

## THE UNIVERSAL MEANING OF THE SAMANYA AND VISHESHA CONCEPT IN PERSPECTIVE OF AYURVEDA

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### ABSTRACT

In Ayurveda, there is a central concept referred to as the principle of Samanya (likeness) and Vishesha (difference). While within the sense of yuktivyapashraya (rational medicine) in Ayurveda the concept was ultimately advocated, we might wish to argue here that it's universal applicability in Ayurveda, through systems and realms of data, including science, technology, and humanities, also as empirical, experiential and traditional systems of data. Aims: We illustrated the universal importance of the idea of Samanya and Vishesha, taking samples of a number of the foremost well-known ecological, economic and social problems. Obviously, these concerns are often of greater importance to public health, it's the new order of thought to hold out an Ayurveda idea from its premises. So as to decipher other fundamental concepts of Ayurveda from the attitude of their broader applicability, and thus their robustness, the path-breaking insights offered have important implications. Conclusions: We've shown how forward future Ayurveda research to create a knowledge domain in contemporary society for evidence-based clinical practice. In short, as seen here by the study of three cases, the concept of Samanya and Vishesha has good applicability. Rather, some of these are so robust that they are widely applicable across structures and fields of knowledge, including science, technology and humanities, as well as science, experience and conventional knowledge systems, as applicable from Ayurveda.

**KEYWORDS:** Ayurveda, Principle of similarity and difference, Evidence-based Ayurveda Yukti-vyapashraya.

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### INTRODUCTION

In Ayurveda, there's a basic concept sometimes mentioned because of the Samana (similarity) and Visheshaprinciple (difference). These ideas came into being about 3000 yrs ago within the present form and repose on the varsity of thinking of Vaisheshika. It's made an immense contribution to the explanation for Ayurveda's logical therapy and diet. during a simple verse, the idea of Samanya and Vishesha propounds that similarity of all substances is usually the explanation for increase and dissimilarity is of decrease. Similarity brings harmony, variation brings dissimilarity. The similarity is known as equal and therefore the contrary is dissimilarity.<sup>(1)</sup> While the concept was essentially formulated in Ayurveda within the sense of yuktivyapashraya (rational medicine), we argue here that it's generally applicable to systems and fields of data, including science, technology, and therefore the humanities. We have shown comprehensive applicability of Samanya and Vishesha, taking samples of a number of the most well-known ecological, economic and social problems and building on the published work on these issues. Novel approaches for preventing diseases and protecting health through holistic principles of Ayurveda and Integrative medicine are now gaining renewed momentum globally.<sup>(2-6)</sup> Exploring and comprehending the wider applicability of

fundamental principles of Ayurveda, offers novel approaches to the contemporary scientific efforts for innovations in addressing the health challenges of our times.<sup>(7-8)</sup>

### Samanya and vishesha as applicable in ayurveda

In the mainstream Ayurveda research community, interdisciplinary and transdisciplinary research is becoming the quality. Therefore, a succinct definition of Samanya and Vishesha is provided during this section for the advantage of a broader, interdisciplinary, and transdisciplinary audience. A search of varied definitions of Samana and Vishesha has varied consistently with different sources shall be so as here, so that the definition given in succeeding section becomes discernible. Consistent with the writers, the precise translation of Samanya and Vishesha differs, but that in no way sacrifices the elemental sense or applicability of the core definition. For instance, the principle of generality and specificity,<sup>(9)</sup> the principle of sameness and antagonism,<sup>(10)</sup> homologous and heterologous,<sup>(11)</sup> and identical or dissimilar,<sup>(12)</sup> are mentioned in several ways. The Ayurveda unifies identical substances with similar properties and behavior (i.e. sameness, homology, similarity) and specificity, i.e., particularity, antagonism, heterology, dissimilarity) denotes dissimilarity of substance.

Generality encourages the rise of drugs with similar properties, and specificity limits the rise of drugs with different properties. From the Vaisheshika school of thought, this concept came to Ayurveda, but the listing sequence in Ayurveda has been altered. Samanya and Vishesha, unlike Vaisheshika darshana where dravya and guna occupy the space, are put first and second. The truth of constructing a sensible science of life seems to possess motivated this departure.

Throughout Ayurveda, Samanya and Vishesha have great significance, which possibly determines resequencing within the list of six parathas.

The Samanya and Vishesha became widely applicable during this fascinating turn within the history of Indian philosophy, evident in translating a metaphysical notion to practical scientific application. Indeed, the concept has general applicability beyond Ayurveda, as we argue here. Driven by the necessity for a sensible science of life, these words often have a reasonably modified definition additionally to the altered series. A property that exists in many things denotes Samanya or general, as per the Vaisheshika school of thought, while it denotes Vishesha if it differs from others. Samanya has been used. In Ayurveda, however, to precise unifying (ekatvakaram), similarity, sameness or similarity (tulyarthata) in substances, and it's the explanation for increase (vridhikaranam) On the opposite hand, Vishesha is against Samanya, and signifies antagonism or divergence (viparyayah), separation (prithaktvakrat), and is that the source of all things being reduced (hrasaheturvisheshashashcha). If these are nurtured by nutrients similar in nature to them, various tissues (i.e., dhatu) within the physical body may grow.

Shukra dhatu, for instance, are often nourished by the ingestion of milk. Similarly, dosh (vata, pitta, kapha) within the body is influenced by lifestyle treatments, such hard exercise contributes to a rise in vata and intermittent immobility results in a rise in kapha. The idea of similarity is expressed here (Samanya). On the contrary, the principle applicable to opposites including application of oil that has properties opposite to vata, and thus decreases aggravated vata, denotes the principle of dissimilarity (Vishesha). It's also possible to think about Samanyaas as a likeness or homogeneity, and Vishesha because the variation or heterogeneity between different items. In two separate species of medicinal plants, for instance, the common denominator would be that both are composed of the five fundamental elements of nature, while the Vishesha would be their particular attributes, rasa (taste), guna (quality), virya (power), vipaka (taste after digestion), and prabhavava (effect). It's also worth noting that while diseases would be caused by tridosa aggravation, the degree of their relative aggravation would decide the standard of the Ayurveda treatment provided. Finally, both of those concepts also help to elucidate the properties and behavior of medicine, also because of the similarities and interrelationship between human beings and nature or microcosm and macrocosm. <sup>(13)</sup>

### In ayurveda samanya and vishesha

The principle of Samanya and Vishesha in Ayurveda has universal applications across all knowledge systems, and domains including science, technology and humanities, as well as scientific, experiential, and traditional knowledge systems. To explain our point, in the sense of issues as diverse as family, climate governance, and poverty reduction, three briefcases were selected and the theory of Samanya & Vishesha was applied. Although these cases affect social, ecological, and economic domains, they are also important to health care in general.

### Case of family

Behavioral corrections of teenage child for anger, smoking, alcohol abuse, smartphone obsession, irrational eating (all borne out of irrationality) are often addressed by parents by expression of anger (here too, borne out of irrationality) towards the child. This is a serious medical issue in contemporary society worldwide. This tactic seldom solves the problem. In fact, parental anxiousness actually worsens in teenage kids (applicability Samanya). On the contrary, in comprehensive research on adolescent psychology, an effective approach found to be robust is mentoring with affection, compassion and empathy (i.e., Vishesha in this context).<sup>(14),(15)</sup> Kids mimic what is done by their parents therefore, positive behaviour by parents increases good behaviour in children (samanya). The bad parental activity also increases bad behaviour (samanya).

Thus, it is important to teach children by example to regulate Arishadvarga or human mind enemies, namely kama (lust), krodha (anger), lobha (greed), moha (attachment), mada (pride), and matsarya (jealousy) indeed.

### Case of environmental change induced biodiversity depletion

Environmental change has a large significance for human health, as shown by a large body of research. Indeed, hydrological cycle negative anthropogenic impact on air quality, landscape, seasonal cycles and climate change, and consequent disruption in human health also finds expression in the description of janapadoddhvamsa, which is becoming a key areas of research in Ayurveda. <sup>(16-17)</sup>

There is a vast body of research suggesting that climate change is causing plant and animal species to be geographically redistributed globally. Such shifts in distribution are leading to disruptive changes in habitats and ecological communities and are thus already impacting human society.<sup>(18)</sup> In terms of the nonavailability of various medicinal plants that once existed in specific areas, forests and habitats, this has consequences for Ayurveda.<sup>(19)</sup> In modified circumstances, methods that once worked for the protection of medicinal plants in original habitats would not work, simply because of the altered biological diversity in affected ecosystems. This challenge includes strategies capable of countering the detrimental effects on habitats and biodiversity of climate change (Vishesha in this context).

For example, 'protected areas as isolated biodiversity islands' cannot function alone because of climate change. Given the enormity of the environment and human health problems, the responses needed to respond to the climate driven relocation of biodiversity would have to be very creative and unprecedented. Strategies may include the farming and conservation of germplasm of essential Ayurveda plants in species-appropriate climate-altered zones (i.e., Vishesha in this context).<sup>(20)</sup>

Otherwise, the development of secondary metabolites responsible for therapeutic action would also be significantly impaired, in addition to the shortage of medicinal plants.<sup>(21, 22)</sup> Planning and implementation for the maintenance of populations of medicinal plants valued in Ayurveda will also entail improvements in harvesting, conservation, and restoration strategies (i.e. Vishesha in this context) not only within protected areas, national parks, and sanctuaries, but across the 'landscape continuum spanning cultural environments, agro-ecosystems, and wilderness.

#### Case of low economic reduction and access to health care

In general, people have less access to health care in less developed countries than those in economically developed countries. Similarly, in countries, the poorer the population, the less access they have to health services. The ties between poverty and health are not easy to distinguish, primarily because the most difficult causal factor to define is the poverty trap, which is uniformly present. With three billion people worldwide subsisting on the equivalent of \$2.50 a day, there is a significant effect on poverty and health. Thus, alleviating poverty is one of the most urgent issue the world faces today. One solution to this issue has been to foster the growth of small businesses by microlending, among the many solutions that have been implemented around the world for centuries. Matching citizens' lenders with low income entrepreneurs has been a successful innovation. Lenders who form and join a group (Samanya) have been found to contribute substantially more compared to those who do not (i.e., Vishesha). It can be clearly seen that the concepts of Samanya and Vishesha are true from another perspective. In teams of individuals comparable in terms of wealth status, joining the team and strategy implementation actually results in poverty reduction. While remaining away (applying different dravya, guna and karma), the poverty trap is strengthened. We want to explain here that the cases we discussed focus on microlending, and it may be a particular way of alleviating poverty, but we didn't suggest that microlending alone was the poverty alleviation strategy. There are several other methods that can contribute to similar poverty reduction. Education, for instance, will contribute equally to economic and financial freedom and, ultimately, to improving family healthcare.<sup>(23)</sup>

#### CONCLUSION

In short, as seen here by the study of three cases, the concept of Samanya and Vishesha has good applicability. Rather, some of these are so robust that they are widely applicable across structures and fields of knowledge, including science, technology, and humanities, as well as science, experience and

conventional knowledge systems, as applicable from Ayurveda.

In order to justify the need to investigate other Ayurveda concepts from the perspective of broader applicability, the findings have significant implications, which can in turn demonstrate their robustness across information domains. Another implication was that attempts should be made in research studies to recognize the relative effect of Samanya Vishesh in clinical environments. This may provide new insights into the development of more robust clinical approaches.

For example, Ayurveda recommends various food products as safe and healthy for the body, but it can be researched to understand the degree of Vishesha to assess which form of diet will be more effective for patient suffering from a specific disease. In establishing therapeutic and prophylactic information for evidencebased clinical practice in Ayurveda, such research is beneficial.

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#### CONFLICT OF INTEREST

Nil

#### ETHICAL CLEARANCE

Taken from institutional ethics committee

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