

## Concept of *Samanyam Ekatvakaram* and its importance in Ayurvedic Chikitsa

Dr. Abdul Muhith \*<sup>1</sup>

1 Intern, B.A.M.S, North Eastern Institute of Ayurveda & Homoeopathy, Shillong, Meghalaya

### **Abstract**

*Ayurveda* is the science of life and is eternal since its inception for the wellbeing of living beings. *Ayurveda* is eternal so is its fundamental principles. *Siddhantas* of *Ayurveda* which were mentioned thousands of years back are still applicable and valid in modern era also. *Samanya* is a fundamental principle which is mentioned in *Ayurveda* and *Darshana Shastras*. *Samanya* is defined as the one which brings oneness. In *Ayurveda* vitiation of *dosha*, *dhatu* and *mala* is termed as *vyadhi*. To bring them back in the *prakrita avastha*, *ahara* or *aushadha* are used which are having similar or opposite *gunas*. In the *kshaya avastha*, *dravyas* having similar properties are being used to bring back normalcy. This is the principle of *samanya*. Other than the treatment aspect, *samanya* can also be applied in the *Lok-Purusha-Samya Siddhantha*, *Panchabhautikta* of the *dravyas* and *sharira* in providing nutrition, *nidana* of vitiation of *doshas*, *dhatu*s, *malas* etc. In contemporary science, the enzyme activity, receptor mechanism, crossing of drugs in the membrane, Sympathomimetic and Parasympathomimetic action of drugs of Modern Pharmacology, fluid therapy in resuscitation can be well established in the principle of *Samanya*. An effort has been made to evaluate the *Samanya* as the fundamental principle of *Ayurveda* to validate it in new dimensions for the better understanding in the modern era.

**Keywords:** *Siddhanta*, *Samanya*, *Dosha*, *Dhatu*, *Kshaya*, Parasympathomimetic

### **Introduction**

Conceptual study of fundamental principles of any science brings science to light. In *Ayurveda*, *Siddhantha* is the term which denotes basic or fundamental principles. These

principles have remained as everlasting truth for the last thousands of years. The Fundamental principles in *Ayurveda* classics which were given by the *acharyas* are still applicable because of their scientific background. Principle of *Samanya* has been well recognised in the classical texts of *Ayurveda* and in the *Darshana*. The principle of *samanya siddhantha* had been mentioned and explained very elaborately in the *Ayurvedic* Classics. The multidimensional aspect of the principle of *samanya* can be understood by its applicability in the classification of *dravyas* (eg. *Deepana, Pachana, Vamana, Virechana* etc), in different *vargas* (eg. *Mamsa Varga, Dugdha Varga* etc), in *chikitsa* (eg. Intake of *Kshira* in *Shukra Kshaya* etc). *Dinacharya, Ritucharya, Pathya-Apathya, sodhana* therapy, etc are more or less the applicability of *samanya* and *vishesha siddhanta* only.

### **Materials and Methodology**

An effort has been made to complete this review article on the above mentioned topic by referring different Ayurvedic classical Texts namely, Charaka Samhita, Sushruta Samhita, Astanga Hridaya with their commentaries along with the Modern Medical Literature. Different Journals, educational websites were searched to collect relevant information. After thorough study on the topic, the article was furnished.

### **Literary Review**

Nirukti: That which is common to all is known as *samanya* <sup>[1]</sup>. *Samanya* is *Nitya* and one resides in many as per *Tarka Sangraha* <sup>[2]</sup>.

Laksana: That which brings oneness is known as *Samanya* <sup>[3]</sup>. In other words *Padarthas* that causes growth or increase in everything at all times in *Bhavapadarthas* such as in *Dravya, Guna, Karma* is known as *Samanya* <sup>[4]</sup>.

### **Bheda**

*Chakrapani* states the opinion of other scholars in the classification of *samanya* as *Dravyagocharasamanya, Gunagocharasamanya* and *Karmagocharasamanya*. Another classification of *Samanya* is *Ubhayavrittisamanya* (mutual generality) and *Ekavrittisamanya* (non mutual generality) <sup>[5]</sup>.

**Table 1: Classification according to Chakrapani**

According to Chakrapani			
1	<i>Dravya Samanya</i>	Oneness in similar <i>Dravyas</i>	<i>Mamsa</i> increases <i>MamsaDhatu</i>
2	<i>Guna Samanya</i>	Oneness in <i>Dravya</i> due to similar <i>Gunas</i>	<i>Kshira</i> increases <i>ShukraDhatu</i>
3	<i>Karma Samanya</i>	Oneness in <i>Dravya</i> due to similar action	Inactivity leads to increase in <i>Kapha Dosha</i>

**Table 2: Classification according to Chakrapani**

Bhattara Hariscandra	
<i>Atyanta Samanya</i>	Total Similarity
<i>Madhyama Samanya</i>	Medium Similarity
<i>Ekadesa Samanya</i>	Partial Similarity

**Table 3: Samanya is also classified as Para, Apara and Para-Apara<sup>[6]</sup>.**

1	<i>Para Samanya</i>	It is wide or more extensive	<i>Satta</i>
2	<i>Apara Samanya</i>	It is less extensive	<i>Ghatatva, Patatva</i>
3	<i>Para-apara Samanya</i>	It is more extensive compared to <i>apara</i> and less extensive compared to <i>para samanya</i>	<i>Dravyatva</i>

*Samanya is that which produces the idea of oneness or in other words the idea which causes oneness in several cows of different places and time is samanya. The idea of samanya is also applicable in respect to guna and karma. The existence of samanya may not be devoid of vishesha as well. That is, according to Anubhayavritti (acting only either on subject or object) samanya is actually vishesha or similar and dissimilar both may cause increase (augmentation). Samanya is controlled or tied with the rule of augmentation, but augmentation is not controlled/ tied with samanya. In other words, though similarity does produce augmentation, yet dissimilar factors also cause augmentation in absence of other impending factors<sup>[7]</sup>. In Chikitsa, the basic aim is to bring samya avastha in dosha, dhatus which is achieved by increasing the decreased substance or decreasing the increased substance<sup>[8]</sup>. Samya avastha takes place either by the guna, dravya or karma. So when the doshas are in kshaya avastha, to increase the decreased doshas, similar properties are used which leads to the enhancement of doshas. On the other hand when the doshas are in vriddhi avastha, so to decrease the increased doshas, opposite properties are used. The principle is also used in the Dhatu Poshana etc<sup>[9]</sup>.*

### **Discussion**

Principle of *samanya* has invaded in numerous dimensions throughout the *samhitas*. It can be easily understood by the fact that the rule applies in the vitiation of *dosha, dhatu, mala with respect to the guna, dravya, karma*. It is also evident that the principle of *samanya* could never be ignored during the *chikitsa*. To treat any manifested disease which is being caused by the *kshaya* of a *dhatu*, it is advisable to take medicines or food which has properties that are similar to the *sharirika dhatus*, and this will lead to the increase of the *kshaya* component of that *dhatu*. Similarly *vishesha siddhanta* is being used if there is *vriddhi* in the *dosha, dhatu* etc. Following are the few examples to show the practical applicability of *samanya*.

**Table 4: Principle of Samanya in Vitiation of Dosha in relation with Rasa**

<b>Principle of Samanya in Vitiation of Dosha in relation with Rasa<sup>[10]</sup></b>	
<b>Dosha</b>	<b>Increased by</b>
<b>Vata</b>	<b>Katu, Tikta, Kashaya</b>
<b>Pitta</b>	<b>Katu, Amla, Lavana</b>
<b>Kapha</b>	<b>Madhura, Amla, Lavana</b>

**Table 5: Principle of Samanya in relation with Guna**

<b>Principle of Samanya in relation with Guna</b>		
<b>Feature</b>	<b>Guru<sup>[11,12,13,14]</sup></b>	<b>Snigdha<sup>[15,16]</sup></b>
<b>Action on Dosha</b>	<b>Vatahara, Kaphakara</b>	<b>Vatahara, Kaphakara</b>
<b>Action on Dhatu</b>	<b>Brimhana, Stambhana</b>	<b>Balaham, Mardavakrit</b>

<b>Action on <i>Mala</i></b>	<b>Increases the <i>mala</i></b>	<b><i>Snigdhatta</i> in <i>mala</i></b>
<b>Vipaka</b>	<b>Madhura</b>	<b><i>Madhura</i></b>
<b>Karma</b>	<b>Virechana</b>	<b><i>Kledana</i></b>
<b>Examples</b>	<b>Masha, Godhuma</b>	<b><i>Ghrita, Shigru</i></b>

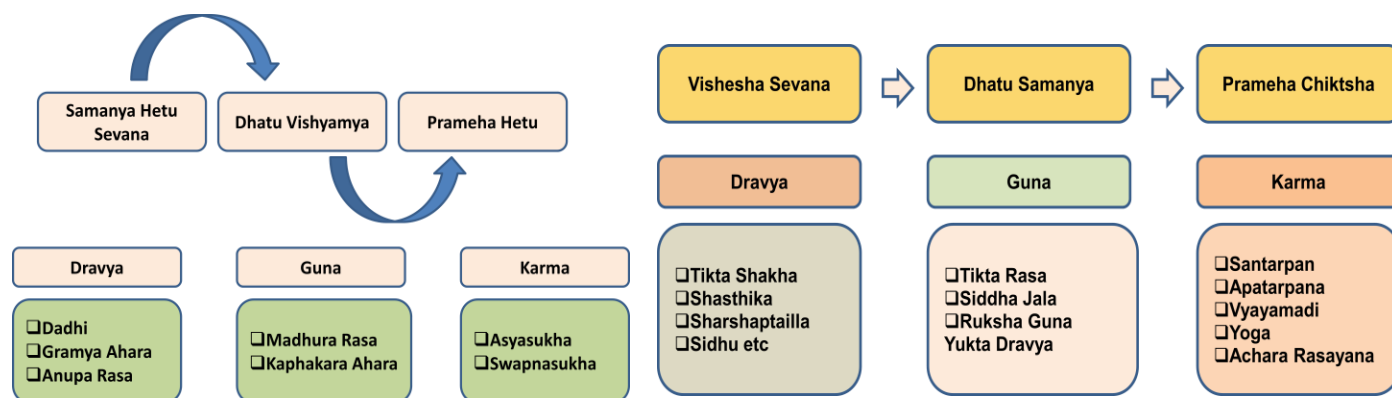
Figure 1: Principle of Samanya in the Perspective of Treatment

**Principle of Samanya in the Perspective of Treatment [17,18]**



Figure 2: Understanding the management of Prameha with Samanya and Vishesh Siddhanta

## Understanding the Management of *Prameha* with *Samanya* and *Vishesha Siddhanta* <sup>[19, 20, 21]</sup>



**Principle of *Samanya* in the Perspective of Modern Pharmacology** - Concepts in modern pharmacology can equally be understood with the help of principle of *Samanya*, In absorption of drugs, it has been observed that when the medium is same (*samanya*), then the drug will cross i.e. an acidic drug is absorbed when medium is acidic and it is lipid soluble <sup>[22]</sup>. Similar concept is applicable in elimination of drug also <sup>[23]</sup>.

### **Principle of *Samanya* in the Perspective of Parasympathomimetic Activity**

As we know that parasympathetic system depresses the heart and stimulates most other systems. So, in cases where there is decrease in its activity, it can be achieved with the parasympathomimetic drugs (which have similar action as of Acetylcholine) <sup>[24]</sup>. Thus, it can be understood the principle of *samanya* very easily. Similarly, *vishesha* can also be explained with the parasympatholytic drugs. Following examples has been depicted to explain the parasympathomimetic action of drug and its action for the better understanding of *samanya*.

**Principle of *Samanya* in the Perspective of Modern Therapeutics** - Smooth muscle in most organs is contracted (mainly through M3 receptors). Action of parasympathetic system on the bladder is that it stimulates the bladder. In other words, parasympathetic system helps in voiding of bladder. In Atonic bladder, the urine outflow is decreased; this signifies that the normal parasympathetic action on the urinary bladder is not functioning well.

Parasympathomimetic drugs eg. Bethanechol is advised, which bring the normal urine outflow in the bladder. Here, the action of parasympathomimetic drugs can be correlated with the concept of samanya, Similarly, administration of fluids during the resuscitation either in shock or any kind of trauma to maintain the volume of fluid in the body can also be understood as the clinical applicability of the principle of samanya.

### **Conclusion**

Ayurveda attributes cause of any disease to an imbalance in one or all of the Doshas and bringing back the imbalance to the normal state is the chikitsa. It seems to be nearly impossible to do chikitsa without the help of principle of Samanya. It is the peculiarity of the present era that there is no place for blind faith in traditions and belief. The facts established by proofs after careful observations, experiments and research studies are only taken for granted. It is the need of hour that fundamental principles mentioned in Ayurveda need to be substantiated in per se with the modern era for the better understanding and applicability in human welfare in general and therapeutics in particular.

### **References**

1. Tarkavachaspati Taranath Vachaspatyam Vol. 6. Varanasi; Chaukhamba Sanskrit series office; 1970.p.5282.
2. Annambhatta Tarka Samgraha Mylapore; Sri Ramakrishna Matha. p.143.
1. Agnivesha, Charaka, Charaka Samhita, Sutra Sthana, Deerghanjeevitiya Adhaya, by Yadavji Trikakamji, edition 2013; Chaukhamba Surabharti Prakashana; Varanasi,p.10.
2. Agnivesha, Charaka, Charaka Samhita, Sutra Sthana, Deerghanjeevitiya Adhaya, by Yadavji Trikakamji, edition 2013; Chaukhamba Surabharti Prakashana; Varanasi,p.9.
3. Agnivesha, Charaka, Charaka Samhita, Sutra Sthana, Deerghanjeevitiya Adhaya, by Yadavji Trikakamji, edition 2013; Chaukhamba Surabharti Prakashana; Varanasi,p.10.



4. Subha M and Rao R, A TB of Padartha Vigyana Evam Ayurveda Itihasa, 1<sup>st</sup> edition 2016, p.142
5. Agnivesha, Charaka, Charaka Samhita, Sutra Sthana, Deerghanjeevitiya Adhyaya- 1/45, English translation by Tiwari PV, Vol-1, 1<sup>st</sup> edition-2016, Chaukhambha Vishvabharati, Varanasi, p.27
6. Agnivesha, Charaka, Charaka Samhita, Vidyotini commentary by Pt. KashinathPandey and Dr. Gorakhanath Chaturvedi, Chaukhambha Bharti Academy, Varanasi Reprint 2008 Part-1, p.328, shloka-34,35
7. Agnivesha, Charaka, Charaka Samhita, Vidyotini commentary by Pt. KashinathPandey and Dr. Gorakhanath Chaturvedi, Chaukhambha Bharti Academy, Varanasi Reprint 2008 Part-1, p.16, shloka-45
8. Agnivesha, Charaka, Charaka Samhita, Sutra Sthana, Deerghanjeevitiya Adhyaya- 1/66, English translation by Tiwari PV, Vol-1, 1<sup>st</sup> edition-2016, Chaukhambha Vishvabharati, Varanasi, p.45
9. Tripathi, Brahmanand. Astangahridayam. Reprint Edition. Delhi (India): Chaukhambha Sanskrit Pratisthan, Astangahridayam Sutrasthana, 2011; 1:18.
10. Sushruta, Sushruta Samhita, Sutra Sthana, Annapanavidhi Adhyaya- 46/518, English translation by Prof. Srikanta Murti KR, Vol-1, 3<sup>rd</sup> edition, Chaukhambha Orientalia Publishers, Varanasi.
11. Prasastapada Bhasya-36
12. Sushruta, Sushruta Samhita, Sutra Sthana, Dravyavisheshavigyaniya Adhyaya-41/6, English translation by Prof. Srikanta Murti KR, Vol-1, 3<sup>rd</sup> edition, Chaukhambha Orientalia Publishers, Varanasi
13. Sushruta, Sushruta Samhita, Sutra Sthana, Annapanavidhi Adhyaya- 46/516, English translation by Prof. Srikanta Murti KR, Vol-1, 3<sup>rd</sup> edition, Chaukhambha Orientalia Publishers, Varanasi
14. Prasastapada Bhasya-38

15. Sushruta, Sushruta Samhita, Sutra Sthana, Annapanavidhi Adhyaya-46/519, English translation by Prof. Srikanta Murti KR, Vol-1, 3<sup>rd</sup> edition, Chaukhambha Orientalia Publishers, Varanasi
16. Agnivesha, Charaka, Charaka Samhita, Sutra Sthana, Deerghanjeevitiya Adhyaya- 1/59, English translation by Tiwari PV, Vol-1, 1<sup>st</sup> edition-2016, Chaukhambha Vishvabharati, Varanasi, p.41
17. Available from: <https://www.slideshare.net/drbbhu2050/ayurvedic-management-of-madhumeha-diabetes-mellitus-with-samanya-vishesh-siddhant> (last accessed on 22<sup>nd</sup> Aug,20)
18. Agnivesha, Charaka, Charaka Samhita, Chikitsa Sthana, Prameha Chikitsa-6/4, Vidyotini commentary by Pt. Kashinath Pandey and Dr. Gorakhanath Chaturvedi, Chaukhambha Bharti Academy, Varanasi Reprint 2017 Part-2, p.227
19. Agnivesha, Charaka, Charaka Samhita, Chikitsa Sthana, Prameha Chikitsa- 6/15,16,20,21,50, Vidyotini commentary by Pt. Kashinath Pandey and Dr. Gorakhanath Chaturvedi, Chaukhambha Bharti Academy, Varanasi Reprint 2017 Part-2, p.235,236,242
20. Tripathi KD, Essentials of Medical Pharmacology, 7<sup>th</sup> edition, Reprint-2015, Jaypee Brothers Medical Publishers (P) LTD, p.14-17
21. Tripathi KD, Essentials of Medical Pharmacology, 7<sup>th</sup> edition, Reprint-2015, Jaypee Brothers Medical Publishers (P) LTD, p.29
22. Tripathi KD, Essentials of Medical Pharmacology, 7<sup>th</sup> edition, Reprint-2015, Jaypee Brothers Medical Publishers (P) LTD, p.102
23. Tripathi KD, Essentials of Medical Pharmacology, 7<sup>th</sup> edition, Reprint-2015, JaypeeBrothers Medical Publishers (P) LTD p.104
24. Tripathi KD, Essentials of Medical Pharmacology, 7<sup>th</sup> edition, Reprint-2015, JaypeeBrothers Medical Publishers (P) LTD, p.103