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A critical literary review of Pandu

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ABSTRACT:

Anemia is a very common disease encountering in the present population with more or less severity having a large share among non-communicable diseases. Iron deficiency anemia (IDA) is most widespread condition in developing countries, with the prevalence of this disease may be as high as 67.1%(6-59 months) in pre-school and 52.2% in pregnant women.¹ A wide description of *Panduroga* is available in Ayurveda and a wide range of drugs along with detailed dietary regime is described in this system of medicine. Here in this paper, *Panduroga* is reviewed in detail according to Ayurvedic view.

INTRODUCTION:

Pandu is a *Varnopalakshita Vyadhi* where paleness is pathognomonic. *Pandu* is a disease characterized by pallor of the body which resembles 'Anemia', a disease to reduction in haemoglobin concentration resulting in pallor like symptoms. *Pandu* is a

Pitta-pradhan tridoshja vyadhi in which *Rasa* and *Rakta* are mainly affected. Many time it is seen that *Rakta* get vitiated by *Doshas*, mainly by *Pitta Dosha* and diseases like *Pandu* appear.² In Ayurveda, *Pandu* is considered as a specific disease with its own pathogenesis and treatment. In modern medicine, as compare to chronic anemia due to metabolic disorders there is better treatment for acute deficiency. Ayurveda can provide better management in chronic situation.

MATERIALS AND METHODS:

The basic and conceptual materials were collected from the Ayurvedic classics *Brihatrayi* and *Laghutrayi* with their available commentaries, research papers and journals.

REVIEW OF LITERATURE:

Historical review:

For total coverage of historical aspect it has been divided into following parts-

1. **Vedic Period:** In *Rigveda* and *Atharvaveda*, 'Halima' and 'Harita' these correlative terms are observed respectively with *Pandu Roga*. The treatment of the disease is also mentioned in both *Vedas*. In *Rigveda*, exposure to morning sun rays is emphasized.³ In *Atharvaveda*-Red cow milk and the paste of crimson red herbs has been said as *Harita Bheshaja*.⁴
2. **Purana Kala:** The description of *Pandu* is also available in *Mahabharat*, *Garuda-Purana*, *Agni-Purana* and in *Ramayana*. In *Garuda Purana*, butter milk mixed with *Lohachurna* was advocated in treatment of *Pandu Roga*.
3. **Samhita Period:**
 - a) Charak Samhita: *Pandu roga* is well elaborated in the 16th chapter of *Chikitsa Sthana*.⁵
 - b) Sushrut Samhita: *Pandu roga* is described in the 44th chapter of *Uttartantra*.⁶
 - c) Ashtang Hridaya: The pathogenesis of *Pandu Roga* is very well described in the 13th chapter of *Nidanasthan*.⁷ and the management in the 16th chapter of *Chikitsasthana*.⁸
4. **Sangrah Period:**
 - Ashtang Sangraha: *Nidansthana*^{9a} and *Chikitsasthana*.^{9b}

1) Aharaja Nidana:

Sr.no.	Nidana	Charak	Sushruta	Vagbhata	Harita
1	<i>Amarasa Sevana</i>	+	+	+	-

- Kashyapasamhita: *Sutrasthan*.¹⁰
- Yogaratnakar: *Pandurogadhikara*.¹¹
- Bhavaprakasha: *Madhyamkhanda*.¹²
- Madhavnidana¹³

5.Modern Period:

Rasa Tarangini by Shri Sadananda Sharma and Bhaishajya-Ratnavali by Shri Govind Das also contributed descriptions regarding *Pandu Roga* during this period. Lately, modern textbooks like Harrison's Principles of Internal Medicine, API Textbook of Medicine, Golwalla's Medicine for Students, etc. have elaborated IDA in depth with all its recent researches and advancements in the diagnosis and treatment.

DISEASE REVIEW:

Definition:

The definition given in *Shabdakalpadruma* by Radhakant Deva compares the complexion of the *Pandu* patient with the colour of pollen grains of *Ketaki* flower. (*Pandanus tectorius*)¹⁴

SYNONYMS:

*Kamala, Panaki, Kumbhava, Lagharak and Alasaka*¹⁵

NIDANA^{16,17,18}

2	<i>Lavanarasa Sevana</i>	+	+	+	-
3	<i>Kshara sevana</i>	+	-	-	+
4	<i>Mrut Bhakshana</i>	+	+	-	-
5	<i>Atikatushevana</i>	-	-	+	+

2) Viharaja Nidana:

Sr.no.	Nidana	Charak	Sushruta	Vagbhata
1	<i>Divaswapna</i>	+	+	+
2	<i>Ativyayam</i>	+	+	+

3) Mansika Nidana:

Mental or psychological causes are explained only in Charak Samhita and in Ashtanga Hridaya, *Kama* and *Krodha* only two psychological causes are given.

PURVAROOPA: ^{19,20,21}



Sr.no.	<i>Purvaroopa Lakshana</i>	Charak	Sushruta	Vagbhata
1	<i>Hrit Spandana</i>	+	-	+
2	<i>Ruksha</i>	+	-	+
3	<i>Swedabhav</i>	+	-	+
4	<i>Shrama</i>	+	-	+
5	<i>Gatrasada</i>	-	+	+
6	<i>Peetmutrata</i>	-	+	+

ROOPA:

1) *Pratyatma Lakshana*: Pandu colour similar to Pollens of *Ketaki* flower.

2) *Samanya Lakshana*: ^{22,23}

Sr.no.	Roopa	Charak	Sushruta	Vagbhata
1	<i>Panduta</i>	+	+	+
2	<i>Karnkshweda</i>	+	-	+
3	<i>Hatanala</i>	+	-	+
4	<i>Daurbalya</i>	+	-	+
5	<i>Sadana</i>	+	-	+
6	<i>Annadwasha</i>	+	-	+
7	<i>Shram</i>	+	-	+
8	<i>Bhrama</i>	+	-	+
9	<i>Gatrashoola</i>	+	-	+
10	<i>Jwar</i>	+	-	+
11	<i>Aruchi</i>	+	-	+
12	<i>Shwasa</i>	+	-	+
13	<i>Gaurav</i>	+	-	+
14	<i>Shunakshikut</i>	+	-	+
15	<i>Hataprabha</i>	+	-	+
16	<i>Shishirdwasha</i>	+	-	+

3) *Vishesh Lakshana*: The *lakshanas* which are specifying the involvement of particular *doshas* are helpful in differential diagnosis of *Panduroga*.^{24,25,26,27}

S. N.	<i>Prakara</i>	Charak	Sushruta	Ashtang. H.	Ashtang. gS.	Bhavprakash	Yogaratanakar	Madhavnidan
1	<i>Vataj</i>	+	+	+	+	+	+	+
2	<i>Pittaj</i>	+	+	+	+	+	+	+
3	<i>Kaphaj</i>	+	+	+	+	+	+	+
4	<i>Tridoshaj</i>	+	+	+	+	+	+	+
5	<i>Mridbhakshanjanya</i>	+	-	+	+	+	+	+

SAMPRAPTI:

Due to exposure to the causative factors as mentioned by various *Acharyas*, vitiation of all the *Tridoshas* occurs, in which *Pitta* is the dominant *dosha* that greatly involves irrespective of the type of *Pandu*. The vitiated *Pitta* along with other *doshas* results in impairment of the *Dhatu*, mainly of *Rasa* and *Rakta* that finally and invariably resulting in *Rakta Kshaya*, i.e. quantitative and qualitative derangement of the *Rakta dhatu* ²⁸. It is very well established in *Samhitas* that when there is *Rakta Kshaya* the consecutive *dhatu* generally manifests *kshaya lakshanas*. Infact the *dhatu poshana* and *sthirata* basically depends upon *prakrita rakta* circulating all over the body. The *rakta kshaya* apparently leads to *Nissara*. *Nissara* refers to lack of essence from the *dhatu*s in other word the essence that could give rise to formation of *Ojas*. Thus, *rakta kshaya* means *Ojokshaya*. The *Pitta* so, vitiated and *Rakta* that has undergone *kshaya* along with other *doshas* when circulated all over the body, normal complex of body, normal colour of the skin is notably altered. This condition is explained in *Samhitas* as *Hataprabha* or loss of normal complexion associated with *Vivarnata*, that is whitish yellow colouration of *twak*, *netra*, *jiwha* and *nakha* etc.

SADHYASADHYATA:

The signs, symptoms and other conditions indicating incurability of *Pandu Roga* are as follows:^{29,30} Most of the *Acharyas* in their respective treaties, while describing the prognosis of *Pandu* have stated few associations that help us to define the fate of

the patient. These associations are in the form of signs and/or symptoms like if the disease is *Chirotpanna* i.e. of chronic duration, which reflects as excessive dryness in patient, moderate to severe constipation, patient views everything as yellow, patient presents with edematous extremities and emaciation of trunk, patient shows edematous trunk and wasting of extremities and patient having *Panduta* in *Danta-Nakha-Netra*, such patient of *Pandu* is difficult to treat or cannot be treated.

TREATEMENT:

Treatment approach involves the following three steps.

1. *Nidana Parivarjana*: that is avoidance of causative factors explained in *NIDANA*.

2. *Shodhana*:

a. *Snehana- snehana* therapies to prepare the body to receive detoxification.

Snehapana (Oral administration of medicated ghee) for 5 to 7 days based on one's physical strength and status of digestive fire. Proper *Snehana* of the body helps in downward movement of *Vata*, corrects the functioning of *Agni*, lubricates the body and imparts softness to the skin and oiliness to the stools.

b. *Swedan- swedana* therapies to prepare the body to receive detoxification.

Swedana is contraindicated in *pandu*, but when there is necessity of *Shodhana* in patient *Mriduswedana* may be performed.

c. *Shodhana*- Detoxification to help in elimination of factors responsible for producing the disease. Based on the strength of person, Authors of *Brihatrayees*, accepts *Urdhva (Vamana)* and *Adhog (Virechana)* *Shodhana* with herbs having properties to help in cleansing the body by eliminating obstruction in the channels of circulation.

3. *Shamana*:

In *Shamana* various single and compound preparations were described; which includes herbal, mineral, herbo-mineral preparations. Most of the mineral preparations contain *Loha*.

PATHYAPATHYA:³¹

Pathya:

Shali, Yavagu, Yusha, Godhuma, Mamsarasa, Dugdha, Ghrita, Patola, Shaka, Draksha, Dadima, Kharjura, Amalaki and *Ikshurasa* should be advised.

Specially for-

Vata-Laghupanchamula siddha Jala.

Pitta-Hribera, Shunthi sadhita ghrita.

Kapha- Arishta, Sidhu, Asava.

Tridosh- Takra.

Apathya:

Agni, Aatapa, Aayasa, Pittakaraka Annapana, Maithuna, Krodha and other factors, which are said to be causes for *Panduroga*, should be avoided.

DISCUSSION:

Brief *Nidans* of *Panduroga* are divided into three groups i.e. *Aharaj, Viharaj, and Mansika*. Brief review of *Purvaroop*a and *Roopa* also discussed in this article. In the *samprapti* of *Panduroga*, *Pitta* is the dominant *dosha*, *Pandu* is *Pittapradhan tridoshaj vyadhi* in which *Rasa* and *Rakta Dhatu* get vitiated by *pitta* and results in *Rakta Kshaya*. Due to the incidence and importance of *Pandu Roga*, *Acharyas* have given detailed explanations of *Panduroga* and its way of approach in management. *Pandu roga* is characterised by *Dosha prakopa* predominantly *Pitta dosha* followed with *Rakta kshaya* ultimately resulting in *Nissara* (lack of essence from *dhatu*s) and *Ojakshaya lakshanas*, manifested through the skin all over the body in the form of whitish yellow colouration.

CONCLUSION:

Anemia is very common and major problem due to changing lifestyle habits. In the ancient text books of Ayurveda, *Pittaprapak nidans* which includes *Aharaja, Viharaj* and *Mansika nidana* play important role in etiogenesis of *Pandu Roga*. As enumerated earlier, vitiated *pitta* along with other *doshas* results in quantitative and qualitative derangement of the *dhatu*s, mainly *Rasa* and *Rakta* main important factor in pathogenesis of *Pandu Roga*.

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