

**A Review article on Pandu W.R.S Anemia****Vd. Rahul M Jumle <sup>1</sup>, Archana R. Jumle <sup>2</sup>,**

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**Abstract**

*Pandu Roga is described by all Acharyas of Ayurvedas a this disease with its own pathogenesis and treatment according to the modern science it can be co-related with Anemia . According to W.H.O globally, anaemia affects 1.62 billion people (95% CI: 1.50–1.74 billion), which corresponds to 24.8% of the population (95% CI: 22.9–26.7%). The highest prevalence is in preschool-age children (47.4%, 95% CI: 45.7–49.1), .It is therefore important to search scientific reason behind the disease. The Anemia is a reduced quantity of red blood cells or hemoglobin which, in turn causes pale skin. This article is based Pandu Roga and its treatment According to Ayurveda. . The changing lifestyle of human being plays a major role in manifestation of various diseases. Pandu Roga is also one of them. Our faulty dietary habits and lifestyle produces Ama and further Agni Dusht, which causes improper Rasa Dhatu formation which further hampers the Rakta Dhatu formation and leads to Pandu Roga.*

**Key Word** - Ahara, Ama, Anaemia Pandu Roga, Vihar**Introduction**

**T**he word Pandu has been derived from "Padi Nashne Dhatu" by adding "Ku" Pratyaya in it, the meaning of which is always taken in sense of "Nashan" i.e the loss. As Pandu has been kept under the group which is classified and named according to the change of color, therefore "Nashan" should be considered in the sense of "Varna" or color, which is further clarified by Charak with the word Vaivarna. Thus, Pandu is a disease in which there is Vaivarna or Change of normal color of body A detail explanation of Pandu Roga is found in almost all Ayurved Samhitas. Pandu Roga is known from the Vedic period. This disease was described in ancient Hindu treaties like in Ramayana, Mahabharata, Agnipurana, etc. It is called Pandu Roga because of predominance of Pandubhava . Acharya Charaka described Pandu after Grahani Dosh Chikitsa due to aggravation of Pitta in Grahani and the aggravation of Pitta constitutes a predominant factor in the causation of Pandu1.charyaSushruta has mentioned after Hridaroga due to same Samkhya, Samprapti and Chikitsa of Hridaroga like Tikshna, Amla, Katu etc may cause for development of Pandu. Acharya Vagbhata mentioned *Pandu Roga* after *UdarRoga*

due to same *Doshanghnata*. All Acharyas explain the word "Pandu" as *Shweta, Dhusara, Shwetavabhasa, Pitavabhasa*. *PanduRogi* suffers from decreased blood count, Bala (strength), Varna (complexion), *Sneha, Meda* and Oja. Patient becomes *Nihara* (loss of natural integrity, tone and strength) and *Shithil indriya*. In this there is vitiation of Pitta *PradhanaVatadiDosh* and *Rakta dhatu* in the body. *Rakta* gets vitiated by Doshas, mainly by *BhrajakaPittaDosh* and create Pandu Roga. Pandu is described under *RasaPradoshajaVikara*. *Utpatti of Pandu* by *Amrakosha* 2 A white color mixed with yellowish tinge. According to *Vachaspatyam*3-Pandu is like whitish yellow colour of pollen grain of *Ketaki* flower. Acharya *Gangadhara*4 describes Pandu Varna as *Malana Varna*. *Nirukti of PanduRoga* according to our Acharyas, among the different kinds of colours such a Pandu, *Harita*, and *Haridra*, Pandu being more common among this so, disease is called as Pandu Roga itself5.

**NIDANA**

This word is derived from the Sanskrit Dhatu 'Nil' which carries the meaning to determine (Ni-Nischaya Deeyate Jnamam)

(A)The Nidana can be grouped into two types viz.

- (1) Samanya Nidana (General Etiological Factors)
- (2) (2) Vishesha Nidana (Specific Etiological Factors)

(B)Nidana of Pandu Roga can be classified into following three categories.

- (1) Aharaja Nidana
- (2) Viharaja Nidana
- (3) Nidanarthakara Roga
- (1) Aharaja Nidana- Acharya charaka has described following etiological factors regarding Ahara.2

- Excessive intake of Kshara, Amla, Lavana, Ati ushna anna.
- Virrudha Bhojana.
- Asatmya Bhojana.
- Excessive intake of Nispava, Masha, Pinyaka, Tilatail Excessive intake of Madhya 3 Mridbhakshana3

Excessive intake of Kashya ,katu rasa.

Viharaja Nidana- 1.According to Acharya Charaka7

- Sleeping, Exercise and Sexual Intercourse even before the food is not properly digested.(Vidagdhe Anne Diwaswapna, Vyayama, Vyavaya)
- Suppression of natural urges.(Vega Vidharana )
- Affliction of mind with Kama, Chinta, Bhaya, Krodha, Shoka
- Improper administration of Pancha Karma Therapies.(Pratikarma)
- Transgression of prescribed seasonal regimen. (Ritu – Vaishmaya)

**Nidanarthakara Roga-**

In Ayurvedic literature Pandu Roga has been indicated either as a symptom of any disease or as upadrava rupa. So, all these diseases can be considered as Nidanarthakara Rogas of Pandu Roga. Some of which are Raktarsha, Kaphaja Arsha, Raktarbuda, Raktapradara, Sannipatodara, Upadrava of Raktapitta.

**PURVARUPA-**

Symptoms which manifest themselves before the appearance of the disease are known as Purvarupa.

It can be divided into two types viz.

- (1) Samanya Purvarupa
- (2) Vishishta Purvarupa

Purvarupa according to Acharyas- Hridaya Spandana (Palpitation) - Raukshya (Ununctuousness) - Swedabhava (Absence of sweating) - Shrama (Fatigue) f

**RUPA**

Vyakta Purvarupa is known as Rupa.Rupa appears in the Vyaktavastha i. e. fifth kriyakala of the disease.This is the unique stage of the illness, where it is clearly recognizable as all its characteristic signs and symptoms manifest Akshikutashotha, Aruchi, Arohaneayasa, Alpawaka, Annadwesa, Balakshaya, Bhrama, Durbalya, Dhatugaurava, Gatramarda, Hatanala, Sadana, Shthivanadhikya, Sannasakthi

Classification according to Acharya Charaka -

Acharya Charaka has classified the Pandu Roga of 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 mridbhakshanja Pandu. Because according to him the variety of Pandu caused by Mridbhakshana is included in the sannipatika variety of Pandu

**Samprapti-**

In general, Samprapti means development of the disease, which includes the sequences of process or events from Nidana Sevena to the characteristic development of disease.

Tridosha Prakopa- Pitta Pradhana

Vata throws Pitta in Hrudaya

Pitta causes Rasavaha SrotasDushti

Rasa Pradoshaand Rasa Vidaha

Pitta and Vidagdha Rasa travels throughout Sharira

Dushti of Kapha,Tvaka, Rakta, Mamsa

Ashraya of Dosha between Tvaka and Mamsa

Avarodha to Bhrajaka Pitta  
↓  
Expressions of various Varnas on Twacha  
↓  
Pandu

**SAMPRAPATI GHATAKA**

- Udbhava - Hridaya
- Adhisthana - Rasa dhatu
- Vyakti - Twaka
- Sanchara - Rasayani
- Dosha - Sadhaka, Pachaka, Ranjaka,
- Alochaka Pitta - Vyana vayu, Samana Vayu,
- Kledaka Kapha
- Dushya - Rasa, Rakta, Mamsa
- Srotasa - Rasavaha, Raktavaha

**Sadhya – Asadhyata –**

The signs and symptoms and other conditions indicating incurability of Pandu Roga are as follows –

- (1) When the disease becomes chronic (Chirotpanna)
- (2) When excessive dryness has appeared in the patient. (Kharibhuta)
- (3) When the patient is afflicted with oedema owing to chronicness of this disease. (Kalaprakarshat Shuno)
- (4) When the patient gets yellow vision. (Pitani Pashyati)
- (5) When the patient is fully or partially constipated. (Baddha Alpa Vitaka)
- (6) When the Patient passes loose stool which is green in colour and which mixed with mucus (Sakapha Harita Atisara)
- (7) When the patient feels exceedingly prostrated (Deena)
- (8) When the body is exceedingly white as if besmeared (with whiteness) (Shwetatidigdhangam)
- (9) When the patient is exceedingly afflicted with vomiting, fainting and morbid thirst. (Chhardi - Murchha - Trushardita)
- (10) When the body of the patient becomes pale on account of loss of blood (Asrika Kshayad shwetatvam)

**Upadrava (Complications) –**

This is known as complication of the disease. The complication arises out of the original signs and symptoms either in a grievous manner or as a violent form. If the disease is not treated then the following complications may arise

- Aruchi (Anorexia), Pipasa (Thirst), Chhardi (Vomiting), Jwara (Fever) Agnisada (Dyspesia), Murdha-Ruja (Headache), Kanthagata Shotha

(Oedema in throat), Abalatva (Weakness), Murchha (Fainting), Klama (Fatigue), Hridaya Pidana (Cardiac Pain), Shwasa (Breathlessness) Atisara (Diarrhoea) Kasa (Cough), Swarabheda (Obstruction of Speech)

**Chikitsa-**

All the available Ayurvedic Texts envisage the management of Pandu which can be classified under two headlines.

- (1) Chikitsasutra which refers to the principles of Pandu Roga in general. They are Snehan, Shodhana (Vamana, Virechana) Aushadhisevan.
- (2) Different Remedies for Pandu  
Guluchayadi kashayam, drashadi kashayam, Ardhavilwam kashayam, lohasavam, punarnavaasavam, parthadyaristam, dantyaristam, loha mandur, madhu mandur, navayasa lauham, svarnamakshika bhasma, rasasindhoora, mandura vataka  
Loha Bhasam – with honey and ghee  
Shunthi churna with loha bhasama  
Loha bhasama with gomutra  
Powders of ela + jeeraka+, sita – taken equal quantity  
Haridra churnama with curd

**Upashaya and Anupashaya14:**

Upashaya/Pathya : Rice prepared by old Shali, 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 prepared from Guda, Madhu and Sharkara, Asava prepared from Mutra and Kshara. JangalaMamsa fried with fat and processed with Amalaki or cooked with Kola and the recipes prescribed for Shotha should be taken by the patient of 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. The patient should take the following edibles –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: Following etiological factors should be avoided in Pandu Roga. RaktaKshaya Dhumrapana, Vamana Vegadharana, Swedana, Maithuna. Pandu Rogi should avoid consumption of PatraShaka, Atyambupana, Tiladi Khali, Tambula, Sura, Mitti, Divashayana, spicy and salty foods, food items that are heavy to digest and cause burning sensation etc. Patient should avoid staying around fire, sun, hard work, exercise, anger, suppression of natural Vegas.

### Discussion

Causative factors of Pandu are widely described in Samhitas. According to Acharya Sushruta Rakta gets vitiated by Diwasvapa, ViruddhaBhojana and Krodha. Acharya has also mentioned that Krodha, Shoka, Bhaya, Vidagdha Anna Sevana, Ati Maithuna and Tila Tailand Pinyaka leads to vitiation of Pitta Dosha. Ativyayama, Ratrijagarana, Nidranasha, Ativyavaya and AtiAdhvagamana leads to VataPrakopa. Acharya Charaka has mentioned Pandu Roga<sup>16</sup> caused by suppression of Chhardi, Vegavarodha, Viruddha Anna Sevana and of excessive use of Ati Amla and Lavana Rasa. Acharya Charaka<sup>17</sup> has emphasised bad effect of Chinta, Bhaya, etc. on digestion. All these causes improper digestion of food which leads to improper Rasa Dhatu formation and further hamper Rakta Dhatu, Mamsa Dhatu formation and so on and thus leads to Pandu Roga. involving vitiation of Agni and Ama production, which in next step obstructs the Dhatuvaha Srotas which leads to disturbance in Dhatuposhan Krama and ultimately produces Pandu.

Thus, the pathology of Panduroga is mainly concerned with vitiation of Pitta which in turn

vitiate the Rakta, leading to condition of Pandubhava.

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