

A CLASSICAL REVIEW ON PANDU ROGA**Dr. Mahesh G. H.*, Dr. Sunil Kumar M. Chabanur, Dr. S. S. Kalyani**

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Studies in Kayachikitsa.**ABSTRACT**

Pandu roga is one among Pitta Pradhana Tridhoshaja Vyadhi in which skin colour changes to Pandutva (Pallor). Clinically it can be correlated with Iron Deficiency Anaemia. Iron Deficiency Anaemia is the commonest nutritional deficiency all over the world. According to WHO, over 1/3rd of world's population suffer from Anaemia, mostly due to Iron Deficiency. India continues to be one of the countries with very high prevalence and due to high vegetarian diet and less dairy or poultry intake prevalence rate increases per year. Anaemia is a major global public health problem and the most prevalent nutritional deficiency disorder in the world. This article presents the Ayurvedic concept of Pandu Roga (Anaemia).

KEYWORDS: Pandu, Anaemia.**INTRODUCTION**

The disease Pandu was described in ancient Hindu treatises like Ramayana, Mahabharata, Agnipurana, Garuda Purana etc. In Mahabharata, Pandu has been described as the father of five Pandavas and in Garuda Purana, there is a reference in which "Takra" mixed with Lauha Churna has been advocated for the treatment of Pandu. This shows that Panduroga was prevalent in that period and physicians were able to diagnose and treat it. It is therefore apparent that the use of Iron preparation for the treatment of Panduroga was well known since ancient times. Pandu is the disease of Rasavaha Srotas according to Charaka Samhita and Raktavahasrotoviddha Lakshana and Rasadoshaja Vikara as per Maharshi Sushruta. 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 Hridroga 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. All of these opinions points towards various kind of discolouration of the body but not specifying any one particular colour like pallor.^[1]

AIMS AND OBJECTIVES

To study the Vyutpatti, Nirukti, Paribhasha, Paryaya, Prakara, Nidana, Poorvaroop, Roopa, Samprapti, Sadhyaasadhyatwa, Updrava, Chikitsa, Pathyaapathya of Pandu roga.

MATERIAL AND METHODS

Material has been collected from ancient Ayurvedic texts, Research Journals, and electronic databases.

Vyutpatti

The word Pandu is derived from 'Padi Nashane' Dhatu by adding 'Ku Pratyaya' to it, the meaning of which is always taken in the sense of Nashana.^[2]

Nirukti of panduroga

‘Pandutwenuplakshito rogah pandu rogah’- means the disease which resembles Pandu Varna is known as Pandu.^[3]

Definition

‘Sarveshu chaitehvih pandubhavo yatoadhikoatah khalu pandurogah’-Due to the predominance of paleness all over the body, it is named as Pandu roga.

Synonyms

- ✓ As per Sushruta Samhita, Kamala, Panaki, Lagharaka, Alasa and Kumbhahwa are the synonyms.
- ✓ In Atharvaveda and Rigveda Pandu has been described by the name of Vilohita, Halima and Haribha.

Types of pandu roga

Acharya charaka	Acharya sushruta
1. Vataja	1. Vataja
2. Pittaja	2. Pittaja
3. Kaphaja	3. Kaphaja
4. Sannipataja	4. Sannipataja
5. Mridabhakshanajanya	

- ✓ Acharya Harita mentioned eight types of Pandu in Harita Samhita and described Kamala, Kumbhakamla, Halimaka as their synonyms.

Nidana

Nidana of Pandu roga can be broadly classified into 3 groups as per various classical texts.(Charaka Chikitsa 16/8; Sushruta Uttarthana 44/3)

Aharaja Nidana	Viharaja Nidana	Nidanarthakara Roga
<ol style="list-style-type: none"> Excess intake of kshara (alkaline), amla (sour), lavana (salt), ushna (hot) and teekshna (penetrating) Ahara Virudhha (incompatibles) and asatmya (unwholesome) Ahara Excessive intake of Nishpava, Masha, Pinyaka and Til Taila. Excessive consumption of Madya (wine) Mridabhakshana Excessive intake of Kashaya, katu rasa 	<ol style="list-style-type: none"> Vidagdhe ane diwaswapna vyayama vyavaya which means sleeping at day time, exercise and sexual intercourse even before the food is not properly digested Pratikarma Vaishmaya means improper administration of panchakarma Ritu Vaishamay (improper management of seasonal regimen) Vega Vidharana means suppression of natural urge Affliction of mind with Kama, Bhaya, Chinta, Krodha, Shoka 	<ol style="list-style-type: none"> Raktaarsha, Raktarbuda, Raktapradara, Rajyakshama, Punaravartaka Jwara etc. which directly or indirectly vitiate Doshas in our body and manifests as Pandu Roga.

Purvaroop

Acharya Charaka: (Ch. Chi. 16/12)	Acharya Sushruta: (Su.U. 44/5)
<ul style="list-style-type: none"> Hridyaspananam (Palpitation) Rokshyam (Dryness of the skin) Swedabhavah (Absence of sweating) Shramsataha (Fatigue) 	<ul style="list-style-type: none"> Twaksphutanam (Cracking of skin) Shthivana (Salivation) Gatrasada (Sense of lassitude in the limbs) Mridbhakshanam (Liking for mud intake)

	<ul style="list-style-type: none"> • Prekshankootsothhah (Swelling over eye socket) • Vid-Mutra Pitata (Yellow colour of stool-urine) • Avipaka (Indigestion)
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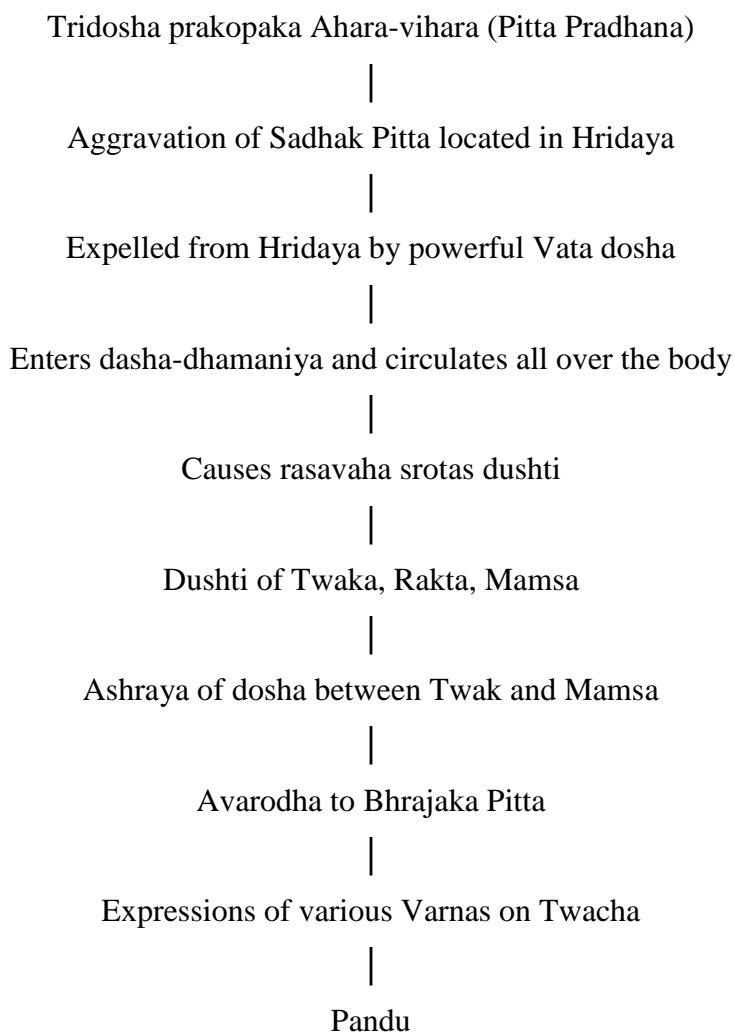
✓ Acharya Harita has mentioned Panduta in the poorvaroop of Pandu roga.

Roopa

Pratyatma linga of the Pandu roga is Panduta which is the invariable feature. Almost all Acharyas have mentioned different type of discoloration as the feature of Pandu roga. Acharya Charak has mentioned the Samanya and Vishesha roopa of Pandu roga in Chikitsa Sthaan according to the Dosha involvement which is mentioned below.

Samanya roopa	Vishishta rupa
<p>According to Acharya Charaka and Acharya Vagbhata</p> <ul style="list-style-type: none"> • Akshikutashotha (Swelling over orbital region) • Aruchi (Anorexia) • Arohanaayasa (Patient feels exhausted on climbing) • Alpawaka (Avoid speaking) • Annadwesa (Aversion towards food) • Bhramanipidita (Giddiness) • Daurbalya (General weakness) • Gaurva (Heaviness) • Gatrashoola (Body ache) • Shirnaloma (Hair fall) • Hataprabha (Body complexion become greenish) • Karnashveda (Tinnitus) • Shrama (Fatigue) • Jwara (Fever) • Shwasa (Breathlessness) • Kopana (Dislikes cold things) • Nidralu (Feeling of drowsiness) • Shtheevan (Spitting frequently) • Pindikodweshthana (Calf muscle pain) • Kati-uru-paada ruka (Pain and weakness in the lumbar, thighs and feet) 	<p>Acharya Charaka had classified Pandu roga into 5 types:</p> <ol style="list-style-type: none"> 1. Vataja pandu: Due to vata provoking Ahara and vihara, the vata dosha gets vitiated and leads to vataja Pandu roga, Krishna-Panduta (black and pale yellow discolouration), Rukshata (dryness), Aruna Angatam (Redness of the body), Angmarda (body ache), Ruja (pain), Toda (Pricking sensation), Kampa (tremor), Parshvashiroruja (pain in chest-head), Varchashosh (dryness of stool), Aashyavairasya (distaste in mouth), Shopha (edema over body parts), Aanah (constipation), Bala-Kshaya (weakness). 2. Pittaja pandu: Due to Pitta provoking Ahara and vihara, the Pitta dosha gets vitiated and gets accumulated in the body, leads to Pittaja Pandu roga. Pita-Haritabhata (complexion become either yellow or green), Jwara, Daha (burning sensation), Trishna (excessive thirst), Murcha (fainting), Pipasa, Pitamutrashakruta (yellowish discolouration of urine and stool), Sweda (profuse sweating), Sheetakamta (increase desire to take cold things), Katukasayta (feeling pungent taste in mouth), Ushnaamlanupashyata (uneasiness for hot and sour things), Vidahe vidagadhe

	<p>Anne (feeling of burning sensation during indigestion of food), Daurgandhya (foulsmell of body), Daurbalya (weakness), Bhinnvarcha (diarrhoea)</p> <p>3. Kaphaja pandu: Due to kapha aggravating Ahara and vihara, the kapha dosha gets vitiated and gets accumulated in the body, leads to kaphaja Pandu roga. Gaurava (heaviness), Tandra (Drowsiness), Chhardi, Shvetavbhashta (whitish complexion), Praseka (excessive salivation), Lomoharsha (Horripilation), Murchha (Fainting), Bhrama (giddiness), Klama (mental fatigue), Sada (looseness of body parts), Kasa, Shwasa (dyspnoea), Alasya (laziness), Aruchi (anorexia), Vaka-swaragraha (obstruction of speech and voice), Shukla Mutra-Akshivarchasa (whitish discolouration of urine, eye and stool), Katurukshoshna Kamta (feeling to take pungent, Hot and dry things), Shwayathu, Madhurasyata.</p> <p>4. Sannipataja pandu: A person who indulges in tridoshaja vitiating Ahara and vihara, all the three dosha gets vitiated leads to sannipataja Pandu roga and shows all the symptoms of vataja, Pittaja, kaphaja Pandu.</p> <p>5. Mridbhakshanjanya pandu: Mridbhakshan stands for the causative factor for this type of Pandu roga. Soil having Madhura rasa vitiates the kapha dosha, soil having Lavana Rasa vitiates Pitta dosha, soil having Kashaya rasa vitiates Vata dosha. Bala-Varna-Agni Nash (loss of strength, complexion and power of digestion metabolism), Ganda-Akshikuta-Bhrupad-Nabhi-Mehan Shotha (oedema on cheek, orbital region, eyebrow, feet, umbilical region, genital parts), Krimi Koshta (Appearance of intestinal worm), Atisaryet Mala Sasruka Kapha (diarrhoea associated with blood and mucus).</p>
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Samprapti**Samprapti ghataka**

Dosha: Pitta Pradhan Tridosha Pitta: Sadhaka, Ranjaka and Bhrajaka Kapha: Avalambaka, Kledaka Vata: Vyana Vayu, Samana Vayu Dushya: Twaka, Rasa, Rakta, Mamsa and Meda Srotas: Rasavaha, Raktavaha	Stroto dushti: Sanga and Vimarga Gamanam. Agni: Jatharagni and Dhatvagni. Agni Dushti: Mandagni Udbhavasthaana: Amashaya Adhishthana: Twaka Mamsa Abhyantara Vyaktasthaana: Twaka Sancharasthaana: Twaka & Mamsa Swabhava: Chirakari
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Sadhya-asadhyatva

<ul style="list-style-type: none"> • Chirotpanna- Disease become chronic • Kharibhuta- Excessive dryness appeared in the patient • Kalaprakarshat shuno- Patient having oedema due to chronicity of the disease • Pitani pashyati- Patient gets yellow 	<ul style="list-style-type: none"> • Baddha alpa vitaka- Patient is fully or partially constipated • Sakapha harita atisara- Patient passes loose stool greenish in colour mixed with mucus • Chhardi, murcha, trushardita-
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vision	Patient exceedingly affected with vomiting, fainting and morbid thirst • Asrik kshayad shwetatvam - Patient becomes pale due to blood loss
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Upadrava

Aruchi (Anorexia) Pipasa (Thirst) Chhardi (Vomiting) Jwara (Fever) Murdharuja (Head ache) Agnisada (Dyspepsia) Kanthagata shotha (Oedema in throat)	Shwasa (Breathlessness) Atisara (Diarrhoea) Kasa (Cough) Swarbheda (Obstruction of Speech) Hrudayapidana (Cardiac pain) Abalatwa (Weakness) Murcchha (Fainting) Klama (Fatigue)
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Chikitsa

1. **According to acharya charaka:** ‘Tatra Panduvamayī snigdhatēekshnaurdhvaaranulomikēh Sansodhyo Mriduvitikteeh Kaamli tu Virechane’ According to Acharya Charaka Teekshna Vaman and Virechana should be done in Sadhya Pandu roga.
2. **According to acharya sushruta:** ‘Hareccha Doshan Bahushoalpamatrach Shvayedhhi Doshesvtinirharaytesu’ In Pandu roga, when doshas get situated in Dhatus, Srotas and Ashayas, they should be removed by Vaman and Virechana repeatedly.
 - a. **Snehana karma:** There is snehabhava in Pandu rogi and the doshas get adhered to Shakhas. Hence to bring the doshas in Koshtha and to correct Rukshata, both Abhyantara and Bahya Senhana is essential in Pandu rogi. For Abhyantara Snehana, Acharya Charaka has indicated some medicated ghee:
 - Panchagavya Ghrita
 - Mahatiktaka Ghrita
 - Kalyanaka Ghrita etc
 - b. **Vaman and Virechana karma:** After bringing doshas in koshtha by samyak Snehana and Swedana, the doshas are expelled out of the body by the action of Vaman and Virechana karma. For Pitta dosha, Virechana is considered as the best Shodhanopkrama, Hence Virechana is most suitable in Pandu roga.
 - c. **Vishesha chikitsa**
 - i. **Vataja pandu:** Snigdha guna Pradhana aushadha should be used internally.
 - ii. **Pittaja pandu:** Tikta rasa and shitavirya pradhana aushadha should be used.

iii. **Kaphaja pandu:** Katu tikta rasa yukta and ushna virya pradhana aushadha should be used.

iv. **Sannipataja pandu:** Mishra guna aushadha should be used.

v. **Mridbhakshanjanya pandu:** The ingested soil should be removed from the body by Tikshna Sanshodhana. After the Shodhana karma, Agnivardhaka and Balavardhaka medicated ghrita should be used to strengthen the body.

d. **Aushadhi Chikitsa:** All the Acharyas in various classical texts has mentioned the use of Lauha preparation in the treatment of Pandu roga.

Single drugs	Compound drugs	Drugs with combination of animal and plant origin	Drugs with combination of plants and mineral origin	Asava and Arishta
<ul style="list-style-type: none"> Lauha bhasma Mandura bhasma Pure Kaseesa, Shilajeet, Vardhamana pippali 	<ul style="list-style-type: none"> Triphala Phalatrikadi kwatha Punarnavashtak Kwatha Vidangavaleha 	<ul style="list-style-type: none"> Mahatiktaka Ghrita Pathya Ghrita Rajani Ghrita Gomutraharitaki 	<ul style="list-style-type: none"> Shilajatvadi vati Navayasa lauha Mandura vataka Punarnavadi mandura 	<ul style="list-style-type: none"> Lauhasava Punarnavasava, etc

Pathya-apathya

Pathya Ahara	Apathya Ahara
<p>According to acharya charak</p> <ul style="list-style-type: none"> Shalianna, Yava, Godhooma mixed with Yusha prepared from Mudga, Adhaki and Masur Jangal Mamsa Rasa <p>According to acharya susruta</p> <ul style="list-style-type: none"> Pandu Rogi must use Arishta prepared from Guda, Sharkara (Sugar) and madhu (Honey) Asava prepared from Mutra and Kshara Jangala Mamsa Rasa added with Sneha (Fat) and Amalaka Swarasa 	<p>In bhaisajya ratnavali following apathya aahar are mentioned</p> <ul style="list-style-type: none"> Rakta Sruti, Dhoompana, Vamana Vega Dharana, Swedana and Maithoona Avoid consumption of Shimbi, Patrashaaka, Ramath, Masha, Ambupaana, Pindyaaka, Tambula, Sarshapa, and Sura Intake of water of rivers like those originating from Vindhya and Sahyadri Mountain All types of salt, sour edibles, Virudhha Anna (Incompatible foods), food that is Guru (Heavy to digest) and Vidahi (Cause a burning sensation).

Arishta lakshana

Some fatal signs and symptoms of Pandu roga has been mentioned in Sutra Sthana by Acharya Sushruta (S.Su.33/23)

- Pandu Dhantanakha
- Pandu Netra
- Pandu Shangtadarshi.^[4]

DISCUSSION

Pandu roga is a Pitta Pradhana vyadhi of Rasavaha srotas in which Pitta dosha gets vitiated leads to Panduta (pallor) in body. Though Pitta is the Pradhana dosha in Pandu roga, Vata dosha mainly vyana vayu also plays a crucial role in the manifestation of Pandu roga. As per different Acharyas, daily faulty routine activity related to mental and physical, faulty dietary habits like Viruddha bhojana, Vidagdha anna sevana, ati vyavaya, ati vyayama, ratri jagarana, nidranasha, shoka, krodha, bhaya causes improper digestion of food leads to improper rasa dhatu formation. It further hampers Rakta and Mamsa dhatu formation and thus leads to Pandu roga. Pandu roga is a sadhya vyadhi but due to chronicity in later stages, it may develop some complications. Hence it is necessary to treat the disease in its earlier stage. For the diagnosis and effective treatment, a physician must have thorough knowledge of Pandu roga from different ancient Ayurvedic texts.

CONCLUSION

In the present era, number of patients are suffering from Pandu roga due to modern lifestyle and improper dietary habits. The vast description of Pandu roga is given in the various Ayurvedic literatures. A physician must have complete knowledge of different aspects of Pandu roga like Vyutpatti, Nirukti, Paribhasha, Paryaya, Prakara, Nidana, Poorvaroop, Roopa, Samprapti, Sadhyaasadhyatwa, Updrava, Chikitsa, Pathyaapathya from various Ayurvedic texts and other literatures.

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