

## A COMPREHENSIVE REVIEW ON PANDU ROGA: AYURVEDIC PERSPECTIVE AND MANAGEMENT

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### ABSTRACT

Pāṇḍu Roga, as described in Ayurveda, is a Pitta-pradhāna Tridoṣaja disorder affecting Rasa and Rakta dhātus, leading to pallor, weakness, and general debility. Agnimāndya, improper diet, and lifestyle factors contribute to its pathogenesis, causing dhātu-kṣaya and altered metabolism. Ayurveda emphasizes a comprehensive approach to management through Śodhana and Śamana chikitsa. Pathya-apathya (diet and lifestyle modifications) are crucial for long-term disease management. This review explores the Ayurvedic perspective on Pāṇḍu Roga, including its etiology, pathogenesis, and therapeutic principles based on classical texts.

**KEYWORDS:** Ahara, Ama, Panduroga, Raktha, Rasa.

### INTRODUCTION

Pandu Roga is a significant disorder in Ayurveda, where it is described not merely as a discoloration but as a systemic disease affecting the body's physiological functions. Though classical Ayurvedic texts outline various normal and abnormal skin colors, Pandu is not specifically included among them, suggesting that Pandu Roga represents a broader pathological condition rather than a mere skin pallor. Predominantly caused by an imbalance of Pitta, aggravated by Tridosha, Pandu Roga particularly affects the Rasa Dhatu and interrupts the Ranjan process, which ultimately leads to pallor.

## REVIEW OF LITERATURE

The term Pāṇḍu is derived from the root 'पङ् निशने' Dhatu. By adding the Pratyaya 'कु', the term conveys the sense of "loss" or "destruction." According to Shabdarnava, Pāṇḍu resembles the color of the pollen grains of the Ketaki flower, which is whitish-yellow. In Ayurvedic literature, Pāṇḍu is described in three forms: as a separate disease entity (Pāṇḍu Roga) with its own pathophysiology, symptoms, and treatment; as a symptom of other diseases or conditions where the Pāṇḍu complexion appears as a sign in various disorders; and as a complication, manifesting due to chronic illnesses or improper management of diseases. Acharya Sushruta and Acharya Charaka considered Pāṇḍu Roga as a Rasapradoshaja Vyadhi. Acharya Vagbhata described it as manifesting in forms such as Pāṇḍu (pale white), Haridra (yellowish), and Harita (greenish), but since pallor (Pāṇḍutva) is more predominant, the condition is primarily referred to as Pāṇḍu Roga.

## CLASSIFICATION

The classification of Pāṇḍu Roga in most Ayurvedic texts includes five types: Vātaja, Pittaja, Kaphaja, Sannipātaja, and Mṛd Bhakṣaṇa Janya (caused by the ingestion of mud). However, Acharya Sushruta does not include Mṛd Bhakṣaṇa Janya Pāṇḍu as a separate type. He emphasizes that mud itself does not directly cause the disease but contributes to the aggravation of Doshas, which in turn leads to the manifestation of Pāṇḍu Roga.

## NIDANA

**The classification of Nidanas as Aharaja, Viharaja and Manasika.**

Aharaja Hetu	Viharaja Hetu	Manasika Hetu
Excessive use of Amla Lavana Teeksha ushna Kshara Madya Virudha, asatmya & Vidagdha bhojana Usage of nispava, pinyaka & tila taila.	Ati vyayama Ati vyavaya Diwaswpana Vega sandharana Ritu vaishamya	➤ Kama ➤ Chinta ➤ Bhaya ➤ Krodha ➤ Shoka

## SAMPRAPTI

Among the Doshas, Pitta is predominant in Pandu Roga and gets aggravated due to its

respective causative factors. The vitiated Pitta, present in the Hridaya, is propelled by Vata into the ten Dhamanis and spreads throughout the body. It then vitiates Kapha, Twak, Rakta, and Mamsa, leading to discoloration of the skin and muscles, manifesting as Pandu (yellowish-white), Haridra (deep yellow), or Harita (greenish tint). Since Pandu (pale/yellowish-white discoloration) is the most predominant feature, the condition is termed Pandu Roga.

### PURVARUPA

Purvarupa are the early signs of a disease observed during the Sthanasamsraya stage, indicating the initial doshic imbalance before the full manifestation of the disease.

### PURVARUPAS OF PANDU ROGA AS DESCRIBED IN VARIOUS SAMHITAS

Avipaka	Mridbhakshana
Akshikuta sotha	Raukshya
Alpavahnita	Swedabhava
Angasada	Shtivanadikya
Hridspandana	Twak sphutana
Mutra peetata	Vid peetata

### SAMANYA RUPA OF PANDU ROGA DESCRIBED IN VARIOUS SAMHITA

Akshikuta sotha	Jvara
Arohane ayasa	Karna kshweda
Alpa vak	Katiurupada ruk
Annadweshya	Medalpata
Bala, ojo guna kshaya	Nidraluta
Dhatu gaurava, saithilya	Pindikodweshtana
Hatanala	Panduta, swasa
Shtivanadikya	Shirna lomata

### CLASSIFICATION OF PANDU ROGA

TYPES	CHARAK A	VAGBHAT A	SUSHRUT A
Vataja	+	+	+
Pittaja	+	+	+
Kaphaja	+	+	+
Sannipataja	+	+	+
Mridbhakshanaja	+	+	-

### FEATURES OF VATIKA PANDU ROGA

Krishna, aruna netratva	Asya vairasya
Krishna, aruna siravnadhatva	Sopha
Krishna, aruna nakha, vit	Bala kshaya
Krishna ananatva	Varcha sosha

Ruksha anga, sira, nakha, netra, mutra	Ruksha Krishna aruna twak
Anga marda, ruk ,toda	Parswa, siro ruk

### FEATURES OF PAITTIKA PANDU ROGA

<b>Peeta haritabha siravanadhata</b>	<b>Katukasyata</b>
Peeta Akshi, nakha, anana, chhavi	Amla ushna anupasayata
Jwara	Amlodgara
Sweda	Daurgandhya
Sheetakamita	Bhinna varcha
Annabhinandana	Peeta vit mutra

### FEATURES OF KAPHAJA PANDU ROGA

<b>Sukla Akshi, anana, nakha, siravanaddhata</b>	<b>Vak swaragraha</b>
Gaurava, tandra, chardi	Katu, ruksha, ushna kamata
Praseka	Sotha
Lomaharsha	Madhura, lavana asyata
Bhrama, klama	Swara kshaya
Swasa, kasa	Shukla mutra, varcha, twak

### FEATURES OF MRIDBHAKSHANAJANYA PANDA ROGA

<b>Atisara</b>	<b>Akshikuta, mehana, nabhi sotha</b>
Bala kshaya	Ganda asya, pada, anana sotha
Krimi koshta	Purisha sakapha, sakrimi

### UPADRAVA

<b>Pipasa</b>	<b>Aruchi</b>
Murdha ruja	Chardi
Kantagatha sotha	Jvara
Hridaya peedana	Agnisada
Atisara	Abalatva
swarabheda	Murcha
Klama	Kasa
Sopha	Swasa
Daha	

### TREATMENT

The treatment of Pandu Roga is broadly classified into Samanya Chikitsa and Vishesha Chikitsa. In Samanya Chikitsa, initial Shodana Purva Snehapana is indicated, with Acharya Charaka and Vagbhata recommending medicated ghee preparations such as Kalyanaka Ghrita, Panchagavya Ghrita, Mahatikta Ghrita, and Aragvadhadi Ghrita. Following Snehapana, Urdhwabhaga and Adhobhaga Shodana are advised by all Brihatrayis. After Shodana, Pathya Ahara such as Shali, Yava, Godhuma, Yusha, Mudga, Masura, and Jangala Rasa are recommended. For Vamana, Acharya Charaka mentions Kritavedana, while for

Virechana in general cases, options include milk added with cow's urine, milk alone, or a lukewarm infusion of Danti with one Anjali of Kasmarya, or mixed with a paste of one Anjali of Draksha. Specifically, for Paittika Pandu, Trivrit Churna mixed with one Pala of sugar is indicated, whereas for Kaphaja Pandu, Haritaki impregnated with cow's urine is recommended.

In the treatment of specific types of Pandu Roga, the choice of therapy varies based on the predominant Dosha. In Vatikapandu, treatment is dominated by Sneha Dravyas to counteract dryness and vitiated Vata. In Paittika Pandu, bitter and cooling drugs are preferred to pacify aggravated Pitta. In Kaphaja Pandu, therapy focuses on Katu (pungent), Ruksha (dry), and Ushna (hot) drugs to alleviate Kapha dominance. In Sannipattika Pandu, a combination of all the above-mentioned therapies is used to balance the three Doshas effectively.

For Mrid-Bhakshanajanya Pandu Roga, Tikshna Shodhana should be administered based on the patient's strength to expel the ingested mud. After cleansing, medicated Ghee is given to restore strength. Acharya Charaka also prescribes a mud-aversion recipe containing Vidanga, Ela, Ativisha, Neem leaf, Pathya, Katurohini, and Kutaja.

After Shodana, based on the predominant Dosha, the following Shamana Oushadhas should be administered accordingly.

The Ghrita preparations used in Pandu Roga management include Dadimadi Ghrita, Katukady Ghrita, Pathya Ghrita, Danti Ghrita, Draksha Ghrita, Haridradi Ghrita, Vyoshadi Ghrita, Kalyanaka Ghrita, Pancha Gavya Ghrita, Aragwadadi Ghrita, and Rajani Ghrita.

The Herbo-Mineral preparations commonly recommended are Mandura Vatika, Navayasa Churna, Tapyadi Churna, Yogaraja Churna, Shilajatu Vatika, Sapta Amrita Lauha, and Punarnava Mandura.

Among Lehya preparations, Darvyadi Leha, Vasa Haritaki, Kutaja Kandamanda, Chyavanaprasha, and Dhatri Avaleha are beneficial.

The Decoctions (Kashaya/ Kwatha) include Vishadi Kashaya, Vasaguluchiyadi Kashaya, Punarnavadi Kashaya, Drakshadi Kashaya, Vyoshadi Kashaya, Tiktaka Kashaya, and Guluchiyadi Gana Kwatha.

For Arishta preparations, Gaudarishta, Bijakarishta, Lauha Arishta, Draksharishta, Ayaskriti, Kumaryasava, Abhaya Arishta, and Dhatryarishta are used.

The Bhasma preparations helpful in Pandu Roga are Annabedi Sindura, Kantha Sindura, Abhra Bhasma, Swarna Bhasma, and Mandura Bhasma.

Churna preparations like Avipattikara Churna, Vishaladi Churna, and Pathyadi Churna are also employed in treatment.

### **PATHYA AND APATHYA IN PANDU ROGA**

Pathya (Wholesome Foods & Practices): Puranayava, Godhuma, Shali, Mudga, Adhaki, Masura, Patola, Takra, Ghrita, Navanita, Louha Bhasma.

Apathya (Avoidable Foods & Practices): Masha, Sarshapa, Tambula Sevana, Dhumapana, Vega Avrodha, Diwaswapana, Vahni & Atapa Sevana.

### **DISCUSSION**

Pāṇḍu is characterized by a yellowish-white discoloration of the body. The proper coloration of the body depends on a balanced and unvitiated Pitta, which also plays a crucial role in metabolizing Rasa Dhātu into Rakta Dhātu.

Pāṇḍu can manifest as either a Svatantra Roga (a primary disease) or an Anubandha Roga (a secondary manifestation of another disease). The normalcy of Dhātu, Ojas, Bala, and Varṇa is dependent on the proper functioning of Agni. Since most diseases arise due to impaired Agni, Pāṇḍu can occur as an Anubandha Roga in conditions such as Jvara, Arśas, Atīsāra, Grahaṇī, Rājanyakṣmā, and Udara. Additionally, Pāṇḍu may also develop in certain Nija Rogas involving blood loss, such as Raktapitta, Asṛgdara, Kṣata Kāsa, or due to injuries and wounds. It can also result from the side effects of certain medications or exposure to Gara Viṣa (toxic substances).

### **Discussion on Nidana of Pandu Roga**

The Nidana (causative factors) of Pandu Roga according to Acharya Sushruta and Acharya Charaka highlight various dietary, lifestyle, and psychological factors that disturb the doshic balance, leading to the disease.

### Sushruta's Perspective on Nidana of Pandu Roga

Acharya Sushruta explains that certain factors cause specific dosha vitiation, eventually leading to Pandu Roga.

Causative Factor	Dosha Involvement
Vyavaya (Excessive sexual activity)	Vata Prakopa
Amla, Lavana (Excess sour & salty foods)	Kapha-Pitta Prakopa
Madya (Alcohol consumption)	Ojas-vighata → Vata-Pitta Prakopa
Diva Swapna (Day sleep)	Kapha-Pitta Uthslesha (aggravation)
Mrit Bhakshana (Consumption of non-edible substances like clay, dirt, etc.)	Tridosha Kopa
Theekshna Ahara (Pungent and sharp substances)	Pitta Kopa, Kapha Vilayana (melting of Kapha)

### Charaka's Perspective on Nidana of Pandu Roga

Acharya Charaka emphasizes the role of psychological and dietary factors in causing doshic imbalances.

#### Psychological Factors

Causative Factor	Dosha Involvement
Kama (Excessive desires), Chinta (Worry), Bhaya (Fear)	Vata Prakopa
Krodha (Anger)	Pitta Prakopa

#### Kriya Vaishamya

Activity	Dosha Involvement
Ayoga (Deficiency of activity)	Kapha-Pitta Prakopa
Ati-yoga (Excessive activity)	Vata Prakopa

#### Dietary Factors

Causative Factor	Dosha Involvement
Nishpava (Certain legumes like peas, beans)	Vata-Pitta Prakopa
Masha (Black gram)	Pitta-Kapha Prakopa
Pinayaka (Improperly digested substances)	Vidahi (burning sensation), Vishambi (indigestion) → Tridosha Kopa
Lavana (Excess salt)	Kapha-Pitta Prakopa, Vishyandi (tissue degeneration)
Kshara (Alkaline substances)	Teekshna & Ushna (Sharp & hot in potency), Pitta-Rakta Prakopa
Asatmya Ahara (Unwholesome food)	Tridosha Kopa

Both Acharya Sushruta and Charaka emphasize that Pandu Roga arises due to improper diet, lifestyle, and mental disturbances. Sushruta highlights excessive sexual activity, incompatible diet, and alcohol consumption as key factors, while Charaka also emphasizes psychological

factors like stress and anger, along with seasonal variations and food incompatibilities. Managing these causative factors through proper diet, lifestyle, and mental well-being is crucial for preventing and treating Pandu Roga.

## DISCUSSION ON SAMPRAPTI

Pandu Roga develops due to improper dietary habits, lifestyle choices, and psychological stress. Consumption of incompatible food (viruddhahara), indigested or acidic food (vidagdha ahara), and a diet lacking in nourishment (rasa-prasadakar ahara) leads to the vitiation of Pitta. Additionally, excessive sleep, overexertion, and stress (chinta, shoka) further contribute to the imbalance. Among the doshas, Pitta is primarily aggravated, but it loses its natural ushna (heat) and tikshna (sharpness) properties, resulting in an increase in its drava (liquid) nature. Vata, with its kshepa karma, spreads this vitiated Pitta along with Rasa and Rakta Dhatu throughout the body, while Kapha undergoes vilayana (liquefaction), affecting the formation of healthy Rakta Dhatu.

As the disease progresses, the dushyas become involved, particularly Rasa and Rakta Dhatu. Impaired Rasa fails to produce healthy Rakta, leading to rakta kshaya (deficiency of blood). Twak (skin) shows discoloration, manifesting as pandu varna (pale complexion), haridra varna (yellowish hue), and harita varna (greenish tinge) due to the dominance of Pitta. The involvement of Mamsa Dhatu results in inadequate tissue nourishment, and defective Dhatu metabolism leads to ojakshaya, causing symptoms like bhaya (fearfulness), durbalatva (weakness), vyathita indriya (impaired sensory functions), alpa medaska (reduced intellect), and nissaratva (lack of vitality).

Vata also plays a crucial role in the progression of the disease. Samana Vayu gets impaired due to improper digestion, affecting Agni and metabolism, while Vyana Vayu, influenced by mental stress, leads to poor circulation and oxygenation. The involvement of Prana, Udana, and Apana Vayu causes dysfunctions in sensory perception, speech, strength, and waste elimination. As a result, the patient experiences symptoms such as swasa (dyspnea), bhrama (dizziness), karnakshweda (tinnitus), shrama (fatigue), and hritspandana (palpitations). Additionally, varma sotha (edema) and shwasa indicate the impact on cardiovascular function.

Pandu Roga is primarily a Pitta-Pradhana Tridoshaja Vikara, where Vata acts as a carrier and Kapha undergoes liquefaction, leading to defective Dhatu formation. The improper metabolism of Rasa and Rakta Dhatu results in Rakta Kshaya and Ojakshaya, manifesting in



weakness, pallor, fatigue, and systemic dysfunctions.

In the Purvarupa stage, symptoms like Hridaya Spandana, Twak Rukshata, Aruchi, Peeta Vitta- Mutratvam, Mandagni, Sada, and Shrama occur as the body compensates for its needs with insufficient Rakta. Mardava is a quality of Pitta, but due to Vata Kopa and impaired Pitta, the skin becomes dry (Twak Rukshata).

## DISCUSSION ON CHIKITSA IN PANDU ROGA

In the treatment of Pandu Roga, various factors such as Viprakrishta and Sannikrishta Nidana, Samprapti Gati, Dushya, Desha, Bala, Kala, Agni, Prakriti, Vaya, Satva, and Satmya must be carefully considered. Since the disease involves Malarupa Pitta, aggravated Vata's Kshepana Karma, vitiated Kapha, Dhatu Shaithilya, and Rasa, Rakta, Mamsa Dushti, along with Rakta Alpatha and Ojakshaya Janya Vikaras, treatment should be planned accordingly.

Generally, after proper Snehana, Shodhana should be performed using Vamana and Virechana, followed by Pathya Ahara to restore balance. Then, Dosha-Shamana medications and Dhatu- Pustikara and Ojovardhaka therapies should be administered, including appropriate Ahara and Vihara.

As per Vagbhata's reference, "Pandumayi Pibeth Sarpiradau," the term "Adou" is of great significance. It implies that in the Purvarupa stage, Sarpi Pana (such as Kalyanaka Ghrita) should be administered. Here, Sarpi Pana is not merely a Purva Karma Snehana procedure; it also pacifies the aggravated doshas. Since Pandu Roga is a Pitta-Pradhana Vyadhi, excessive Swedana is not recommended. Instead, Sarpi Pana helps draw vitiated Kapha and Pitta towards the Koshta by controlling Vata, making the body ready for Shodhana.

According to Acharya Vagbhata, individuals suffering from poison (Visha), trauma (Abhighata), Kustha (skin disorders), Visarpa (erysipelas), Kamala (jaundice), Pandu (anemia), and Prameha (diabetes and metabolic disorders) should undergo Shodhana (purification therapy) without excessive Snehana (oleation therapy). This is because excessive oleation may further aggravate the underlying dosha imbalance, particularly in conditions where Kapha and Pitta are already predominant.

However, in clinical practice, patients rarely seek treatment in the Purvarupa stage, and by the time they present, they often have weakened Dhatus and impaired bodily and mental functions. In such cases, Snehana and Shodhana are not immediately advisable. Instead,

initial management should focus on Samana therapies, including Anulomana, Agni Deepana, and Dhatu Poshana Ahara. Only after the patient regains strength should Snehana and Shodhana be considered.

If Pandu Roga is associated with other diseases, Pandu-Roga Samana drugs should be administered alongside the treatment for the coexisting condition.

After Snehana, Vamana is indicated, but it should be administered only after carefully assessing the patient's Bala (strength) and Avastha (stage of disease). Following Vamana, Teekshana Virechana should be given to eliminate the remaining doshas, as it is particularly effective in Kevala and Samsarga Pittaja Rogas. Teekshana Virechana is chosen considering the aggravated Kapha along with Pitta, ensuring thorough purification.

Once proper Shodhana is achieved, Panduhara Samana Oushadha, Pathya Ahara, and Brimhana measures should be continued until the disease is completely cured. This ensures the restoration of Dhatu Bala, prevents recurrence, and promotes overall health and vitality.

## CONCLUSION

Pandu Roga is a disorder involving Tridosha Kopa, primarily affecting Rakta Dhatu, leading to both physical and mental dysfunctions. While short-term medical management may provide temporary relief, relapse can occur, making the condition difficult to treat (Asadhya) if not managed properly. Therefore, prolonged medication, strict adherence to diet (Pathya Ahara) and lifestyle modifications (Vihara) are essential for restoring the proper functioning of Pitta and Rakta, ultimately ensuring the preservation of Ojas and overall well-being.

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