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A Literary Study Of *Samanya Vishesh Siddhanta* In The Management Of *Amlapitta*

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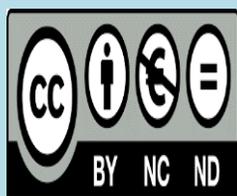
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ABSTRACT: -

Ayurveda is a comprehensive discipline that values knowledge of every aspect in order to live a healthy, prosperous, and happy life. This wealth can be found in the form of its fundamental concepts. The fundamental principles of this discipline are like deep tree roots that will always securely hold the massive *Ayurvedic* tree. Similarity or uniformity is represented by *Samanya*, whereas dissimilarity or non-uniformity is represented by *Vishesh*. Every disease is caused by a disruption in the state of balance of the body's *dosha*, dhatu, or mala, i.e., a rise or reduction in their state. The disturbance of *Agni* causes *Amlapitta* (hyperacidity), which disrupts the normality of the *pitta dosha*. Many people are suffering from digestive issues as a result of changes in their diet and lifestyle. *Amlapitta*'s condition in one of them. The core idea of *Samanya Vishesh Siddhanta* can be used to cure this. The idea and relevance of *Samanya Vishesh Siddhant* in curing. The essential premise in the treatment of any ailment is *Samanya Vishesh Siddhanta*. This holy concept given forth by our *Acharya s* may not only be used to heal *Amlapitta*, but also to prevent it from recurring.

Keywords – *Amlapitta, Samanya Vishesh Siddhanta, Ayurveda* etc.



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INTRODUCTION

Ayurveda is a comprehensive science that provides life wisdom.^[1] It benefits health by providing elements that help to maintain and promote it. *Ayurveda's* major goal is to keep healthy people well while also treating those who are sick.^[2] A healthy condition is reached when the *doshas*, dhatus, and malas are in balance.^[3] Since ancient times, *Ayurveda* has been blessing humanity with its priceless resource. The science of *Ayurveda* is nothing without its Siddhant's, just as a tree cannot stand and survive without its root. *Dosha dhatu mala Siddhanta, Pancha - Mahabhuta Siddhant, Triguna Siddhant, Ojha, Shad padartha, Atma Punarjanma, Moksha, Lok - Purusha, Samanya Vishesh*, and others are some of the *Siddhant's* mentioned in *Ayurveda*. Even though our *Acharya s* lay these *Siddhant's* many years ago, their relevance and usefulness in the twenty-first century remains the same. These *Siddhant's* will be similarly productive in the future period for study effort in order to enhance mankind's health and illness treatment.

Among all of them, *Samanya Vishesh Siddhanta* holds a special place in everyone's life. This concept of resemblance and dissimilarity aids in the attainment of a state of balance in the body's *dosha*, dhatu, and mala.

A variety of disorders are caused by changes in eating habits and lifestyle. Dyspepsia, hyperacidity, and peptic ulcer disease are some

of the common side effects of a poor diet, as well as stress, overexertion, and a lack of sleep. The prevalence of gastritis in India is believed to be between 23 and 33 percent.^[4] Unusual variations in the same directly or indirectly impact digestion, resulting in *Agnimandhya*, or a depleted digestive system, and hence the development of *ajirna* (indigestion).

This results in the development of *Amavisha*, a material that is detrimental to the body and is not made up of normal digestion components. This substance subsequently interacted with *dosha*, particularly *pitta dosha*, and progressively accumulated in *amashaya* (stomach), resulting in the *Amlapitta* state.^[5] *Amlapitta* (hyperacidity) is a state in which the *Pachaka pitta dosha* is twisted in an odd way, and the *kledak kapha and saman Vayu* are vitiated. The presence of *avipaka* is one among the first things that comes to mind. 2. *klama*, indigestion 3. fatigue, *utklesha* 4. nausea, etc. *amlodgara*. a feeling of heaviness in the body *hritkantha daha*. a burning feeling in the esophagus, the heart.^[6]

METHODOLOGY

The material of *Amlapitta* collected from different authentic articles, Literatures, Authentic websites, etc.

Importance Of This Study

In view of the current need for a healthy food and lifestyle, as well as steps to prevent lifestyle

diseases, we must shine a light on basic concepts that are still bright and equally appropriate in today's diseased situation. All of the aforementioned *Amlapitta* symptoms can be linked to a hyperacidity condition. As a result, a strategy for treating hyperacidity utilizing the *Samanya Vishesh Siddhant* concept based on the patient's condition, *bala* (strength), *kaal*(time), *desha*, and *rutu*(season) is required. This idea may be used to establish a balanced state of the body as well as to cure patients who are suffering from it.

Samanya Vishesh Siddhant

Samanya constantly causes *vriddhi* to enhance the quality and amount of *bhavpadarth* (*dravya, guna, karma*), but *Vishesh* causes it to be destroyed.^[7] In this case, *sarvada* always denotes in any scenario and at any moment. The reason for *vriddhi* is symbolized by *Vriddhikaran*.^[8] *Pravriti ubhayastu* refers to keeping the dhatus in a balanced state.^[9] Only when there is a start is *Samanya* a cause for increase and *Vishesh* a cause for depletion. The main goal of all of this is to achieve *prakrut*, or the original condition of dhatus, in order to attain health.^[10] The whole knowledge of *Ayurveda*, including *hetu causes, linga symptoms and indications, and aushad medicines*, has been told in the form of *Trisutras* for both healthy and ill people. While mentioning six *padarthas*, Charaka prioritizes *Samanya* because knowledge of *hetus* is also *Samanyamulak*, which denotes similarities.^[11] *Samanya* is just a motive for development or rise when there is no reason to oppose it. Because of its *Sheeta Virya* (cold potency), the sour taste of *amla rasa* in *amalaki* does not enhance pitta. *Sheeta Virya* (cold potency) is pitta's opposing component in this case. The main goal of all of this is to achieve

prakrut, or the original condition of dhatus, in order to attain health^[12].

The whole knowledge of *Ayurveda*, including *Hetu causes, Linga symptoms and indications, and Aushadha* (medicines) has been told in the form of *Trisutra* for both healthy and ill people. While mentioning six *padarthas*, Charaka prioritizes *Samanya* because knowledge of *hetus* is also *Samanya mulak*, which denotes similarities. *Samanya* is just a motive for development or rise when there is no reason to oppose it.^[13] Because of its *Sheeta Virya* (cold potency) the sour taste of *amla rasa* in *amalaki* does not enhance pitta. *Sheeta Virya* is pitta's opposing component in this case. It should be highlighted that similarity in quality (*dravya, guna, karma*) is the reason for development or rise in *Samanya samanta*, not the medication itself. Cow ghee boosts intelligence and *Agni*, and although coming from a variety of sources, it maintains its unique quality.

Vishesh is the characteristic that creates a distinct difference. *Vishesh* denotes a source of depletion that opposes growth. In *chikitsa* (treatment), this characteristic is used. *Vata* is pacified by using *aushadh* is of the opposing character of *Vata* and recognizing the condition of *bala* (strength), *kaal*(time), *desha*, and *rutu*(season).

Similarly, Charaka divides *Vishesh* into *Dravya Vishesh, Guna Vishesh, and Karma Vishesh*. Use of opposing *guna dravya* to treat cause, use of *Kulatha, Bajra, mudaga*-like pulses in obesity, use of oil to treat vitiated condition of *Vata* since oil contains *snigdha, Ushna, and guru gunas*, which are opposed to *Vata's gunas*. Heavy activity, such as swimming, reduces *kapha* in the body, and these *karmas* are in opposition to *kapha's steady character*.^[14]

Application In *Amlapitta* Treatment

It is apparent from *Amlapitta*'s *hetus* and *Samprapti* ^[15] that *Saman Vayu*, *Pachaka pitta*, and *kledak kapha* are intimately engaged in the functioning of the *Agni*. As a result, any change or injury in any of the three *doshas* affects the digestive process and is a cause of *Amlapitta* symptoms.^[16] As a result, all *doshas* must be considered when managing *Amlapitta*. It is critical to rule out the source of any disease before treating it. The most crucial component of every disease's therapy is *nidana Parivarjana*. *Aharaja* (diet), *Viharaja* (lifestyle), and *mansik* (lifestyle) *hetus*, all of which have comparable characteristics, should be ruled out as causes of *dushti* and therefore illness. Preventing *hetus* ingestion and practice will eventually end the *Samanya* (similar) characteristics, and therefore the illness chain will be broken.

The same will be true in the treatment of *Amlapitta*. *Hetus*, including *Dravya Samanya*, should not be consumed or practiced (*Kulatha*, roasted grains, drinking excessive water newly made alcohol, fermented products like curd, idli, *dosha*, dhokla etc.), Consumption of *Ushna* hot potency and *Drava gunatmak* foodstuff, amla sour, and other comparable karmas, as well as doing similar karmas such as prolonged fasting, denial of natural impulses, and eating at an inopportune moment when the preceding is not completely digested, leads to *pitta* vitiation. All of these *hetus* fall under the *Samanya*, creating *Agni dushti* and therefore vitiation of the *Pachaka pitta*, *Saman Vayu*, and *kledak kapha*, resulting in *Amlapitta*. Another therapeutic option is to employ the principle of *Vishesh*, which involves the usage of *Dravyas* (which have opposing qualities to *pitta*), *gunatah*, and *karmatah Vishesh* (consumption & Practicing).

DISCUSSION

In *Ayurveda*, the principle of similarities and dissimilarities, known as *Samanya Vishesh Siddhanta*, has a broad use in the treatment of *Amlapitta*. This idea will also aid in illness prevention and recurrence. Its roots are the *Ayurvedic* science's *Siddhant*'s. One of them, *Samanya Vishesh Siddhant*, is highly essential in the treatment of diseases. A smart use of the *Samanya Vishesh* principle is critical in determining the most successful treatment strategy, which includes eating activities, lifestyle changes, and medicine, including *Shodhan* (body cleaning) and *shaman* (palliative approach). This is the similarity and dissimilarity principle, which causes the attribute of *bhavpadarth* to rise and decrease, respectively. *Vaidya*'s can make a variety of formulations based on their needs, using the *Dravyas* described above, and the condition can be cured as well as avoided from recurring. *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 the treatment of *Amlapitta Drava*. Under *guna Vishesh*, medicines with *Tikta* (bitter), *Madhur* (sweet) *rasatmak*, *graahi* absorbent, and *sheet* (cold) potency are considered, as is the procedure of *vaman Ayurvedic* emesis using *Dravyas* like *Madanphala* (*Randia spinosa*), *Patol* (*Trichosanthes dioica*), *Nimbatra* (*Azadirachta indica*), *Madhu*.

Along with a few lifestyle changes such as walking after meals, frequent exercise, eating in a righteous manner after complete digestion of previous food, avoiding fasting, and avoiding

stress, *Amlapitta* condition will improve more rapidly and its recurrence will be avoided.

The growing need for healthy food and lifestyle measures has pushed and encouraged the author to write this essay in order to avoid lifestyle problems using *Ayurvedic* principles.^[17] Any ailment may be readily treated if the causes are eliminated and medications and changes in opposing properties are given and taken.

As a result, this *Siddhanta* can be used to cure a wide range of illnesses. When treatment is administered based on the condition of *doshas* present in the body at the moment, illness is treated more effectively, allowing the patient to experience relief sooner. When we cease eating and practicing *hetus* with similar characteristics and instead use medications, Vihara, and karmas of different properties to heal *Amlapitta* (hyperacidity), we achieve equilibrium and relief for the patient. This approach may be used to treat any non-surgical condition in this way.

CONCLUSION

Ayurveda's foundation is the Siddhant's. *Samanya Vishesh Siddhanta* occupies a unique position in the context of disease therapy. This Charaka Principle may be used to improve one's physical, mental, social, and spiritual well-being. According to this concept, if a medication is administered correctly, it will restore the balance of *dosha* and dhatus that were previously *Dushti* (raised or lowered) thus creating im-balance. As a result, the implementation of this approach, which includes eating activities, medications, and lifestyle changes, shows to be a more successful method of therapy.

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