

# Therapeutic Application of *Samanya–Vishesha Siddhanta* in *Nava Jwara*: A Literary Review

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## ABSTRACT

The *Samanya–Vishesha Siddhanta* is a fundamental Ayurvedic doctrine that interprets physiological balance and disease management through two natural principles *Samanya* (similarity) and *Vishesha* (dissimilarity). This review examines its theoretical essence and therapeutic relevance with specific reference to *Jwara Chikitsa* (management of fever). Information was compiled from classical Ayurvedic texts such as *Charaka Samhita* and *Sushruta Samhita*, along with recent scholarly works and research papers. The findings highlight that *Samanya* supports nourishment and augmentation by introducing similar substances, whereas *Vishesha* restores equilibrium by counteracting excess through opposing qualities. In *Nava Jwara*, *Vishesha*-oriented approaches like *Langhana* (fasting), *Swedana* (fomentation), and the use of *Tikta Rasa Dravya* (bitter herbs) correct the accumulation of *Ama* and regulate *Doshas*. Once stability is achieved, *Samanya*-based therapies such as *Snehana* (unctuous therapy) and *Brimhana* (nourishment) promote recovery and strengthen *Dhatus*. Preventive health practices, including *Ritucharya* (seasonal regimen) and *Dinacharya* (daily routine), also operate under these principles to maintain doshic harmony. The review concludes that *Samanya–Vishesha Siddhanta* offers a logical and enduring model for understanding homeostasis, guiding both preventive and therapeutic aspects of Ayurveda by balancing the dynamics of increase and decrease within the body.

**Keywords:** *Samanya-Vishesha Siddhanta, Jwara Chikitsa, Dosha Dhātu Samya, Nava Jwara, Langhana, Vishesha Therapy*

## INTRODUCTION

Ayurveda defines health as a balanced and harmonious state of body (*Deha*), mind (*Mana*), senses (*Indriya*), and spirit (*Atma*).<sup>[1]</sup> This ancient science pursues two key objectives: first, to preserve and enhance health, and second, to treat and eliminate diseases. In *Charaka Samhita Chikitsa Sthana*, the initial two chapters focus on *Rasayana* and *Vajikarana Chikitsa*, both aimed at rejuvenation and vitality. The later chapters deal with therapeutic measures for diseases, beginning purposefully with *Jwara Chikitsa* (management of fever).<sup>[2]</sup> The early placement of *Jwara* highlights its significance, as Ayurveda considers it the foremost ailment capable of disturbing both physical and psychological balance.

The equilibrium of *Vata*, *Pitta*, and *Kapha*, the three *Doshas* is regarded as the foundation of health. *Vata* governs motion and communication, *Pitta* maintains digestion and transformation, and *Kapha* provides stability and nourishment. When this balance is lost, disorder manifests. *Jwara* predominantly arises from *Pitta* imbalance, leading to deranged metabolism and incomplete digestion that produces *Ama* (metabolic toxins). Accumulation of *Ama* in *Rasa Dhātu* (the primary circulating fluid) results in the onset of *Nava Jwara*, the initial stage of fever.<sup>[3]</sup> This early form of *Jwara* symbolises a disturbed internal environment requiring prompt correction.

Ayurvedic literature portrays *Jwara* as more than just a rise in body temperature. It is a systemic response affecting the body, senses, and mind. Symptoms like fatigue, heaviness, aversion to food, altered taste, and disturbed mental clarity indicate the early phase of *Jwara*.<sup>[4]</sup> As the disturbed *Doshas* circulate through obstructed *Srotas* (channels), *Agni* (digestive fire) is displaced from its normal site, causing a generalised rise in body heat. Thus, *Jwara* becomes<sup>[5]</sup> both a diagnostic indicator and a therapeutic guide to assess the state of systemic imbalance.

The management of *Nava Jwara* reflects the practical application of *Samanya-Vishesha Siddhanta*, one of the six fundamental philosophical doctrines (*Padarthas*) of Ayurveda. Among these six *Dravya* (substance), *Guna* (quality), *Karma* (action), *Samanya* (similarity), *Vishesha* (dissimilarity), and *Samavaya* (inherence), the *Samanya-Vishesha Siddhanta* explains the principles of increase (*Vridhhi*) and decrease (*Kshaya*).<sup>[1]</sup> *Samanya*, representing similarity, promotes augmentation, whereas *Vishesha*, denoting dissimilarity, induces reduction.

This concept forms the theoretical backbone of all physiological and therapeutic actions. In *Nava Jwara*, when *Doshas* and *Ama* are in excess, *Vishesha* principles are applied to bring about reduction through opposite qualities,

light diet (*Langhana*), fomentation (*Swedana*), bitter drugs (*Tikta Rasa Dravyas*), and digestive correctives.<sup>[6]</sup> Once equilibrium begins to return, *Samanya* principles are employed to restore strength and nourish depleted tissues through substances that share similar qualities with the body's natural components.

Hence, the doctrine of *Samanya* and *Vishesha* offers a rational and comprehensive framework that connects fundamental Ayurvedic philosophy with clinical practice. It explains not only how disease arises from imbalance but also how balance can be restored using natural principles of similarity and dissimilarity. The application of these concepts in *Nava Jwara* demonstrates Ayurveda's deep understanding of biological rhythm, disease dynamics, and individualised healing. From a broad philosophical base to specific therapeutic insight, the *Samanya-Vishesha Siddhanta* stands as a timeless guide for diagnosis, treatment, and restoration of health in the context of fever and beyond.<sup>[7]</sup>

## MATERIALS AND METHODS

This review was conducted using classical Ayurvedic texts such as *Charaka Samhita*, *Sushruta Samhita*, and relevant commentaries, along with contemporary research articles and published theses on *Samanya-Vishesha Siddhanta*. Data were collected, analysed, and synthesised to interpret the theoretical and applied aspects of this principle, with specific focus on its role in *Jwara Chikitsa*.

## RESULTS AND DISCUSSION

The analysis of classical Ayurvedic literature and related modern interpretations establishes *Samanya-Vishesha Siddhanta* as one of the most fundamental doctrines in both philosophy and applied therapeutics. This principle operates through the natural tendencies of increase (*Vridhhi*) and decrease (*Kshaya*) in biological systems, explained respectively by *Samanya* (similarity) and *Vishesha* (dissimilarity).<sup>[8]</sup> The compiled findings from *Charaka Samhita*, associated commentaries, and contemporary studies highlight how this concept guides diagnosis, treatment, and maintenance of health, particularly when applied in *Jwara Chikitsa* (management of fever).

### 1. Conceptual Framework and Classification

From the textual standpoint, *Samanya* and *Vishesha* are classified among the six *Padarthas*: *Dravya*, *Guna*, *Karma*, *Samanya*, *Vishesha*, and *Samavaya*.<sup>[9]</sup> *Samanya* denotes the principle of similarity and serves as the cause of augmentation. It represents the unity or shared characteristics among substances, qualities, or actions. In contrast, *Vishesha* denotes distinction and acts as the cause of diminution.

Chakrapani and Bhattar Harishchandra have elaborated detailed categories of *Samanya*<sup>[10]</sup>:

- *Dravya Samanya* – similarity of substances, e.g., consumption of meat increases *Mamsa Dhatu*.
- *Guna Samanya* – similarity of qualities, e.g., milk nourishing *Shukra Dhatu* due to *Madhura Guna*.
- *Karma Samanya* – similarity of action, e.g., sedentary habits increasing *Kapha Dosha*.

Two functional subdivisions, *Ubhayavritti Samanya* and *Ekavritti Samanya*, clarify whether the cause and effect belong to the same or different categories. Similarly, *Vishesha* is divided into *Dravya*, *Guna*, and *Karma Vishesha*, all of which describe reduction through dissimilarity.<sup>[10]</sup> These classifications reveal how *Samanya* and *Vishesha* work dynamically to maintain homeostasis at the physical and mental level.

### 2. Therapeutic Relevance

Therapeutic application of this theory is evident in all branches of Ayurveda, especially in the treatment of *Nava Jwara*. During the early stage of fever, therapies based on *Vishesha* are preferred. *Langhana* (fasting), *Swedana* (fomentation), *Tikta Rasa Dravya* (bitter herbs), and light digestives are employed to counteract *Ama* accumulation and *Kapha-Pitta* aggravation.<sup>[11]</sup> Once the digestion normalises and *Agni* regains strength, *Samanya*-based interventions such as *Snehana* (unctuous therapy) and *Brimhana* (nourishment) are introduced to rebuild depleted tissues.<sup>[12]</sup>

The classical *Charaka Chikitsa Sthana* details a graded sequence of interventions that reflect these principles<sup>[13]</sup>:

- *Vamana* (emesis) for *Kapha*-dominant *Jwara*: applying *Vishesha* to remove excessive *kapha*.
- *Virechana* (purgation) for *Pitta* imbalance: reducing internal heat through opposite qualities.
- *Basti* (enema) therapies for *Vata*-related fevers: introducing unctuous and hot qualities to restore balance.

These therapeutic choices demonstrate that Ayurveda employs the principle of “opposition to excess and similarity to deficiency,” making *Samanya–Vishesha* a core operational guideline for rational treatment.

### 3. Observed Therapeutic Dynamics

The practical essence of *Samanya–Vishesha Siddhanta* lies in the natural behaviour of augmentation and reduction observed in living systems. When substances with identical characteristics interact, their qualities strengthen; when opposites interact, they neutralise or diminish each other.<sup>[14]</sup>

- For instance, *Ruksha Guna* (dry quality) of barley aggravates *Vata Dosha* due to shared property (*Samanya*).
- In contrast, *Snigdha Guna* (unctuous quality) of oil pacifies *Vata* through opposition (*Vishesha*).

Such examples illustrate Ayurveda’s scientific observation of the body’s response to similar and dissimilar influences. The same logic applies to dietary and behavioural interventions. *Samanya* can be compared to synergy, where similar factors reinforce an effect, while *Vishesha* parallels antagonism, where opposing factors diminish it. This correspondence aligns Ayurvedic reasoning with biological and pharmacological mechanisms of balance.

### 4. Role in Health Preservation

Beyond its curative value, the *Samanya–Vishesha Siddhanta* forms the foundation for preventive medicine. In *Ritucharya* (seasonal regimen) and *Dinacharya* (daily regimen), adjustments are prescribed according to prevailing environmental and doshic conditions.<sup>[15]</sup>

- In cold seasons dominated by *Kapha*, warm and light foods are suggested to maintain equilibrium (*Vishesha*).
- In summer, unctuous and cooling foods are recommended to balance *Pitta* (*Vishesha* again).

Similarly, routine practices like *Abhyanga* (oil massage) and *Dhumapana* (therapeutic smoking) follow these principles, where oil application calms *Vata* through similarity, and medicated smoke reduces *Kapha* through dissimilarity.<sup>[16]</sup> Thus, the daily and seasonal guidelines for maintaining *Dosha Samya* (equilibrium) are fundamentally rooted in this doctrine.

*Samanya–Vishesha Siddhanta* serves as a universal law governing both the body and nature. By applying similarity to replenish and opposition to reduce, Ayurveda achieves equilibrium between the *Doshas* and *Dhatus*. Its successful implementation in *Jwara Chikitsa* and other clinical conditions demonstrates that these ancient principles continue to hold empirical and philosophical validity. The doctrine thus bridges theory and practice, ensuring health preservation and disease management through a deeply integrative, yet rational, approach.

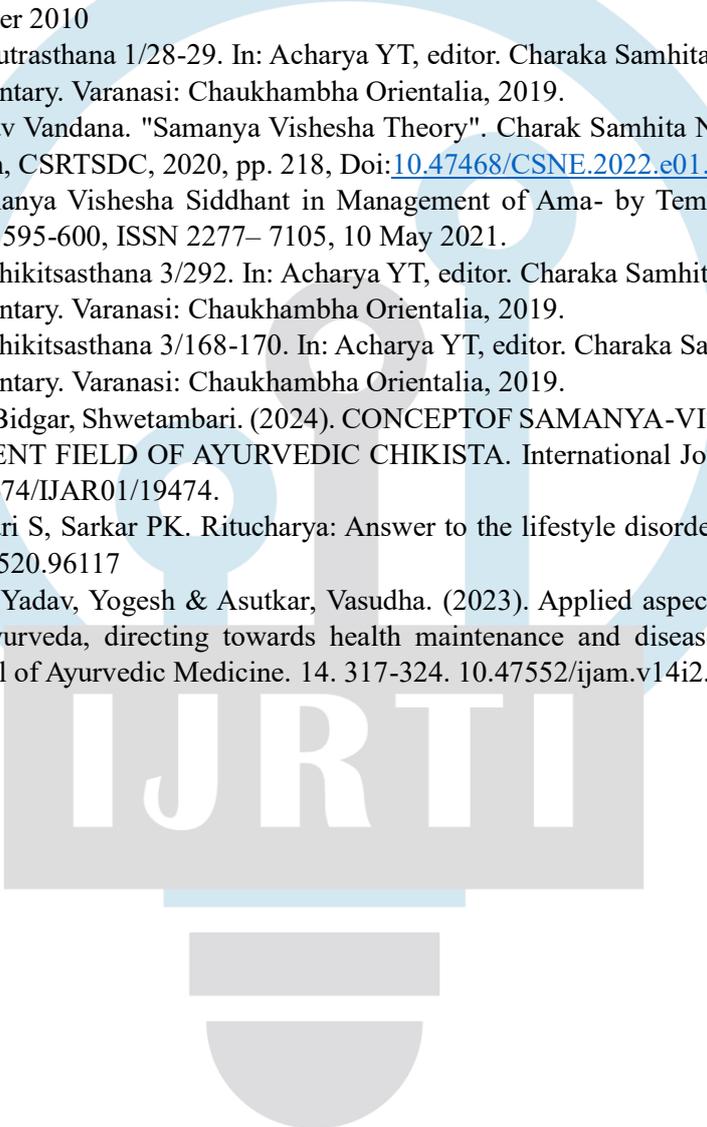
## CONCLUSION

The *Samanya–Vishesha Siddhanta* stands as a universal governing principle in Ayurveda, explaining biological balance through the dynamics of similarity and dissimilarity. Its practical application in *Jwara Chikitsa* and other conditions illustrates how these timeless concepts guide both disease management and health preservation by restoring the equilibrium of *Doshas* and *Dhatus*.

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