



## CONCEPTUAL STUDY OF SAMANYA VISHESH SIDDHANTA IN TREATMENT OF AMLAPITTA (HYPERACIDITY).

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### ABSTRACT

**Background:** Ayurveda is holistic science which treasures the knowledge of each and every detail to live a healthy, wealthy and happy life. This treasure is in the form of its basic principles. Basic principles of this science are like deep roots of tree which will always tightly hold the huge tree of Ayurveda. *Samanya Vishesh Siddhanta* is the basic and most common principle for treatment of any disease in Ayurveda. *Samanya* means similarity or uniformity and *Vishesh* denotes dissimilarity or nonuniformity. Every disease occurs due to disturbance in state of equilibrium state of body's *dosha*, *dhatu* or *mala* i.e either increase or decrease in their state. *Amlapitta* (hyperacidity) occurs due to derangement of *agni* thus altering the normalcy of *pitta* dosha. Due to alterations in food and lifestyle many people are falling prey to digestive disorders. Condition of *Amlapitta* in one of them. This can be treated by basic principle of *Samanya Vishesh Siddhanta*. Present article includes principle and importance of *Samanya Vishesh Siddhant* in treating condition of *Amlapitta*. **Objectives:** To study the principle of *Samanya Vishesh Siddhant* in detail and its application in preventing and treating condition of *Amlapitta*. **Methods:** Material for study was obtained from classical texts, authentic journals and articles. Various concept of this topic is further discussed to draw conclusion. **Conclusion:** *Samanya Vishesh Siddhanta* is basic principle in treatment of any disease. Condition of *amlapitta* can not only be treated but also be prevented from recurrence using this divine principle laid by our Acharyas.

**Keywords:** *Siddhanta, Dosha, Dhatu, Mala.*

### 1. INTRODUCTION

Ayurveda is holistic science which gives knowledge of life.<sup>1</sup> Its benefit health by providing factors responsible for its maintenance and promotion. The main motive of Ayurveda is maintenance of health of healthy individuals and treating the diseased one.<sup>2</sup> When there is equilibrium in state of *doshas*, *dhatu*s and *malas* healthy state is achieved.<sup>3</sup> Ayurveda is showering its valuable treasure to mankind since long ago. A tree cannot stand and live without its root, similarly the science of Ayur-

veda is nothing without its *Siddhantas*. There are various *Siddhantas* explained in Ayurveda namely *Dosha dhatu mala Siddhanta*, *panch-mahabhut Siddhant*, *triguna Siddhant*, *Ojh*, *Shad padartha*, *AtmaPunarjanma*, *Moksha*, *Lok - Purusha Samya*, *Samanya Vishesha* etc. Though these *siddhantas* were laid long years ago by our acharyas, still in 21<sup>st</sup> century their importance and applicability are same. These *siddhantas* will be equally fruitful in upcoming era for research work in order to serve mankind for betterment of health and treatment of dis-

ease. Among all these *Samanya Vishesh Siddhanta* has its own importance in every phase of life. This principle of similarity and dissimilarity, helps in attainment of state of equilibrium among *dosha*, *dhatu* and *mala* of body.

Alteration in food habits and lifestyle leads number of disorders. Dyspepsia, hyperacidity, peptic ulcer disease is some of the common sufferings observed due to unhealthy diet and improper time, stress, overexertion, lack of sleep. It is estimated that 23-33% of Indian population is suffering from gastritis.<sup>4</sup> The unaccustomed variation in same directly or indirectly affects digestion leading to *agnimandya* or depleted digestive mechanism and thus *ajirna* is developed. This leads to formation of *amavisha*- a substance other than natural digestive components harmful for body. This substance then mixed with *dosha* especially *pitta dosha* and accumulated in *amashaya* slowly resulting to condition of *Amlapitta*.<sup>5</sup> *Amlapitta* is a condition where *pachak pitta dosha* gets distorted in unusual manner along with vitiation of *kledak kapha* and *saman vaayu*. Madhav nidaan has mentioned clinical scenario of *Amlapitta*. Presence of *avipaka* ~ indigestion, *klama* ~ tiredness, *utklesha* ~ nausea, *amlodgara*, *Gaurav* ~ heaviness in body, *hrit-kantha daha* ~ burning sensation in throat, heart and abdomen, *aruchi* ~ loss of taste is known as *Amlapitta*.<sup>6</sup>

### Need of Study

Today considering the demand of healthy diet and lifestyle and measures to prevent the lifestyle disorders we must put a light on basic principles which are still shining and equally applicable in present scenario of diseased condition. All above mentioned symptoms of *Amlapitta* can be correlated with condition of hyperacidity. Thus, there is need to state a protocol for treating condition of hyperacidity using principle of *Samanya Vishesh Siddhant* depending on condition of patient, *bala*, *kaal*, *desh* and *ritu*. This principle can be applied to achieve balanced state of body and to treat patients suffering from such condition.

## 2. CONCEPT REVIEW

### *Samanya Vishesh Siddhant*

*Samanya* always a reason for *vrudhi* ~ increase in quality and quantity of *bhavpadarth* (*dravya, guna, karma*) while *Vishesh* leads to its *hras* ~ destruction.<sup>7</sup> Here *sarvada* ~ always denotes in any circumstances at any period of time. *Vruddhikaran* symbolizes the reason by which *vriddhi* occurred.<sup>8</sup> *Pravritti ubhayastu* implies for maintaining balanced state of *dhatu*.<sup>9</sup> *Samanya* is cause for increase and *Vishesh* is cause for depletion only when there is commencement. Main motive behind all this is to achieve *prakrut* ~ original state of *dhatu* to achieve health.<sup>10</sup>

Whole science of Ayurveda had narrated in the form of *Trisutras* namely *hetu* ~ causes, *linga* ~ symptoms and signs and *aushadh* ~ medicines both for healthy as well as diseased one.<sup>10</sup> While mentioning six *padarthas*, charaka has given first preference to *samanya* as knowledge of *hetus* are also *samanyamulak* ~ denoting similarities.<sup>11</sup> *Samanya* is reason for increase or growth only when there is no reason for opposing the same. *Amla rasa* ~ sour taste in *amalaki* doesn't increase *pitta* due to its *sheeta virya* ~ potency. Here *sheeta virya* is opposing factor for *pitta*. It should be noted that in *samanya samanta* ~ similarity in quality (*dravya, guna, karma*) is the reason for growth or increase and not itself the drug. Cow ghee increases intellectual power and *agni*, in spite of being obtained from different sources it will not leave its own quality.

The quality which brings peculiar difference is known as *vishesh*. Here *vishesh* signifies cause of depletion opposing the growth. This property is applied in *chikitsa*. Using *aushadhis* of opposite quality of *vaata* knowing the condition of *desh, kaal, ritu* pacifies *vaata*.

*Samanya* is classified by different acharyas in different ways. Acharya charaka has classified into three types namely *Dravya samanya* (consuming the same *dravya*) like Consuming flesh increases *mansa dhatu* ~ muscles, *Guna samanya* (consuming the same quality of *dra-*

vyas) like consuming milk and ghee corrects the depletion state of *shukra dhatu* as both have same *gunas* as that of *shukra dhatu* and *Karma samanya* (performing the act which will increase the same properties) Sleeping or relaxation increases *kapha* in body while excessive exercise increases *vaata* due to unstable nature of *vata*.<sup>12</sup> Acharya Bhattar Harish Chandra have mentioned types of *Samanya* as *Atyant samanya* (*Dravya, guna, karma*), *Madhyam samanya* (any two of *Dravya, Guna, Karma*), *Ekdesh Samanya* (any one of them).<sup>13</sup> *Kariakvali* have mentioned about *Para samanya* and *Apara Samanya*.

Similarly, *Vishesh* is classified into *Dravya vishesh*, *Guna vishesh* and *Karma vishesh* by charaka. Use of opposite *guna dravya* to treat cause, use of *kulath, baajra, mudaga* like pulses in obesity, use oil to treat vitiated state of *vaata* as oil possess *snigdha, ushna* and *guru gunas* which are opposite to *guna* of *vaata*. Heavy exercise, swimming decreases *kapha* of body are these *karmas* are opposite to stable nature of *kapha*.<sup>14</sup>

### Application in Treatment of Amlapitta

After observing *hetus* and *Samprapti*<sup>15</sup> of *Amlapitta* it is clear that *Saman vaayu, pachak pitta, kledak kapha* are directly involved in functioning of *agni*. So, variation or insult in any of the three *doshas* affect the process of digestion and is causative factor of condition involving symptoms of *Amlapitta*.<sup>15</sup> So for management of *Amlapitta* all *doshas* are to be considered. For treatment of any disease it is very important to rule out the cause. *Nidan parivarjan* is most important aspect of treatment of any disease. One should rule out *aaharaj* (diet), *viharaj* and *mansik* (lifestyle) *hetus* which are of similar properties causing the *dushti* and thus falling prey to disease. Preventing consumption and practice of *hetus* will ultimately stop the *samanya* (similar) properties and thus will prevent the chain of occurrence of disease.

Similar will apply in treating condition of *Amlapitta*. One should stop consumption and

practice of *hetus* including *Dravya samanya* (*kulath, roasted grains, drinking excessive water newly made alcohol, fermented products like curd, idli, dosa, dhokla etc*), *Guna samanya dravyas* (consumption of *ushna* ~hot potency and *drava gunatmak* foodstuff, *amla*~sour and stuffs increases *pitta dosh*), along with that practicing similar *karmas* such as excessive fasting, suppression of natural urges, eating at improper time when previous is not properly digested leads to vitiation of *pitta*.<sup>16</sup> Consumption of all these *hetus* comes under the head of *Atyant Samanya* causing *agni dushti* and thus vitiation of *pachak pitta, Saman vaayu* and *kledak kapha* causing *Amlapitta*. Another prospective of treatment is considering the principle of *vishesh* where use of *dravyas* (having opposite properties of *pitta*), *gunatah* and *karmatah vishesh* (consumption and practicing the dissimilar *karma*) which will decrease the vitiated potency of *pitta* thus balancing the natural states of *dosha* and *dhatu*s.

### RESULT & DISCUSSION

The Principle of similarities and dissimilarities commonly known as *Samanya Vishesh Siddhanta* in Ayurveda have wide scope in treatment of *Amlapitta*. This principle will also help in prevention and recurrence of disease. *Siddhantas* of Ayurvedic science are its roots. *Samanya vishesh Siddhant* is one of them which plays very important rule in treatment of disease. A wise application of *Samanya Vishesh* principle is key component in choosing the most effective plan of treatment that involves food activities, lifestyle modification and medicine including *shodhan* (cleansing of body) and *shaman* (palliative approach).

This is the principle of similarity and dissimilarity which causes increase and decrease the property of *bhavpadarth* respectively. *Vaidyas* can prepare various formulation using above mentioned *dravyas* according to their need and disease can be not only be treated but also can be prevented from recurrence. Thus, in case of *amlapitta dravyas* like *Guduchi* (*Tinospora cordifolia*), *Shatavari* (*Asparagus*

racemosus), *Patol* (*Trichosanthes dioica*), *Bhunimb* (*Andrographis paniculate*), sweet *takra*~buttermilk, *Kushmand* (*Benincasa hispida*), *Gairik* (Red ochre) are used as *dravya vishesh* in treatment.

Medicines having *Tikta*~bitter, *Madhur*~sweet rasatmak, *graahi*~absorbant, *sheet*~cold potency are considered under *guna vishesh* and procedure of *vaman*~ayurvedic process of emesis using *dravyas* like *Madanphala* (*Randia spinosa*), *Patol* (*Trichosanthes dioica*), *Nimbpatra* (*Azadirachta indica*), *Madhu* (Honey) and *saindhav*, *virechan*~ process of purgative healing with *dravyas* like *Haritki* (*Terminalia chebula*), *Trivrutta* (*Operculina terpehthum*), *Draksha* (Raisins), *Yashtimadhu* (*Glycyrrhiza glabra*) are the *vishesh karmas* which will expel the vitiated *pitta* from body directly. Along with these few life style modification like walking after meals, regular exercise, eating in righteous way after complete digestion of previous food, avoiding fasting and stress will improve the condition of *Amlapitta* more quickly and will definitely prevent its recurrence.

The increased demand of healthy diet and lifestyle measures have compelled and promoted to present this article to prevent the lifestyle disorders with the help of basic principle of Ayurveda. Any disease can be cured easily when its causative factors are ruled out and medicines and modification of opposite properties are prescribed and consumed. Thus, there is wide scope for applying this Siddhanta in treatment of various other diseases. When treatment is given by evaluating state of *doshas* present at that time in body, disease is treated in better ways giving earlier relief to patient. Treatment of *Amlapitta* becomes simplified when we stop consuming and practicing *hetus* of similar property and given treatment using medicines, *Vihaar* and *karmas* of dissimilar properties thus achieving equilibrium state and relief to patient. In this way this principle is applicable in treatment of any non-surgical disease.

## CONCLUSION

*Siddhantas* are the root of Ayurveda. Among this *Samanya Vishesh Siddhanta* have its special space in context of treatment of diseases. This Principle of Charaka is applicable to achieve physical, mental, social and spiritual well-being. By this principle a medicine used properly will regain the equilibrium state of *dosha* and *dhatu* which were previously *dushit* (increased or decreased) and were causing imbalance. Thus, application of this principle proves to be more effective way of treatment including food activities, medicines and life style modifications.

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