

## A REVIEW ARTICLE ON PANDU ROGA (ANAEMIA)

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## ABSTRACT

In Ayurvedic literature *Pandu Roga* has been indicated either as a symptom of any disease or as *upadrava rupa*. So, all these diseases can be considered as Nidanarthakara Rogas of *Pandu Roga*. Some of which are *Raktarsha*, *Kaphaja Arsha*, *Raktarbuda*, *Raktapradara*, *Sannipatodara*, *Upadrava* of *Raktapitta*. In this there is vitiation of *Pitta Pradhana Vatadi Dosha* and *Rakta dhatu* in the body. *Rakta* gets vitiated by *Doshas*, mainly by *BhrajakaPitta Dosha* and create *Pandu Roga*. *Pandu* is described under *RasaPradoshaja Vikara*. Nirukti of *Pandu Roga* according to our *Acharyas*, among the different kinds of colours such a *Pandu*, *Harita*, and *Haridra*, *Pandu* being more common among this so, disease is called as *Pandu Roga* itself. which is one of the "*Varnopalakshita Roga*" i.e. a disease characterized by the change in the colour. Anaemia is a major global public health problem

and the most prevalent nu-tritional deficiency disorder in the world.

This article presents the Ayurvedic concept of *Pandu Roga* (Anaemia).

**KEYWORDS:** Pandu, Anaemia, Pallor, Sarotas, Pitta dosha, Rasapardoshaja, Harita, Haridra, Nutritional deficiency.

## INTRODUCTION

The word *Pandu* has been derived from "*Padi Nashne Dhatu*" by adding "*Ku*" *Pratyaya* in it, the meaning of which is always taken in sense of "*Nashan*" i.e the loss. All *Acharyas* explain the word "*Pandu*" as *Shweta*, *Dhusara*, *Shwetavabhasa*, *Pitavabhasa*. According to

*Vachaspatyam*1- *Pandu* is like whitish yellow colour of pollen grain of Ketaki flower (*ketki dhuli sannibham*). *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 *Shithil indriya*. *Pandu* is the disease of *Rasavaha Srotas* according to Charaka Samhita and *Raktavahasroto- viddha Lakshana* and *Rasadoshaja Vikara* as per Maharshi Sushruta. 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*. *Rakta* gets vitiated by *Doshas*, mainly by *Bhrajaka Pitta Dosha* and create *Pandu Roga*. 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*.<sup>[1]</sup> 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*.<sup>[3]</sup> Acharya Vagbhata mentioned after *Udararoga* due to Same *Doshasanghata*. *Ayurveda* is the science of life that is focused on the maintenance of positive health in healthy and eradication of ailments in diseased through its holistic approach, lifestyle practices, dietary habits, and safer medications.<sup>[4]</sup> *Pandu Roga* is characterized by the paleness of the body which may be due to reduced blood flow and oxygen or by fewer red blood cells and Anaemia is one of the most common causes of paleness so *Pandu Roga* can be correlated with Anaemia. Anaemia is the most prevalent nutritional deficiency disorder in the world. Malnutrition either due to inadequate dietary intake or lack of balanced diet and population explosion in today's world has led to the development of various diseases and *Pandu Roga* is one of such diseases. Globally, Anaemia affects 1.62 billion people, which corresponds to 24.8% of the population. In India, Anaemia affects an estimated 50% of the population.<sup>[5]</sup>

## AIM AND OBJECTIVES

- To review the concept of *Pandu Roga* from different Ayurvedic literature.
- To study the etiopathogenesis, sign and symptoms and management of *Pandu* (Anaemia)

## Nidana (Causative Factors/Risk Factor)

### ➤ Aharaja nidana

1. Excessive intake of *Kshara*, *Amla*, *Lavana*, *Ati Ushnaanna*, *Virruddha Bhojana*, *Asatmya Bhojana*.

2. Excessive intake of Nishpava, Masha, Pinyaka, Tilataila.
3. Excessive intake of Madya
4. Excessive intake of Kashaya, Katu Rasa

➤ **Viharaja nidana**

1. Nidranasha (Loss of sleep)
2. Atinidra (Excessive sleep)
3. Avyayama (Not doing any exercise)
4. Atishrama (Excessive exercise)
5. Snehavibrama, Snehatiyoga and Amatisara have also been taken as the causes of this disease.

**Classification of panduroga**

Acharya Sushruta has classified *Panduroga* in 4 varieties:

- A. Vataja Panduroga
- B. Pittaja Panduroga
- C. Kaphaja Panduroga
- D. 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*.

**Samprapti (Pathogenesis)**

Pitta Pradhana Tridosha Prakopa



Vata throws Pitta in Hrudaya



Pitta causes Rasavaha SrotasDushti



Rasa Pradoshaand Rasa Vidaha Pitta and



Vidagdha Rasa travels throughout Sharira Dushti of Kapha, Tvaka, Rakta, Mamsa



Ashraya of Dosha between Tvaka and Mamsa



Avarodha to Bhrajaka Pitta



Expressions of various Varnas on Twacha Pandu.

### ***Purvarupa (Prodromal symptoms)***

- ❖ According to Acharya Charak: Hridyaspandanam (Palpitation), Rokshyam (Dryness of the skin), Swedabhavah (Absence of sweating), Shramsatatha (fatigue).
- ❖ According to Acharya Sushruta: Twaksphotnam (Cracking of skin), Shthevan (Salivation), Gatrasada (Sense of lassitude in the limbs), Mridbhakshanam (liking for mud intake), Prekshankootsothhah (Swelling over eye socket), Vid-Mutra Pitata (Yellow colour of stool-urine), Avipaka (Indigestion) these are mentioned by Sushruta.

### ***Rupa (Symptoms)***

- ❖ Karnashveda (Tinnitus), Durbalya (General weakness), Annadwesha (Aversion towards food), Shrama (Fatigue), Bhramanipidita (Giddiness), Gatrashula (Body ache).
- ❖ Jwara (Fever), Shwasa (Breathlessness), Gaurva (Heaviness), Aruchi (Anorexia). Akshikutashoth (Swelling over orbit), Shirnaloma (Hair fall), Hataprabha (Body complexion become greenish)
- ❖ Kopana (Dislikes cold things), Nidralu (Feeling of drowsiness), Alpawaka (avoid speaking), Shtheevan (Spitting frequently)
- ❖ Pindikodweshthana (Calf muscle pain), Katiuru-Pad Ruka (Pain and weakness in the lumbar, thighs and feet), Arohaneayasa (Patient feels exhausted on climbing)

### **Management of pandu roga (Anaemia)**

1. Nidana Parivarjana (Avoidance of aetiological factors)
2. Snehana (Oleation therapy) and Swedana (Fomentation therapy)

**A. *Snehana*:** - 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, Triphala Ghrita, Tilavaka Ghrita, Dadima Ghrita, Danti Ghrita, Draksha Ghrita, Panchgavya Ghrita, Mahatikta Ghrita, Panchatikta Ghrita etc.

**B. *Swedana*:** - After Snehana, Swedana Karma is done depending upon the patient's condition to bring the Doshas into Koshttha.

3. Shodhana (Eliminating the factors responsible for producing the disease).

Samyaka Snehana and Swedana bring the Doshas into Koshttha and by the action of Vaman or Virechana Karma they are expelled out of the body by their action. Virechana is considered as best Shodhanopakarma for Pitta Dosha. So, Virechana is most suitable in Pandu Roga.

## CONCLUSION

The usage of contemporary medications, poor eating habits, and current lifestyle choices are all contributing factors to the rising number of *Pandu* Vyadhi patients these days. Pandu is a Varnopalakshita and Pitta Pradhana Vyadhi which is responsible for the normal colour of the body. A correlation exists between Pandu and Anaemia. A comprehensive account of *Pandu Roga* and Chikitsa can be found in Ayurvedic literature. Complete knowledge on all aspects of *Pandu*, including *Nidan*, *Roopa*, *Poorvaroopa*, *Samprapti*, and many forms of *Chikitsa Yoga*, *Sadhyaasadhya*, *Arishtalakshan*, etc., from all *Samithas*, *Nighantu*, and other literature, to cure a *Pandu Rogi*.

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