

A LITERARY STUDY ON CAUSES AND SAMPRAPTI OF PANDUROGA

C. S. Tanmane¹ and V. P. Sonune*²

¹Proff. and H.O.D Kayachikitsa Department,

²M.D Scholar Kayachikitsa Department,

Bhausaheb Mulak Ayurved Mahavidyalaya Nagpur.

Article Received on
11 May 2020,

Revised on 31 May 2020,
Accepted on 21 June 2020,

DOI: 10.20959/wjpr20207-17914

*Corresponding Author

Vd. Vinod Sonune

M.D Scholar Kayachikitsa
Department, Bhausaheb
Mulak Ayurved
Mahavidyalaya Nagpur.

ABSTRACT

Pandu means pallor. In this disease there is predominance of paleness all over the body. Due to its similarity it can be co-related with modern disease anemia. *Pandu Roga* is explained by almost all of our Acharyas. This article is based on *Nidana* and *samprapti* of *Pandu Roga* from Ayurvedic texts. *Rasavaha* and *Raktavaha* srotas are chiefly involved in pathogenesis of *Pandu Roga*. Our faulty dietary habits and lifestyle produces *Ama* which further causes *Agnimandya* and ultimately *Amayukta Ahararasa* produced. It hampers *Rasa Dhatu utpatti* and manifests *Pandu Roga*. Aggravated *Pitta* is responsible for the production of *Poshaka* (nutrient portion) from the *Rasadhatu* as a

result depletion of *Rakta* takes place. The detail knowledge of *nidana* and *samprapti* of *pandu roga* is important for further management. In India Malnutrition, poverty, illiteracy, contribute to anemia which can be correlated as *pandu roga* in Ayurveda.

KEYWORDS: *Nidana, Ama, Agnimandya, anemia, Panduroga.*

INTRODUCTION

A detail explanation of *Pandu Roga* is found in almost all Ayurveda *Samhitas*. It is called *Pandu Roga* because of predominance of *Pandubhava* (paleness) all over the body.^[1] *Pandu Rogi* suffers from decreased blood count, *Bala* (strength), *Varna* (complexion), *Sneha*, *Meda* and *Oja*. Patient becomes *Nihsara* (loss of natural integrity, tone and strength) and *Shithilendriya*. In this there is vitiation of *Pitta Pradhana Vatadi Dosha* and *Raktadhatu* in the body.^[2] *Pandu* is described under *Rasapradoshaja Vikara*.^[3] In this article review on causes and *samprapti* of *panduroga*. In this article mainly causes and *samprapti* i.e pathology

of *pandu roga* studied details according to ayurvedic text. The disease *pandu* has been widely described in all ayurvedic *samhita* with description of anemia in modern texts.

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. (Shabdakalpdruma – Part3)^[4] -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*). So it is named as *Pandu*. -According to Amarakosha:- *Pandu* means a white colour mixed with yellowish Tinge as mentioned in Amarakosha. -According to *Chakrapani*, Dalhana :- Acharya Chakrapani, the commentator of Charaka *Samhita* and Dalhana, the commentator of *Sushruta Samhita* have explain the word “*Pandu*” as *Shweta*, *Dhusara*, *Shwetavabhasa*, *Pitavabhasa*.

AIM AND OBJECTIVE

1. To study the causes and *samprapti* of the *Panduroga* (Anemia) according to Ayurvedic classics.

MATERIAL AND METHODS

This article is based on review of *Nidana* and *samprapti* of *Pandu Roga* from available Ayurvedic texts and *Samhitas*. Principal texts referred are *Charak Samhita*, *Susruta samhita*, *Astanga hrudaya*, *Astang sangraha* and *Madhava nidana* along with commentaries.

NIDAN (etiology)

The general etiology or *samanya nidana* of *Panduroga* is described in *Charaka samhita*, *Sushruta samhita* etc. Treatises in which all the factors, mainly related to *ahara*, *vihara* and other disease are mentioned. By excessive sexual intercourse, intake of sour & salty items, wine and dust, enjoying day sleep, use of highly irritant things will aggravate *Doshas*. These doshas will vitiate blood and thus producing paleness of skin.^[5]

The *Nidana* (causative factors) of *Pandu Roga* is broadly divided in 3 types.

1) Aharaja Nidana (dietary causes) — Excessive intake if *Kshara*, *Amla*, *Lavana*, *Ushna*, *Viruddha Ahara*, *Asatmya Bhojana*. — *Nispava*, *Masha* (black gram), *Pinyaka*, *Tila taila*, *Madya*.^[6,7]

2) Viharaja Nidana (Habitual cause) → *Divaswap* (sleeping during day time) 6 → Exercise and sexual intercourse during burning (indigestion) of food 6 → Erratic administration of Panchakarma.^[6,7] → Faulty management of *Ritucharya* (seasonal regime).^[6,7] → Suppression of *Adharaniya Vegas*.^[6,7]

3) Manasika Nidana (mental cause) → Affliction of mind with *Kama* (sexual desire), *Chinta* (anxiety), *Bhaya* (fear), *Krodha* (anger) and *Shoka* (grief)^[6,7] →

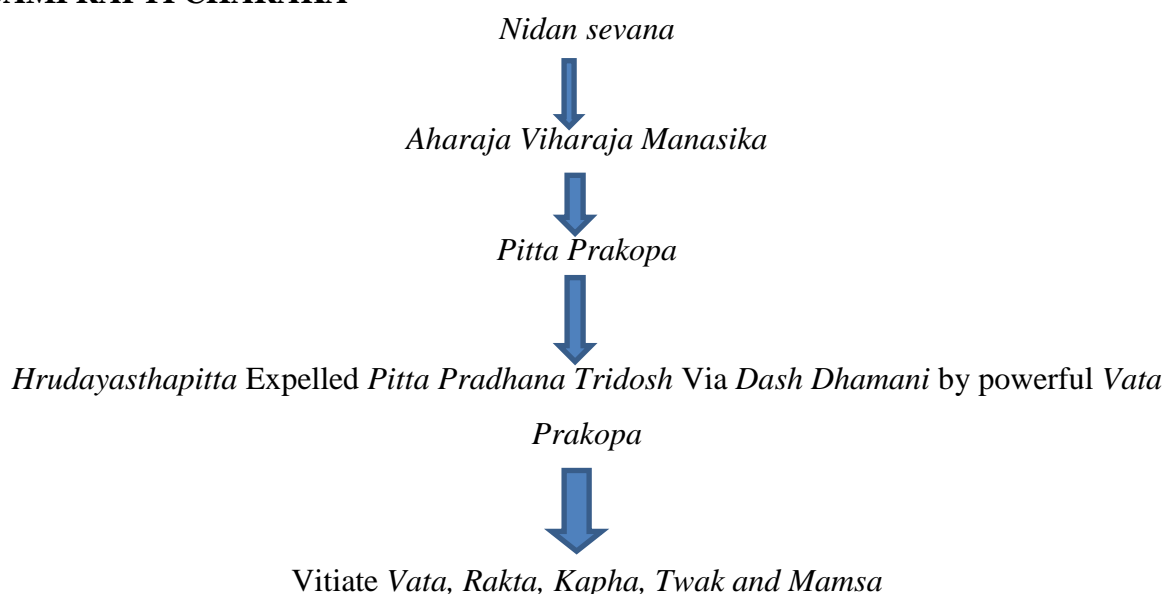
Sometimes Pandu Roga is also find due to the complications of some diseases eg. *Raktarbuda*, *Raktapitta*, *Raktapradara*, *Arsha*, *Krimi*, *Grahani* etc.

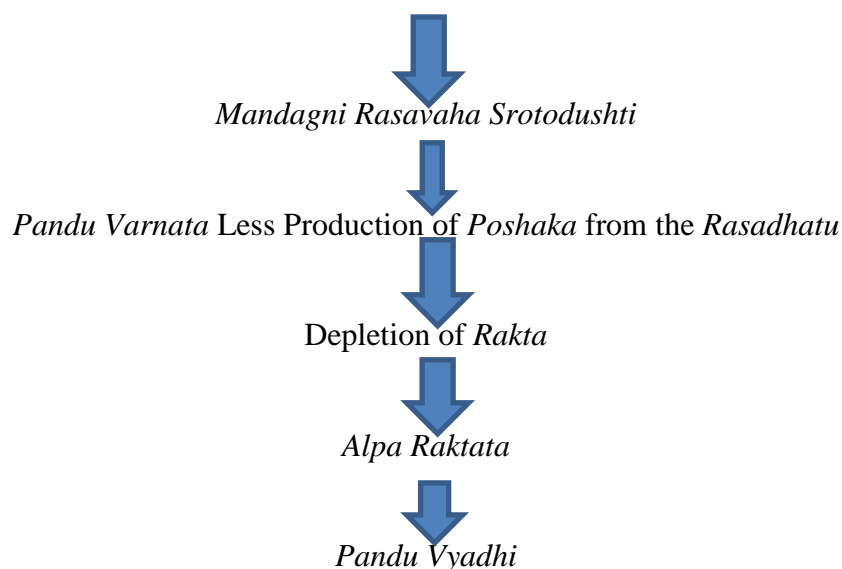
SAMPRAPTI

Acharya Charaka has clearly described the *Samprapti* of *Pandu*. According to *Acharya Charaka*, Due to *Nidana Sevana*; *Pitta* located in the *Hridaya* gets aggravated, and this *Pitta* being forcefully propelled by *Vayu* enters into the 10 vessels (attached to the heart) and circulates in the entire body. Being located between the skin and muscle tissue, this aggravated *Pitta* Vitiates *Kapha*, *Vayu*, *Asrika*, *Twacha* and *Mamsa* as a result of which different types of colouration, like *Pandu*, *Haridra* and *Harita* appear in the skin.^[8]

Acharya Vagbhatta mentioned, *Samprapti* is the step by step progress of any disease. *Vata*, *Pitta*, and *Kapha* all three *doshas* are responsible for development of *Panduroga*. But out of these three *doshas* “*Pitta Dosha*” plays a very important role in *Samprapti* of *Panduroga*. *Sushrutacharya* has not given much importance to *Pittadosha* in *Samprapti* of *Panduroga*. He has given great importance to *Raktadushti* in the process of *Pandu roga Samprapti*.

SAMPRAPTI CHARAKA





Samprapti Ghataka

Dosha -Pitta Pradhana Tridosa (mainly Sadhaka Pitta)

Dusya -all Dhatus including Oja

Agni - Jatharagni, Dhatwagni

Srotas -Rasavaha, Raktavaha

Srotodushti -Sanga, Vimargagamana

Udbhavasthana - Amashaya, Hridaya

Sanchara - Sarva Sharir

Vyaktasthana - Twak

Vyadhi Swabhava -Chirkari

Roga Marga -Madhyama Roga Marga

Bheda (types) of Pandu Roga — According to Acharya Charaka Pandu is classified into 5 types.^[9]

- 1) *Vataja Pandu*
- 2) *Pittaja Pandu*
- 3) *Kaphaja Pandu*
- 4) *Sannipataja Pandu*
- 5) *Mrittika Bhakshanajanya Pandu*

Vataj pandu roga

Hetu Evum Samprapti^[10] - Due to consumption of *Vata Prakopaka* dietetics and activities leads to aggravation of *Vata* and manifest *Vataja Pandu Roga*.

Pittaja Pandu roga***Hetu Evum Samprapti*^[11]**

Pitta is already disturbed in *Pandu Roga*, in such circumstances if patients consume *Pitta* aggravating *Ahara* and *Vihara* and also having *Pitta Prakriti* than *Pitta* exacerbates. Due to intake of *Nidana*, *Pitta* aggravates in excess and brings abnormality in *Rakta* and manifest *Pittaja Pandu Roga*.

Kaphaj pandu roga***Hetu Evum Samprapti*^[12]**

Excessive consumption of *Kapha Prakopaka* diets and activities leads to development of *Kaphaja Pandu Roga*.

Sanipataj pandu***Hetu Evum Samprapti*^[13,14]**

If a person consumes all kinds of food substances without following rules and regulations of *Ahara* leading to exacerbation of all the three *Doshas* and manifest *Sannipataja Pandu roga*.

5) Mrittika Bhakshanajanya Pandu Roga***Hetu Evum Samprapti***

One who consumes mud (clay) habitually causes aggravation of either *Vata* or *Pitta* or *Kapha*. *Kashaya Rasa* of *Mrida* aggravates *Vata*, *Ushara Rasa* of *Mrida* aggravates *Pitta* and *Madhur Rasa* of *Mrida* aggravates *Kapha*. Due to its unctuousness it brings dryness in the *Rasadi Dhatus*. Undigested mud fills of *Srotas* and brings obstruction in them as a result loss of function of senses, strength and lusture, energy and *Ojas*. This type of *Pandu Roga* further deteriorates strength, complexion and power of *Agni*.^[15]

CONCLUSION

From above article it is clear that *Pandu Roga* is characterized predominantly presence of paleness all over the body. Majority of *Nidanas* are *Pitta* and *Rakta Prakopaka*. These *Nidanas* causes *Mandagni* and *Rasavahasrotodushti* which further causes less production of *Poshaka* from the *Rasadhatu* and depletion of *Rakta* and ultimately *Raktalpata*. In second type of pathogenesis *Prakupita Pitta* of *Hridaya* expelled through *Dasha Dhamani* by powerful *Vata* which further vitiate *Vata*, *Rakta*, *Kapha*, *Twak* and *Mamsa* and results as *Pandu Varnata* and ultimately *Pandu Roga*. Mainly *Rasavaha* and *Raktavaha Srotas* are mainly manifestation of *Pandu Roga*. Five types of *Pandu Roga* may be clearly differentiated

based on the predominance of *Doshas*. These are *Vataja Pandu*, *Pittaja Pandu*, *Kaphaja Pandu*, *Sannipataja Pandu* and *Mrittikabhakshanajanya Pandu*. In acute stage all *Pandu Roga* are curable or manageable but in chronic stage they are incurable. The study of *Nidana* and *samprapti* will helpful in accurate understanding of aggravating factors, relieving factors, major outcome and prognosis of *Pandu Roga*. This ancient knowledge of Ayurveda will help in specific, rational, scientific, result oriented treatment and management planning in patients.

REFERENCES

1. Susruta samhita of Susruta, Singhal G.D, part-3, Delhi; Chaukhamba Sanskrit pratisthan, 2007, p. 319.
2. Caraka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p.272.
3. Caraka samhita, Prof.P.V.Sharma, Vol.1, Chaukhambha orientalia, 2005, p.228.
4. Shabdakalpadruma dwitiyo bhaga, Bahaduren Radhakantadeva Virachit, Chaukhamba Sanskrit sansthan, Varanasi, 3rd edition (1967).
5. Sushut samhita uttersthan with English translation by P.V.Sharma Chowkhamba visvabharati, 2005 page no.448.
6. Caraka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p.273.
7. Susruta samhita of Susruta, Singhal G.D, part-3, Delhi; Chaukhamba Sanskrit pratisthan, 2007, p.319.
8. Charak samhita text with English translation by P. V. Sharma, Chowkhamba orientalia Varanasi, 2001 page no.273.
9. Caraka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p.272.
10. Caraka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p.272.
11. Caraka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p.274.
12. Caraka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p.274.
13. Caraka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p.274.
14. Susruta samhita of Susruta, Singhal G.D, part-3, Delhi; Chaukhamba Sanskrit pratisthan, 2007,p. 320.
15. Charaka samhita, Prof.P.V.Sharma, Vol.2, Varanasi, Chaukhambha orientalia, 2005, p. 274.