

## Samanyam Ekatvakarm

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**ABSTRACT**

*Ayurveda* is the science of life and is eternal since its inception for the wellbeing of living beings. *Ayurveda* is eternal so are its fundamental principles. *Siddhantas* of *Ayurveda* which were mentioned thousands of years back are still applicable and valid in the 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. In fact the *prayojana* which is mentioned in *Ayurveda tantra* as “*Dhatu samya kriya cha ukta*” basically uses the principle of *Samanya* and *Vishesha*.

## MATERIALS & METHODS

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 through 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>.

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

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

*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 *samyavastha* in *dosha*, *dhatu* which is achieved by increasing the decreased substance or decreasing the increased substance<sup>8</sup>. *Samyavastha* takes place either by the *guna*, *dravya* or *karma*. So when the *doshas* are in *kshayaavastha*, 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 *vriddhivastha*, 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*<sup>9</sup>. 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*.

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

Principle of <i>Samanya</i> in relation with <i>Guna</i>		
Feature	<i>Guru</i> <sup>11,12,13,14</sup>	<i>Snigdha</i> <sup>15,16</sup>
Action on <i>Dosha</i>	<i>Vatahara, Kaphakara</i>	<i>Vatahara, Kaphakara</i>
Action on <i>Dhatu</i>	<i>Brimhana, Stambhana</i>	<i>Balaham, Mardavakrit</i>
Action on <i>Mala</i>	Increases the <i>mala</i>	<i>Snigdhatata</i> in <i>mala</i>

<i>Vipaka Karma</i>	<i>Madhura Virechana</i>	<i>Madhura Kledana</i>
Examples	<i>Masha, Godhuma</i>	<i>Ghrita, Shigru</i>

Principle of <i>Samanya</i> in relation with <i>Guna</i>		
Feature	<i>Guru</i> <sup>11,12,13,14</sup>	<i>Snigdha</i> <sup>15,16</sup>
Action on <i>Dosha</i>	<i>Vatahara, Kaphakara</i>	<i>Vatahara, Kaphakara</i>
Action on <i>Dhatu</i>	<i>Brimhana, Stambhana</i>	<i>Balaham, Mardavakrit</i>
Action on <i>Mala</i>	Increases the <i>mala</i>	<i>Snigdhatata</i> in <i>mala</i>
<i>Vipaka</i>	<i>Madhura</i>	<i>Madhura</i>
<i>Karma</i>	<i>Virechana</i>	<i>Kledana</i>
Examples	<i>Masha, Godhuma</i>	<i>Ghrita, Shigru</i>

**Principle of *Samanya* in the Perspective of Treatment<sup>9, 17, 18</sup>**



Figure 1

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

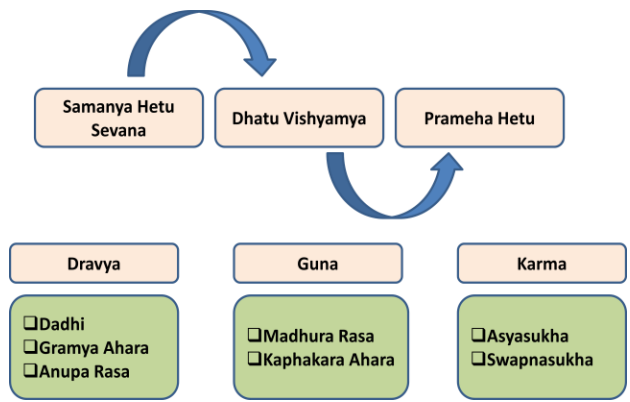


Figure 2

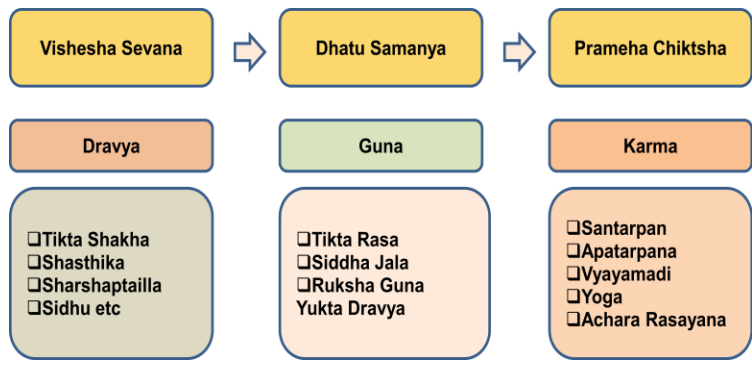


Figure 3

## 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>.

Absorption of Drugs				
Drug	MEDIUM	FORM	SOLUBILITY	Cross
Acidic	Acidic	Non Ionised	Lipid Soluble	Yes
Basic	Basic	Non Ionised	Lipid Soluble	Yes
Acidic	Basic	Ionised	Water Soluble	No
Basic	Acidic	Ionised	Water Soluble	No

Figure 4

## 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<sup>25</sup> for the better understanding of *samanya*.

Parasympathomimetic Action of Drugs			
Drug	Acts on	Action	Indication
Bethanechol	Bladder	Increase outflow	Atonic bladder
Pilocarpine	Pupil	Meiosis	Angle Closure Glaucoma

Figure 5

## Principle of *Samanya* in the Perspective of Modern Therapeutics

Smooth muscle in most organs is contracted (mainly through M<sub>3</sub> receptors). Action of parasympathetic system on the bladder is that it stimulates the bladder. In other words, parasympathetic system helps in voiding of bladder<sup>26</sup> (Fig 7).

In Atonic bladder, the urine outflow is decreased; this signifies that the normal parasympathetic action on the urinary bladder is not functioning well. In such cases, parasympathomimetic drugs eg. Bethanechol is advised, which bring the normal urine outflow in the bladder<sup>25</sup> (Fig 6). Here, the action of parasympathomimetic drugs can be correlated with the concept of *samanya*.

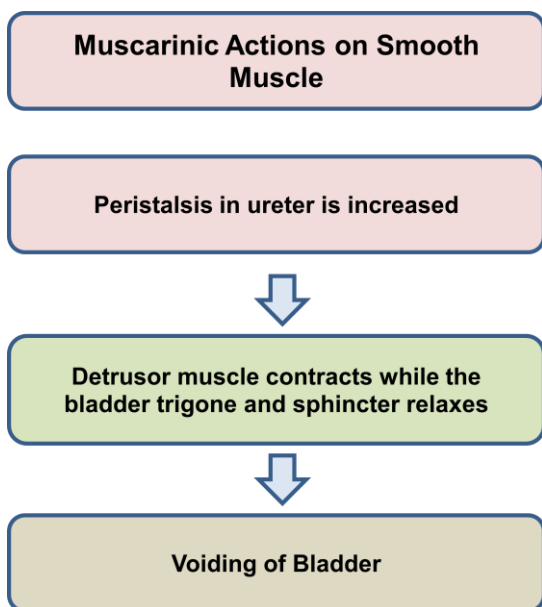


Figure 7

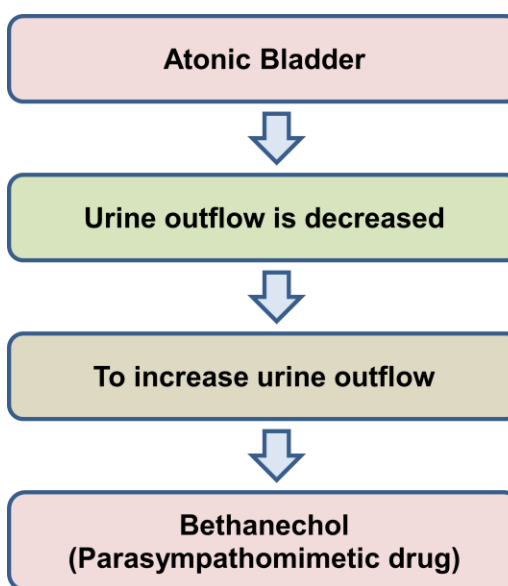


Figure 6

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.

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