

REVIEW OF AYURVEDIC LITERATURE ON PANDU**Vijaymala Ramrao Bhosale^{1*} and Siddharth S. Parchure²**¹MD (Kayachikitsa) Tilak Ayurvedic College.²Assistance Professor, Department of Kayachikitsa, TAMV Pune.Article Received on
19 Sept. 2023,Revised on 09 October 2023,
Accepted on 29 October 2023

DOI: 10.20959/wjpr202319-30136

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The clinical condition of Pandu in Ayurveda can be co-related with anaemia, on described in conventional medicine, due to the resemblance in all the clinical signs and symptoms of both Pandu and anaemia. Anaemia is defined as the reduction of haemoglobin concentration below the range of values occurring in healthy persons. Pandu roga the word itself describe as the disease in which there is presence of altered skin color like yellowish white discoloration of skin. Pandu widely described in various vedas and ayurvedic texts as an independent disease or associated symptoms of other disease. In modern it can be closely related with iron deficiency anemia on the

basis of symptoms and causative factors. In a recent estimate, about 8.8% of global population is affected includes all age groups. This article presents the Ayurvedic concept of Pandu Roga (Anaemia).

KEYWORDS: Pandu, Vyadhi, Srotas, Anaemia, Pallor.**INTRODUCTION**

Pandu is the disease of Rasavaha Srotas according to Charak 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.

According to Rigveda and Atharvaveda, Panduroga is known as Vilohit, Haribha, Halima.

Acharya Charak -Pandu Roga has been described in Sutrasthana in Ashtodariya Adhyaya as well as in Chikitsasthana 16th Chapter "Pandu Roga Chikitsa". Charaka has described Pandu

Roga.

- Acharya Sushruta has said Pandu Roga in Uttartantra Adhyaya 44, "Pandu Adhyaya" Sushrut has mentioned Kamala, Kumbhavhaya, Lagharak as the various stages of Pandu.
- Acharya Vagbhatta has described Pandu in Nidanasthana 13th adhyay Pandu Roga- Shopha Visarpa Nidana and in Chikitsasthana 16th adhyay, (Pandu Roga Chikitsa. In Madhava Nidana the description of Pandu Roga is in 8th Adhyay 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. Acharya Sushruta has mentioned after Hridaroga due to Same Samkhyasamprapti and treatment of Hridaroga like Tikshna, Amla, Katu etc may cause for development of Pandu.

Vyutpati

The word "Pandu" is derived from root "Padi Nasane" with the suffix "Ku" and elaboration through "Ni". The meaning is always taken in the sense of "Nashana" i.e. the loss. (Shabdakalpdruma - Part 3)

Nirukti of Panduroga According to our Acharyas, among the different kinds of colours such as Pandu, Haridra and Harita, Pandu being more common among this so, disease is called as Panduroga itself.

Nidana

Nidana is most important as the avoidance of etiological factor forms the first and foremost line of treatment. Nidana of Panduroga can be classified into following three categories.

1. Aharaja Nidana 2. Viharaja Nidana 3. Nidanarthakara Roga

1. Aharaja Nidana Acharya Charaka has described following etiological factors regarding Ahara.

- 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

2. Viharaja Nidana According to Acharya Charaka: Vidagdhe Anne Diwaswapna,

Vyayama, Vyavaya, Vega Vidharana, Affliction of mind with Kama, Chinta, Bhaya, Krodha, Shoka, Pratikarmaritu – Vaishmaya are the Viharaja Nidanas. According to Acharya Harita: Harita Samhita described few new Viharaja Nidana and modified some of the Nidana of ancient texts. All these have been enlisted below.

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.

Manasa Nidana of Panduroga Chinta, Bhaya, Krodha, Shoka are described in different classical texts.

Nidanarthakara Roga

In Ayurvedic literature Panduroga has been indicated either as a symptom of many diseases or as Upadrava. So, all these diseases can be considered as Nidanarthakara Rogas of Panduroga. Some of which are Raktarsha, Kaphaja Arsha, Raktarbuda etc. Following table presents Nidanarthakara Roga for Panduroga according to various classical texts.

Purvarupa: Avipaka, Akshikuta Shotha, Aruchi, Alpavahnita, Angasada, Gatrasada, Hridspandaman, Mutra Pitata, Mridbhakshanaecha, Panduta, Rukshata, Swedabhava, Shrama, Sthivanadhikya, Twakasphutana.

Acharya Harita has mentioned Panduta in the Purvarupa of Pandu. Rupa: Pratyatma Ling of this disease is Panduta or Pandubhava, which is invariable feature. Various types of discolouration have mentioned by almost all Acharyas. They have also described Rupa in different types of Panduroga. Pandu doesn't occur only due to lack of Rakta Dhatu but along with it other Dhatus also get vitiated due to aggravated Dosha in certain stage.

Samanya Rupa of Panduroga. Acharya Charaka and Vagbhata have mentioned the Samanya Rupa of Pandu. The following table shows different Samanya Rupa of Panduroga. Akshikutashotha, Aruchi, Arohaneayasa, Alpawaka, Annadwesa, Bala-kshaya, Bhrama, Durbalya, Dhatugaurava, Dhatushithilya, Gatramarda, Gaurava, Hatanala, Hatprabhatva, Jwara, Kopana, Karnashweda, Katiurupadaruka, Medalpata, Nidraluta, Nisharata, Ojagunakshaya, Pindikodweshtana Panduta, Raktalpata, Sadana, Shrama, Sthivanadhikya,

Shithilendriya. These features communicate to that of Mandagni, Rasa Kshaya, Rakta Kshaya and effects of deficient nourishment to other body tissue.

Classification of Panduroga Acharya Sushruta has classified Panduroga in 4 varieties:

- Vataja Panduroga
- Pittaja Panduroga
- Kaphaja Panduroga
- 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. This addition brings up the number to eight varieties.

If viewed logically, the classification given by Acharya Charaka seems to be more rational and acceptable.

1. Vataja Panduroga Due to Vata provoking diet and activity, the Vata gets provoked and Pandu occurs.
2. Pittaja Panduroga After taking Pitta Prakopaka Ahara-Vihara Pitta Dosha gets vitiated and accumulated in the body of the person of Pitta Prakriti, vitiates the Rasa & Rakta along with Mamsa Dhatu and causes Pittaja Panduroga.
3. Kaphaja Pandu Due to Kapha aggravating Ahara and Vihara, Kapha gets vitiated and causes Kaphaja Pandu.
4. Sannipataja Panduroga In person who indulges in Tridosha vitiating Ahara, Vihara, all the three Doshas get simultaneously aggravated and causes Tridoshaja Pandu, which shows all the symptoms of Vataja, Pittaja and Kaphaja Pandu.
5. Mridbhakshanajanya Panduroga Acharya Charaka, Vagbhata and Madhava have given this type of Pandu where Mridbhakshana stands as causative factor. Samprapti

In general, Samprapti means development of the disease, which includes the sequences of process or events from Nidana Sevana to the characteristic development of disease. Tridosha Prakopa- Pitta Pradhana Vata throws Pitta in Hrudaya Pitta causes Rasavaha Srotas Dushti Rasa Pradosha and 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.

Samprapati Ghataka Udbhava - Hridaya Adhisthana - Rasa dhatu Vyakti - Twaka

Sanchara - Rasayani

Dosha - Sadhaka, Pachaka, Ranjaka,

Alochaka Pitta - Vyana vayu, Samana Vayu, Kledaka Kapha

Dushya - Rasa, Rakta, Mamsa Srotasa - Rasavaha, Raktavaha Sadhya – Asadhyata

Upadrava (Complications)

Upadrava is a complication of the disease. The complication arises out of the original signs and symptoms either in a grievous manner or as a violent form. 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 Vd. Vijaymala Ramrao Bhosale [MD(Kayachikitsa) Tilak Ayurvedic College]

Dr. Siddharth S. Parchure [Assistance Professor, Department of Kayachikitsa, TAMV Pune] (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 methods 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

DISCUSSION

Causative factors of Pandu are widely described in Samhitas. According to Acharya Sushruta Rakta gets vitiated by Diwasvapa, Viruddha Bhojana and Krodha. He has also mentioned that Krodha, Shoka, Bhaya, Vidagdha Anna Sevana, Ati Maithuna and Tila Tail and Pinyaka leads to vitiation of Pitta Dosha. Ativyayama, Ratrijagarana, Nidranasha, Ativyavaya and Ati Adhvagamana leads to Vata Prakopa. Acharya Charaka has mentioned Pandu Roga caused by suppression of Chhardi, Vegavarodha, Viruddha Anna Sevana and of excessive use of Ati Amla and Lavana Rasa. All these causes improper digestion of food which leads to improper Rasa Dhatu formation and further hamper Rakta Dhatu, Mamsa Dhatu formation and so on and thus leads to Pandu Roga. The pathology of Panduroga is mainly concerned with vitiation of Pitta which in turn vitiates the Rakta, leading to condition of Pandubhava. Acharya Sushruta has classified Panduroga in 4 varieties but Acharya Charaka has mentioned one additional variety of Panduroga that is Mrida Bhakshanjanya Pandu.

Acharya Vagbhatta has mentioned the Samprapati given by Acharya Charaka. Thus the pathology of Panduroga is mainly concerned with vitiation of Pitta which in turn vitiates the Rakta, leading to condition of Pandubhava. So, Pitta being main factor in the causation of Panduroga, all the fivefold functions of it are affected, but as the main seat of the disorganization is the Rakta and complexion of body, the Ranjana and Bhrajan function of Pitta is to bear the brunt. Anaemia is without blood/ pallor of the body. As the disease is closely related with decrease of Rakta, many Lauha preparations also are described in the management of Pandu. All these treatment modalities correct metabolism and stimulates Dhatuposhana.

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