

A REVIEW ARTICLE ON NIDANPANCHAK OF PANDU ROGA**Dr. Pratiksha S. Rathod^{*1}, Dr. Ashish Gotmare² Dr. Pramod Garje³**¹PG Scholar Dept. of Roganidan Evum Vikriti Vigyan.²Guide and Assistant Professor Dept. of Roganidan Evum Vikriti Vigyan.³HOD and Professor Dept. of Roganidan Evum Vikriti Vigyan. Shri Ayurved Mahavidhyalaya
Nagpur, Maharashtra.Article Received on
20 May 2025,Revised on 11 June 2025,
Accepted on 01 July 2025

DOI: 10.20959/wjpr202513-37492

***Corresponding Author****Dr. Pratiksha S. Rathod**PG Scholar Dept. of
Roganidan Evum Vikriti
Vigyan.**ABSTRACT**

Pandu roga the word itself describes as the disease in which there is presence of altered skin color like yellowish white discoloration of skin. Pandu widely described in various vedas and ayurvedic texts as an independent disease or associated symptoms of other disease. In a recent estimate, about 8.8% of global population is affected includes all age groups. The clinical condition of Pandu in Ayurveda can be correlated with Anaemia described in Modern Medical Science, due to the resemblance in the clinical signs and symptoms. Anaemia is a major global public health problem and the most prevalent nutritional deficiency disorder in the world. Due to high vegetarian diet and less dairy or poultry intake prevalence rate increases per year. Anaemia is an extremely prevalent condition common in all human of all ages, living in all condition and continents. It has got serious consequences for both the human health as well as the socioeconomic status of the country.

KEYWORDS: Pandu, Vyadhi, Srotas, Anaemia, Pallor.**INTRODUCTION**

Pandu is the disease of Rasavaha Srotas according to Charaka Samhita.^[1] and Raktavahasroto-viddha Lakshana and Rasadoshaja Vikara as per Maharshi Sushruta.^[2] Thus it is related with both important Dhatu Rasa and Rakta Principal function of both these Dhatu has been described as Preenana (providing nourishment) & Jeevana (life activity) Karma. This is how disease Pandu can be the choice of disease to assess the Dhatuposhana Krama. Acharya Charaka described Pandu after Grahanidosha Chikitsa due to aggravation of Pitta in Grahani, and the

aggravation of Pitta constitutes a predominant factor in the causation of Pandu. Acharya Sushruta has mentioned after Hridaroga due to Same Samkhya Samprapti and treatment of Hridaroga like Tikshna, Amla, Katu etc may cause for development of Pandu. Acharya Vagbhata mentioned after Udararoga due to Same Doshasanghata. Pandutva has been mentioned as cardinal symptom of the disease which is related with the colour and complexion of the body. Pandu develops due to vitiation of Bhrajaka Pitta and Rakta which are mainly responsible for the Prakrita Varna of body. Acharya Charaka has mentioned the word "Vaivarnaya" in this regards.

AIM- This study is aim to know the Nidanpanchak of pandu roga with ayurveda perspective.

MATERIAL AND METHOD

Ayurved samhita, online internet, pubmed, Google scholar, research Gate and review article analyzed for study

VYUTPATI

The word "Pandu" is derived from root "Padi Nasane" with suffix "Ku" and elaboration through "Ni". The meaning is always taken in sense of "Nashana" i.e. the loss.^[3]

According to Charaka Samhita

In this disease the skin of patient is discoloured as Pandu or like haridra or greenish tinge.

According to Sushruta Samhita

In all types of Pandu body of the patient is more Pandu (shweta rakta or shweta pita). o it is named as Pandu.

According to Amarakosha

Pandu means a white colour mixed with yellowish Tinge as mentioned in Amarakosha.^[4]

NIRUKTI OF PANDU

According to Shabdarnava Kosha 'Pandustu Peet bhagardh Ketaki Dhulisannibham' means Pandu is like the colour of pollen grains of Ketaki flower which is whitish yellow colour. 'Pandutwenuplakshito Rogah Pandu Rogah' means the disease which resembles Pandu Varna is known as Pandu.^[5]

SYNONYMS

According to Sushrut Kamala, Panki, Laghrak, Alas and Kumbhahwa are the synonyms of Pandu. In Rigveda and Atharvaveda Pandu has been de-scribed by the name of Vilohita, Halima and Haribha.

NIDANA

Nidana is most important as the avoidance of etiological factor forms the first and foremost line of treatment. Nidana of Panduroga can be classified into following three categories.

1. Aharaja Nidana 2. Viharaja Nidana 3. Nidanarthakara Roga

1. Aharaja Nidana

Acharya Charaka has described following etiological factors regarding Ahara

1.Excessive intake of Kshara, Amla, Lavana, Ati Ushnaanna, Virruddha Bhojana, Asatmya Bhojan. Excessive intake of Nishpava, Masha, Pinyaka, Tilataila, Madhya, Kashay, katu Rasa

Viharaja Nidana According to Acharya Charaka: Vidagdhe Anne Diwaswapna, Vyayama, Vyavaya, Vega Vidharana, Affliction of mind with Kama, Chinta, Bhaya, Krodha, Shoka, Pratikarmaritu – Vaishmaya are the Viharaja Nidanas.^[6]

According to Sushrut: Eating clay, excessive consumption of salts, strong liquors and alkaline substances etc are the common aggravative factors for vitiation of Pitta. These factors are causesMandagni, vitiation of Pittaand develop Panduroga.Kshara, Amla, Lavan Rasaare responsible forvitiation of tridosha speciallypitta and also Asaatmya Bhojana and Virudhha Bhojanahampers the digestion.^[7]

Manasa Nidana: Chinta, Bhaya, Krodha, Shoka are described in different classical texts.

Nidanarthakara Roga: All In Ayurvedic literature Panduroga has been indicated either as a symptom of many diseases or as Upadrava.So, these diseases canbe considered as Nidanarthakara Rogas of Panduroga. Some of which are Raktarsha, Kaphaja Arsha, Raktarbuda etc.

PURVARUPA

The Purvarupas are of two types:

- 1) Samanya Purvarupa
- 2) Vishishtha Purvarupa

Samanya Purvarupa, are those which indicate the disease to some extent but doesn't indicate involvement of specific Doshas. Eg-Dryness and Cracks over the skin, excessive spitting, bodyache, malaise, generalized weakness, persistent urge to eat clay-earth cakes, periorbital swelling, yellowish discolouration of urine and stool, improper digestion are the prodromal symptoms of anaemia.

Vishishtha Purvarupa's are those which give an idea of specific Dosha with the idea of disease. Eg-Raukshta, aasyavairasyata, Twak-sphutanam are the indications of Vataj Pandu. Trushna, murchha, swedadhikya are the lakshana of Pittaj Pandu. Shthivanadhikya, shotha, madhuraasyata are the indications of Kaphaj Pandu.^[8]

RUPA: When the prodromal features reach to the stage of actual onset of manifestation of disease, they are called Rupa. When the rupa appears, the disease becomes more pronounced and clearly defined symptoms. Rupa appears in the fifth Shatkriyakala of disease, where Dosha Dushya Sammurchana occurs inside the body and expressed externally as the symptoms of that disease. As declared by Acharya Charak, a Rupa are characteristic manifestations which are developed during course of disease.^[9] Charaka and Vagbhata have described the Samanya Rupa of Panduroga while Sushruta, Bhavprakash, Madhava have not defined the Samanya Lakshana of Panduroga.

According to Charak: The main symptom of Pandu is paleness of skin, eyes, nails, and these organs becoming dull and lack of luster due to deprivation of the qualities of the Ojas and the person suffers from poor quantity of Rakta and Medas, lack of debility, weakness of Indriyas. Apart from this Karnakshveda (tinitus), anorexia (agnimandya), weakness (daurbalya), malaise (angasada), aversion to food, hallucinations, fever, heaviness, bodyache. All part of body are being kneaded, pinched, squeezed and churned, cramps over calf muscle, pain in lumbosacral and thigh region, dyspnea even with slight exertion. Shortness of breath, hair loss, palpitations, cardiomegaly, periorbital swelling are other common symptoms of Pandu. A Pandu patient becomes very restless and irritable, doesn't want to talk much, spits in excess, feels sleepy and developed aversion to cold food.^[10]

TYPES

Most of the Acharyas stated five types Panduroga. These are Vataj, Pittaj, Kaphaj, Sannipatik (due to the combined vitiation of tridoshas) and Mrudbhakshanjanya (due to eating earth cake)

1. Vataja Panduroga

2. Pittaja Panduroga
3. Kaphaja Panduroga
4. Tridoshaja Panduroga

Acharya Charaka has mentioned one additional variety of Panduroga that is Mrida Bhakshanjanya Pandu. Harita Samhita has mentioned Halimaka and the two varieties of Kosthashakhashrita Kamala in the classification of Pandu. This addition brings up the number to eight varieties. However, some Acharyas opinion that Halimaka and Koshta Shakhasrita Kamala are secondary to Pandu and can not be included in disease.

Vataj Panduroga: Vataget vitiated by the Vata aggravating diet and regimen which bring dryness and blackish or reddish discolouration of the skin, urine and the eyes etc. unctuousness occur in the Vataja Pandu along with prickling sensation, ache, malaise, tremors, pain in the side of the chest, headache, dryness of faeces, distaste in mouth, swelling, constipation with flatulence, weakness, giddiness.^[11]

Pittaj Panduroga: A Person having Pittaj prakruti continuously taking pitta aggravating diet and regime resulting in accumulation of pitta and vitiation of blood. Intensity of blood vitiation is more in pittaj pandu. The symptoms are as follows-yellowish discolouration of skin-nails-eyes urine-stool, fever, burning all over the body, syncope, increased thirst and sweating, pungent taste of mouth, acidity, indigestion of food, foul smelling wattery stools, weakness, fainting. Abstinence from food and craving for cold foods are two other special symptoms of this type. Although Shishirdvesha is a common symptom of Pandu, it should be noted that in Pittaj Pandu there is a desire for cold foods.^[12]

Kaphaja Panduroga: Kapha is vitiated by Kapha aggravating factors and leads to Kaphaj pandu. Kaphaj Pandu has whitish discoloration (Pandurka Varna) of nails, eyes, urine, skin. Heaviness, sleepiness, nausea, vomiting, mental and physical fatigue, fainting, Delusion, Cough, dyspnea, Laziness, anorexia, obstruction in speech and voice, sweet taste of mouth, oedema over the body etc. are seen. The patient has cravings for spicy, raw and hot food.^[13]

Sannipataj Panduroga: Signs and symptoms of all three vitiated doshas are present and this condition is extremely intolerable because of developing complications.

Mritikabhakshanajanya Panduroga: There is separate pathogenesis of Mrudbhakshanjanya Pandu is mentioned. In children or in some females there is a habit of eating soil, earth cakes which results into vitiation of humors (doshas). Vata, Pitta and Kapha doshas are affected according to the taste of soil, whether it is astringent, salty or sweet. Vata is vitiated by astringent taste earth, Pitta by alkaline (salty) taste earth and Kapha by sweet taste earth. Due to dryness of soil, the Ahar-Rasa and other Dhatus and also the ingested meal dries up. This undigested soil along with aahar-rasas preads all over the body, occupies the strotasa and blocks the passages. This retards the body strength, luster, immunity, oja etc. and turns into Panduroga. In this way, due to the lack of proper nutrition of rasadi dhatu in mrudbhakshanjanya pandurog, the mental-physical strength and immunity gradually declined. In this type, periorbital oedema, facial oedema, bipedal oedema, swelling over umbilical and genital region. In this patient develops loose motions with mucus and blood, intestinal worms etc.^[14]

PATHOGENESIS

Acharya Charaka has mentioned the Samprapti of Pandu in Chikitsa Sthan. According to him, due to consumption of Nidana Pitta located in the Hridaya (Sadhak Pitta) gets aggravated and being expelled from Hridya by powerful Vata and it enters the Dasha Dhamanya (attached to the heart) and circulates all over the body. This aggravated Pitta reaches the space between skin and muscle tissue and brings vitiation in Kapha, Vata, Asrika, Twaka and Mamsa. This leading to abnormal types of colouration like Pandu, Haridra and Harita to the skin.

Samprapti Ghatak^[15]

- Dosha – Pitta Pradhan Tridoshaja
- Pitta - Sadhaka, Ranjaka and Bhrajaka
- Kapha – Avalambaka, Kledaka
- Vyana- Vyan Vayu
- Dushya - Twaka, Rasa, Rakta, Mamsa and Meda.
- Strotas – Rasavaha, Raktavaha
- Stroto Dushti - Sanga and Vimarga Gamanam.
- Agni - Jatharagni and Dhatvagni.
- Agni Dushti - Mandagni
- Udbhavasthaan - Amashaya
- Adhishthana - Twaka Mamsa Abhyantara
- Vyaktasthaan – Twaka

- Sancharasthaan – Twaka & Mamsa
- Svabhav – Chirkari

UPADRAVA: Charaka has not described the Updrava of Panduroga separately but explained Asadhya lakshanas of pandu which are loose motion with green mucus, oedema, whitish discolouration of skin, murchha, trushna, chhardi.^[16]

SADHYA -ASADHYATVA

The Lakshan which denotes the disease as Pratyakheya or Anupakramya are said to be Asadhya Lakshanani of the particular disease. Under this heading Acharyas described the prognosis of the disease. The sign, symptoms and other condition indicating incurability of Panduroga are as follow.

- 1) Patient with excessive dryness.
- 2) When the disease become chronic.
- 3) Patient who pass the loose stool, which is green in colour and mixed with mucous.
- 4) Patient who extremely afflicted with vomiting, fainting and morbid thrust.^[40]
- 5) Patient is suffering with oedema owing to severity of disease.
- 6) Patient who feels extremely prostrated.
- 7) Patient whose body become extremely white as if besmeared (with whiteness).
- 8) Patient with yellow vision.
- 9) Body of the patient whose body become pale on account of loss of blood. Such patients never survive.

According to Shushrut, Physician should reject the patient of Panduroga for management if patient is suffering from swelling in the extremities and emaciation; or swelling observed in the extremities, trunk, anus, penis and scrotum; one who faints oftenly, losses consciousness and suffering from fever and diarrhoea.^[17]

Yogaratanakar, Bhavprakash, Vangsen and Gadanigrah are having same opinion as given in Charak and Sushrut.

PATHYA-APATHYA: Pathya means road, which is use to denote the Strotasa, thus Pathya mean, substance or action which are beneficial to Strotasa and helps in maintaining the health. Pathya, also can be defined as, the Ahar-Vihar, which is beneficial, nutritional to the body and also give the happiness to the mind is known as Pathya and opposite to that is known as Apathya.^[18]

Pathya for Panduroga: Purana yava, purana godhum, jeerna shali, shashtik shali, mugdha, masur, aadhaki, jangal mansa, Matsya, vriddha kushmand, kharjur, ikshu, takra, ghrut, gomutra, Navneet, gomutrahridra, Chandan.

Apathya for Panduroga: Salt, sour taste food in more amount, heavy to digest food, dry food, curd, sesame cake, teekshna (strong) food, sura (type of alcohol), clay etc. The Pathya-Apathya is very important in curative as well as preventive point of view.

DISCUSSION

Acharya Charaka has mentioned Pandu Roga caused by suppression of Chhardi, Vegavarodha, Viruddha Anna Sevena and of excessive use of Ati Amla and Lavana Rasa. All these causes improper digestion of food which leads to improper Rasa Dhatu formation and further hamper Rakta Dhatu, Mamsa Dhatu formation and so on and thus leads to Pandu Roga. involving vitiation of Agni and Ama production, which in next step obstructs the Dhatusrotas which leads to disturbance in Dhatuposhan Krama and ultimately produces Pandu. Thus, the pathology of Panduroga is mainly concerned with vitiation of Pitta which in turn vitiates the Rakta, leading to condition of Pandubhava. Acharya Sushruta has mentioned that Pandu Bhava is caused by vitiation of Twaka through the vitiated Rakta in one who indulges in Ahita Ahara Vihara. Acharya Vagbhata has mentioned the Samprapati given by Acharya Charaka. Thus the pathology of Panduroga is mainly concerned with vitiation of Pitta which in turn vitiates the Rakta, leading to condition of Pandubhava. So, Pitta being main factor in the causation of Panduroga, all the five fold functions of it are affected more or less, but as the main seat of the disorganization is the Rakta and complexion of body, the Ranjana and Bhrajan function of Pitta. Thus Pitta Dosha takes leading part in the production of Dhatushaithilya and Dhatugaurava. This leads to Balakshaya, Varnakshaya and Ojakshaya. Ultimately, the Panduroga is stated to be afflicted with Raktapata, Medapata, Niharsata, Vivarnata and Shithilendriyata. Pandu is Sadhya Roga but in later stages due to chronicity, it develops some complications. Hence, it is necessary to treat it in the early stage.

CONCLUSION

Now a days, number of patients suffering from Pandu Vyadhi are seen due to modern lifestyle, improper dietary habits in routine and the use of modern medicines. Pandu is a Varnopalakshita and Pitta Pradhana Vyadhi which is responsible for the normal colour of the body. Pandu can be correlated with Anaemia. In Ayurvedic literature vast description of Pandu Roga and Chikitsa is given. To treat a Pandu Rogi, a physician must have complete knowledge of

different aspects of Pandu like Nidan, Roopa, Poorvaroopa, Samprapti and several Chikitsa Yoga, Sadhyaasadya, Arishtalakshan etc. from all Samithas, Nighantu and other literature.

REFERENCE

1. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutrasthana 28/10, ed. Vd. Yadavaji Trikamaji Acharya, Reprint Edition, Varanasi, Chaukhamba Surabharati Prakashan, 2014; 179. In.
2. Sushruta, Sushruta Samhita, Sutra Sthana 14/30, edited by Vaidya Jadavji Trikamji Acharya, Varanasi, Chaukhamba Surbharati Prakashan, 2014; 65. In. In.
3. Shabdakalpdruma, part 5 Chowkhamba Sanskrit series office, Varanasi Shabdikalpdruma Sankrit Online directed by Jha M, Developed by Jha S.p.104. In.
4. A REVIEW ARTICLE: PANDU & ITS MANAGEMENT Dr. Manoj Kumar Saini*1 and Dr. Prashant Singh Bhadauria2 1Assistant Professor, Dept. of Kaya Chikitsa, Shree Satya Ayurvedic Medical College and Hospital, Moradabad. 2Assistant Professor, Dept. of Agad Tantra evam Vidhi Vaidyaka, R.B. Ayurvedic Medical College & Hospital, Agra.
5. Shabdarnav.
6. R.K. Sharma and Bhagwan Das, Carak Samhita, text with English translation and critical exposition based on Chakrapanidatta's Ayurved Dipika, Chowkhamba Sanskrit series office, Varanasi, edition, 2016, Chikitsasthan 16-Pandurogachikitsitam adhyay, verse; 7-9. In.
7. Sushruta Samhita Part-2 edited with 'Ayurveda-Tattva-Sandipika' Hindi commentary by Acharya Kaviraj Ambikadutta Shashtri Choukhamba Sanskrit Sansthan, edition reprint 2017, Uttartantram, Chapter; 44 Pandurog Pratishedh Adhyaay, verse; 4, 364. In.
8. Singh Ramharsh. Ayurvediya nidana chiki siddhanta & prayoga [principles and practice ayurvedic diagnosis and treatment]; 5th revis edition, Chaukhambha Amarbharti Prakashan, 2015; 13-14. In.
9. And Pandey Gangasahay, Yadavji Trikamaji, Sharma Priyavrit. Charaka Samhita of Charaka, Nidan sthana, chapter 1, verse no. 8. 1st edition, Varanasi; Chaukhambha Sanskrit Sansthan, 2007; 466-67. In.
10. Pandit Kashinath Shastri, Charak Samhita "Vidyotini" Hindi vyakhya Chowkhamba Bharti Prakashan Nidan Sthan, 1/ pgno.464. In.
11. R.K. Sharma and Bhagwan Das, Carak Samhita, text with English translation and critical exposition based on Cakrapanidatta's Ayurved Dipika, Chowkhamba Sanskrit series office, Varanasi, edition, 2016, Chikitsasthan 16-Pandurogachikitsitam adhyay, verse; 13-

- 16, 80 91. In.
12. R.K. Sharma and Bhagwan Das, Carak Samhita, text with English translation and critical exposition based on Cakrapanidatta's Ayurved Dipika, Chowkhamba Sanskrit series office, Varanasi, edition, 2016 Chikitsasthan 16-Pandurogachikitsitam adhyay, verse; 17-18. In.
13. R.K. Sharma and Bhagwan Das, Carak Samhita, text with English translation and critical exposition based on Cakrapanidatta's Ayurved Dipika, Chowkhamba Sanskrit series office, Varanasi, edition, 2016, Chikitsasthan 16-Pandurogachikitsitam adhyay, verse; 19-22. In.
14. R.K. Sharma and Bhagwan Das, Carak Samhita, text with English translation and critical exposition based on Cakrapanidatta's Ayurved Dipika, Chowkhamba Sanskrit series office, Varanasi, edition, 2016, Chikitsasthan 16-Pandurogachikitsitam adhyay, verse; 23-25. In.
15. Dr Rahul Singh et al. Conceptual study on panduroga at www.wjpmr.com 2021. ISSN 2455 3301 WJPMR.
16. R.K. Sharma and Bhagwan Das, Carak Samhita, text with English translation and critical exposition based on Cakrapanidatta's Ayurved Dipika, Chowkhamba Sanskrit series office, Varanasi, edition, 2016, Chikitsa Sthan 16/31-33.
17. K.L. Bhishagratna, Sushrut Samhita, English translation, 4th edition, Chowkhamba Sanskrit series office, Varanasi, 1991, Uttartantra chapter; 44, verse; 43-44; 378. In.
18. Acharya Priyavrat Sharma, charak Samhita, "Vaidyamanorama" Hindi Wakhya Chaukhambha Sanskrit Prakashan, Delhi, Sutra Sthan 25/45, 347. In.