



THE REVIEW ARTICLE ON PANDU

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ABSTRACT

According to current science, *Pandu Roga* can be associated with anaemia and is stated by all Acharyas of Ayurveda as having its own cause and treatment. The World Health Organisation estimates that anaemia affects 1.62 billion individuals worldwide (95% CI: 1.50-1.74 billion), or 24.8% of the population (95% CI: 22.9-26.7%). Pre-school-aged children have the highest prevalence (47.4%, 95% CI: 45.7-49.1). It is crucial to look for scientific explanations for the sickness. Pale skin results from anaemia, which is a lack of haemoglobin or red blood cells. Based on *Pandu Roga* and its treatment, this article is In accordance with Ayurveda. The development of many diseases is greatly influenced by the evolving human lifestyle. *Pandu Roga* is one among them as well. Our faulty dietary habits and lifestyle produce *Ama* and further *Agni Dusht*, which causes improper *Rasa Dhatu* formation which further hampers the *Rakta Dhatu* formation and leads to *Pandu Roga*.

Keywords: Ahara, Ama, Anaemia Pandu Roga, Vihar

INTRODUCTION

Through its holistic approach, lifestyle practises, dietary habits, and safer drugs, Ayurveda is the science of life dedicated to preserving good health in the healthy and eradicating ailments in the diseased.

Pandu Roga is one of several diseases brought on by malnutrition, either due to low caloric intake or a lack of a balanced diet, and the current population growth. *Pandu* was identified by *Ayurveda* as *Pitta Pra-*

dhana Vyadhi connected to *Rasa* and *Rakta Dhatu*. The disease is mostly influenced by *Dhatu* nutrition due to *Pitta Prakopaka Ahara*. [1] One of the *Varnopalakshita Rogas* listed in *Ayurveda* is called *Pandu Roga*, and it is characterised by changes in skin tone, including white (*Shweta*), yellowish (*Peeta*), greenish (*Harita*), etc. [2] *Acharya Charak* and *Vagbhatta* accepted *Pandu Roga* as a disease of *Rasavaha Srotas*, while according to *Sushruta* it is of *Raktavaha Srotas*. [3] Anaemia is one of the most prevalent causes of paleness, and since *Pandu Roga* is characterised by the paleness of the body—which may be brought on by decreased blood flow and oxygen or by a decreased amount of red blood cells—it is possible to link the two conditions. [4] Anaemia is a condition where the blood's haemoglobin level is below the range that is healthy for one's age and gender. [5] Anaemia is a significant public health issue that affects both emerging and wealthy nations, having an impact on both social and economic development and health. [6] The most common nutritional deficiency illness in the world is anaemia. [7] Approximately 1.62 billion individuals, or 24.8% of the world's population, are affected by anaemia. [8]

The concept of *Pandu* is often used and discussed in *Ayurvedic* literature. Understanding this idea is tremendously helpful in treating a variety of conditions where *Pandu* is both a symptom and the actual disease. The *Ayurvedic* notion of *Pandu Roga* (Anaemia) is presented in this article. As a result, an effort has been undertaken on this page to examine the numerous *Samhita* and *Samgrahagrantha* that are available in order to gather the various accounts of *Pandu* and place them all in one location.

MATERIAL AND METHOD:

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

REVIEW OF LITERATURE:

VYUTPATTI:

By adding "*Ku Pratyaya*" to "*Padi Nashane*" *Dhatu*, whose meaning is always understood to indicate *Nashana*, the term "*Pandu*" is created. *Pandu* is now included in the group that is categorized and named based on changes in color. [10]

-According to *Charaka Samhita*.: - In this disease the skin of the patient is discoloured as *Pandu* or like *haridra* or greenish tinge.

-According to *Sushruta Samhita* in all types of *Pandu* body of the patient is more *Pandu (shweta rakta or shweta pita)*. So it is named as *Pandu*.

-According to *Amarakosha*:- *Pandu* means a white colour mixed with a yellowish Tinge as mentioned in *Amarakosha*.

-According to *Chakrapani, Dalhana*:-*Acharya Chakrapani*, the commentator of *Charaka Samhita*, and *Dalhana* the commentator of *Sushruta Samhita* have explained the word "*Pandu*" as *Shweta, Dhusara, shwetavbhasa, pittavbhasa*.

NIRUKTI OF PANDU:

1. According to *Shabdarnava Kosh 'Pandustu Peetbhagardh Ketaki Dhulisannibham'* means *Pandu* is like the colour of pollen grains of the *Ketaki* flower which is whitish yellow. [11]
2. '*Pandutwenuplakshito Rogah Pandu Rogah'* means the disease which resembles *Pandu Varna* is known as *Pandu*. [12]

Nidana

Nidana is crucial because the primary goal of treatment is to prevent the etiological component. The following three categories might be used to group *Nidana* from *Panduroga*.

1. *Aharaja Nidana*
 2. *Viharaja Nidana*
 3. *Nidanarthakara Roga*
 4. *Aharaja Nidana Acharya Charaka* has described the 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) *Viharaj Nidana*:
- Excessive *Diwaswapan, Vyayama* and *Maithun*.
 - *Pratikarma Vaishmaya* (faulty administration of *panchakarma*) and *Ritu Vaishamay* (faulty management of seasonal regimen)
 - Suppression of natural urge (*Vega Dharan*)
- 3) *Mansik Nidana*:

• *Mansik nidana* i.e., anxiety, fear, anger, and grief have a major role in the manifestation of *Pandu*.

4) Other /Secondary/*Nidanarthaka* causes – In *Ayurvedic* literature, there is an indication of a correlation between various diseases and *Pandu Roga* either as a symptom or as *Upadrava*. So, all these can be causes of *Pandu* i.e., *Nidanarthaka Roga of Pandu*. E.g., *Raktatipravartana, Raktaarsha, Raktarbudha, Asrigdara or Raktapradara, Rajyakshama, Punaravartaka Jwara*, etc. which can directly or indirectly vitiate *Vata-Pitta Dosha* singly or in combination and manifest as *Pandu Roga*.

PURVARUPA :

According to *Acharya Charak*: [13]

Tasya Lingam Bhavishyath Hridyaspandanam Rokshyam Swedabhavah Shramsataha. (Ch. Chi. 16/12)

Hridyaspandanam (Palpitation), *Rokshyam* (dryness of the skin), *Swedabhavah* (absence of sweating), *Shramsataha* (fatigue)

According to *Acharya Sushruta*: [14]

Twaksphotnam Shthevangatrasadoo Mridbhakshanam Prekshankootsothah. Vidmutrapitatwamathaavipako Bhavishtasya Puraahsarani. (Su.U. 44/5)

Twaksphotnam (cracking of skin), *Shthevan* (salivation), *Gatrasada* (sense of lassitude in the limbs), *Mridbhakshanam* (liking for mud intake), *Prekshankootsothah* (swelling over eye socket), *Vid-Mutra Pitata* (yellow colour of stool-urine), *Avipaka* (Indigestion) these are mentioned by *Sushruta*.

Classification of *Panduroga* *Acharya Sushruta* has classified *Panduroga* into 4 varieties:

- *Vataja Panduroga*
- *Pittaja Panduroga*
- *Kaphaja Panduroga*
- *Tridoshaja Panduroga*

Acharya Charaka has mentioned one additional variety of *Panduroga* which is *Mrida Bhakshanjanya Pandu*.

Halimaka and the two types of *Kosthashakhashrita Kamala* are described in the classification of *Pandu* in the *Harita Samhita*. Eight varieties are now present as a result of this addition. *Halimaka* and *Koshta*

Shakhasrita Kamala, according to certain Acharyas, are secondary to *Pandu* and cannot be classified as diseases. They also believe that *Mrid-bhakshanjanya Pandu* should be included in the *Vatajadi* three kinds rather than being considered as the fifth variation since it is created by the vitiation of the *Vatajadi Dosha*. When considered logically, *Acharya Charaka's* categorisation appears to be more acceptable and reasonable.

1. *Vataja Panduroga* – *Vataja pandu* is triggered by a *Vata*-provoking diet and activities, which leads to *Pandu*.
2. *Pittaja Panduroga* - *Pitta* Dosha becomes vitiated and accumulates in the body of the person with *Pitta Prakriti* after consuming *Pitta Prakopaka Ahara-Vihara*. This vitiation also affects *Rasa* and *Rakta* as well as *Mamsa Dhatu* and results in *Pittaja Panduroga*.
3. *Kaphaja Pandu* - *Kapha* becomes vitiated and results in *Kaphaja Pandu* because it aggravates *Ahara* and *Vihara*.
4. *Sannipataja Panduroga* - *Tridoshaja Pandu*, which manifests as all the symptoms of *Vataja, Pittaja*, and *Kaphaja Pandu*, is caused by a person who engages in *Tridosha*-vitiating *Ahara* and *Vihara*.
5. *Mridbhakshanjanya Panduroga* - This sort of *Pandu*, in which *Mridbhakshana* serves as the causal component, was provided by *Acharya Charaka, Vagbhata*, and *Madhava*. the soil of *Lavana Rasa* vitiates the *Pitta Dosha* and the soil of *Kashaya Rasa* vitiates *Vata Dosha*.

SAMPRAPTI (PATHOGENESIS) [15]

Acharya Charaka has mentioned the *Samprapti* of *Pandu* in *Chikitsa Sthan*. According to him, due to consumption of *Nidana Pitta* located in the *Hridaya* (*Sadhak Pitta*) gets aggravated and is expelled from *Hridya* by powerful *Vata* and it enters the *DashDhamanya* (attached to the heart) and circulates all over the body. This aggravated *Pitta* reaches the space between skin and muscle tissue and brings vitiation in *Kapha, Vata, Asrika, Twaka, and Mamsa*. This leads to abnormal types of colouration like *Pandu, Haridra*, and *Harita* on the skin.

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*

CHIKITSA:

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.

According to *Acharya Charak*:

Tatra Panduvamyi Snigdhatkshnaurdhvaaranulomikeh Sansodhyo Mriduvitkteeh Kaamli Tu Viraichne. (Ch.Ch.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.

Snehana Karma: in *Pandu Rogi* there is *Sneha-Abhava* (deficiency) and the *Doshas* get adhered to *Shakhas* therefore *Snehan* is essential to bring the

Doshas in *Koshtha* and correct *Rukshata*. In *Pandu Rogi* both *Bahya* and *Abhyantara Snehana* are indicated. For *Abhyantara Snehana Acharya Charak* indicated some medicated *Ghee* i.e., *Panchagavya Ghrit*, *Mahatiktak Ghrit*, and *Kalyanak Ghrit* etc. *Vamana and Virechana Karma: Samyaka Snehana* and *Swedana* bring the *Doshas* into *Koshtha* and by the action of *Vaman* or *Virechana Karma* they are expelled out of the body by their action. *Virechana* is considered as best *Shodhanopakarma* for *Pitta Dosha*. So, *Virechana* is most suitable in *Pandu Roga*

Shamana Chikitsa:

▪ *Vishesha chikitsa:*

- In *Vatika Pandu Snigdha Guna Pradhan Aushadha* are to be used internally.
- In *Pittaja Pandu Tikta Rasa* and *Shitaveerya 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 *Shaaririk* and *Agni Bala* of *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, Kanthagata Abalatwa, Murcchha, Klama, and Hrudayapidana* are the *Updrava* of *Pandu Roga*.

PATHYA-APATHYA

➤ *Pathyahara:*

According to *Acharya Charak*:

- *Shalianna, Yava, and Godhoom* mixed with *Yusha prepared from Mudga, Adhaki, and Masur*
- *Jangal Mamsa Rasa*

• *Panchagavya Ghrit*, *Mahatiktaka Ghrit*, and *Kalayanaka Ghrit* 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

➤ *Apathyahara*: In *Bhaisajya Ratnavali* following *Apathya Aahar* are mentioned:

• *Rakta Sruti*, *Dhoompan*, *Vaman Vega Dharan*, *Swedan*, and *Maithoon* are to be avoided by *Pandu Rogi*.

• Avoid consumption of *Shimbi*, *Patrashaak*, *Ramath*, *Masha*, *Ambupaan*, *Pindyaak*, *Tambul*, *Sarshapa*, and *Sura*.

• Intake of water from rivers like those originating from the *Vindhya* and *Sahyadri* Mountains.

• All types of salt, sour edibles, *Virudhha Anna* (incompatible foods), food that is *Guru* (heavy to digest), and *Vidahi* (cause a burning sensation).

DISCUSSION

Pitta is in charge of giving the body its typical colour, but when it becomes vitiated, *Panduta* (pallor) develops. *Pandu Roga* is a *Pitta pradhana vyadhi*. While *Pitta* is the *Pradhana Dosha* in *Pandu Roga*, *Vata Dosha* also has a significant impact on how *Pandu Roga* manifests; specifically, *Vyana Vayu* has a connection to the *Samprapti* of *Pandu Roga*. *Pandu* is a *Rasvaha Srotas Vyadhi* that causes great suffering in many individuals. Five different varieties of *Pandu Roga*, namely *Vatika*, *Paittika*, *Kaphaja*, *Tridoshaja*, and *Mridabhakshhanajanya Pandu*, have been detailed by the majority of *Acharyas* in *Samhitas*. Taking food that is inadequate in both quality and quantity, engaging in daily routinely flawed physical or mental activities, and *Nidanarthaka Roga* are some of the causes of *Pandu Roga*. *Acharya Charaka* mentioned three premonitory symptoms of *Pandu Roga* i.e., *Hridyaspandanam*, *Rokshyam* and *Shram* which indicate its future presence. Also, in *Charak Samhita Samanya* and *Vish-*

eshrupa of *Pandu Rog* is mentioned. *Pandu* is *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 Rog* medicated *Teekshna Vaman* and *Virechan* should be done. For diagnosis and effective treatment, a physician must have complete knowledge of *Pandu Roga* by different *Samhitas*.

CONCLUSION

Now a day, number of patients suffering from *Pandu Vyadhi* are seen due to modern lifestyles, improper dietary habits in routine, and the use of modern medicines. *Pandu* is a *Varnopalakshita* and *Pitta Pradhana Vyadhi* which is responsible for the normal colour of the body. *Pandu* can be correlated with Anaemia. In *Ayurvedic* literature, a vast description of *Pandu Roga* and its *Chikitsa* is given. To treat a *Pandu Rogi*, a physician must have complete knowledge of different aspects of *Pandu* like *Nidan*, *Roopa*, *Poorvarooopa*, *Samprapti*, and several *Chikitsa Yoga*, *Sadhyaasadhya*, *Arishtalakshan*, etc. from all *Samithas*, *Nighantu*, and other literature.

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