

**A CRITICAL REVIEW ARTICLE ON PANDU ROGA (VYADHI) WITH SPECIAL
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ABSTRACT

In the Ayurveda concept, Pandu is abundantly mentioned in various literature. Knowledge of this concept is very beneficial for treating various disorders where Pandu is a symptom and the disease itself. This article presents the Ayurvedic concept of Pandu Roga (Anaemia). Hence, in this article attempt has been made to review various available Samhita and Samgrahagrantha to find out the different descriptions about Pandu and bring all of them in a single place.

KEYWORDS: In the Ayurveda concept, Pandu is abundantly mentioned in various literature.**AIM AND OBJECTIVE**

To review the concept of Pandu Roga from different Ayurvedic literature.

MATERIAL AND METHODS

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

REVIEW OF LITERATURE**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, and as Pandu has been kept under the group which is classified and named according to the change in colour.

NIRUKTI OF PANDU

According to Shabdarnava Kosha, 'Pandustu Peet bhagardh Ketaki Dhulisannibham' means Pandu is like the colour of pollen grains of Ketaki flower, which is whitish yellow colour.

Types of Pandu Roga Acharya Charak described the disease under five categories, namely Vataja, Pittaja, Kaphaja, Sannipataja, and Mridabhakshanajanya. Acharya Sushruta has accepted only four types of Pandu, excluding Mridabhakshanajanya Pandu; they are.

- Vataj Pandu
- Pittaj Pandu
- Kaphaj Pandu
- Sanipataj Pandu
- Mridikabhakshanajanya Pandu

Causative Factors The etiological / Samanya Nidana of Pandu Roga mentioned in Charka, Sushruta, and other Samhitas can be broadly classified into 3 groups. (Charka Chikitsa 16/8; Sushruta Uttarsthan 44/3)

- Aharaj Nidana.
- Viharaj Nidana.
- Mansik Nidana.
- Other diseases, i.e., Nidanarthaka Roga.

AHARAJ NIDANA

Food or diet plays an important role in the normal development and maintenance of different Dhatus as well as in the vitiation of Dosha.

Excess intake of Kshaar (alkaline), Amla (sour), Lavan (salt), Ushna (hot), and Teekshna (penetrating) Ahar.

- The food /Ahar which is Virudhha (incompatibles) and Asatmya (unwholesome) • Intake of Nishpav, Masha, Pinyak, and Til Tail in excess.
- Excess consumption of wine (Madya), eating mud (Mrida), and Mridu Ahar.

Synonyms

According to Sushrut Kamala, Panki, Laghrak, Alas, and Kumbhahwa are the synonyms of Pandu. In the Rigveda and the Atharvaveda, Pandu has been described by the names of Vilohita, Halima, and Haribha.

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Samanya Rupa

- Loss of Indriye Bala, Tej, Veerya, and Oja.
- Loss of Bala, Varna, and Agni (power of digestion).
- Karnashveda (tinnitus), Durbalya (general weakness), Annadwesa (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 becomes 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).

Vishishta Rupa

Acharya Charka had classified Pandu Roga into 5 types; based on these types, Vishesh Rupas are described.

Vataj Pandu

Krishna-Panduta (black and pale-yellow discolouration), Rukshata (roughness), Aruna-Angatam (Reddishness of the body), Angmarda (body ache), Ruja (pain), Toda (Pricking type of pain), Kampa (tremor), Parshvashiro-ruja (pain in chest-head), Varchashosh (dryness of stool), Aashyavairasya (distaste in mouth), Shopha (edema over body parts), Aanah (constipation), Bala Kshaya (weakness).

Pittaja Pandu

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), Katukasyta (feeling pungent taste in mouth), Ushnaamlanupashyata (uneasiness for hot and sour things), Vidahe vidagadhe Anne (feeling of burning sensation during indigestion of food), Daurgandhya (foul smell of body), Daurbalya (weakness), Bhinn-varcha (diarrhea).

Kaphaja Pandu

Gaurava (heaviness), Tandra (Drowsiness), Chhardi, Shvetavbhasta (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 (sweetishness in mouth).

Mridbhakshanajanya Pandu

Bala-Varna-Agni Nash (loss of strength, complexion, and power of digestion and metabolism), Ganda-Akshikuta-Bhru-Pad Nabhi-Mehan Shotha (oedema on cheek, eye socket, eyebrow, feet, umbilical region, genital parts), Krimi Koshta (Appearance of intestinal worm), Atisaryet Mala Sasruka Kapha (diarrhoea associated with blood and mucus).

Samprapti Ghataka

- Dosha – Pitta Pradhan Tridoshaja
- Pitta - Sadhaka, Ranjaka, and Bhrajaka
- Kapha – Avalambaka, Kledaka
- Vyana- Vyan Vayu
- Dushya - Twaka, Rasa, Rakta, Mamsa, and Meda.
- Strotas – Rasavaha, Raktavaha
- Stroto Dushti - Sanga and Vimarga Gamanam.
- Agni - Jatharagni and Dhatvagni.
- Agni Dushti - Mandagni
- Udbhavasthaan - Amashaya
- Adhishthana - Twaka Mamsa Abhyantara
- Vyaktasthaan - Twaka
- Sancharasthaan – Twaka & Mamsa
- Svabhav – Chirkari

Chikitsa

According to Acharya Charak Tatra Panduvamyi Snigdhatheekshnaurdhvaaranu-lomikeh Sansodhyo Mriduvitikeeh Kaamli Tu Viraichne. (Ch.Chi.16/40) According to Acharya Charak in Sadhya Pandu Rog, Teekshna Vaman, and Virechan should be done. According to Acharya Sushruta: Harechha Doshan Bahushoalpamatrach Shvayedhhi Doshesvtinirharatesu

(Su. Ut. 44/22). This means in Pandu Roga, Dosha, which gets situated in Dhatus, Srotas, and Ashayas, should be removed by Vaman and Virechan repeatedly; if not done so, then these Doshas cause Shotha in the different body parts.

Vishesha Chikitsa

- In Vatika Pandu Snigdha Guna Pradhan Aushadha are to be used internally.
- In Pittaja Pandu Tikta Rasa and Shita Veerya Pradhan Aushadha are to be used internally.
- In Kaphaja Pandu Katu-Tikta Rasa Yukta and Ushna Veerya Pradhan Aushadha are to be used internally.
- In Sannipataja Pandu Mishrit Guna Aushadha are to be used internally.
- In Pandu Poga Vanaspatika and Khanija Yoga, Asava Arishta, Avaleha, Churna Yoga, and Vati Yoga are used.

Mridbhakshana Pandu

The ingested soil should be removed from the body by Tikshna Sansodhan (Vaman and Virechana) by evaluating the Sharirik and Agni Bala of the Rogi. After the Shodhana, when the soil gets out of the body, then Agnivardhak and Balvardhak medicated Ghrit should be used to bring strength to the body.

Upadrava

According to Acharya Sushruta Aruchi, Pipasa, Vaman, Jwara, Murdharuja, Agnisada Shopha, Kan-thagata Abalatwa, Murcchha, Klama, and Hruda-yapidana are the Updrava of Pandu Roga.

Pathya-Apathya

Pathyahara According to Acharya Charak

- Shalianna, Yava, Godhoom mixed with Yusha prepared from Mudga, Adhaki, and Masur.
- Jangal Mamsa Rasa.
- Panchagavya Ghrit, Mahatiktaka Ghrit, and Kalyanaka Ghrit are used for Snehan Karma. According to Acharya Susruta
- Pandu Rogi must use Arishta prepared from Guda, Sharkara (Sugar), and Shahad (Honey)
- Asava prepared from Mutra and Kshara should be used
- Jangala Mamsa Rasa added with Sneha (Fat) and Amalaka Swaras should be used

Arishta Lakshana

Acharya Sushruta mentioned fatal signs and symptoms of Pandu Roga in Sutra Sthana (S.Su. 33/23), which are

- Pandu Dhantnakha
- Pandu Netra
- Pandu Shangtarshi

CONCLUSION

Pandu Roga is Pitta Pradhana Vyadhi. Pitta is responsible for the normal colour of the body, but when it gets vitiated, Panduta (Pallor) occurs. Though Pitta is Pradhana Dosha in Pandu Roga, Vata Dosha also plays a crucial role in the manifestation of Pandu Roga, mainly

Vyana Vayu has a relation with the Samprapti of Pandu Roga. Pandu is a Rasavaha Srotas Vyadhi from which a lot of people suffer. In Samhitas, most of the Acharyas have described five types of Pandu Roga, i.e., Vatika, Paittika, Kaphaja, Tridoshaja, and Mridabhakshhanajanya Pandu. The daily faulty routine activity related to mental or physical, faulty dietary habits like Mridikabhakshana, taking food deficient in quality and quantity, Nidanarthaka Roga is some etiological agents of Pandu Roga. Acharya Charaka mentioned three premonitory Symptoms of Pandu Roga, i.e., Hridiyaspandanam, Rokshyam, and Shram, which indicate its future presence. Also, in Charak Samhita, Samanya and Visheshrupa of Pandu Roga are mentioned. Pandu is suffering from Sadhya Roga, but in later stages, due to chronicity, it develops some complications. Hence, it is necessary to treat it in the early stage. According to Acharya Charak in Sadhya Pandu Roga medicated Teekshna Vaman and Virechan should be done. For the diagnosis and effective treatment, a physician must have complete knowledge of Pandu Roga from different Samhitas.

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