



## A CRITICAL STUDY OF NIDANAPANCHAKA OF PANDU VYADHI; A LITERARY REVIEW

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### ABSTRACT

*Pandu* means pallor. There is a prevalence of pallor across the body in this illness. The changing lifestyle of a human being through *Ahara* and *Vihar* plays a major role in the manifestation of various diseases. *Pandu Roga* is a common condition caused by a modern, stressful lifestyle, poor dietary practises, and irregular daily routines. Due to *ras* (plasma), *rakta* (blood), and *ojakshaya*, there is a loss of *prabha* (complexion) and *Kanti* (glow) (depletion of *oja*). Worry, grief, and dread are three major psychological etiological elements that play a significant role in the etiopathogenesis of *Pandu Roga*, AIM: - To review the concept of *Pandu Roga* from different Ayurvedic literature in the context of *Nidana Panchak*. Material and Methods: - This article is based on reviewing *Nidanapanchaka* of *Pandu Roga* from Ayurvedic texts such as *Charak samhita*, *Susruta samhita*, *Astanga hrudaya*, etc with all commentaries.

**Keywords:** *Pandu*, *Vyadhi*, *Srotas*, Anaemia, Pallor.

## INTRODUCTION

Ayurveda is the science of life that is focused on the maintenance of positive health in healthy and the eradication of ailments in the diseased through its holistic approach, lifestyle practices, dietary habits, and safer medications. Malnutrition either due to inadequate dietary intake or lack of a balanced diet and population explosion in today's world has led to the development of various diseases and *Pandu roga* is one such disease. A detailed explanation of *Pandu roga* is found in almost all *ayurveda samhitas*. It is called *Pandu Roga* because of the predominance of *Pandubhava* (paleness) all over the body.<sup>1</sup> *Rakta* has been considered as one of the *Dhatu* a key factor for the *Jeevana*, *Prinana*, *Dharana*, and *Poshana Karma* of the body<sup>2</sup>. Many times it is seen that *Rakta* gets vitiated by *Doshas*, mainly by *Pitta Dosh* as *Rakta* is *Pittavargiya*, and diseases like *Pandu* appear. For a comprehensive grasp of minute details related to diseases, a thorough reading of *Nidanapanchaka* (i.e., *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*, and *Samprapti*) will be beneficial. This supports the identification and management of a disease with high precision.

### MATERIAL AND METHOD: -

This article is based on a review of *Nidanapanchaka* of *Pandu Roga* from ayurvedic texts. The principle of *Pandu Roga* is referred from *Charak Samhita*, *Sushruta Samhita*, *Astanga hridaya*, *Astang sangraha*, and *Madhav nidana*.

### REVIEW OF LITERATURE: -

*Acharya Charaka* described *Pandu* after *Grahani Dosh* *Chikitsa*. There is an aggravation of *Pitta* in *Grahani dosha* and the aggravated *Pitta* is a predominant factor in the pathogenesis of *Pandu*<sup>3</sup> *Acharya Sushruta* has mentioned after *Hridayaroga* the same *Samkhya*, *Samprapti*, and *Chikitsa* of *Hridayaroga* like *Tikshna*, *Amla*, *Katu*, etc may cause the development of *Pandu*. *Acharya Vagbhata* mentioned *Pandu Roga* after *Udar Roga* due to the same *Doshanghnata*.

**Vyutpatti of Pandu:** - The word *Pandu* has been derived from "*Padi Nashne Dhatu*" by adding "*Ku*" *Pratyay* in it, the importance of which is always taken in the feeling of "*Nashan*" for example misfortune.

"*Nashan*" ought to be considered in the feeling of "*Varna*" or shading, which is additionally explained by *Charak* with the word *Vaivarna*. Hence, *Pandu* is an infection where in there is *Vaivarna* or change in the typical shade of the body.

### Nirukti of Pandu:

- According to *Shabdarnava Kosha 'Pandustu Peet bhagardh Ketaki Dhulisannibham'* means *Pandu* is like the colour of pollen grains of the *Ketaki* flower which is whitish yellow colour.<sup>4</sup>
- '*Pandutwenuplakshito Rogah Pandu Rogah'* means the disease which resembles *Pandu Varna* is known as *Pandu*.

### NIDANA

*Nidana* is the causative factor of disease. The word '*Nidana*' is used in two different contexts one is etiological factors and the second is a diagnosis of diseases. *Nidana sevan* is the first *kriyakala* of the disease called *Sanchay avastha*,

This word is derived from the Sanskrit *Dhatu* '*Ni*' which carries the meaning to determine (*Nischaya Deeyate Jnamam*).<sup>5,6</sup>

### 1. AHARAJA NIDANA (DIETARY FACTOR):-

- The (excessive) intake of alkaline, sour, saline, hot, and mutually contradictory foods, unwholesome food, *nishpava* (a type of pulses), *masha*, *pinyaka* (oil cake) *tila* oil, *madya*, etc.

### 2. VIHARAJ NIDANA

- Indulging in day sleep, performing exercise, and having sex before digestion of the food.
- Suppression of the natural urges

### 3. ITEROGENIC FACTOR: -

- Improper administration of *Panchakarma* measures (*Pratikarma vaishamy*) and the disobedience of the seasonal regimens (*ritu vaishamy*)

### 4. PSYCHOLOGICAL FACTOR: -

- The affliction of mind with *Kama* (excessive thinking about sex), *Krodha Chintan* (excessive worry), *Bhaya* (fear), *Shoka* (grief),

### 5. SOME EXAMPLES IN THE PRESENT ERA WHICH ARE CAUSED BY PANDU ROGA:

**FOOD WITH SOUR TASTE-** curd, lemons, citric acid, pickles, and food with preservatives such as jams, cold drinks, sauces, tamarind, etc.

**LAVAN TASTE-** pickles, chutneys, etc.

**MADYA-** alcoholic beverages such as rum, beer, whisky, vodka, etc.

**ATI-TIKSHNA-** excessively spicy, pungent items such as chhole, chaats, pakode, panipuri, chaaps, rajma, spicy vegetables, and other dishes.

**ATI-USHNA-** Includes food articles that are either very hot as tea, coffee, etc., or which increase the metabolic activities of the body or also as very hot temperature.

**ASATMYA BHOJANA-** Include food items that are not adopted or suited. It may be considered as a sudden change of food style or habit or also as junk food used today, as they are not beneficial.

#### **PURVRUPA (Premonitory signs)**

Symptoms that manifest themselves before the appearance of the disease is known as Purvarupa.<sup>7</sup>

- *Hridayaspandana* (palpitation of heart)
- *Rukshata* (roughness)
- *Swedabhava* (absence of sweat)
- *Twakasphotana* (cracking of the skin)
- *Gatrasada* (general body malaise)
- *Mridabhakshana* (liking for mud intake)
- *Prekshanakutshotha* (swelling over the eyelid)

#### **RUPA**

*Vyakta Purvarupa* is known as *Rupa*. *Rupa* appears in the *Vyaktavastha* fifth *kriyakala* of the disease where it is clearly recognizable as all its characteristic signs and symptoms of manifestation of the disease.

*Acharya Charak* has mentioned the *Samanya* and *Vishesh Rupa* of *Pandu Roga* in chapter 16 of *Chikitsa Sthan*<sup>8</sup>

#### **Samanya Rupa:-**

- *Karnshwedi* (Tinnitus)

#### **SAMPRAPTI: -**

*Samprapti* means the development of the disease, which includes the sequences of processes or events from *Nidana Sevena* to the characteristic development of the disease.<sup>11</sup>

- *Akshikutashotha* (Peri-orbital swelling)
- *Aruchi* (Disliking food)
- *Arohaneayasa* (suffers from cramps in the calf region and experiences excessive fatigue as well as pain and weakness in the lumbar region, thighs, and feet specifically by exertion while climbing)
- *Alpawaka* (avoids speaking)
- *Annadweshya* (Disliking of food)
- *Balakshaya* (Low strength)
- *Bhrama* (Giddiness)
- *Durbalya* (Weakness)
- *Dhatugaurava* (Heaviness)
- *Gatramarda* (The patient feels as if the limbs are being kneaded, pressed, or churned)
- *Hatanala* (Low digestion)
- *Sadana*, (Prostration)
- *Shthivanadhikya* (Spits in excess)
- *Shishirdweshi* (Dislikes cold things)
- *Harita shirnloma* (Greenish complexion and falling body hair)

#### **Bheda (types)<sup>9,10</sup>**

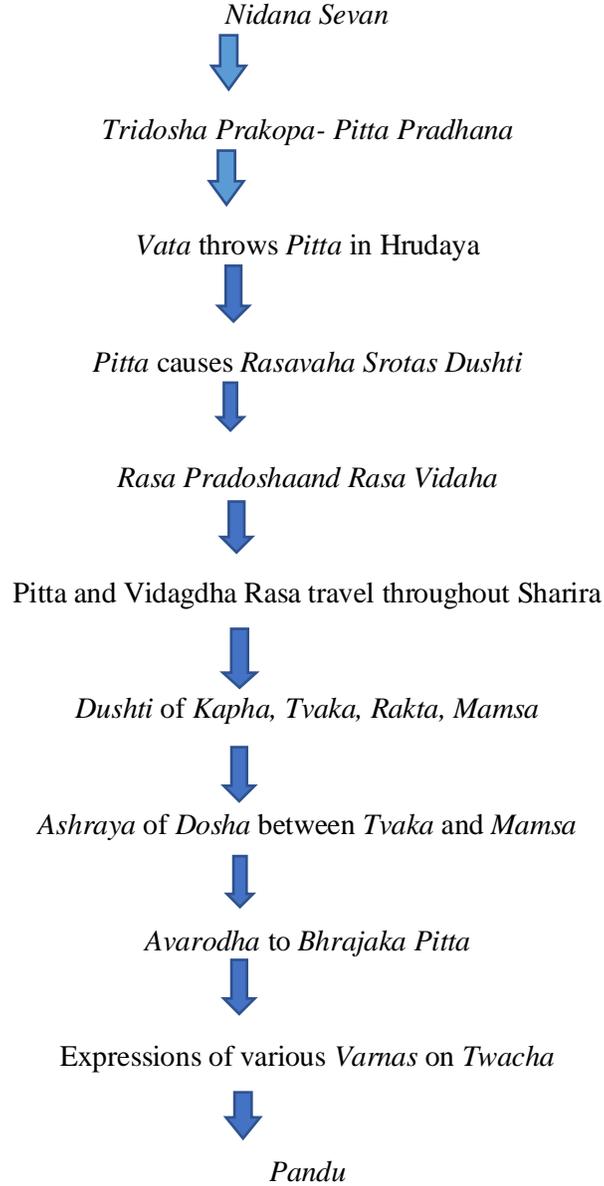
- Classification according to *Acharya Charaka*

*Acharya Charaka* has classified the *Pandu Roga* into 5 types.

- (1) *Vataja Pandu Roga*
- (2) *Pittaja Pandu Roga*
- (3) *Kaphaja Pandu Roga*
- (4) *Tridoshaja Pandu Roga*
- (5) *Mridbhakshanaja Pandu Roga*

- Classification according to *Acharya Sushruta* –

*Acharya Shushruta* has not included *mridbhakshanaja Pandu*. Because according to him the variety of *Pandu* caused by *Mridbhakshana* is included in the *sannipatika* variety of *Pandu*



*Samprapti Ghataka*<sup>12</sup>

- Dosha – Pitta Pradhan Tridoshaja*
- a *Pitta - Sadhaka, Ranjaka and Bhrajaka*
- Kapha – Avalambaka, Kledaka*
- Vyana- Vyan Vayu*
- Dushya - Twaka, Rasa, Rakta, Mamsa and Meda.*
- Srotas – 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*

*Sadhya – Asadhyata*<sup>13</sup>

The signs and symptoms which are indicating the incurability of *Pandu Roga* are as follows –

1. *Chirotpanna* (When the disease becomes chronic)
2. *Kharibhuta* (Condition of excessive dryness)
3. *Kalapra karshat Shuno* (Patient will be afflicted with oedema owing to chronic this disease)
4. *Pitani Pashyati* (Patient gets yellow vision)

5. *Baddha Alpa Vitaka* (Patient is fully or partially constipated)
6. *Sakapha Harita Atisara* (Patient passes green colour loose stool which is mixed with mucus)
7. *Deena* (Patient feels exceedingly prostrated)
8. *Shwetatidigdhangha* (Body becomes excessively white as if be smeared with whiteness)
9. *Chhardi - Murchha - Trushardita* (Patient has vomiting, fainting, and excessive thirst)
10. *Asrika Kshayad shwetatvam* (The patient develops excessive whiteness in the body as a result of loss of blood)

#### **Upadrava**<sup>14</sup> (Complication)

According to Acharya Sushruta Aruchi, Pipasa, Vaman, Jwara, Murdharuja, Agnisada Shopha, Kanthagata Abalatwa, Murcchha, Klama, and Hrudyapidana are the Upadrava of Pandu Roga.

#### **Nidanarthakara Roga**

In Ayurvedic literature, *Pandu roga* has been mentioned either as a symptom or *updrava* of some diseases. There are said to be *Nidanarthakar Roga*. So, all these can be causes of *Pandu* i.e., *Nidanarthaka Roga* of *Pandu*. Some of which are *Raktarsha*, *Kaphaja Arsha*, *Raktarbuda*, *Raktapradara*, *Sannipatodara*, *Upadrava of Raktapitta*.

#### **Pathya Apathya**<sup>15,16</sup>

##### **Upashaya (Pathya)**

- Rice prepared by old Shali, and food prepared by Purana Yava and Godhuma should be prescribed with Yusha and Mudga, Masura and Jangala Mamsa.
- Specific medicines are to be administered depending on the predominance of *Dosas*.
- *Panchagavya Ghrita*, *Mahatikta Ghrita*, and *Kalyanaka Ghrita* are useful for the purpose of *Snehana* therapy.
- *Arishta* is prepared from Guda, Madhu, and Sharkara, and *Asava* is prepared from Mutra and *Kshara*.
- *Jangala Mamsa* fried with fat and processed with *Amalaki* or cooked with *Kola* and the recipes prescribed for *Shotha* should be taken by the patient with anaemia.

- *Vamana*, *Virechana*, and *Dagdha Karma* through below the naval, in the forehead, in the bottom of the hands, in the joints of the legs, in the armpits, and around the middle of the breast should be done.

**Single drugs:** - *Purana Yava*, *Godhuma*, *Shali*, *Mudga*, *Adhaki*, *Masura*, *Yush*, *Jangala Mamsarasa*, *Patola*, *Kushmanda*, *Kadaliphala*, *Jivanti*, *Ikshu*, *Guduchi*, *Tanduliyaka*, *Punarnava*, *Dronapushpi*, *Lashuna-dwaya*, *Pakva Amra*, *Bimbiphala*, *Kakdashringi*, *Matsya*, *Gomutra*, *Amala*, *Takra*, *Goghrita*, *Tiltaila*, *Sauvira*, *Tushodaka*, *Makhana*, *Shweta Chandana*, *Haldi*, *Nagkeshara*, *Yavakshara*, *Lauhabhasma*, *Keshara*, *Kashaya Rasa Pradhana Dravya*

##### **Anupashaya (Apathya)**

The following etiological factors should be avoided in *Pandu Roga*.

*Raktakshaya*, *Vamana vegadharana*, *Swedana*, *Maithuna*.

*Pandu Rogi* should avoid consumption of *Patrasha-ka*, *Hing Urada*, *Atyambupana*, *Tiladi Khali*, *Tambula*, *Sarson*, *Sura*, *Mitti*, *Divashaya*, spicy and salty foods, food items that are heavy to digest and cause a burning sensation, etc.

Intakes of water from the river like those originating from the *Vindhya* and *Sahyadri* mountains.

Patient should avoid staying around the fire, sun, hard work, exercise, anger, and suppression of natural *Vegas*.

#### **CHIKITSA**

According to Acharya Charak<sup>17</sup> *Tatra Panduvamyi Snigdhatteekshnaurdhvaaranu-lomikeh Sansodhyo Mriduvitikteeh 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:<sup>18</sup> *Harechha Doshan Bahushoalpamatrach Shvayeddhi Doshesvtinirharatesu (Su. Ut. 44/22)*

This means in *Pandu Roga*, *Dosha* which get 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.

1. *Snehana Karma*: *Snehan* is necessary to bring the *Doshas* into *Koshtha* and to correct *Rukshata* since in *Pandu Rogi* there is *Sneha- Abhava* (deficiency) and the *Doshas* adhere to *Shakhas*. Both *Bahya* and *Abhyantara Snehana* are mentioned in *Pandu Rogi*. For *Abhyantara Snehana Acharya Charak* indicated some medicated Ghee i.e., *Panchagavya Ghrit, Mahatiktak Ghrit, and Kalyanak Ghrit, etc.*
2. *Shodhana Karma*: The *Doshas* are introduced into *Koshtha* by *Samyaka Snehan* and *Swedana*, *Vaman* or *Virechana Karma* can be done to expel them from the body. For *Pitta Dosha*, *Virechana* is regarded as the ideal *Shodhanopakarma*. Therefore, *Virechana* is the best for *Pandu Roga*.

### 3. *Shamana Chikitsa*

*Vishesha Chikitsa*-

- Internal use of *Vatika Pandu Snigdha Guna Pradhan Aushadha* is required.
- *Tikta Rasa* and *Shita Veerya Pradhan Aushadha* are to be utilised internally in *Pittaja Pandu*.
- *Ushna Veerya Pradhan Aushadha* and *Katu-Tikta Rasa Yukta* should be utilised internally with *Kaphaja Pandu*.
- *Mishrit Guna Aushadha* is to be utilised internally in *Sannipataja Pandu*.
- *Asava Arishta, Avaleha, Churna Yoga, and Vati Yoga* are employed in *Pandu Poga*

*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 *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.

### 4. *Samshamana chikitsa*

*Shamana Chikitsa* comprises several treatments and certain lifestyle choices that *Dosha, Dushya*, and *Nidanadi* linked with the sign of disease. For *Pandu Roga*, a large number of single and compound remedies, including natural, mineral, and

herbo-mineral combinations, are mentioned in *Ayurvedic* artwork.

- Single Drugs: *Amalaki, Haritaki, Bibhitaka, Chitraka, Vasa, Vidanga, Katuki, Lauha bhasma, Mandura bhasma, Nayagrodhadi varga, Salsaradi varga drugs.*
- *Rasaushadi*: *Pandusudana Rasa, Anandodaya Rasa, Pranvallabha Rasa, Pandupanchanana Rasa, Chandrasuryatmaka Rasa.*
- *Lauha/Mandura*: *Navayasa Lauha, Darvyadi Lauha, Nisha Lauha, Dhatri Lauha, Vidangadi Lauha, Ashtadashanga Lauha, Punarnavadi Mandura, Vajravataka Mandura, Tryushanadi Mandura.*
- *Vati/Vataka*: *Mandura Vataka, Arogyavardhini Vati, Shilajatu Vataka.*
- *Churna*: *Amalaki Churna, Navayasa Churna, Vishaladi Churna, Triphala Churna.*

## DISCUSSION

*Pitta* is the *Pradhana Dosha* in *Pandu Roga*, when it becomes vitiated, *Panduta* (pallor) develops. *Vata Dosha* also has a significant impact on how *Pandu Roga* manifests; specifically, *Vyana Vayu* has a connection to the *Samprapti* of *Pandu Roga*. In *Samhitas*, most of the *Acharyas* have described five types of *Pandu Roga*, i.e., *Vatika, Paittika, Kaphaja, Tridoshaja*, and *Mridabhakshhanajanya*. *Pandu Roga* is a *Pitta Pradhana Vyadhi*. *Pitta* is in charge of giving the body its typical colour, three premonitory symptoms of *Pandu Roga* are *Hridyaspandanam, Rokshyam*, and *Shram*, which are cited by *Acharya Charaka* as signs of its impending appearance. *Samanya* and *Visheshrupa* of *Pandu Roga* are mentioned in *Charak Samhita* as well. *Nidanarthaka Roga* is some etiological agent of *Pandu Roga* *Pandu* is a *Sadhya Roga*, however as it progresses because of its chronicity, some complications appear. As a result, it must be treated at an early stage. *Teekshna Vaman* and *Virechan* should be administered medications, according to *Acharya Charak* in *Sadhya Pandu Roga*. A doctor needs to be completely knowledgeable about *Pandu Roga* according to

various *Samhitas* in order to diagnose and treat patients effectively.

## CONCLUSION

*Pandu* is a *Varnopalakshita Vyadhi*. *Pandu Roga* is a *Pitta Pradhana Vyadhi*, and *Pitta* is responsible for the typical shade of the body. From the above article, it is clear that *Pandu Roga* is characterized predominantly presence of paleness all over the body. Majority of *Nidanas* are *Pitta* and *Rakta Prakopaka*. The study of *Nidanapanchaka* will be helpful in an accurate understanding of *Nidana*, *Purvarupa*, and *Rupa* aggravating factors, relieving factors, major outcome, and prognosis of *Pandu Roga*. The executives use *Samshodhana* and *Samshamana Chikitsa* as internal and external medications for *Pandu Roga*.

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