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Application of *Samānya–Viśeṣa Siddhānta* in *Paṇḍu Chikitsā*:**A Literary Review****Omkar Tukaram Khandekar^{*1}, Ganesh Puradkar², Vinayak Badgujar³**MD Scholar^{1,3}, Professor and HOD²

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***Corresponding author:** omkarst07@gmail.com**ABSTRACT:**

Background: *Samānya–Viśeṣa Siddhānta*, propounded by *Āchārya Charaka*, is regarded as the foundation of *Ayurvedic* therapeutics. It states that similarity leads to increase (*Samānya*) and dissimilarity leads to decrease (*Viśeṣa*). *Paṇḍu roga*, a disease described in all major *Ayurvedic* classics, is characterized by pallor, weakness, and *dhātu-kṣaya*, arising chiefly from *Rakta dhātu* depletion and *Pitta prakopa*. Modern parallels can be drawn with various forms of anemia. **Objective:** To analyze the role of *Samānya–Viśeṣa Siddhānta* in *Paṇḍu roga chikitsā* as presented in classical texts, and to explore its relevance in contemporary medical understanding. **Methods:** Classical *Ayurvedic* texts, including the *Brihatrayi* and *Laghutrayi*, along with authoritative commentaries, were reviewed to extract references on *Paṇḍu roga* and its *chikitsā*. Modern hematological literature was studied for comparative insights into anemia.

Results: *Paṇḍu roga chikitsā* reflects a dual application of *Samānya–Viśeṣa Siddhānta*. The *Samānya* principle is applied through *Rakta-vardhaka*, *brimhana*, and *rasāyana dravyas* such as *Lauha kalpas*, *Drakṣā*, *Dadima*, *Dugdha*, and *Amalaki*. The *Viśeṣa* principle is applied through *pitta*-pacifying and *kṣaya-nivāraṇa dravyas* like *Guduchi*, *Musta*, and *Shatavari*. Avoidance of *nidāna sevana* forms a practical extension of *Viśeṣa*. Modern equivalents include iron supplementation (*Samānya*) and anti-oxidant/anti-inflammatory strategies (*Viśeṣa*). **Conclusion:** The management of *Paṇḍu roga* is a rational application of *Samānya–Viśeṣa Siddhānta*. This philosophical foundation validates classical treatment strategies and demonstrates their continued relevance in addressing modern challenges like iron-deficiency anemia.

Keywords: *Samānya–Viśeṣa Siddhānta*, *Paṇḍu roga chikitsā*

INTRODUCTION *Āyurveda* rests upon fundamental philosophical doctrines that provide both theoretical frameworks and practical guidelines for health and disease management. Among these, *Samānya-Viśeṣa Siddhānta* occupies a pivotal role. In *Charaka Saṃhitā* (*Sūtrasthāna* 1/44-46), *Āchārya Charaka* defines:

- *Samānya* (similarity): leads to *vrddhi* (increase) of *dravya*, *guṇa*, or *karma*.
- *Viśeṣa* (dissimilarity): leads to *kṣaya* (decrease).

This simple yet profound doctrine underlies the logic of dietetics, pharmacology, pathology, and therapeutics. For instance, excessive intake of heavy, oily foods increases *kapha* (*Samānya*), while administration of light, dry drugs reduces *kapha* (*Viśeṣa*). *Paṇḍu roga*, extensively described by *Charaka* (*Chikitsāsthāna* 16), *Suśruta* (*Uttarasthāna* 44), and *Vāgbhaṭa* (*Chikitsāsthāna* 16), is a disease marked by *pāṇḍutva* (pallor), *daurbalya* (weakness), *hrdayaspandana* (palpitation), and progressive *dhātu-kṣaya*. The pathology involves both *Rakta kṣaya* and *Pitta prakopa*, producing clinical features closely resembling anemia in modern medicine.

Thus, the study of *Samānya-Viśeṣa Siddhānta* in the context of *Paṇḍu chikitsā* offers not only a philosophical understanding but also a practical therapeutic blueprint.

MATERIALS AND METHODS

- **Classical Sources:** *Charaka Saṃhitā*, *Suśruta Saṃhitā*, *Aṣṭāṅga Hṛdaya*, *Aṣṭāṅga Saṃgraha*.

- **Commentaries:** *Āyurveda Dīpikā* (*Chakrapāṇi*), *Nibandhasaṅgraha* (*Dalhaṇa*), *Sarvāṅgasundarī* (*Arunadatta*), *Āyurveda Rasāyana* (*Hemādri*).
- **Contemporary Sources:** Texts and research articles on hematology, nutrition, and anemia.
- **Method:** Compilation and analysis of references to *Paṇḍu roga nidāna*, *samprāpti*, and *chikitsā*. Identification of therapeutic principles reflecting *Samānya* and *Viśeṣa*. Comparative study with modern medical approaches.

OBSERVATIONS (LITERARY REVIEW) Nidāna of Paṇḍu

- **Āhāra:** Excessive intake of *lavaṇa* (salty), *amla* (sour), *katu* (pungent), *tikṣṇa*, and *uṣṇa dravyas*.
- **Vihāra:** *Ativyayāma* (overexertion), *raktapāta* (blood loss), *vegavidharana*.
- **Manasika:** *Chinta*, *shoka*, *bhaya* (mental stress).

Samprāpti (Pathogenesis)

1. *Nidāna sevana* → *Pitta prakopa*.
2. *Pitta* aggravation vitiates *Rasa-Rakta dhātu*.
3. Leading to *Rakta kṣaya* and *dhātu-nutrition* failure.
4. Manifestation of *pāṇḍutva*, *daurbalya*, *māmsa-kṣaya*, *hrdayaspandana*.

Mūla pathology: Rakta dhātu kṣaya + Pitta duṣṭi.

Lakṣaṇas (Signs and Symptoms)

- *Pāṇḍutva* (pallor of skin, nails, eyes)
- *Daurbalya* (weakness, fatigue)
- *Hṛdayaspandana* (palpitation)
- *Pīpāsā* (thirst)
- *Shwāsa* (dyspnea on exertion)
- *Mṛdu gātratā* (flaccidity of body)

Types of Paṇḍu

- *Vātaja Paṇḍu*
- *Pittaja Paṇḍu*
- *Kaphaja Paṇḍu*
- *Sannipātaja Paṇḍu*
- *Mridbhakṣaṇajanya Paṇḍu* (pica-induced anemia, specific mention by *Charaka*)

Application of Samānya–Viśeṣa in Paṇḍu Chikitsā 1. Samānya Principle (Vriddhi)

Aim: Restoration of depleted *Rakta dhātu* and nourishment of weakened *dhātus*. Methods:

- *Rakta-var dhaka dravyas: Lauha bhasma, Mandura bhasma, Navayasa Lauha, Punarnava Mandura.*
- *Brimhana ahara: Dugdha, Ghṛta, Māmsa rasa (meat soups), Dadima, Drakṣā.*
- *Rasāyana dravyas: Amalaki, Guduchi, Yashtimadhu.*

- *Pathya regimen: Wholesome diet rich in iron and minerals.*

2. Viśeṣa Principle (Kṣaya) Aim: Pacification of aggravated Pitta and prevention of further dhātu-kṣaya. Methods:

- *Pitta-shāmaka dravyas: Amalaki, Shatavari, Guduchi, Musta.*
- *Sheeta virya dravyas: Cooling herbs counteracting uṣṇa-tīkṣṇa guṇa.*
- *Nidāna parivarjana: Avoidance of Pitta-provoking ahāra-vihāra.*
- *Shodhana chikitsā: Mild virechana with Trivrit, Aragvadha.*

Discussion The therapeutic principles in *Paṇḍu chikitsā* are direct and logical applications of *Samānya–Viśeṣa Siddhānta*:

- **Samānya:** Explains why *rakta-var dhaka* formulations like *Lauha kalpa* are emphasized. Similar to iron supplementation in modern medicine, these enhance *Rakta dhātu*.
- **Viśeṣa:** Justifies the use of *pitta-shāmaka, tikta-kashāya dravyas*, which counter causative factors and balance aggravated *Pitta*.

Comparative View with Modern Medicine:

- Iron supplementation (*Samānya*) restores hemoglobin.
- Dietary advice (*Samānya*) mirrors modern nutrition therapy.

- Antioxidant & hepatoprotective measures (*Viśeṣa*) resemble supportive modern care.
- *Nidāna parivarjana* (*Viśeṣa*) aligns with preventive strategies.

Relevance: Studies on *Lauha bhasma* and *Punarnava Mandura* show improved hemoglobin. *Amalaki* and *Guduchi* possess antioxidant and immunomodulatory actions, validating both *Samānya* and *Viśeṣa* principles.

Conclusion *Samānya–Viśeṣa Siddhānta* provides the theoretical backbone of *Paṇḍu chikitsā*. Through *Samānya*, depleted *Rakta* is replenished by similar substances (*Lauha*, *Rakta-vardhaka ahara*), and through *Viśeṣa*, aggravated *Pitta* is pacified by dissimilar, cooling, *tikta-kashāya dravyas*. This dual approach exemplifies the logical nature of *Ayurvedic* therapeutics. Modern parallels—iron therapy, nutritional support, antioxidant measures—demonstrate that the classical wisdom of *Samhita Siddhānta* continues to hold clinical relevance. Thus, *Paṇḍu chikitsā* not only embodies *Samānya–Viśeṣa* but also

bridges *Ayurveda* with contemporary medical science.

References:

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7. *Hemādri, Āyurveda Rasāyana* commentary on *Aṣṭāṅga Saṅgraha*.
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