

AN AYURVEDIC REVIEW OF PATHYA AND APATHYA IN PANDU ROGA
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ABSTRACT

Ayurveda described *pandu roga*, *pandu* means pallor. It is a disease characterized by pallor, palpitation, giddiness, tinnitus etc. symptoms which can be correlate to anemia in modern science. Anemia is common micronutrients disease affects health status of very large population of whole world. It is a most common disorder and iron deficiency is the most common cause of anemia. The disease cause mild. Moderate or even severe degree of morbidity and rarely mortality. *Pandu roga* is *Pitta Pradhan vyadhi* associated with *rasa* and *rakta dhatu*. *Rakta* has been considered as a key factor for the *Jeevan, prinana, dharana* and *poshana* karma of body. *Rakta* is vitiated due to *doshas* mainly by *pitta dosha* which further causes *pandu roga*. There is dramatic change of food and lifestyle in the present era. Individual are subjected to enormous amount of stress and strain thereby causing a deleterious effect on quality of life. *Pandu* is one among the disease which is explained in all Samhitas. Our faulty dietary habits and lifestyles produces *ama* which causes *agnimandya* which further produce *aamayukta aaharras*. It hampers production of *prakrut ras dhatu* and develops *pandu roga*. So *prakrut ras* and *rakta dhatu* are necessary to cure the *pandu roga* which can be achieve by taking proper diet. The detailed knowledge of *apathya and pathya aahar* explained in above article.

KEYWORDS: *Pathya, apathya, aahar, pandu roga, anemia.*

INTRODUCTION

Ayurveda deals with the various aspects of life. it is not merely the system of treatment but is an ideal way of life to attain healthy life. In Ayurveda *pandu* is considered as a specific disease with its own pathogenesis and treatment. It is a disease which can be diagnosed by Observation. *Pandu* is mentioned under the category of both *rasapradoshaj vyadhi*^[1] and *raktapradoshaj vyadhi*^[2] and is included under *santarpan janya vyadhi*^[3]. It is mainly characterized by *panduta, dourbalya, aruchi, rakta heenata, akshikut shotha, pindikothwesgthen* etc.^[4] In contemporary science anemia may be correlate with *pandu*, characterized mainly by the decrease of the hemoglobin which shows symptoms like pallor, tiredness, fatigue, muscular weakness, lethargy, anorexia etc.

Anaemia affects an estimated 2.36 billion individuals globally, especially women and children.^[5] The prevalence of anemia is estimated to be higher in India when compared to other developing countries.^[6] Prevalence of anemia in India is high because of low dietary intake, poor availability of iron, chronic blood loss due to hookworm infestation and malaria. Also, it is second leading cause of maternal death in the country.^[7]

In Samhitas acharya described *nidanans* of each disease which are responsible for causation of the disease directly or indirectly. In those etiological factors, *apathya aahar* is the one of main factor. Ayurveda concentrate on various rules and regulation of diet. The severe change in life style and food habits is super added by the artificial food available in the market are grown under high concentration of fertilizers, just to increase the yield of vegetation. Because of this, the percentage of nutritional component (i.e. the carbohydrate, proteins, vitamins and minerals) decreased up to the great extent.

Anemia affects all population groups. However, the most susceptible groups are pregnant woman and young children. In the milder form, anemia can worsen and become underlying cause of chronic ill health, such as impaired foetal development during pregnancy, delayed cognitive development and increased risk of infection in young children, and reduced physical capacity in all people. If the anemia needs to be corrected on an urgent basis, for instance performing surgery, the initial correction can be made by blood transfusion. But there is no doubt that preventive measures in the form of dietary management and taking measures to correct losses or malabsorption are the preferred methods of management.

Aahar plays vital role in healthy and diseased condition. Food which are consumed according to the prescribed methods are the seat for the satisfaction for the life. *Ojas, teja, dhatus, indriya, bala, tushti, arogya*, are all dependent on food.^[8] They are fuel for the *agni* which is the main basis for sustaining the body.

AIM AND OBJECTIVE

To highlight the proximate principals of food in *Pandu roga* from ayurvedic perspective.

MATERIALS AND METHOD

In *pandu roga*, due to the consumption of the etiological factors like *kshara, amla, lavan, ati ushna, viruddha, asatmya aahar doshas* aggravates with predominance of *pitta dosha* and afflicts *dhatus* mainly- *rasa* and *rakta dhatu*, further it produces laxity and heaviness of *dhatus*. Patient of *pandu rogas* lose their vitality, complexion, strength and other properties of *ojas* due to morbidity of *dosha* and *dushya*. That's why patient suffers from deficiency of *rakta, meda, nihsara* (loss of essence) associated with improper functioning of sense organ and discoloration

Aggravated *pitta* which is located in *hridaya* forced by *vata* circulates in the body through the ten *dhamnis* from *hridaya*. This aggravated *pitta* vitiates *kapha, vata, asruka, twacha and mansa* and leads to discoloration like *pandu, haridra, harita*.^[9]

Factors that help in the formation of normal *rasa dhatu* which would do the *poshan of rakta* as well and reduce the *prakupita pitta* would be considered as *Pathya* in this

Table 1: Apathya aaharas in pandu roga.^[10-12]

Sr no.	Varga	Dravya
1.	Rasa	Kshara, amla, katu, lavana
2.	Guna	Guru, ruksha, teekshna, atiushna
3.	Anna	Viruddha bhojan, asatmya bhojan, vidahi bhojan, guru bhojan
4.	Jala	Adhika ambupana, dushta jala, jala from rivers of Sahyadri, vindhya
5.	Kritanna varga	Pinyaka
6.	Shamidhanya varga	Masha, tila, kulattha, nishapav
7.	Sneha varga	Tila tail
8.	Gorasa varga	Dadhi, mastu
9.	Madya varga	Sura
10.	Aharopayogi dravya	Hingu, tambula, teekshnapadartha like Krushna maricha
11.	Any dravya	Mrittika

Vihara

Diwaswapna, ratrijagaran, ativyayam, ativyavay, atiuurdwagamanam, adhik shrama, vegavarodha and rituvaishamyam.

Kapha dosha vitiation due to *diwaswapa* and *vatprakopa* due to *ratri jagaran* causes *pandu roga*.

In contrast to this, the factors either related to food or behavior that causes imbalance of the *pitta dosha* and produced *sama rasa dhatu* due to *jatharagni mandya* would be listed as *Apathya*. So, both *Pathya and Apathya* have great influence in modifying severity of the illness.

Apathya aahar

- *Asatmya bhojan, virudha bhojan, amla, katu, lavana rasa atisevana, kshara, ushna, tikshana and ruksha aahar atisevan* causes *mandagni, pitta prakopa* and *vata prakopa*.
- In *Harita Samhita Kashaya rasa* is said to be the etiological factor of *pandu roga*.
- *Lavan rasa* as a cause of *pandu roga* is mentioned by *Charak and Sushruta*.
- According to *Sushrut*, excessive intake of *amala rasa* and *lavana rasa* produces *shyaithilya and vaivarnata*.

As per quantity

Abhojan and Pramita bhojan vitiated *vata, pitta dosha* and *agni* and causes malnutrition and *Apatarpanvat pandu roga*.

As per quality

Dravyas like *Nishapav, tila tail, pinyaka, masha, madya, matsya, mridabhakshan* causes *mandagni* and *tridosha prakopa*, mainly *pitta* thereby causing the disease. Ingested food become *Vidhagdha*.

All the *pandu nidanas* mentioned in *nidana* aspect are considered as *apathyas*, described in below table.

Psychological factors in the etiopathogenesis of pandu roga

Chinta, shoka and bhaya are described as etiological factors in *pandu roga*. There is no exact detail mechanism described how these factors causes *pandu roga*. But an important aspect about association between these psychological factors and *pandu roga* has been described as the specific etiological factor for the vitiation of *rasavaha strotas*.

Also, these factors affects on *agni*. Food is taken even in the right quantity does not get digested properly if the individual is afflicted with fear, anger, sorrow and disturbed sleep. These factors vitiate *agni* and the whole digestive process.

Thus, this improper digestion resulting in the deficient production of *rasa dhatu* which further effects the production of *rakta dhatu*.

Review of *Pathya aahar in Pandu*- [13, 14-16]

Food that is capable of causing *agnideepan* should form as important principles of *pathya-vyastha* of *pandu roga*.

Table 2: Description of *pathya aaharas* described in various Samhitas mentioned in table.

Sr no.	Varga	Dravya
1.	<i>shuka dhanya varga</i>	<i>Purana yava, purana godhuma, jeerna shali, tandula, shas htika shali</i>
2.	<i>shami dhanya varga</i>	<i>Mudga, masura, adhaki</i>
3.	<i>Mamsa varga</i>	<i>Jangal mamsa & matsya, tittira, barhi, Daksha</i>
4.	<i>Shaka varga</i>	<i>Tanduliyaka, patola, jeevanti, guduchi, punarnava, dronapushpi, palandu, bimbi, vartak, dry mulaka & sneh siddha mulak, chitrak, kustumbari, shunti, karvellaka, palandu</i>
5.	<i>Phala varga</i>	<i>Vridhha kushmand, taruna kadali, karjura</i>
6.	<i>Ikshu varga</i>	<i>Ikshu rasa</i>
7.	<i>Gorasa varga</i>	<i>Takra, ghrita, navneta, aja ksheer, aja sarpi, purana sarpi</i>
8.	<i>Mutra varga</i>	<i>Gomutra</i>
9.	<i>Madhya varga</i>	<i>Souveeraka, tushodhak</i>
10.	<i>Kritanna varga</i>	<i>Peya, yusha, satakra shaka, khada, kambalika</i>
11.	<i>Anya</i>	<i>Haridra, Chandana, yavkshara, loha bhasma</i>

DISCUSSION^[17,18]

Modern dietetics recommended diet depending upon the constituents that will help the daily requirements of body such as in terms of calories, protein, carbohydrate etc. however, Ayurveda never suggest any specific quantity of diet to all. Ayurveda provides guidelines of diet in terms of *aahar kalpnas*, *aahar varga* depending upon the *agni bala*, *koshta*, and *vyadhi avastha* of individual.

The above mentioned (table no.1) *apathya aaharas* may causes *panduroga*. The factors *kshara*, *amala*, *lavana dravyas* directly aggravates *pitta*.

- Especially *amla rasa* does *kapha vilayan*, *pitta vardhan*, *rakta dooshna* and *shaithilya*.
- *Ati lavan rasa* intake leads to *pitta dushti*.
- *Virudha aahar* leads to vitiation of *tridoshas*.
- *Masha kledakararak*, *klaibyakarak*.
- *Tila tail* are *ushna virya*, *rakta pitta prakopaka*.
- *Nishpav* is *glanikarak*, *shukranashak*, *vidahi*, *pitta vata vardhak*.
- *Madhya* is *pitta prakopak*, *oja nashak*, *rakta dushti karak*.

The *pathya aahar* (table no.2) offer relief in disease. They possess *deepan* (appetizer), *pachan* (digestive), *varnya* (one which subsides pallor), *raktadoshagna* (one which improves blood quality), *rakta vardhak* (one which increases blood) *krimighna*, *pitta khaphaghna* (body humour specifier), *balya* (one which increases strength) and *rasayan* (rejuvenative) properties. The *aahar* also help to clean the *strotorodha*, restore

dhatubala, remove the *ama dosha* and improve process of iron absorption.

- Most of the *shaka varga dravyas* are *katu* and *tikta rasa Pradhan* which increases *rakta* and absorption of iron. They are *Deepaniya*, *pachaniya*, *kaphapitta shamak*, *ruchya*.
- *Shunti*, *maricha*, *haridra* are *katu rasa Pradhan* which promotes *agni* due to their *deepan* and *pachana* properties, manage *aruchi* and improve iron bioavailability.
- *Haridra* constitutes anti-inflammatory activity, antihepatotoxic activity, anti-oxidant activity.^[19]
- *Amalaki* is *pitta-pradhan tridosha shamaka*. 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*.
- *Jeerna shali's* are *mutral* so they are useful in *pandujanit shotha*. *Shramahar property* which helpful in relieves tiredness, fatigue, improves *shukra dhatu* ultimately beneficial in *ojokshaya*.
- *Purana gahu*, *jeerna shali's* act as *shukral*, *bruhaniya*, *jivaniya* so we can use as *rasayan*.
- *Puran yava* have *kshaya rasa*, *madhur rasa*, *katu vipaka*, *sheeta virya* pacifies *kapha* and *pitta*. It has properties like *agnivardhak*, *kruminashak* and *balya* properties. Also does *raktaprasadan*.^[20]
- *Shami dhanya dravyas* are *kaphapitta nashak*.
- *Mudga* is *Madhur*, *kshaya ras*, *laghu ruksha*, *sheet virya*, *katu vipaki* and exhibits *kaphapittahara vatakar* property. It is a dieter friendly dal rich in iron (3.9mg/100gm) and potassium (1150mg /100gm).^[21]

- Masura is *laghu, ruksha, madhura rasa, madhura vipaka, shita, vatal, kaphapitta shamak, raktapittahara, jwaraghna and grahi*.^[22] It helps to reduce blood sugar levels, prevent anemia and lowers cholesterol.
- *Adhaki* (red gram) is *laghu, ruksha, Kashaya Madhur, shita virya, grahi* and alleviates the vitiated *kapha and pitta*, but aggravates *vata*. Contrary to that acharya shushruta stated that *adhaki* does not excessively agitate the *vayu*.^[23] It contains folic acid which helps to prevent anemia and it also important for pregnant woman as it is essential for foetal development and prevent neural tube birth defects such as spina bifida.
- *Jangal mansa, titir mansa* are *ushnavirya, snigdha* helps to improve *agni* also *balya properties*.
- *Tanduliyak* is the power house of iron, vitamins and minerals. Rich in iron content and dietary fibres. The presence lysine (amino acid) helps to fight against free radicals. Also helpful in treating premature hair greying, loss of hair and mouth ulcers.^[24]
- *Taruna kadali* rich in dietary fibers, proteins, unsaturated fatty acids. Its rich in vitamin E and flavonoids.
- *Kooshmand* is rich in vitamins B1 B3 and C. Possesses various minerals like calcium, sodium, potassium, selenium and 96% of water. A good source to maintain energy levels.
- *Saoveerak and tushodak* having *Deepan, pachan, hridrog, pandu, kruminashak* properties.
- *Ikshu ras* act as *pittashamak* by its properties *Madhur, sheeta, snigdha, sar*. It is rich in iron, magnesium, calcium and other electrolytes.
- *Krittana varga drvyas* are *agnivardhak, vatanulomak* so the constipation related to intake of iron is corrected by taking *peya, yusha*.
- *Peya* relieves hunger, thirst, exhaustion, debility, diseases of abdomen and fever. It causes easy elimination of faces and flatus. It helps in producing sweating, kindles the appetite and helps in digestion. It acts as diuretic and carminative also.
- *Vilepi* withholds discharge of fluids from the body, good for the heart, relieves thirst, kindles appetite. It is light, refreshing and strength increasing.^[25]
- *Gomutra* helps in *kaphaj pandu, pandujanit shotha, krumighna, udar vyadhi* by its *ruksha, tiksha, ushna, katu, laghu* properties. Cow urine has a high antioxidant status. Erythropoietin stimulating factor is major stimulating factor for production of red blood cells.
- *Navneeta* act as a *grahi, deepan, hridya, ruchya*.
- *Takra* is *tridosahar, shothaghna, aruchi, pandu nashak*. Also having extrinsic factor vitamin B12 which helps to improve absorption of iron.
- *Grita* act as *tridoshamak* mainly it is considered as *pittashamak*. It having properties *agnideepan, ojovarardhak, vrushya*, improve quality of *meda dhatu*. Also act as *yogavahi* by which means we can use as *anupan*, they enhance the medicinal qualities

of preparation. *Grita* contains beta carotene (600mg) and vitamin E both of which are known as antioxidant.

CONCLUSION

Modern medicines provide very good treatment with considerable results but this is for acute deficiency anemias, whereas there is no significant treatment for chronic anemia which occurs due to metabolic defects. In this conditions Ayurveda provide better management option.

Food is supreme or brahma. All the beings originate from food. It is responsible for life of all beings. Food is one among the three sub pillars supporting the life. Disease can be cured without any medicine by just following wholesome regimen whereas even hundreds of medicines can't cure a disease in absence of wholesome regimen. No medicines are equivalent to food, it is possible to make a person disease free with just proper diet.

According to Ayurveda *dhatu kshaya* occurs in *panduroga* which leads to *ojo kshaya*. Better understanding of *nidan panchak* helps during the *samprapti vighatan*. Hence the proper understanding the *nidan, samprapti, chikitsa* along with *pathya aahar* plays an important role for cure the *pandu roga*.

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