

**CONCEPTUAL STUDY OF SAMANYA VISHESH SIDDHANTA INTREATMENT OF  
AMLAPITTA (HYPERACIDITY): A REVIEW ARTICLE****Dr. Shaveta Arora\***

Assistant Professor Deptt of Samhita Siddhanta Baba Hirasdas College of Ayurvedic Science and Hospital.

**\*Corresponding Author: Dr. Shaveta Arora**

Assistant Professor Deptt of Samhita Siddhanta Baba Hirasdas College of Ayurvedic Science and Hospital.

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**ABSTRACT**

Ayurveda is holistic science which treasures the knowledge of each 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. Samanyameans similarity or uniformity and Vishesh denotes dis similarity or non-uniformity. 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 thenormalcy of pitta dosha. Due to alterations in food and lifestyle many people are falling prey to digestive disorders. Condition of Amlapittain one of them. This can be treated by basic principle of Samanya Vishesh Siddhanta. Present article in-cludes principle and importance of Samaya Vishesh Siddhant in treating condition of Amlapitta.

**KEYWORDS:** Siddhanta, Dosha, Dhatu, Mala.**INTRODUCTION**

Ayurveda is holistic science which gives knowledge of life. Its benefit health by provid-ing factors responsible for its maintenance and promotion. The main motive of Ayurveda is maintenance of health of healthy individuals and treating the diseased one. When there is equilibrium in state of doshas, dhatus and malas healthy state is achieved.

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 malaS iddhanta, panch-mahabhut Siddhant, triguna Siddhant, Ojh, Shadpadartha, AtmaPunarjanma, Moksha, Lok-Purusha Samya, Samanya Vishshaetc. Though these siddhantaswere laid long years ago by our acharyas, still in 21<sup>st</sup> century theirimportance and applicability are same. These siddhantas will be equally fruitful in upcoming era for research work to serve mankind for betterment of health and treatment of 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. The un-accustomed 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 diges- tive components harmful for body. This sub-stance then mixed with dosha especially pitta dosha and accumulated in amashaya slowly resulting to condition of Amlapitta. Amlapittais 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, kla-ma□ tiredness, utklesha□ nausea, amlodgara, Gaurav□ heaviness in body, hritkanthadaha□ burning sensation in throat, heart and abdo-men, aruchi□ loss of taste is known as Amlapitta.

**NEED OF STUDY**

Today considering the demand of healthy diet and lifestyle and measures to pre-vent 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 Amlapittacan be corelated 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 rutu. This principle can be applied to achieve balanced state of body and to treat patients suffering from such condition.

### CONCEPT REVIEW

Samanya Vishesh Siddhant Samanya always a reason for vrudhhi increase in quality and quantity of bhav padarth (dravya, guna, karma) while Vishesh leads to its hras destruction. Here sarvada always de-notes in any circumstances at any period of time. Vrudhikaran symbolizes the reason by which vriddhi occurred.

Pravrittiubhayastu implies for maintaining balanced state of dhatus. 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 dhatus to achieve health.

Whole science of Ayurveda had narrated in the form of Tri sutras namely hetu causes, linga symptoms and signs and aushadhi medicines both for healthy as well as diseased one. While mentioning six padarthas, Charaka has given first preference to samanya as knowledge of hetu are also samanya mulak denoting similarities.

Samanya is reason for increase or growth only when there is no reason for opposing the same. Amlarasa sour taste in amalaka doesn't increase pitta due to its sheeta virya potency. Here sheetaviryas 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 aushadhi 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 dravyas) like consuming milk and ghee corrects the depletion state of shukra dhatu as both have same gunas 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.

Acharya Bhattar Harish Chandra have mentioned types of Samanya Atyant samanya (Dravya, guna, karma), Madhyam samanya (any two of Dravya, Guna, Karma), Ekadesh Samanya (any one of them). Kariakvali have mentioned about Para samanya and Apari Samanya.

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 body are these karmas are opposite to stable nature of kapha.

Application in Treatment of Amlapitta After observing hetu and Samprapti of Amlapitta it is clear that Saman vaayu, pa-chak 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. 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 pa-rivarjanis 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 hetu 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 hetu 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 dravagunatmak foodstuff, amla sour and stuffs increases pittadosh), 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. 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), gunata hand karma-tah vishesh (consumption and practicing the dissimilar karma) which will decrease the vitiated potency of pitta thus balancing the natural states of dosha and dhatus.

### RESULT AND DISCUSSION

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 role 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 de-crease the property of bhavpadarth respectively. Vaidyas can prepare various formulations 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 amlapittadravyaslike 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 visheshand procedure of vaman ayurvedic process of emesis using dravyas like Madanphala (*Randia spinosa*), Patol (*Tricho-santhes dioica*), Nimbpatra(*Azadirachta indica*), Madhu (Honey) andsaindhav, virechan process of purgative healing with dravyaslike Haritki (*Terminalia chebula*), Trivrutta (*Operculina terpehum*), Draksha(Raisins), Yashtimadhu (*Glycyrrhiza glabra*) are the vishesh karmas which will expel the vitiated pitta from body directly. Alongwith 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 pre-vent its recurrence.

The increased demand of healthy diet and lifestyle measures have compelled and pro-moted to present this article to prevent the life-style 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 states of doshaspre-sent at thattime in body, disease is treated in better ways giving earlier relief to patient. Treatment of Amlapitta becomes simplified when we stop consuming and practicing hetusof similar property and given treatment using medicines, Vihaarand karmasof 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 dhatus which were previously dushit (increased or decreased) and were causing im-balance. Thus, application of this principle proves to be more effective way of treatment including foodactivities, medicines and life style modifications.

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