Keywords: *Madhumeha*, Diabetes mellitus, *apathyanimitaja*, alcohol, Urine sugar level (USL)

INTRODUCTION:

As Ayurveda is recognized as foremost life science and describes ways to prevent and manage lifestyle disorder. Diabetes mellitus can be better prevented and managed by principles of Ayurveda.

Ayurveda considers health and disease as product food and lifestyle. A positive lifestyle and wholesome food promotes positive health and prevent diseases. It is amazing that thousands of years ago Ayurveda conceived the significance of errors in lifestyle in causation of diseases both physical and mental, now which increasingly being considered as cause of disease prevalent today.

Diabetes is considered as “Prameha” in Ayurveda classics. Prameha which is now been correlated with Diabetes mellitus has become global problem inspite of advances in modern science.

The main causative factor is said to be sedentary lifestyle, excessive intake of sweet , Non vegetarian dairy



product , Jaggary and heavy excess meals .

One of the basic principles of Ayurveda is rule of similarities and dissimilarities and contrast.

Things are always enhanced by consuming same and similar things and things are always reduced or abated by using dissimilar or unlike thing. A human body responds to similarities /difference's in same way.

What does similarity /difference's mean in relation to human body

At any given point of time/phase of life, a thing that is same or alike to any constituent in a body / a thing similar in qualities with any constituent or action that generate the changes in the body that in turn produce enhancing effects on constituent always increase that constituent in terms of quantity , quality , effects and vice versa.

The same principle is applicable in Prameha also. As an example to increase the Mansa Dhatu (Muscle tissue), one can eat Mansa (meat /flesh) or can eat that food with similar attributes as mansa like sleeping/resting for long hours. Even so, optimal increase in the mansa Dhatu will be only be achieved if Mansa (mansa/flesh)or things similar to mansa in qualities/ action that enhance mansa in right way. Plastering /covering body with mansa (meat) will not suffice the purpose. It is not necessary to eat human flesh but any substance that has attribute of fleshiness (mansatwa) is considered to b commonality and will increase the mansa dhatu. The same principle applies to decrease the mansa. The things that are opposite as a quantity /matter and /or in qualities and cause mansa reducing results will yield to decrease mansa.

AIMS AND OBJECTIVES:

1. To understand the concept of *Smanya Vishesh Sidhant* with special reference to Charak Samhita .
2. To know the importance of *Samnya Vishesh Sidhanta* in *Prameha*
3. *Nidan* and *chikitsa* are both based on *samnya – Vishesh Sidhant*

MATERIAL AND METHOD

1. Textual materials have been used for this study from which various references have been collected form Charak Samhita
2. Related websites and modern texts have been searched

REVIEW OF LITERATURE

Samanya-vishesh siddhant is basic principle of Ayurveda. Charak has mentioned it in "*Shatpadartha*" *shatpadartha* given by Acharya Charak

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ।

समवायं च तद्.....॥ च सु.१/२८-२९



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While considering the Sequence of *Shatpadartha* given by Charaka we observe that *Samanya-vishesh* has given the importance by putting them as first in the *Shatpadartha* . It also plays an important role in *Nidan* as well as *Chikitsa*.

According to Charaka

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।

हासहेतुर्विशेषश्च प्रवृत्तिरुभयस्य तु ॥च. सु.१/४४

Types of *Samanya* and *Vishesh* according to Acharya Chakrapani are

1. *Dravya Gochar*
2. *Guna Gochar*
3. *Karma Gochar*

Gochar means *Ashraysthana*.

Ashraysthana of *Samanya* is *Dravya, Guna, Karma*.

As *Samanya hetu* of *prameha* are

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्यौदकनुपरसाः पयांसि ।

नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम् ॥ च.चि. ६/४

APPLICATION OF SAMANYA-VISHESH SIDDHANT IN PRAMEHA

TYPES OF SAMANYA:

1. *Dravya Samanya* –

In *prameha* *Kapha* is the *pradhan Dosh* as explained by *Charaka*

बहुद्रवः श्लेष्मा दोषविशेषः। च.नि.४/६

Any *Bahya Saman Dravya* that is naturally occurring substance similar to *sharirgat saman dravya* will cause enhancement in the quantity of *sharira dravya*.

As an eg. To increase the *Mansa dhatu* (Muscle tissue), one can eat *Mansa* (Meat flesh) or can eat food that has similar attributes as *mansa*. Same principle is applicable in *Prameha* also. As mentioned in the *Samanya hetu's* of *prameha*-

1. *Dadhini* i.e. various preparation of curd vitiate *kapha dosha* in the body due to its *Abhishyandi* nature.



2. *Gramya, Audaka, Anupa mamsa* i.e. meat of domestic, aquatic, wet land animals. Excessive consumption of these vitiate *Mansa dhatu*.
3. *Salilatmaka Paya* i.e. excessive use of *dugdha* and its preparations will lead to vitiate *kapha Dosha*.
4. *Navannapanam* i.e. new grains and drinks, *Sauviraka, tushodaka, Shukta, Maireya Sura, Asava, Toya*, will lead to increase *Lasika, Rasa*.
5. *Guda vaikrutam* i.e. various preparation of sugar & jiggery will vitiate *Kleda and Meda*.
6. *Pishtanna, Amla panaka, yawagu pan* will vitiate *rakta dhatu*.

Meda, Mansa, Shariraj Kleda, Shukra, Shonit, Vasa, Majja, Lasika, rasa, oja, these are *dushya* of *Prameha Vyadhi*. Our body is made up of *panchamahabhuta* and *bahya bhava* are also *panchabhautik*. So, *Shariragat parthiva bhava* are enhanced due to *bahya parthiva bhava*, *Shariragat aapya bhava* are enhanced due to *bahya Audaka bhava* and so on. *Aacharya Sushrut* has mentioned that in *Dosha-Dhatu-Mal kshaya* one should use *Swayonivardhak Dravya* for treatment. *Dalhan* give the meaning of *Swayoni* as *Aatmahetu* means *vayu* leads to increase *vayu*, *Agni* to *Pitta*, *Udak* to *Kapha*, and *Aapya* to *Ras*, *Aagneya dravya* to *Rakta*.

So, it proves that *Swayonivardhak dravya* mentioned in *samanya hetu's* of *prameha* leads to vitiate *dushysa* in *prameha* and causes pathogenesis of *prameha*. It proves *dravya samanya*.

2. Guna Samanya

Guna's having similar property to that of *sharira dosh, dushya* will cause enhancement of that particular entity. Eg. As *Snigdha, Guru, Sheeta, Drava* these *Guna* indicates *aapyatavardhaka bhava* hence *rasa, shukra, oja* mentioned in *prameha dushya* gets vitiated due to excessive consumption of such *gunatmaka ahara*. Even so as a common rule it is true that similar things with non-opposing characteristics enhance similar body constituents by quality.

General Pathogenesis of *prameha* is described elaborately by *charaka* in *nidana sthana*(cha.ni.4/8) Although *prameha* is a *tridoshaj vyadhi*, but initially it starts with *kapha dushti* i.e. derangement of *kapha dosha*. Prolonged and excessive use of *Guru, Sheeta, snigdha, madhur, pichchhil gunatmaka ahara* leads to vitiation of *kapha dosha*. The vitiated *kapha (bahudrav kapha)* have basic similarity to characteristics of *meda*, as mentioned in ch.ni.4/8

मेदश्च एव बहु अबद्धत्वान् मेदसश्च गुणैः समानगुणभ्रुयिष्ठत्वात्।च.नि.४/८



According to chakrapani

i.e. *bahu and Abaddha guna* of *meda* is similar to that of *kapha dosha*, both interact with each other due to *samangun bhuyishthatvat* and flows with loose *medas* in the system. During the course, the vitiated Kapha further interact with *Mansa* and *kled* due to *saman guna*. The association with *Mansa* produces *prameha pidika*. The association with *Kleda* converts the *kled* into *Mutra* and the vitiated *meda* and *kleda* obstruct the opening of *mutravaha srotas*. They stay remain for sometimes and this retention for considerable duration causes *kaphaj type* of *prameha*.

3. Karma Samanya

It is necessary to understand the concept of *vruddhi* and *kshaya* due to activities. Any excessive physical or mental activity will also have direct correlation with vitiation of *dosha*. Any activity does not directly increase any constituent but an activity produces changes in the body constituents which then increases the constituents.

For eg. In *samanya hetu's* of *prameha*-

- 1) *Asyasukham* i.e. sitting in a same place for longer duration.
- 2) *Swapnasukham* i.e. excessive sleep.

Leads to enhance *kapha dosha*, when we say that sleep increases *kapha*, it means due to less body movements and activities *kapha* does not get used in the body and in turn increases. This proves *karm samanya*.

Vishesh –

First of all *nidan parivarjan* is very firmly advocated in all classics for the management of disease.

3 types of *vishesh* given by acharya chakrapani

1. *Dravya vishesh*
2. *Guna vishesh*
3. *Karma vivesh*

1. Dravya vishesh

Aahar which does not increase body weight and opposite to etiological factors of *prameha* is advised to the patients. It is well known that diabetes is a disease of modified lifestyle, so more emphasis should be given on diet and bio-purificatory measures. Charak has recommended *yava* as a principle diet for *prameha*, in this concern he suggested that *yava* first given to animals and then remaining parts collected from the dung of that animals to be consumed by *pramehi*. Charaka has also mentioned *vishkir mansa*, *jangal mansa*, *mudga yusha*, *danti*, *ingudi*, *atasi*, *sarshapa tail*. These *dravyas* ultimately decrease *kapha dosha*. This proves *dravya vishesh*.



2. Guna vishesh

As it is evident that *kapha dosha* is predominant in *prameha* and *dushya meda* is of same nature. In Ayurveda for the treatment of *prameha*, drugs having *tikta, katu, kashaya rasa* have been recommended. *Arishta paan, kashya paan* and *avleha sevana* reduces *kapha dosha* due to its *ushna tikshna guna*. In this treatment *lodhrasav, dantyasava, bhallatakasava, madhu* are also used due to its *ushna, tikshna, ruksha gunas*. Sushruta clearly indicated the decoction of *salsaradi gana* drugs with *shilajatu* for the treatment of *prameha*. This proves *guna vishesh*.

3. Karma vishesh

As mentioned earlier, lack of exercise and excessive sleep during day and night time plays an important role in etiology and pathogenesis of *prameha*. *Chalatva* is *karma* of *vayu*, so to decrease *kapha dosha*, one should practice regular physical exercise. Sushruta has described that in advance stage of *prameha*, *pramehi* should practice of wrestling, actual sports, riding on a hoarse or an elephant, long walks, pedestrial journeys, practicing archery, casting of javelins etc. This proves *karma vishesh*.

DISCUSSION AND CONCLUSION

Samanaya vishesh siddhant can be used in ayurvedic management of all diseases. *Prameha* is one of the diseases in which *samanya vishesh siddhant* is used at great extent. As in a *prameha bahu drava shleshma dosha visheshaha* i.e. *kapha* is *pradhana dosha*. In *prameha* due to excessive consumption of dietary and routine regime that increases *kapha dosha* causes *kapha dusti*. And consumption or treatment of opposite nature of drug as well as routine lifestyle causes *kapha shaman*. This proves *samanya vishesh siddhant*.

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