REVIEW ARTICLE

Basic Principles in Shareera Kriya Vigyana (Physiology): An Appraisal

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ABSTRACT:

Ayurveda is the science of life. Life depends upon health and in Ayurveda health is defined as the equilibrium state of all basic humours of the body such as dosha, agni, dhatu and mala kriya with delighted body, mind and soul. These basic humours and principles are mainly presented by Vaisheshika philosophy that include Shadpadarthas, Panchamahabhuta, Dosha, Dhatu, Mala and Agni. Shareera Kriya Vigyana (Physiology) is the science which deals with the normal functioning of body which is also known as the Dosa-Dhatu-Mala Vigyana. Knowledge of basic principles is essential to understand Shareera Kriya Vigyana on its scientific approach, and it can be applied to find out the Vikriti (abnormalities) from normal physiological conditions. This state is dealt with diagnosing the disease correctly and hence is known as Vikriti Vigyana (Pathology), the prime importance in the management of disease. Therefore, there is a very distinct and important role of the basic principles of Ayurveda mentioned under Shareera Kriya Vigyana (Physiology).

Keywords: Basic principles, Shareera Kriya Vigyana, Physiology.

INTRODUCTION

Ayurveda, derives from the Sanskrit words Ayu (life) and Veda (knowledge) is the most ancient system of traditional medicine in the world. It has been practicing in Indian sub-continent since 5000 BC to offer natural ways to treat diseases and to promote healthcare. It also advocates to treat human body and mind.¹ The basic principles of Ayurveda are postulated for welfare of human being. In totality, Ayu is the combination of Shareera (Body), Indriya (Sense Organs), Satwa (Mana) and Atma (Soul).¹ Similarly, Shareera Kriya Vigyana (Physiology) is the science which deals with the normal functioning of body², one of the branch of Ayurveda based upon its basic principles.

Basic principles of Ayurveda are mainly considered as Vaisheshika philosophy. This philosophy describes all subjects on this planet under six categories and also known as Shad-Padarthas namely Dravya, Guna, Karma, Samanya, Vishesh and Samavaya. As proposed in Ayurveda, Vikriti Vigyan (Pathology) is the manifestation of Mahabhautic imbalance leading to physiological disturbances of Vata, Pitta or Kapha resulting into their unequilibrium state or imbalance of the humours. Evaluation or identification of a disharmony in terms of deficit, excess or qualitative disturbance of dosha and consequently in Panchamahabhuta, and then its restoration to its original state is the normal physiological balance or a state of good health.³

The foremost basic concepts of Ayurveda are panchabhautic theory, the prakriti concept forms; and they are to describe the balance and imbalance of the tridosha theory that is three dosha namey vata, pitta and kapha. At imbalance condition, it is responsible for development of disease, predisposition and prognosis of disease as well as governs the choice of the therapy to pacify the aggravated components of the humours. The actions of medicines are described on the basis of elemental composition and their various properties such as rasa, guna, veerya, vipaka, and prabhava. Use of modern
technology is the need of the hour to explore the relevance of these concepts, so that they may be interpreted in light of contemporary scientific approach to offer evidence based therapy in today context.  

**METHODS**

Classical texts and literatures were explored from libraries of Ayurveda Campus and National Ayurveda Research and Training Center related to Ayurveda’s concepts and principles. Similarly, recent updates and publications regarding concepts and principles of Ayurveda were retrieved from PubMed, scopus, hinary, cochraine library, medline, wiley, google scholar, etc. The literatures and online or web based data regarding concepts and principles of Ayurveda with reference to Shareera Kriya from others. This review study aims to collect and disseminate concepts and principles of Ayurveda with reference to Shareera Kriya (Physiology).

**Importance of concepts and principles of Ayurveda and their role with reference to Shareera Kriya (Physiology)**

**Dravya (Substance/Matter):** There are six padartha in the Universe: Samanaya, Vishesha, Gunas, Dravya, Karma, Samavaya. A substance containing a property and function is called as Dravya or substance. Inherent characteristics of that substance is known as guna (property) and its function is termed as Karma. There is a fundamental principle in Ayurveda often referred as the principle of Samanaya (similarity) and Vishesha (difference). These principles came into its existence about 3000 years ago, and draws on the Vaisheshika school of thought. A similarity in substances that have similar guna and causes karma in accordance with the guna is known as Samanaya. A specialty rooted in the structure of substance causing difference in substances is called Vishesha. Samavaya is a permanent relation of all substances with their properties and structure.  

It has immensely contributed to the cause of rational therapy and diet in Ayurveda. In a simple verse, the principle of Samanaya and Vishesha puts forward that similarity of all substances is always the cause of increase and dissimilarity is the cause of decrease. Both have an impact by their application. Similarity brings unity, dissimilarity brings diversity. Similarity is understood as equal and dissimilarity is the opposite. Samanaya is always a reason for vriddhi that is increment in quality and quantity of bhavpadarths (dravya, guna, karma) while Vishesha deals with its hrasa that is destruction. Hence Samanaya is always denotes for any circumstances at any period of time. Vridhdiharana symbolizes the reason by which vriddhi occurred. Pravritti ubhyayastu implies for maintaining balanced state of dhatus. Samanaya is cause for increase and Vishesha is cause for depletion only when there is commencement. Main motive behind all this is to achieve prakrita that is original state of dhatu to achieve health.

Dravyas can be divided in two categories namely Karana Dravya and Kaarya Dravya. Pancha mahabhutas (five elements) namely Prithvi, Jala, Teja, Vayu and Akasha along with Dika, Kaala, Atma and Mana are Karana Dravyas, while all living or not living substances originated from Karana dravyas are known as Kaarya Dravya. Thus all creatures, their food in any form or medicines of all origin come in the group of Kaarya Dravya. In this way human body also is a Kaarya dravya. Human body is built by Pancha mahabhutas, Atma, and Mana.

Pancha mahabhutas constitute the body in the form of Dosha, Dhatu and Mala. The body possesses all these components in proper condition that causes healthy state (Arogya/Swasthya), whereas imbalance of the above components causes illness; and the state is known as disease (Roga). Three Doshas are Vata, Pitta and Kapha which control every function of body and mind. Vata is a source of energy and responsible for controlling of all movements required for functions of every systems in the body. Pitta is a source of heat and responsible for controlling of all functions required for metabolism and transforming food particles into Vipaka (biomolecules) and consumption for energy production in the cells. Kapha is a main source of nutrition and responsible for controlling of all functions regarding nourishment of body’s tissues. While these three humours may be contaminated by hetu, it causes impurity and imbalance of Dosha resulting into diseased condition; and thus it is known as Doshas.

Dhatus namely Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra; and Upadhatus are other tissues produced by Dhatus, both compose all body tissues and form the structure of body. The anatomical structure, characteristics and functions of these Dhatus and Upadhatus are governed by three Doshas; particularly Vata, Pitta and Kapha accordingly. Meanwhile these may be vitiated by Doshas, these are also called Dushya. Rasa is the liquid component of blood containing nutrients, while Rakta is blood itself. Mamsa refers to muscular system, Meda indicates fat contents in any form, Asthi represents bone, Majja is the bone marrow; the inner matter of bones, and Shukra represents sperm and semen. These Dhatus and Doshas are nourished and remained balance through intake and assimilation of food into nutrients, unless there is evoked of any diseases. Dhatus and Doshas are formed from Pancha mahabhutas, and Upadhatus are produced during process of Dhatus formation. Food stuffs are digested into Ahararasa, and then it is undergone separation into two parts; namely Prasada and Kitta. At first Rasa dhatu is originally produced from Prasada component and then Rakta is formed from Rasa dhatu. In this way Rakta to Sukra dhatus are produced from the immediate dhatu successively beginning with Rasa. For instance, Rakta is converted to Mamsa, Mamsa to Meda, Meda to Asthi, Asthi to Majja and so on. In female Stany (milk) and Artava (menstrual discharge) are originated from Rasa. Similarly, Kandara (Tendon) and Sira (blood vessels) are originated from Rakta; Vasa and seven layers of Tvachha (skin) are evolved from Mamsa and Snayu (Ligament) is formed from Meda. Similarly, Puresha (faeces) and Urine are formed from Kitta portion of ingested foods. Vata is
generated at the end of Awaṣṭhapāka when the digested food in Pakwasaya is absorbed with the help of Agni. Moreover, Kapha is considered to be produced from Kitta portion of Rasa dhatu, Pitta from Kitta portion of Rakta, excretions of various organs as wax in ear is produced from Mamsa; Sveda is produced from Meda; and hairs and nails are formed from Asthi dhatu.

**Guna (Quality):** Dosha, Dhatu and Mala are Dravyas which have their own properties and actions. Properties or characteristics of Dravya are mentioned as Guna in Ayurveda, and categorized into four namely Arthas, Gurvadi, Adhyatmika and Paradi Guna having forty one in total number. Arthas: Five main properties of Pancha mahabhutas can be perceived through five different sense organs such as Shabda (sound), Sparsha (touch), Rupa (colour/shape), Rasa (taste) and Gandhi (smell). These are collectively known as Arthas. Gurvadi Gunas: Gurvadi Gunas are twenty in number namely Guru (heavy), Laghu (light), Manda (dull), Teekshna (irritant), Hima (cold), Ushna (hot), Snigdha (Unctuous), Rooksha (Rough), Shlakshna (smooth), Khara (crabrous), Saandra(solid), Drava (liquid), Mridu (soft), Kathina(hard), Shthara (immobile), Sara (mobile), Sukshma (minute), Sthula (gross), Vishada (non-slimy) and Pichchhila (slimy). These Gurvadi gunas can be correlated with specific form of Arthas gunas. For instance, Hima and Ushna guna exhibit Sparsha guna when they come to contact with skin. Similarly, Snigdha, Ruksha, Shlakshna, Khara, Mridu, Kathina, Vishada and Pichchhila can also be related to Sparsha. Adhyatmika Gunas: Adhyatmika gunas are six in total number namely Buddhi (knowledge), Sukha (pleasure), Duhkha (sorrow), Ichchha (desire), Dvesha (disjust) and Prayatna (effort). All Adhyatmika gunas are perceived by Atma or Living creatures. Adhyatmika Gunas are evolved after action of Arthas Gunas. For instance, contact of eye with some subject and coordinating with Mana, then Buddhi (knowledge) is acquired. Moreover, need of the subject creates its desire; otherwise dislike arises there. Achievement of desired subject remains Sukha (Pleasure); otherwise Duhkha (sorrow) is felt. Every creature tries to achieve the needed one or avoid of the disliked subject, that effort is known as Prayatna.

**Paradi Gunas:** Paradi gunas are ten in total number, namely Paratva (superiority), Aparatva (inferiority), Yukti (rational application), Sankhya (enumeration), Samyoga (conjunction), Vibhaga (disjunction), Prithaktha (separateness), Parimana (measurement), Samskara (processing) and Abhyasa (practice). These Paradi gunas can be correlated with Dravyas, Arthas Gunas and Gurvadi gunas. According to Charaka, Dravya having superior and many properties (guna) is considered to be Paratva; and otherwise is regarded to be Aparatva. When medications or procedures are used as single or in combination, raw or cooked becomes useful to restore health or to remove illness, that condition is called Yukti. Quantity of anything is Sankhya and size is Parimana. Commination of more than two subjects is Samyoga and the condition of separation is Vibhaga. Vibhaga can further be meant for division of subjects as branches, departments, limbs, etc. Prithakatva is difference among two or more subjects that may be on the basis of different Guna. Samskara is a process which makes something more useful. Abhyasa is repetition of something to perform some work.

**Relation of Guna with Tridosha**

Charak describes guna of Vata Dosha such as Ruksha, Laghu, Sukshma, Chala, Vishada, Khara. Pitta Dosha is Ushna in Sparsha; seems peeta (yellow) in Roopa (color); and constitutes in Rasa such as amla, katu and lavana. Furthermore, gandha of Vrisa, Snigdha, Teekshna, Drava, Sara Gunas are also dominated in Pitta Dosha. Kapra Dosh is Sheeta in Sparsha and generally Shveta (White) in Roopa (color). It is Madhura in Rasa and Gandha can’t be detected; and Gurvadi gunas such as Shlakshna, Guru, Manda, Mridu, pichchhila and Sthira are dominated in Kapha dosha.

**Relation of Artha, Gurvadi and Paradi gunas with Pancha mahabhutas**

Akasha mahabhuta is responsible for origin of gunas such as Arthas (Shabda), Gurvadi gunas (Mridu, Sukshma, Shlakshna, Vishada, Laghu) and Paradi gunas (Sankhya, Parimana; Vibhu, Prithaktha, Samyoga, Vibhaga). Vayu mahabhuta is responsible for origin like Arthas (Shabda, Sparsha; anupusnasheeta), Gurvadi gunas (Ruksha, Laghu, Sukshma, Chala, Vishada and Khara) and Paradi gunas (Paratva, Aparatva, Sankhya, Parimana, Prithakta, Samyoga and Vibhaga). Teja (Agni) mahabhuta is responsible for origin of gunas such as Arthas (Shabda, Sparsha; anupusnasheeta), Gurvadi gunas (Ruksha, Laghu, Sukshma, Chala, Vishada and Khara) and Paradi gunas (Paratva, Aparatva, Sankhya, Parimana, Prithakta, Samyoga and Vibhaga).

Jala mahabhuta is responsible for origin of gunas such as Arthas (Shabda, Sparsha-Sheeta, Roopa-Shukla Rasa-Madhura), Gurvadi gunas (Drava, Snigdha, Manda, Mridu and Pichchhila) and Paradi gunas (Paratva, Aparatva, Sankhya, Parimana, Prithakta, Samyoga and Vibhaga). Similarly, Prithivi mahabhuta is responsible for origin of gunas such as Arthas (Shabda, Sparsha, Aparatva, Sankhya, Parimana) and Paradi (Paratva, Aparatva, Sankhya, Parimana, Prithakta, Samyoga and Vibhaga).

**Karma (Function):** Each and every Dravya in this universe exhibits some kind of action that is called Karma. According to Nyaya Darshana there are five types of Karma namely Utkshepana (upward movement), Apakshepana (downward movement), Akunchana (contraction), Prasarana (expansion) and Gamana (forward and backward movement). Utkshepana means throwing something upwards and Apakshepana means throwing something below. Akunchana is contraction/ flexion and Prasarana is extention/...
expansion. All rest of the functions are mentioned under Gamana such as burning of fire, flowing of water, etc. In Ayurveda, description of Karma is different from Nyaya and Vaisheshika Darshana; that are described as Dravya-vyapara and Praniyapara. Dravyavyapara is the function of various Kaaryadravyas in the form of Parthiva, Apya, Agneya, Vayavya and Antariksha Dravya; and are divided into two forms that are Prakrita (Normal) and Vaikrita(abnormal).

Prakrita Karmas of Karya-dravyas as the product of Mahabhutas

Function of Parthiva Dravya: Upachaya, Sanghata, Gaurava, Sanghata, and Sthairya
Function of Aapya Dravya: Upakleda, Sneha, Bandha, Vishyanda, Mardava and Prahlada
Function of Agneya Dravya: Daaha, Paaka, Prabha, Prakaasha, Prakaasha and Varna
Function of Vayavya Dravya: Raukshya, Glani, Vichara, Vaishadya and Laghava
Function of Akashatmaka Dravya: Maardava, Saushirya and Laghava

Prakrita Karmas of five types of Vata

Karma of Prana: Shheevana, Kshathvath, Udgar, Nishvasa and Annarpravesha
Karma of Udana: Yapravritti, Prayatna, Ura, Bala, Varna and Smriti
Karma of Vyana: Gati, Apakshepana, Utshepa, Nimesha and Unmesha
Karma of Samana: Annagharana (paaka, prasada-kitta-vivechan and kittamochana)
Karma of Apona: Visarga of Shukra, Artava, Shakrit, Mutra and Garbha

Prakrita Karmas of five types of Pitta

Karma of Pachaka Pitta: Anna-paaka, Saara-kittavipaka and Shisha-pitta-amagraha
Karma of Ranjaka Pitta: Rasa-ranjava-Raktanirmana
Karma of Bhrajaka pitta: Tvak-bhrajana
Karma of Sadhaka Pitta: Abhipretartha-sadhana through Buddhi, Medha and Abhimana
Karma of Alocakha Pitta: Roopalochna

Prakrita Karmas of five types of Kapha

Karma of Avalambaka kapha: Avalambana of Trika, Hridaya and other cites of Kapha by Ambukarma
Karma of Kledaka Kapha: Anna-sanghata-kledana
Karma of Bodhaka kapha: Rasabodhana
Karma of Tarpaka kapha: Akshataparna
Karma of Shleshaka kapha: Sandhi-samshlesha

Prakrita Karmas of Dhatus, Mana and Indriyas

Karma of Dhatus

- Rasa: Preenana
- Rakta: Jevena
- Mansa: Lepa
- Meda: Snea
- Asthi: Dharana
- Majja: Poorana
- Shukra: Garbhotpaada

Karma of Mana

- Indriyabhigraha(Control of Indriyas)
- Svanigraha ( own control)
- Uha and Vichara

Karma of Indriyas (Gyanendriyas)

- Shrotra: Shabdagyana
- Tvak: Sparshagyana
- Chakshu: Roopagyana
- Rasana: Rasagyana
- Ghrana: Gandhagyana

Praniyapara (Activities of Living Beings)

All the above karmas are found in human and other living beings. Some of the living beings may exhibit these karmas partly and thus they are regarded as partial Praniyapara. Generally Praniyapara can be elaborated to external activities of the body such as Unnamana, Vinamana, Akunchana, Prasarana and Tiryaggamana. Unnamana means moving some organ upward, and Vinamana means taking something below from its place. Akunchana means rising head to see upward like observing stars in the sky. Akunchana is adduction, whereas Prasarana is abduction of organ. Tiryaggamana is an action of moving something in the direction of right to left or left to right or in the straightway(citation). Flow of air is the best example of Tiryaggamana. However, these types of actions are also correlated with various functions of the human body’s
Anga karmas (functions of various systems) in Ayurveda are mainly described under Dosha karmas. For instance, functions of brain are recognized under the function of Prana Vayu, Sadhaka Pitta and Tarpaka Kapha. Functions of Muskulo-Skeletal system are included under function of Vyana Vayu. Modern physiology describes function of cells, tissues, organs and their systems. Shareera kriya of Ayurveda describes little to the recent development of physiology. For example, function of Rakta(blood) is Jeevana (life) which is a universal truth. In the same way, the function of Asthi (Bone) is Dharana that is to hold the structure of body and its organs. Function of Shukra (Semen) and Shonita (Ovum) is Garbhotpadana (Reproduction).

During vitiation of Doshas, they affect Dhatus and cause some disease/s that condition is known as Vikrita avastha. All functions performed by the body in this conditions is considered as Vaikrita Karma. The state of Vikrita avastha can be described under Shat Kriyakaala including Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti and Bheda. These six stages of vitiated Doshas are very important to understand or diagnose the disease pattern and should be taken care in the management of disease/s. Doshas in vitiated condition are found to be changed in their properties, amount and actions. Moreover, Vata in vitiated condition may have more rukshata, sheetatva, laghutva, etc. or may be merely absent of them. It may either increase the movement of body organs in abnormal way or may paralyze them. In Sutrasthana of charaka Samhita, the symptoms of vitiated Doshas are described in detail under Maharogadhyaya. They are described in the form of change in the properties and functions of Doshas or as the symptoms of diseases. These are presented in the table 1, 2 and 3 below.

Table 1: Showing Guna, Karma and Vikritilakshana of Vata Dosha

<table>
<thead>
<tr>
<th>Guna (property)</th>
<th>Karma (function)</th>
<th>Vikritilakshana (symptoms)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raukshya</td>
<td>Sramsra</td>
<td>Padabhramsra</td>
</tr>
<tr>
<td>Shaitya</td>
<td>Bhramsa</td>
<td>Vaksanga</td>
</tr>
<tr>
<td>Laghava</td>
<td>Vyasas</td>
<td>Vidbheda</td>
</tr>
<tr>
<td>Vaishadya</td>
<td>Sanga</td>
<td>Urusada</td>
</tr>
<tr>
<td>Gati</td>
<td>Bheda</td>
<td></td>
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<tr>
<td>Amoortatva</td>
<td>Saada</td>
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</tbody>
</table>

Table 2: Showing Guna, Karma and Vikritilakshana of Pitta Dosha

<table>
<thead>
<tr>
<th>Guna (property)</th>
<th>Karma (function)</th>
<th>Vikritilakshana (symptoms)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ushnatvā</td>
<td>Ushnatvā</td>
<td>Daaha</td>
</tr>
<tr>
<td>Teekshnatvā</td>
<td>Daha</td>
<td>Antardaaha</td>
</tr>
<tr>
<td>Dravtva</td>
<td>Paaka</td>
<td>Aasyavipaka</td>
</tr>
<tr>
<td>Visra Gandhā</td>
<td>Sveda</td>
<td>Atisveda</td>
</tr>
<tr>
<td>Katu, Amlā rasa</td>
<td>Kleda Srava</td>
<td>Mamsakleda</td>
</tr>
<tr>
<td></td>
<td>Kotha</td>
<td>Raktapitta</td>
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<td></td>
<td></td>
<td>Angagandha</td>
</tr>
</tbody>
</table>

Table 3: Showing Guna, Karma and Vikritilakshana of Kapha Dosha

<table>
<thead>
<tr>
<th>Guna (property)</th>
<th>Karma (function)</th>
<th>Vikritilakshana (symptoms)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sneha</td>
<td>Sneha</td>
<td>Kanthopa-Lepa</td>
</tr>
<tr>
<td>Shaitya</td>
<td>Shaitya</td>
<td>Sheetagni</td>
</tr>
<tr>
<td>Shuklatva</td>
<td>Shvaitya</td>
<td>Shvetava-Bhasata</td>
</tr>
<tr>
<td>Gaurava</td>
<td>Gaurava</td>
<td></td>
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<tr>
<td>Paichchhilya</td>
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</tbody>
</table>
Furthermore **vikrita tridosha** in Vatakalamakaleya adhyaya of *Sutrasthana* in Charaka Samhita describes as follows;

**Vata:** It destroys *Bala* (strength), *Varna* (colour) and *Sukhaya* (health), causes loss in pleasure, disturbs all sense organs, destroys *Garbha* or cause some defect in it, may increase *Bhaya* (fear), *Shoka*, *Dainya* (loss of cheer), Pralapa.33

**Pitta:** It causes *Apakti* (disturb in digestion), *Adarshana* (loss of vision), *Ushnaviddhi-hani* (high or low temperature), *Varnvikara* (defect in colour) and *Krodha* (anger).34

**Kapha:** It causes *Shithilatva* (lethargy), *Karshya* (thin body), *Alasya* (loss of activity), *Kliaiya* (loss of libido), *Agyana* (loss of knowledge) and *Moha*.35

**Dravya Vyapara (Action of Food/Medicine)**

Dravya Vyapara is the function of food or Medicine on human body, and is mainly divided in two categories namely *Shodhana* and *Samana*. *Shodhana* is the process of cleansing the body with the use of some ingredients prescribed in Ayurveda. *Shodhana* is further divided into *Antahparimarjana*, *Bahi-parimarjana* and *Shastrapranidhana*. *Antahparimarjana* is the process in which the medicine goes inside the body and eliminates harmful materials or toxins from it. *Vamana*, *Virechana*, *Vasti*, and *Nasya* are mainly performed under *Antahparimarjana*. *Bahihiparimarjana* means local application of medicine in the form of oil for massage, paste for using on skin or cleaning some part through its decoctions.36 *Samana* is the process applied to relieve many symptoms of diseases as *Langhana*, *Brimhana*, etc. There are six ways of *Samana* namely *Langhana*, *Brimhana*, *Snehana*, *Rukshana*, *Svedana* and *Stambhana*. *Langhana* is an attempt to make body light through fasting, using less amount of food, sunbath, or cleansing body with *Vamana*, *Virechana*, etc. *Brimhana* is a method which is useful to nourish the body and make it large, strong and healthy by taking good food or by rest, sleeping and good conduct. *Snehana* is the drug or process by which oiliness, softness and wetness is generated in the body. *Rukshhana* is the drug or process by which dryness, roughness and clarity is produced. *Svedana* is the drug or procedure which releases the stiffness, heaviness and coolness of the body. Similarly *Stambhana* is the drug or process which arrests the movement and flow of a substance.37

**DISCUSSION**

In Ayurveda, the equality of *Padartha* are described on the basis of their components, properties or actions. So it becomes cause of *Vriddhi* during growth or accumulation. When amount of blood in body is diminishing we have to provide blood. In this way loss of blood is treated by increasing the amount of blood.38 The *Samanya* related with some part is said *Apara Samanya*. Hence, the *Samanya* relating with only *Dravya* as *Dravyatva* or relating with *Guna* as *Gunatva* may be example of *Apara Samanya*.39 In context of Ayurveda, the *Samanya* among *Mahabhusa* is *Mahabhusatva* which is related with all *Doshas*, *Dhatus*, *Malas* and sites (adhisthanas) of *Indriyas* of body, and it might be understood as *Para Samanya*. Hence all these are mentioned as *Panchmahabhuta vibhaka samudrayatmakam*.39 On the other hand, the *Samanya* among *Doshas* or *Dhatus* in the sense of *Doshavata* or *Dhatutva* may be known as *Apara Samanya*. This division of *Samanya* in Ayurveda is useful to understand *Panchabhautikatika* of all *Dravyas*, classification of *Vikaras* (diseases) in many groups as *Shareera* and *Manasa* or *Nija* and *Agantu*. These names of *Vikaras* indicate some similarity of their *Adhishthana* or *Hetu* (cause). The theory of *Loka-Purusha-Samya* is also a good example which shows the similarity of *Purusha* in this world.40

In Ayurveda *Samanya* is further divided into three types as *Dravya-samanya*, *Guna-samanya* and *Karma-samanya*. This division of *Samanya* is mainly related with the use of food and medicines for life or curing diseases. As the aim of Ayurveda is *Dhatusamy* by saving health of healthy person or curing illness of patient, it is a tool to be used for that purpose. We use food to nourish body, the food being *Panchabhautika* is converted into *Dhatus* which are converted to *Panchabhautika* through the functions of *Jatharagni*, *Dhatvagni* and five *Bhutagni*. In this process, the part of every *bhuta* in food is digested by related *Bhutagni* and converted into related part of body. It is possible due to *Samanya of Bhutas* in food and *Dhatus* in the body.41

The food of human beings are of various origin which is similar to the body tissues or *Dhatus*. For example, use of meat in food increase the muscles of the body due to similar components and properties of muscles. Hence, it is *Dravya-samanya*. However, food is not always similar to the body tissues or *dhatus*, and use of some food is recommended due to more or less similarities in content or qualities of components. The similarity of food content with the *Dhatus* is *Guna-samanya*. Similarity of function in the same way is *Karma-samanya*. Therefore, *Samanya* in food helps to nourish the tissues of the body. On the other hand, it may also become cause of diseases. If one always uses more *Ruksha ahara*, it may cause some disease of *Vata* due to *Guna-samanya*. Doing hard work without rest may also cause different kinds of *Vata* diseases due to *Karma-samanya*.

The *Padartha* which shows difference in the properties is known as *Vishesha*. According to *Vaisheshika Darshana* it is related with *Nitya Dravyas*. So it shows differences in all *Dravyas*. For example, *Pritihvi* is different from *Jala*, *Teja*, *Vayu* and *Akasha* due to its *Gandha-Guna*. In this example, the feeling of difference among them appears as *Vishesha*. The components of body as *Dosha*, *Dhatu* and *Malas* are different due to their specific functions. *Doshas* have specific power to cause vitiation of *Dhatus* which form the structure of body and maintain it, *Malas* are those residual part of food which are not useful for body and should be dispelled. The body constitutes different systems by organizing organs to perform different work. They have different structure
REFERENCES


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