



## INTEGRATING PATHYA APATHYA PRINCIPLES IN PANDU ROGA

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## ABSTRACT

Panduroga (Anaemia) is a clinical condition characterized by a reduction in the concentration of haemoglobin in the blood, varying according to the individual's age, sex, and physiological status. It manifests predominantly as pallor or yellowish-white discoloration of the skin and mucous membranes. Ancient Ayurvedic texts describe Panduroga either as an independent disease entity or as a symptom associated with other pathological conditions. Among the foundational concepts of Ayurveda, Ahara (Diet) holds a pivotal role, being one of the Trayopasthambhas—the three pillars of life that sustain health and balance. The role of diet in the prevention and management of diseases has been extensively highlighted by the Acharyas. In the context of Panduroga, specific Pathya (Wholesome) and Apathya (Unwholesome) dietary and lifestyle guidelines have been prescribed, emphasizing the therapeutic potential of appropriate nutritional practices. This article explores the significance of Ahara in the management of Panduroga, as delineated in classical Ayurvedic literature, and its relevance in contemporary clinical practice. Ayurvedic dietary guidelines for managing Panduroga are explored through insights from classical texts and assessing their relevance in modern clinical settings. It also emphasizes the preventive role of Ahara in maintaining Raktadhatu health, highlighting its importance in both the prevention and treatment of the disease.

**KEYWORDS:** Pandu Roga, Anemia, Dietary, Ahara.

## INTRODUCTION

Anemia is a major global public health problem and the most prevalent nutritional deficiency disorder in the world. Acc to WHO globally anemia affects 1.62 billion people which corresponds to 24.8% of the population worldwide.<sup>[1]</sup> A Major characteristic in the diagnosis of Pandu Roga is pallor of the skin, resulting from both quantitative and qualitative deficiency of Rakta Dhatu (blood tissue), particularly red blood cells (RBCs) or haemoglobin.

The disease is termed Pandu Roga because its hallmark symptom is panduta (pallor). This widespread pallor throughout the body closely correlates Pandu Roga with iron deficiency anaemia (IDA).<sup>[2]</sup> Acharya Charak mention that when channels of circulation become hard by aggravated and Pathya helps to soften the sarotasa (channelsof circulation) and alleviate vitiated dosha.<sup>[3]</sup>

Pandu is classified under both rasapradoshaj<sup>[4]</sup> vyadhi and raktapradoshaj vyadhi by acharyas.<sup>[5]</sup> Iron deficiency due to poor nutrition is the leading cause of anemia worldwide.<sup>[6]</sup> It affects individuals at all stages of life but is especially prevalent among young children and women of reproductive age, particularly during pregnancy.<sup>[7]</sup>

In Ayurveda, Pathya (Wholesome diet and regimen) and Apathya (Unwholesome diet and regimen) form the cornerstone of both preventive and curative aspects of disease management. Acharya Charaka has emphasized the importance of Ahara (Diet) in maintaining health and managing diseases (Cha. Su. 28/45). Specifically, in Pandu Roga, dietary regulation plays a crucial role in Doshapratyanika chikitsa (Dosha-specific management), Dhatu poshana (Nourishment of tissues), and Rasayana (Rejuvenation). Consuming Pathya enhances the efficacy of medication and accelerates recovery, while indulgence in Apathya can worsen the disease or cause recurrence.

## METHODOLOGY

A comprehensive review of classical Ayurvedic texts, including Charak Samhita, Sushruta Samhita, and Ashtang Hridaya, was conducted to identify the recommended dietary do's and don'ts for Pandu Roga. The texts were analyzed for references to *Pandu Roga*, diet, and lifestyle recommendations.

In Pandu Roga, the consumption of etiological factors such as Kshara, Amla, Lavan, Ati shna, viruddha, and asatmya aahar doshas exacerbates the condition, leading to an aggravation of pitta dosha and affliction of rasa and

rakta dhatus. This results in laxity and heaviness of dhatus, causing patients to lose their vitality, complexion, strength, and other properties of ojas.

The pathogenesis of Pandu Roga involves the aggravation of pitta dosha, which is located in the hridaya and is forced by vata to circulate in the body through the ten dhamnis. This leads to the vitiation of kapha, vata, asruka, twacha, and mansa, resulting in discoloration.

Factors that contribute to the formation of normal rasa dhatu, which would provide nourishment to rakta dhatu and reduce the aggravation of pitta dosha, are considered

Pathya. In contrast, factors related to food or behavior that cause an imbalance of pitta dosha and produce sama rasa dhatu due to jatharagni mandya are considered Apathya.

Acharya charak has defined the definition of Pathya and Apathya in Ch. Su 25/45

पथ्यं पथोऽनपेत्तं यद्यच्चोक्तं मनसः प्रियम् ।  
यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत् ॥

मात्राकालक्रियाभूमिदेहदोषगुणान्तरम् । प्राप्य तत्तद्धि दृश्यन्ते  
ते ते भावास्तथा ॥ ( च.सू.25/45 )

**Table no. 1: Pathya ahara.**

Sr. No.	Types of ahara	Charak samhita <sup>[8]</sup>	Sushruta samhita <sup>[9]</sup>	Bhavaprakash <sup>[10]</sup>
1.	Kritianna varga	Peya, vilepi, Yavagu yusha, khada, kambalika	Peya vilepi, yavagu	
2.	Shamidhanya	Mudga, adhaki, masura	Mudga, adhaki, masura	Mudga, adhaki, masura
3.	Shukadhanya	Purana yava, godhuma, jeerna shali	Purana yava, godhuma, jeerna shali	Purana yava, godhuma, jeerna shali
4.	Gorasa varga	Go dugdha, aja dugdha, takra, ghreeta, navanita		
5.	Mamsa varga	Jangala mamsa rasa	Jangala mamsa rasa	Jangala mamsa rasa
6.	Mutra varga	Gomutra		
7.	Phala varga		Amalaki, Draksha,	
8.	Ikshuvarga		Ikshurasa, Guda, Sarkara	
9.	Madyavarga	Tushodaka, Sauviraka, Kanji, Chukra		

**Table no. 2: Apathya ahara.**

Sr. no	Types of ahara	Apathya ahara	Apathya vihara
1.	Shami dhanya	Masha, Shimbi (Nishpava)	Diwaswapana
2.	Shaka varga	Patra shaka, sarshapa	Ratrijagrana
3.	Madya varga	madya	Ativyayam, vegdharna,
4.	Jala varga	Nadi jala from vindyachala	Dhoompana, swedana, vaman vegdharna,
5.	Any	Adhik ambupan, dushita jalapan, tambula, Mrut bhakshan, Guru, vidahi, teekshana, lavana, atyaushana padarth.	raktamokshana

## DISCUSSION

The role of Ahara (Diet) and Vihara (Lifestyle) in the management of Pandu Roga is of paramount importance, as emphasized in various Ayurvedic classics. A carefully selected Pathya (Wholesome) regimen not only pacifies the aggravated Pitta Dosha but also supports the formation and nourishment of Rasa and Rakta Dhatus, which are chiefly involved in the pathology of Pandu.

Wholesome foods (Pathya Ahara) such as Mudga (Green gram), Shashtika Shali (Red rice), Draksha (Raisins), Dadima (Pomegranate), and Amalaki (Indian gooseberry) are recommended due to their Pittahara, Raktaprasadana, and Rasayana properties. These substances enhance digestion, purify blood, and strengthen the body's resistance. Alongside diet, lifestyle recommendations such as moderate exercise, sound

sleep, and mental calmness are integral to recovery and prevention of recurrence.

On the other hand, unwholesome substances (Apathya Ahara) such as foods rich in Lavana, Amla, and Katu Rasa (salty, sour, and pungent tastes), fermented preparations, heavy oily meals, and incompatible food combinations (Viruddha Ahara) are strictly contraindicated as they vitiate Pitta and impair Rakta Dhatu.<sup>[11]</sup> Additionally, lifestyle habits like Divaswapna (Daytime sleeping), suppression of natural urges (Vegadharana), exposure to excessive heat, and mental stress further disturb the doshic balance and delay recovery.

Draksha (Type of Grapes) : contains Tannins, tartaric acid, organic acid and amino acid which helps promoting iron absorption.<sup>[12]</sup>

Amalaki (Indian gooseberry). contains Vit-C, Gallic acids, Amlic acid, phyllantine etc. The better dialysability of iron obtained with Amlaki juice. It is a richest source of vitamin c which reduces ferric iron into ferrous and helps in producing red blood cells. Also, Rasayan to prevent Ojokshaya.<sup>[13]</sup>

Guda Jaggery It is the rich source of iron. This helps provide the body with the necessary iron that it needs to maintain an optimum hemoglobin count. It is the rich source of iron, magnesium, calcium and others electrolytes.<sup>[14]</sup>

Mudga is Madhur, kshaya ras, katu vipaki, laghu ruksha, sheet virya and exhibits kaphapittahara vatakar property. It is a dieter friendly dal rich in iron (3.9mg/100gm) and potassium (1150mg/100gm).<sup>[15]</sup>

Puran yava have madhur kshaya rasa, katu vipaka, sheeta virya pacifies kapha and pitta. it possesses properties such as agnivardhak (Digestive fire enhancer), kruminashak (Anthelmintic), and balya (Strength-promoting). Additionally, it acts as a raktaprasadak (Blood purifier/enricher).<sup>[16]</sup>

Vilepi withholds discharge of fluids from the body, good for the heart, relieves thirst, kindles appetite. It is light, refreshing and strength increasing.<sup>[17]</sup>

## CONCLUSION

The role of Pathya and Apathya in the management of Pandu Roga is of paramount importance in Ayurvedic therapeutics. Pandu Roga, primarily a manifestation of Pitta and Rakta Dhatu Dushti, is deeply influenced by improper dietary habits, irregular lifestyle, and indulgence in factors that aggravate Agni Mandya and Dhatu Kshaya. Ayurveda emphasizes the correction of Nidana (Causative factors), which is only possible when the patient is guided towards suitable Pathya and refrains from Apathya.

A carefully planned Pathya supports the restoration of Agni, improves Dhatu Poshana, and aids in the replenishment of depleted Rakta Dhatu. Nutritious, easily digestible, and Pitta-shamaka diets help to pacify the vitiated doshas and accelerate recovery. On the other hand, continued exposure to Apathya leads to further derangement of Doshas, poor drug absorption, and chronicity of the disease. Lifestyle modifications such as adequate sleep, mental relaxation, avoidance of stress, and regular routine contribute significantly to holistic healing.

Thus, the success of any treatment in Pandu Roga lies not only in the choice of medicine but equally in the patient's commitment to follow the prescribed Pathya-Apathya. Educating the patient about these aspects is as

vital as prescribing drugs. This comprehensive approach not only improves clinical outcomes but also aligns with the Ayurvedic principle of treating the root cause while promoting overall well-being. Therefore, Pathya-Apathya should be regarded as an inseparable and essential part of the therapeutic protocol in the effective management of Pandu Roga.

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