

A LITERARY REVIEW ARTICLE OF PANDU ROGA AND IT'S MANAGEMENT

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Article Received on
08 November 2023,

Revised on 29 Nov. 2023,
Accepted on 19 Dec. 2023

DOI: 10.20959/wjpr20241-30566



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ABSTRACT

The phrase "*Pandu Roga*" refers to a condition of skin in which it converts into yellowish-white discolouration. Numerous writings of *Ayurveda* extensively discuss *Pandu* as a separate illness or as a sign of another illness. On the basis of symptoms and contributing factors, it can be correlated with iron deficiency anaemia. Anaemia is the most common nutritional deficiency disorder and a significant global public health issue. According to an estimate, all the age groups or around 8.8% in the world's population are afflicted with this disease. In India, it is the most typical type of anaemia, with nutritional deficiencies as the primary cause. Due to high vegetarian diet and decreased dairy and poultry consumption prevalence rates are rising significantly. *Pandu Roga* (Anaemia), a notion of *Ayurveda* is presented in this article.

KEYWORDS: *Pandu, Vyadhi, Strotas, Anaemia, Pallor.*

HISTORICAL REVIEW

In *Rigveda* and *Atharvaveda*, names like *Vilohit*, *Haribha*, and *Halima* are used for *Pandaroga*. In *Garuda Purana*, *Takra* combined with *Loha Churna* is said to be helpful in *Panduroga*

- Pandu Roga* has been described vividly by *Acharya Charaka*. 16th chapter of *Charaka Samhita Chikitsasthana*, is "*Pandu Roga Chikitsa*. *Acharya Sushruta* has mentioned *Pandu Roga* in *Sushrut samhita, Uttartantra chapter 44* as "*Pandu Adhyaya*. He lists *Kamala, Kumbhavhaya*, and *Lagharak* as the various stages of *Pandu*.

- *Pandu* is described by *Acharya Vagbhata* in the 13th Chapter of *Nidana Sthan* and the 16th Chapter of *Chikitsa Sthan*. In *Madhava Nidana* it is described in the eighth chapter. In *Bhavprakasha*, in the eighth chapter of *Madhyam Khanda* whereas in *Sharangdhara Samhita*, it is described in the seventh Chapter of *Pradhana Khanda*.

INTRODUCTION

Maharshi Sushruta identifies *Pandu* as a disease manifested due to vitiation of *Rasavaha Srotas* whether *Acharya Charaka* has considers it a *Raktavahasroto Viddha Lakshana* and *Rasadoshaja Vikara*. *Preenana* and *Jeevana* are the two functions of *Dhatu*s which are primary components of life. It is a disease occurring through the imbalance of *Dhatuposhana Krama*. The aggravation of *Pitta* is a major factor in the development of *Pandu*, It is described by *Acharya Charaka* after *Grahanidosha Chikitsa* chapter. *Acharya Sushruta* attributed the development of *Pandu* to the treatment of *Hridroga*, in which *Tikshna* and *Katu* drugs are applied. *Acharya Vagbhata* has mentioned the same *Doshasanghat* following *Udararoga*,. The illness linked to the color and complexion of the body has been identified as a cardinal manifestation of *Pandutva*. Emergence of *Pandu* is due to the vitiation of *Bhrajaka Pitta* and *Rakta*, which are responsible for the *Prakrita Varna* of body. The term "*Vaivarnaya*" has been used by *Acharya Charaka* for discolouration. Some of them are *Shweta*, *Dhusara*, *Shvetavabhasa* and *Peetvabha*. These viewpoints suggest different discolorations in the body, but not a specific shade like hue.

Vyutpati

The word "*Pandu*" has its roots in the term "*Padi Nasane*", which is rounded off with the suffix "*Ku*", and ends with *Ni*. According to *Sabdakalpadruma* a dictionary text of *Sanskrit* language "*Nashana*" is always interpreted in terms of its meaning, the defeat.

According to *Charaka Samhita*. Patients with this condition exhibit discoloration of skin that resembles *Pandu*, *haridra*, or greenish hues. According to *Sushruta Samhita*, *Shweta raktam* or *Shwet pitta* is more prevalent in the patient's body, henceforth it is called *Pandu*.

Nirukti of Pandu- According to *Amarakosha* (another dictionary text of *Sanskrit* language) *Pandu* is a white substance mixed with yellowish tinge. According to *Chakrapani* and *Dalhan*, the word "*Pandu*" is a combination of *Shweta*, *Dhusara* and *Shwetavabhasa* colour.

Nidana - *Nidana* is an essential factor. The primary treatment approach is the avoidance of etiological factors which are responsible for the manifestation of *Panduroga*.

Nidana of *Panduroga* is divided into three groups. 1. *Aharaja Nidana* 2. *Viharaja Nidana*, 3. *Nidanarthakara Nidan*:

1. *Aharaja Nidana*- *Acharya Charaka* has outlined the etiological factors which are-1. Excessive intake of *Kshara*, *Amla*, *Lavana*, *Atyushna*, *Virruddha* and *Asatmya Bhojan*. 2. Intake of *Nishpava*, *Masha*, *Pinyaka* and *Tilataila*. 3. Overconsumption of *Madya* 4. Taking too much of *Kashaya*, *Katu Rasa*

2. *Acharya Charaka*, the author of the famous texts *Viharaja Nidana*, attributed his teachings to several spiritual teachers and practitioners. *Acharya Harita* has narrated several new *Viharaja Nidana* and modified some of them in his scripture *Harit Samhita* which are-

1. Loss of sleep (*Nidranasha*)
2. Excessive sleep (*Atinidra*).
3. Lack of exercise (*Avyayama*)
4. Excessive exercise (*Atishrama*)
5. *Snehavibrama*, *Sléhatiyoga* and *Amatisara*. Classical texts offer a detailed portrayal of *Manasa Nidana* of *Panduroga* like *Chinta* and *Bhaya*.

In the literatures of Ayurveda *Raktarsha*, *Kaphaja Arsha*, and *Raktarbuda* are mentioned as *Nidanarthakara Roga* or *Upadrava* of *Pandu Roga*. These *Nidanarthakara Rogas* are manifestation of various illnesses also.

Purvarupa of Pandu Roga- *Avipaka*, *Akshikuta-Shotha*, *Aruchi*, *Alpavahnita* and other gods such as *Nitishanta* or *Buddha*. *Acharya Sushruta* has identified *Mrudabhakshanechchha* as *Purvarupa* of *Pandu*. *Acharya Harita* has referenced *Panduta* in the *Purvarupa* of *Pandu*. *Panduta* or *Panubhava* is the invariable trait of *Pratyatmaling*, as identified by *Rupa*. *Acharyas* have mentioned different types of discolouration. They have depicted *Rupa* in different forms of *Panduroga*. The absence of *Rakta Dhatu* is not the only reason for *Pandu*. Other states of *Pandu* are also impacted by impaired *Dosha* during certain stages.

Samanya Rupa of Panduroga- *Samanya Rupa* of *Pandu* is mentioned by *Acharya Charaka* and *Vagbhatta*. *Akshikutashotha* and *Aruchi* are *Samanya Rupa* of *Panduroga*. Other *Samanya Rupa* are represented by the following writers *Alpa-Vaka* is mentioned by *Azerbaijan* (a great scholar), *Annadwasha* is mentioned by *Bukharovski & Murugu* and *Bala-*

kshaya is mentioned by *Baccharin*. *Mandagni*, *Rasa Kshaya*, and *Rakta Khsha* are also *Samanya Rupa* of *Panduroga*. It is an impact of inadequate nutrition on other organs.

Classification

- ✓ *Acharya Sushruta* has classified 4 types of *Pandu*- *Vataja*, *Pittaj*, *Kaphaja* and *Tridoshaj*.
- ✓ *Acharya Harita* has described eight types of *Halimaka* in the chapter of *Pandu*
- ✓ According to some *Acharyas*, *Halimaka* and *Koshta- Shakhasrita Kamala* are secondary to *Pandu* and cannot be assimilated into the disease. In the same way, they suggest that *Mrid-Bhakshanjanya Pandu* should be incorporated into *Vatajadi* three varieties.
- ✓ *Acharya Charaka's* classification appears to be more logical and acceptable when viewed in a broader context. 1. *Vataja Panduroga* is provoked by the *Vata Dosh*, which then triggers *Pandu*. 2. The *Rasa* and *Rakta* are vitiated by *Pitta*. The aggravation of *Kapha* by *Kapha* promoting *Ahara* and *Vihar* leads to its vitiation and manifests *Kapaja Pandu*. By engaging in *Tridosha* vitiation with *Ahara*, *Vihara* at individual level, *Sannipataja Panduroga* intensifies the symptoms of *Vataja*, *Pittaja*, and *Kaphaja pandu*. This type of *Pandu* is characterized by *Mridbhakshanajanya Pandroga* which has been mentioned by *Acharya Charaka*, *Vagbhatta* and *Madhava*. *Kapha Dosha* is vitiated by *Madhura Rasa*, *Pitta Dosha* by *Lavane Rasa*, and *Vata Dosha*.

Samprapti

Samprapti refers to the development of disease. It is a term that encompasses the sequences of events or processes from the *Nidana* *Sevena* to its characteristic development. *Tridosha Prakopa- Pitta Pradhana Vata* releases a ball of *Pitta* in *Hrudaya* and vitiates *Rasavaha Srotas* and manifests *Pandu*.

Samprapati Ghataka

Udbhava - Hridaya

Adhisthana - Rasa dhatu

Vyakti - Twaka

Sanchara - Rasayani

Dosha – Sadhaka pitta, Pachaka, Ranjaka, Alochaka Pitta - Vyana vayu, SamanaVayu, Kledaka Kapha

Dushya - Rasa, Rakta, Mamsa

Srotasa - Rasavaha, Raktavaha

The signs and symptoms and other conditions indicating incurability of *Pandu Roga* are as follows –

1. When the disease becomes chronic (*Chirotpanna*)
2. When excessive dryness appears in the patient. (*Kharibhuta*)
3. When the patient is afflicted with oedema owing to chronicity of the disease. (*Kalaparakarshat Shuno*)
4. When the patient gets yellow vision. (*Pitani Pashyati*)
5. When patient is fully or partially constipated. (*Baddha Alpa Vitaka*)
6. When the Patient passes loose stool which is green in colour and which mixed with mucus (*Sakapha Harita Atisara*)
7. When the patient feels exceedingly prostrated (*Deena*)
8. When the body is exceedingly white as if besmeared (with whiteness) (*Shwetatidigdhanga*)
9. When the patient is exceedingly afflicted with vomiting, fainting and morbid thirst. (*Chhardi - Murchha - Trushardita*)
10. When the body of the patient becomes pale on account of loss of blood (*Asrika Kshayad shwetatvam*)

Upadrava (Complications)

If the disease is not treated then the following complications may arise-

Aruchi (Anorexia), *Pipasa* (Thirst), *Chhardi* (Vomiting), *Jwara* (Fever) *Agnisada* (Dyspesia) *Murdha-Ruja* (Headache), *Kanthagata Shotha* (Oedema in throat), *Abalatva* (Weakness), *Murchha* (Fainting) *Klama* (Fatigue) *Hridaya Pidana* (Cardiac Pain) *Shwasa* (Breathlessness) *Atisara* (Diarrhoea) *Kasa* (Cough), *Swarabheda* (Obstruction of Speech).

Treatment of Panduroga

In Ayurveda, three general principles of treatment have been mentioned in *Charaka Samhita*. They are *Daivavyapashraya*, *Yuktivyapashraya* and *Satvawajya*. Here only *Yuktivyapashraya Chikitsa* has been mentioned which is as follows.

1. *Nidana Parivarjana* (Avoidance of aetiological factors)
2. *Snehana* (Oleation therapy) and *Swedana* (Fomentation therapy)
3. *Shodhana* (Eliminating the factors responsible for producing the disease).
4. *Shamana* (Palliative treatment) to correct the deficiency or abnormality and also treat the allied symptoms.

In *Pandu Roga* both *Shodhana* and *Shamana Chikitsa* can be performed. Keeping the above view in mind various method have been prescribed, some of which act as *Snehana*, some as *Shodhana* and some act specifically on *Panduroga* along with *Snehana* and *Shodhana Gunas* importance.

Snehana- In case of *Pandu*, there is diminution of *Rakta*, *Meda*, *Oja* etc. and the body becomes dehydrated, emaciated and deficient in lipid substances; which provoke *Vata* causing further deterioration the condition. For *Snehana Karma*, various preparations have been mentioned in *Ayurvedic* text. For example, *Rajnighrita*, *Triphala Ghrita*, *Tilavaka Ghrita*, *Dadima Ghrita*, *Danti Ghrita*, *Draksha Ghrita*, *Panchgavya Ghrita*, *Mahatikta Ghrita*, *Panchatikta Ghrita* etc. They can be used in various types of *Pandu* according to the predominance of *Doshas*, variation in pathogenesis and in symptoms.

Swedana: After *Snehana*, *Swedana Karma* is done depending upon the patient's condition so as to bring the *Doshas* into *Koshtha*.

Shodhana: *Vamana* and *Virechana Karma* both can be performed in *Panduroga* after proper *oleation*. Commenting on the performance of *Vamana*, *Acharya Dalhana* has said that while performing *Vamana* in case of *Panduroga* one should always keep in mind about physical condition of the patients, the climate, time and place.

Acharya Charaka has mentioned *Madanaphala* as most suitable drug for emesis in case of *Pandu*. Similarly, for *Virechana* a long list of drugs has been mentioned in *Ayurvedic* texts but *Acharya Sushruta* has given more stress on *Haritaki* in all types of *Pandu*.

Shamana Chikitsa (Palliative treatment)

1. Treatment according to predominance of *Doshas*.
 2. Specific treatment.
 3. Treatment according to the predominance of *Lakshanas* (symptomatic treatment).
 4. *Pathya-Apathya*
- I. Treatment with a mixture of *Doshas* should be prescribed for *Vatika Pandu*, *Paittikum*, *Kaphaja Pandural*, and *Tridoshja Pantdu* drugs. In *Mridbhakshanajanya Pandu*, the *Mritika*, which may consist of indigestible and inaccessibility materials, obstructs different cannels. Hence *Tikshna Virechana* has to take it down.
 - II. *Vishishta Aushadhi*, a specific drug, is the primary cause of *Pandu*, as it has been

previously mentioned. The connection between *Lauha* and blood-raising was well-known, which is why *Rakta* is also referred to as *Lohita* and *Pandu* as *Vilohitta*. *Lauha* preparation is frequently utilized as a treatment for *Pandu* in *Ayurveda Samhita*. *Acharya Vagbhata's* verse, *Pandvamaye Shreshtha*, holds significance in this context. The treatment of *Pandu* in *Ayurvedic* texts involves the use of a single drug or combining two or more drugs.

- ❖ Single drugs which have been used in *Pandu* are - *Lauha Bhasma*, *Mandura Bhasma*, Pure Kaseesa, *Shilajita*, *Vardhamana Pippali* etc.
 - ❖ Compound drugs which are of vegetable origin e.g. *Triphala*, *Phalatrikadi Kwatha*, *Punarnavashtaka Kwatha*, *Vidangavaleha* etc.
 - ❖ Drug which are a combination of vegetable origin and animal origin e.g. *Mahatiktaka Ghrita*, *Pathya Ghrita*, *Rajani Ghrita*, *Gomutraharitaki* etc.
 - ❖ Drugs which are a combination of vegetable and mineral origin e.g. *Yogaraja*, *Shilajatvadi Vati*, *Navayasa Lauha*, *Mandura Vataka*, *Punrnavadi Mandura*.
 - ❖ *Asava* and *Arishta* e.g. *Lauhasava*, *Punarnavasava* etc. In brief the *Panduhara Yogas* are described in various forms such as *Churna*, *Vati*, *Asava*, *Arishta*, *Avaleha*, *Ghrita*.
 - ❖ Several *Lauha* preparations are also described in the management of *Pandu*.
- All these treatment modalities correct metabolism and stimulate *Dhatuposhana*.

I. *Pathya- Apathya*

This includes diet and environmental factors which should be regulated according to the need of the body.

(A) *Pathya* - (Measures which are beneficial to the patients of *Pandu*) *Acharya Sushruta* has mentioned the use of drink containing juice of *Amalaki*, *Ikshurasa*, salt and honey. Similarly, vegetables and fruits which are beneficial in *Pandu* have also been mentioned in *Bhaishajya Ratnavali* like *Patola*, *Guduchi*, Leaves of *Chaulai* and *Punarnava*. *Pakva Amalaka*, *Kharjura*, *Rasona*, *Palandu* etc. are beneficial in *Panduroga*.

(B) *Apathya* - (Measures that aggravate the disease) All the measures should be avoided which aggravate the disease. The various measures which are responsible for the development of *Panduroga* have been described previously.

DISCUSSION

The Causative factors of *Pandu* are extensively explained in the texts of *Ayurveda*. According to *Acharya Sushruta* *Diwasvapa*, *Viruddha Bhojana* and *Krodhas* are the key factors for the

manifestation of this disease. This process occurs through vitiating the *Rakta Dosh*. Acharya Charaka states that the vitiation of *Pitta Dosha* is caused by *Krodha*, *Shoka*, *Bhaya*, and *Vidagdham Anna Sevana*. *Vata Prakopa* is accessed by means of *Ativyayama*, *Ratrijagarana*, *Nidranasha*. Suppression of *Chhardi*, *Vegavarodha*, *Viruddha Anna Sevana*, and the excessive use of *Ati Amla* and *Lavana Rasa* led to *Pandu Roga*. Poor digestion of food leads to the formation of *Rasa Dhatu*, which hinders the development of *Rakta* and *Mamsa dhatus*, leading to *Pandu Roga*. By obstructing the production of *Agni* and *Ama*, the *Dhatuvaha Srotas* is disrupted, leading to disruption in *Krama* and ultimately producing *Pandu*. *Panduroga's* pathology centers on the vitiation of *Pitta*, which causes *Rakta* to be void and lead to the condition of *Pandu*. Acharya Sushruta has identified four types of *Panduroga*, but Acharya Charaka has listed *Mrida Bhakshanjanya Pandu* as an additional type of it.

According to Acharya Sushruta, the vitiation of *Twaka* through *Rakta* by *Ahita Ahara Vihara* leads to *Panduroga*. Acharya Vagbhatta has followed Acharya Charaka in the matter of *Samprapati* of *Pandu*. The condition (*Pandubhava*) of *Panduroga* occurs by the vitiation of *Pitta* and *Rakta*. The five-fold function of *Pitta* is affected in *Panduroga*. *Ranjaka* and *Bhrajak pitta* play a key role in manifestation of *Panduroga*. *Dhatushaithilya* and *Dhatugaurava* followed by *Balakshaya*, *Varnakshaya* and *Ojakshaya* are the main result of vitiation of *Pitta Dosha*. In the end symptoms like *Raktalpata*, *Medalpata*, *Vivarnata* and *Shithilendriyata* are also occur.

Clinical presentation of *Pandu* – It can be correlated with anemia, a disease of modern medical science which is closely related with decrease of blood.

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*, *Sadhyaasadhyta*, *Arishtalakshan* etc. from All *Samithas*, *Nighantu* and other literature.

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