



UNDERSTANDING THE CONCEPT OF PANCHAKARMA IN PANDU ROGA

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ABSTRACT

Pandu roga is a disease in which the colour of skin, nails, sclera, and urine becomes pale because of the rakta dhatu kshaya resembling similar to Ketaki flower. Rakta dhatu being one among the Saptadhatu of the body it is important in the Jeevana karma of the Shareer. Reduction in the qualitative and quantitative amount of rakta dhatu causes the symptoms like weakness, dyspnea, heaviness, periorbital swelling, and hampered digestion. Anemia is defined as haemoglobin, haematocrit, or an RBC count below what is normal. According to WHO Prevalence of anemia in women is 29.9%, and in children, 39.8% globally is found. The prevalence rate of anemia in India is still persisting. And the anemia in the female is causing disease and maternal death. There is a weekly iron-folic acid supplement program going on meet the deficiency, the government is conducting several programs but still, the prevalence rate has not reduced upto the mark. So, identifying the cause of the pandu vyadhi and treating it at its earliest has become the essence. Hence an attempt is made to understand the pandu vyadhi and the proper application of panchakarma chikitsa for treating it at its earliest. As there is the presence of pitta dosha pradhana tridosha involvement, tikshna vamana and virechana are highlighted in the management of pandu-roga.

Key words: Pandu, Panchkarma.

INTRODUCTION

Pandu roga is called pandu mainly because of the manifestation of Pandu varna in twak or sharir¹. Pandu roga being pitta pradhana vyadhi² having rasa and rakta dhatu in association and affects twak and mamsa dhatu leading to the yellowish discoloration in the body. The symptoms of Pandu roga like tinnitus, low digestion, weakness, disliking of food, fatigue, giddiness, pain in the body, fever, dyspnea, heaviness, and anorexia. The patient feels as if the limbs are being kneaded, pressed, or churned, and develops peri-orbital swelling, greenish complexion, and falling of body hair. The person loses his body luster, becomes irritable, dislikes cold things, feels sleepy, spits in excess avoids speaking, 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 climbing³. The signs and symptoms specific to each variety of *pandu* will differ from each other as there is a predominance of dosha.

When the doshas, with pitta as the most predominant one, are aggravated in the dhatus, then the dhatu get afflicted, with the result that they become weak and heavy. Thereafter, the complexion, strength and unctuousness, and properties of ojas get exceedingly reduced on account of the vitiation of the dosha and dhatus. So, the patient becomes alparakto, alpamedasko, nissarah, Shithilendriya, vaivarnya⁴.

2. Aim and Objectives of the study

Anemia is a globally affecting disease in adolescent girls and boys, pregnant women, and children. To meet the challenge that is lacking a proper understanding of the disease is required. And to review the concept of Panchakarma in pandu roga.

3. CHIKITSA

The treatment for the curable types of *pandu roga*:

Chikitsa sutra According to Acharya charaka Tatra Panduvamyi snigdateekshnaurdhvaanulomikaihi⁵

According to Acharya charaka in sadhya pandu rogi teekshna Vamana and Virechana should be done

Snehana: As there is a reduction in the sneha guna, For the purpose of snehana in pandu vyadhi pan-chagavya ghrita, Mahatikta ghrita, kalyanaka ghrita are mentioned⁶.

Vamana & Virechana:

The patient suffering from the *pandu* should first be given strong (*tikshna*) vamana and virechana therapies after the administration of internal oleation (*snehana*) for cleansing of the body (*shodhana*). Emetic therapy helps in the removal of doshas from the upper tract and purgation therapy helps in their removal through the downward tract. Vamana is generally given for the elimination of kapha dosha, and virechana is for the elimination of pitta dosha. In the case of pandu roga however both these therapies are to be given for the elimination of all three doshas. Therefore, charaka acharya has mentioned that haritaki soaked in gomutra is stated to be administered in pandu-roga caused by kapha⁷. In kaphaja pandu virechana should be done with Gomutra klinna haritaki – Gomutra bhavita haritaki churna brings the urdhwamargita dosha to Adaha marg and Gomutra is kapha and pitta sravaka⁸.

According to Sushruta acharya, the dosha should be expelled out in small quantities, many times. If expelled in large quantities, it may produce swelling⁹.

Virechana yoga is mentioned in charak samhita for pandu roga¹⁰

- Ksheera and gomutra
- Ksheera alone
- Danti is sprinkled with the powder of one Anjali of Gambhari or mixed with the paste of one Anjali draksha.
- Pittaja type of pandu – half pala of the powder of Trivrutta with one pala of sharkara.

The therapy should be dominated by unctuous drugs (oil, ghee, etc) for *vatika* type of *pandu*; by bitter and cooling drugs for *paittika* type, and by pungent, bitter, and hot drugs for *kaphaja* type of *pandu*¹¹

Panchakarma treatment mentioned by different acharya in Pandu roga

Acharya	Panchakarma
Charaka Acharya	Tikshna Vamana and Virechana
Sushruta Acharya	Virechana
Astanga Hrudaya	Tikshna vamana and virechana
Astanga sangraha	Tikshna vamana
Chakradatta	Vamana Virechana
Bhaishajya ratnavali	Vamana, Virechana
Gada nigraha	Vamana, Virechana
Vangasena	Vamana virechana

DISCUSSION

Pandustu peet bhagardh Ketaki dhulsannibham' which means the colour of Shareer turns to Ketaki flower pollens colour which is whitish yellow. Pandu roga is explained in various classics like charaka Samhita, Sushruta Samhita, Astang hrudaya, Astanga sangraha, Madavanidana, and so on. According to acharya charaka due to excessive consumption of pittakara ahara and vihara pitta dosha gets vitiated. This vitiated dosha gets its Sthansamshraya in between twak and mamsa dhatu resulting in pandu, harita, and haridra vama of the twak. According to acharya charaka and Vagbhatta pandu roga is rasavaha sroto dusti vikara¹². Along with vitiation of rasa dhatu, Rakta dhatu is also involved in the pathology of the disease according to acharya sushruta. In the chikitsa sutra of panduroga by Acharya Charaka, it is advised to be carried out Tikshna Vamana karma and Virechana karma. According to acharya sushruta, vamana is contra indicated in pandu roga but dalhana acharya has mentioned performing mrudu vamana karma¹³. When it comes to Vamana karma justification of the rationality behind it, can be done on the basis of basic principles briefed in our classic because pandu roga is pitta pradhana vyadhi and virechana karma in pitta dosha pradhana vyadhi is self-explanatory. Acharya Charaka has mentioned Pandu roga as Rasavaha srotodusti vikara, site of Rasa dhatu is Hrudaya¹⁴. Rasa dhatu is converted into Rakta dhatu in yakrit and pliha by the virtue of Ranjaka pitta. The site of Ranjaka pitta is Amashaya. The formation of Rakta dhatu from Rasa dhatu depends upon

the proper dhatu pachana and metabolism. As there is the presence of dhatwagni mandhya in pandu roga there is not proper dhatu pachana resulting in faulty or less production of Rakta dhatu. Kapha being Rasadhatu mala during the process of dhatu formation there is excessive formation of kitta bhaga i.e kapha. This vitiated or excessively produced kapha gets Sthansamshraya in amashaya along with the Ranjaka pitta. Hence performing vamana karma to expel this vitiated kapha can be adopted. While explaining vamana karma samyaka lakshana acharya has explained it as kramat kapha pittam atha anilscha yasya iti samyag vamitaha sa istah, and hrudaya shudhi, agnirudhi has also explained¹⁵. Which means expelling out the vitiated dosha is helping in relieving the pathology of pandu roga, in a way that is as Rasa dhatu is situated in hrudaya, and agnimandhya which is causing faulty dhatu pachana are corrected. Among the dravyas mentioned for performing vamana karma in kalpasthana of charaka Samhita where pandu is one such disease where kritavedana can be used¹⁶. Kritavedana is having tikta rasa, laghu and tikshna guna, katu vipaka with doshagnata of kapha and pittaghna¹⁷ helping to break the samprapti of pandu roga through vamana karma. Acharya charaka has mentioned that if the vyadhi is situated in atyadhika gambhira dhatu also kritavedana will help in relieving the disease. Hence vamana karma can be considered a prime line of treatment in kapha pradhana panduroga. Coming to Virechana karma it is the process of expelling the morbid dosha through adbhoga i.e Anal route. Virechana karma is explained in pitta pradhana vyadhi and amashaya being the main

site of pitta dosha and virechana dravya having the properties like ushna, tikshna, sukshma, vyavayi, vikasi and Adhobhagahara prabhava helps in expelling the morbid pitta dosha¹⁸. Specific dravya for virechana karma are, vata pradhana- Trivrut, saindava, shunthi, and mamsarasa. For pitta pradhana- Trivrut chuma, draksha kwatha. For kapha pradhana- Triphala kwath, Gomutra, and Trikatu can be used. In children between the age group of 4-12yr- draksha rasa and Aragwadha phala majja can be used for virechana karma. Prior to virechana karma, the patient is subjected to deepana and pachana till nirama lakshana are seen. After that snehapana should be carried out till the samyak lakshana but the patient should not be subjected to Atisnigdha as mentioned

Yoga	Pradhana matra	Madhyama matra	Avara matra
Kashaya	2 pala	1 pala	½ pala
Kalka, churna, modaka	1 pala	2 karsha	1 karsha

The dravya should be administered based on the kosta of the patient like the patient having Mrudu, Madhyam and krura kosta should be administered Avara, Madhyam, and pravara matra of the aushadha respectively. Among Virechana dravya mentioned by Acharya charaka in kalpasthana Trivrut is one such drug which can be used for sukumara, in children and mrudukosta person this shows that the virechana karma can be conducted in children with aruna Trivrut variety²¹. kalyanaka guda is being one of the upkalpana of Trivrut can be used in pandu roga for virechana purpose²². Next while explaining sudha kalpa as virechana dravya pandu roga is indicated. Sudha kalpa as Virechaka can be advised for the patient having uttama bala. Further Danti Dravanti in one aksha quantity in the form of a paste, should be advised with the soup of meat of cow, deer, or goat by the patient of pandu²³. virechana dravya having the properties like ushna, tikshna, sukshma, vyavayi, vikasi, and Adhobhagahara prabhava helps in expelling the morbid pitta dosha. Ushna guna is having Agni pradhanata make the dosha gets liquefied, hence facilitating the movement of dosha from shakha to kosta. Teekshna guna results in the breakdown of mala and dosha in micro form make easy for excre-

tion. Sukshma guna enters into micro channels and brings the doshas to kosta. Vyavayi guna spreads in the body and starts the action. vikasi guna of drug brings shithilatha of the bond between dosha and dushya. From all the above-mentioned guna the dosha moves from shakha to kosta. Virechana dravya having prithvi and jala mahabhuta in predominant leading to Adhobhagahara of the dosha by its prabhava leading to excretion of the dosha. Virechana karma mainly acts on pittadhara kala, according to acharya dalhana pittadhara kala and majjadhara kala are one and the same²⁴. Hence virechana acting on majja dhara kala helps in the quality production of Raktadhatu and relieves the pathology of pandu roga.

by Acharya charaka as “Naati snigdaan virechayet” in the context of panduroga¹⁹. Then virechana karma can be performed. According to Chakradatta- one should take the ghee processed with haridra or triphala or tilvaka or other purgative drugs or should use purgatives formulated with ghee According to Gada Nigraha- virechana aushadha should be processed with ghrita or virechana dravya yukta ghrita should be used for virechana karma. The dose of the virechana dravya should be in such a quantity that it should bring out the expected desired effects of shodhana and should not lead to ayoga and atiyoga. The below-given table shows the dose according to acharya sharangadhara for adults²⁰.

tion. Sukshma guna enters into micro channels and brings the doshas to kosta. Vyavayi guna spreads in the body and starts the action. vikasi guna of drug brings shithilatha of the bond between dosha and dushya. From all the above-mentioned guna the dosha moves from shakha to kosta. Virechana dravya having prithvi and jala mahabhuta in predominant leading to Adhobhagahara of the dosha by its prabhava leading to excretion of the dosha. Virechana karma mainly acts on pittadhara kala, according to acharya dalhana pittadhara kala and majjadhara kala are one and the same²⁴. Hence virechana acting on majja dhara kala helps in the quality production of Raktadhatu and relieves the pathology of pandu roga.

CONCLUSION

Pandu being pitta pradhana vyadhi, pitta dosha is responsible for normal functioning of Agni, digestion, maintenance of body temperature, vision, hunger, thirst, appetite, complexion, intelligence, courage, and softness of the body. The pitta which is present in twak is responsible for normal skin color and complexion. (As hru su11/3) When pitta gets vitiated in pandu roga it hampers the digestion process and metabolism and affects twak and mamsa leading to the yellowish discoloration of the skin, bheka varna of

the skin texture, affecting the level of jatharagni, dhatwagni and hampering the normal digestion process and intern hampering the proper formation of ahara rasa. The ahara rasa is responsible for the proper formation of rasa dhatu and rasa dhatu will help in the formation of rakta dhatu. Due to improper or faulty formation of Rakta dhatu contributing to the pathogenesis of pandu roga. Rakta has Jeevana karma (maintenance of life) and is most important for the day today life activities. Here in pandu roga it is getting kshaya qualitatively and quantitatively leading to vyadhi. Hence to correct the pathology of panduroga Panchakarma treatments like tikshna vamana and Virechana karma are beneficial. Vamana is helping in expelling the excessively formed kapha at the time of the formation of rasadhatu into Rakta dhatu. Virechana karma is said to be apt in pitta pradoshaja vyadhi hence the role of virechana karma in the management of pandu roga is self-explanatory. According to Sushruta acharya, the dosha should be expelled out in small quantities, many times. If expelled in large quantities, it may produce swelling. Panchakarma cures the disease from its root and helps in the prevention of the reoccurrence of the disease. The prevalence rate of anemia is still the same for the last 30years. The ministry of Health and Family welfare has launched the weekly iron and folic acid supplementation (WIFS) programme to meet the challenge of high prevalence and incidence of anemia among adolescent girls and boys through supervised weekly ingestion of IFA supplementation. The government has also started an Anemia mukt Bharat scheme to eradicate the disease condition. Since working so much on this condition and still not has got satisfactory results, this condition needs intensive seeking or attention for the further understanding and management of the panduroga.

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