

A literary review on pandu vyadhi in ayurveda

Vasudha S. Chaudhari*¹, Rajesh H. Mhaske²

1. PG SCHOLAR,
2. PG Guide and Associate Professor,, Mob. No.: 9420427417

Rog Nidan & Vivkruti Vidnyan Dept

PDEA's Collage Of Ayurved Research Centre Nigdi , Pune, Maharashtra.

***Corresponding Author:** mob no: 8369786528; Email: vasudhachaudhari867@gmail.com

ABSTRACT:

Panduroga is a disease, which is commonly found in our country. It is seen that nutritional deficiency is the major etiological factor of this disease in the developing countries like India. The incidence of the disease in both sexes is large but females are majorly affected. Panduroga is probably the most common disorder seen in human being. Although it is commonest where malnutrition or deficiency but it is also found in overnurtiated peoples. In Ayurveda panduroga has been described in all Samhita in details. Systemic review of

Panduroga from all the classics of Ayurveda.

KEYWORDS: Panduroga, Samhita, nidan, pourvarup, poopa, samprapti, chikitsa.

INTRODUCTION:

Ayurveda is the sciences of life which focuses on maintenances of positive health in healthy and eradication of ailments in diseased through its approaches, lifestyles practices.[1]

Panduroga is one of the diseases mentioned in Ayurveda characterized by the changes in the skin colour to white(shwet), yellowish(pita),

greenish(harita) etc.and is nibha chaya (discolouration resembling the colour of the Pandanus flowers).[2]

It is very common prevalent The disease Pandu has been vividly and quite in detail described in Ayurveda. Pitta Dushti because of the intake of fast-food and spicy food with less or non nutritious food is the prime reason in the formation of Pandu. Malnutrition contributes significantly to the development of improper Dhatu Poshana leading to Bala and pittakshaya. These are reflected as symptoms of Pandu.

The diseases is referred with various names like Vilohita, Harima and Halima in Vedas And Panaki, Laghavakaand Kumbhahwa by Sushrutha.[3]

Charak and Vagbhata has mentioned that Panduroga is Rasa Pradoshaja i.e. disease of Rasavaha srotasa while according to Sushrut it is Raktapradoshaj vyadhi. Rasa and Rakta dhatu are the main dhatu involved in the samprapti of Panduroga Samprapti means detailed disease process i.e. pathogenesis.

HISTORICAL REVIEWS:

Panduroga is well known to Ayurveda since veda In Rigveda and atharva veda. Panduroga is described by word Harima, Haribha, vilohit. Pandu is

Described in Mahabharata, Ramayan, Yogavashishta, Garudpuran and Boudha literature. The great acharyas of Ayurveda Charak, Sushruta, Madhavnidankar, Vagbhat, Kashyapa, Bhel, Harit, Sharangdhar, Bhavmishra, Vangsenas have described this treatment in this Samhita panduroga has been described in sootrasthana in the chapter "Ashtodariya adhaya" as well as in Chikitsa sthan in chapter "Panduroga Chikitsa Adhyaya".

Sushruta has the Panduroga in "uttarstana, adhyaya 44 "Panduroga pratishedhan adhyaya". Charak has "Panduroga pratishedhan adhyaya". Charak has described Panduroga after grahinidosha chikitsa adhyaya as grahiniroga is one of the causative disease of panduroga. Vagbhata has described Panduroga in panduroga. Vagbhata has described Panduroga in nidansthan and its treatment in chikitsa sthan. In Madhava nidana the description of Panduroga is occurred after crimi nidana because purishas crimi are also responsible for developing Panduroga. The description of Panduroga is also found in anglo section, Igyption, Greek Roman and chini Chikitsa padhthee[1]

AIM & OBJECTIVE :

To study of pandu roga in ayurveda view

NIDAN/HETU :

By indulgence in alkaline acids, salts, very hot, antagonistic and unwholesome diet; by habitual indulgence in oil; by restoring to day – sleep, physical indulgence in oil; by restoring to day – sleep, physical exercise and sexual congress while the food is still undigested; by irregular performance of the purgatory procedures; by abnormality of the seasons, and by suppression of natural urges, the pitta which is in the normal condition in the heart gets provoked as also in persons whose minds have been affected with passion, anxiety, fright, wrath or grief.[5]

PURVARUPA:

Symptoms which manifest themselves before the appearance of the disease i.e premonitory symptoms are known as Purvarupa.

Two types of Purvarupa: 1) samanya 2) vishesh

Its premonitory symptoms are – cardiac palpitation, dryness, anhydrosis and fatigue.[4]

Sushruta – twaksphotanam, Shthivan, Mrid bhakshanechha, prekshankut shotha, mutrapitata, purishpitata, avipak. [6]

Madhav Nidankar – hridayaspandanam, twak rukshata, aruchi, pitamutrata, swedabhava, alpavanhita, sada, shrama.[5]

Roopa :

Vyakta purvarupa is known as Roopa. Symptoms play most important role in proper diagnosis of the disease. All Acharyas have mentioned various type of discolouration with other symptoms in different types of panduroga

Acharya Charaka and Vagabhatta have mentioned the samanya roopas of panduroga; Patients suffers from tinnitus, suppression of the power of digestion,

weakness, prostration, repugnance against food, fatigue, giddiness, bodyache, fever, dyspnea, heaviness, and anorexia.

PRAKAR OF PANDU:

According to Sankhya samprapti the classification of “panduroga” is described in different Samhita granthas in different views. Charak, Vagbhata, Madhav Nidankar, Sharangdhara,

Yograntnakara, Kashyapa all have mentioned 5 types of “panduroga”. These are as follows, Types of panduroga[6]

- 1) Vataj
- 2) Pittaj
- 3) Kaphaj
- 4) Sannipataj
- 5) Mridbhakshanjanya

Sushruta has claimed that there are only 4 types of “Panduroga” viz.

SAMPRAPTI :

The man in whose body elements the morbid humors get provoked, with pitta predominating, in that man those body elements grow flabby and heavy. Thereafter the complexion, vitality, unctuousness and other quality of ojas become excessively diminished as a result of the morbidity of humours as well as of the body elements.[7]

Following are stages of samprapti of Pandu.

- 1) Sanchaya: - In Pandu Roga due to excessive intake of paittik ahar-vihar, the pitta dosha will be vitiated which accumulates in its chief site i.e. Amashaya.

- 2) Prakopa:- Due to continuous indulgence of hetu, the pittadosha increase further and spread to many other own sites like Yakrut, Pliha, Twak, Drik etc and produce its own specific symptoms
- 3) Prasara: - Excited pittadosha enter into Hridya by leaving its original site. After reaching Hridya, this leaving its original site. excited pitta spread to all over body through Dhaminies, with the help of Vayu.
- 4) Sthan Samshraya: - In this stage Dosha-Doshya Samoorchhana occurs. The increased Dosha travelling all over the body mixed with the circulating Rasadhatu and now tend to localize in particular tissue, and organ.
- 5) Vyakti: - After localization of vitiated Pitta in between Twak and Mansa. The specific sign and symptoms of Pandu like pale yellow and greenish and different type of discolouration skin develops.
- 6) Bheda: - In this stage, the disease may subside or it may passed to sub acute or chronic stage or stage of complications. e.g. Shishridwesh (Dislike to cold).[8]

CHIKITSA:

The patient suffering from panduroga should be made to

undergo oleation procedure and then be cleansed with strong emesis and purgation.

The measures for the cure of anaemia have been expounded by the great sage. The physician should expounded by the great sage. administer these according to the predominant morbid humours and the vitality of the patient. In panduroga due to predominance of vata – provocation, the treatment must be chiefly by unctuous medications. In panduroga due to predominance of pitta, the treatment must be chiefly by bitter and cooling medicaments. In panduroga due to predominance of Kapha – provocation the treatment must be chiefly by bitter, pungent and hot drugs. In tridiscordance condition it should be of the mixed nature.[9]

CONCLUSION :

Panduroga is mainly concerned with the vitiation of pitta Dosha which in turn vitiates Rakta and other Dhatus. Pitta is responsible for normal colour of the body. So, if it gets vitiated, impairment of colour and complexion (Panduta) occurs.

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