

“REVIEW ON TYPES OF PANDU ROGA”**Dr. Darshana¹, Vd. Hankare Sandip B.^{2*}**¹Guide, Associate Professor, Desh Bhagat University, Mandi, Gobindgarh.²PhD Scholar, Dept. of Roganidana Avam Vikruti Vigyan, Desh Bhagat University, Mandi, Gobindgarh.***Corresponding Author: Vd. Hankare Sandip B.**

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ABSTRACT

Ayurved is a science of life. It is a system of traditional medicine native to Indian subcontinent but now days its knowledge is accepted worldwide. In Ayurved prevention of all types of diseases is known as a prominent part of treatment which includes restructuring human life style aligns with the course of nature. Pandu Roga is a disease where the lusture of the body diminished and the color of the skin become pale, which is explained as Vaivarna, Keteki, Dhuli, Sannibha etc. by our ancient classics. Pandu (Anaemia) is often labelled as the silent killer or worse, the national disease of India. According to research and recent statistics, it is said that every second woman in the country is anaemic. In fact, anaemia is the cause of every five deaths among pregnant women. The quality of the life depends upon the optimal status of blood components as it is considered as fluid of life since it carries oxygen from lungs to all parts of the body & carbon dioxide from all parts of the body to lungs. It is also known as fluid of growth as it carries nutritive substances and fluids of health since it protects the body against the diseases. Blood homeostasis decides other tissue nourishment & functionality of the organs when it is in its normalcy both by quality and quantity. The disease named Pandu roga is described by the all Acharya separately with their etiopathogenesis and treatment. Charak Acharya has mentioned it, in category of Ras Pradoshaj Vyadhi and Santarpan JanyaVyadhi. Sushrut Acharya has mentioned it as the RaktaPradoshajVyadhi as well as Apatarpan Janya Vyadhi. So through this article we have made an attempt to study the pandu roga in details and different types of Pandu roga.

KEYWORDS: PANDU ROGA, ANAEMIA.**INTRODUCTION**

The Pandu roga is described by various Acharyas separately with their etiopathogenesis and treatment. Charak Acharya has mentioned it, in category of Ras Pradoshaj Vyadhi^[1] and Santarpan JanyaVyadhi. Sushrut Acharya has mentioned it as the RaktaPradoshajVyadhi^[2] as well as Apatarpan Janya Vyadhi.

Pandu Roga is a disease where the lusture of the body diminished and the color of the skin become pale, which is explained as Vaivarna, Keteki, Dhuli, Sannibha etc. by our ancient classics. The main diagnostic feature of Pandu roga is the change of colour in the body which is Pandura Varna. Panduta or pallor in the skin which occurs due to vitiation of Rakta Dhatu in the body. If we consider Pallor is the main character of Pandu roga we can co relate the disease with anaemia.

According to Ayurvedic Acharyas there are main five types of Pandu Roga.

1. Vataja Pandu
2. Pittaja Pandu
3. Kaphaja Pandu
4. Tridoshaja Pandu (Sannipataja Pandu)
5. Mridbhakshanaja Pandu

In modern science, the description of the anaemia is available. It is defined as quantitative and qualitative i.e. morphological changes of red blood cells or haemoglobin in the blood Or the qualitative & quantitative decrease of the blood can lead to Anaemia. Anaemia is characterised by reduction in red blood cell count, haemoglobin content and packed cell volume.^[3] It can also be defined as a lower ability of the blood to carry oxygen.

According to WHO, Hb of less than 13.0 gm/dl in adult male, 12.0 gm/dl in a non- pregnant female and less than 11.0 gm/dl in a pregnant female should be considered as anemia.

Prevalence of disease

The estimated prevalence of anemia in developing countries is 39% in children < 5 years, 48% in children 5-14 year, 42% in woman of 15-59 years, 30% in men of 15-59 years and 45% in adult >60 years.

AIM AND OBJECTIVES

1. To diagnose the types of Pandu roga based on classical signs and symptoms.
2. To observe the different haematological parameters with respect to different types of Pandu roga.

This conceptual study will be helpful to observe the different haematological parameters with respect to different types of Pandu roga.

MATERIALS AND METHODS

Source of data

Charaka samhita	Sushruta samhita
Ashtang hrudaya	Ashtang sangraha
Madhavanidan	Indexed journal
Research paper	Authentic website

Methods

1. To compile available literature on pandu roga and its types.
2. To compile and observe the different haematological parameters with respect to different types of Pandu roga.

This is a literary research study. In this selection all the references from samhitas and respective commentaries regarding "REVIEW ON PANDU ROGA AND ITS TYPES" is compiled.

CONCEPTUAL STUDY

Pandu Roga is a disease where the lusture of the body diminished and the color of the skin become pale, which is explained as Vaivarna, Keteki, Dhuli, Sannibha etc. by our ancient classics.

In Ayurvedic classics, the description of Pandu is available in different meanings, as follows:

- Sign
- Disease
- Complication

1) In a form of sign

Following are the diseases where Pandu has been described as sign by different Acharya:

Punaravartaka Jwara, Jirna Jwara, Grahani, Arsha, Krimi, Rakta-Pitta, Asrigdara, Plihodara, Yakritdaludara, Dushayodara, Raktarbuda, Shosha, Pittaja Pratishyaya, Pittaja Kasa, Rewati Graha, Shukra Kshaya, Bijopaghata, Pittaja Dushta Stanya, Pittaja

Prameha, Mansamarmobhigata, Shotha, Pakvashayagata Visha, Akhu Visha, Rajimanta Sarpadansha, Rasadoshaja Vikara, Raktagata Kapha, Rakta Gulma etc.

2) In a form of Disease

दोषाः पित्त प्रधानास्तु यस्य कुप्यन्ति धातुषु ।

सोऽल्प रक्तोऽल्पमेदस्को निःसारः शिथिलेन्द्रियः ॥

वैवर्ण्यं भजते । च.चि.16/4-6 43

In Ayurvedic classical treatise, Pandu Roga is described as a specific disease with its own Nidan, Poorvrupa, Rupa, Upshaya, Samprapti and Chikitsa and characterized by whitish yellow discoloration of skin, eyes, nails etc. The person with this disease suffers from decreased blood amount, strength and complexion. He becomes Nihsara (loss of natural integrity, tone and strength) of Dhātu.

3) In a form of Complication

Pandu has been described as complication in several diseases in Ayurved classic, like Upadrava of Rakta-Pitta, Rakta Ati-Pravartana, Katikataruna Marma Vedha, Raktavahi Dhamani Vedha, Rakta-Pradar, Trauma of Yakrit- Pliha, Rakta Strava, Raktarbuda and Dhātu Kshaya.

❖ Classification of Pandu Roga

The descriptions of Pandu Roga are as old as the Vedic literatures. In the Vedic literature there is no evidence of classification regarding Pandu Roga. Only synonyms such as Harima, Halima, Vilohita has been found in the literatures. The details description of Pandu Roga and its classification starts from Ayurvedic Samhitas only.

- Charak Acharya has explained the disease under five varieties like Vataj, Pittaj, Kaphaj, Sannipataj and Mridbhakshana.

1. **Vataja Pandu Roga.** Due to Rukshadi Vata Prakopaka Nidan Sevan, Vata Dosha gets aggravated and the disease pathogenesis of Vataj Pandu Roga appears.

2. **Pittaj Pandu Roga.** Ati Sevan of Tikshanadi Pitta Prakopaka Ahara Vihara leads to the accumulation of the Pitta Dosha in the body it vitiated the Rasa and Rakta Dhātu along with Mansa Dhātu causes the Pittaj Pandu Roga.

3. **Kaphaj Pandu Roga:** Ati Sevan Kapha Karaka Ahara Vihara leads to the aggravation of Kapha Dosha which under goes the pathogenesis of Pandu Roga causing the disease Kaphaj Pandu Roga.

4. Sannipataja Pandu Roga

Tridosha Prakopaka Ahara Vihara leads to the Vatadi Dosha Prakopak leading to the pathogenesis of the Sannipataj Pandu Roga.

5. Mridbhakshanaja Pandu Roga

In this type of *Pandu Roga Mridbhakshana* is the major etiological factor, this variety of *Panduroga* is considered by *Acharaya Charak*, *Vagbhatta* and *Madhava* depending on the type of *Mrittika* the *Dosha* provocation takes place as explained. This is as follows –

- i) *Mrittika* having *Madhura Rasa*... *Kapha Prakopa*
- ii) *Mrittika* having *Ushara* or *Kshariya Rasa*...*Pitta Prakopa*
- iii) *Mrittika* having *Kasaya Rasa*...*Vata Prakopa*

Depending on '*Mrittika Rasa*' which enter into '*Amashaya*' it makes the *Dhatu Ruksha* as well as '*Sharirvaivarnya*', also this soil cannot be processed even slightly by the '*Jatharagni*' for the *Pachan* and it gets in '*Rasavaha Strotas*' in the same form as it was consumed and it forms an obstruction in these *Strotas* not to allow any physiological needful substance to pass through. By this *Indriyas* of the patient become weaker to receive their own *Arthas* properly and genuinely. This also damage *Saptadhatu* (*Satva* and *Jatharagni*).

- *Astanga Sangraha*, *Astang hriday* and many other texts followed the same order.^[46]
- *Sushrut* has mentioned four types of *Pand.* He excluded the *Mridbhakshanaja Pandu* and he explained for this as the *Mridbhakshanaja Pandu* may include in *Vatadi Doshaj Pandu*, according to the *Rasa Pradhanata* of *Mrid*.
- In *Harita Samhita* '*Rukshan*' *Pandu* is appears of *Mridbhakshanaja Pandu*. The term *Rukshan* may be used, because *Mridbhakshanaja Pandu* mainly causes the *Rukshanatwa* of the body.
- Some commentators classified *Pandu* into eight types as follows:
 1. *Vataj*
 2. *Pittaj*
 3. *Kaphaj*
 4. *Sannipataj*
 5. *Mridbhakshanaja*
 6. *Shakhashrita Kamala*
 7. *Koshthashrita Kamala*
 8. *Haleemaka*.

Sl. No.	Name of the author	Types	Vataj	Pittaj	Kaphaj	Sanni pataj	Mrid bhakshanaj	Sources
1	Charak	5	+	+	+	+	+	C.S.Su.18, Ci. 16
2	Sushrut	4	+	+	+	+	-	Su. Sa. U. 44
3	Vagbhata-1	5	+	+	+	+	+	A.S. Ni. 13
4	Vagbhata-2	5	+	+	+	+	+	A.H.Ni.13 th
5	Madhava	5	+	+	+	+	+	M.N. 8th chap
6	Sarangadhara	5	+	+	+	+	+	Sh. S. 7th chap
7	Bhavprakash	5	+	+	+	+	+	Ma. Kha. II vol.
8	Harit	8	+	+	+	+	Rukshana, Kamala, Kumbha kamala, Haleemaka	Triteeya 8th chap.
9	Yogaratanakara	5	+	+	+	+	+	Ma. Kha. II vol.

However according to some acharyas *Halimak* and *Koshtha Shakhasrita Kamala* are secondary to *Pandu Roga* and cannot be included in the disease classification. Considering all the above descriptions it's logically good to take *Charaka's* classification because his classification seems to be more rational and acceptable.

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