



A literary Review of *Nidanpanchak* of *Pandu Vyadhi*

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Abstract

Pandu is a very common prevalent disease in the society. Nutritional Iron deficiency is the most common cause of *Panduroga* in India. It affects all age groups but the most vulnerable are preschool-age children, pregnant women, and non-pregnant women of childbearing age. In India Malnutrition, poverty, illiteracy, contribute to anaemia which can be correlated as *pandu roga* in *Ayurveda*. In *Ayurveda panduroga* has been described in all *Samhita* in detail with *nidan panchak* in present study. Study deals with systemic review of *Panduroga* from all the classics of *Ayurveda*.

Key words- *Pandu*, *Nidanpanchak*, *kayachikitsa*, *Anaemia*

Introduction

Panduroga is probably the most common disorder seen in human being. In India Malnutrition, poverty, illiteracy, contribute to anaemia which can be correlated as *pandu roga* in *Ayurveda*. Nutritional Iron deficiency is the most common cause of anaemia in India and it affects approximately one third of the global population.(1)

It is very common prevalent disease in the society and side effect of oral allopathic iron preparation are very common.(2)

Pandu roga is *Pitta pradhana vyadhi*. Due to *hetu sevana*, *Pitta pradhana* tridosha gets vitiated and is circulated in the whole body causing *shithilata* in all dhatus which ultimately reduces *Rakta* and *Meda* dhatu. De- crease in *Sneha* and *Rakta Dhatu rupa Oja guna*,

Varna, bala are lost and disease like *Pandu* appear;

In *Ayurveda Charaka* has mentioned it as *Rasavaha Srotodushti*. *Susruta* has mentioned it as *Raktavaha Srotodushti*. A prominent diagnostic feature of *Pandu roga* is the pallor on the skin which occurs due to the quantitative and qualitative deficiency of *raktu dhatu*.(3). The signs and symptoms of *Pandu* include *Pandutva*(4), *Hrid Dravata*, *Agnimandya*, *Tandra*, *Bhrama* and *Srama*(5). *Jeevana* has been considered as the *Karma* of *Raktha*(6).

The disease *Pandu* has been widely and thoroughly described in all *Ayurvedic Samhitas* with the description of anaemia available in modern texts.

Historical review

According to *Rigveda* and *Atharvaveda*, *Panduroga* is known as *Vilohit*, *Haribha*, *Halima*. In *Garuda Purana* it has been described that *Takra* mixed with *loha churna* is useful in *Panduroga*. *Acharya Charak -Pandu Roga* has been described in *Sutrasthana* in *Ashtodariya Adhyaya* as well as in *Chikitsasthana* 16th Chapter "*Pandu Roga Chikitsa*". *Charaka* has described *Pandu Roga*.(7)

Acharya Sushruta has said *Pandu Roga* in *Uttartantra Adhyaya* 44,"*Pandu Adhyaya*" *Sushrut* has mentioned *Kamala*, *Kumbhavhaya*, *Lagharak* as the various stages of *Pandu*.(8)

Acharya Vagbhatta has described *Pandu* in *Nidanasthana* 13th *adhyay Pandu Roga- Shopha Visarpa Nidana* and in *Chikitsasthana* 16th *adhyay, (Pandu RogaChikitsa)*.(9) In *Madhava Nidana* the description of *Pandu Roga* is in 8th *Adhyay PanduRoga*.(10) In *Sharangdhara Samhita* has described in *Pradhana Khanda* 7th *Adhyaya* In *Bhavprakasha* the description of *pandu roha* in *Madhyam Khanda* 8th *Adhyaya*.

In *Ashtang hridaya* has described *pandu* in *Nidana Sthana Adhyaya*.16

Aim and Objective

1. To study the etiopathogenesis, symptomatology of the *Panduroga* (Anaemia) according to *Ayurvedic* classics

Material and Methods

This article is based on review of *Nidanpanchaka* of *Pandu Roga* from available *Ayurvedic* texts and *Samhitas*. Principal texts referred are *Charak Samhita*, *Susruta samhita*, *Astanga hrudaya*, *Madhava nidana* and *Harita samhita* along with commentaries.

Vyutpati

The word "Pandu" is derived from root "Padi Nasane" with suffix "Ku" and elaboration through "Ni". The meaning is always taken in sense of "Nashana" i.e. the loss. (*Shabdakalpadruma - Part 3*)(11).

-According to *Charaka Samhita*:- In this disease the skin of patient is discoloured as *Pandu* or like haridra or greenish tinge.

-According to *Sushruta Samhita* in all types of *Pandu* body of the patient is more Pandu (shweta rakta or shweta pita).So it is named as Pandu.

-According to *Amarakosha*:- *Pandu* means a white colour mixed with yellowish Tinge as mentioned in *Amarakosha*.

-According to *Chakrapani, Dalhana Acharya Chakrapani*, the commentator of *Charaka Samhita* and *Dalhana*, the commentator of *Sushruta Samhita* have explain the word "Pandu" as *Shweta, Dhusara, Shwetavabhasa, Pitavabhasa*

Nidan panchak

The following table represents *purvarupa*, stated by Various Acharyas

PURVARUPA	Cha.	Su.	Vag.	Ma.	Ha.	Bha.
<i>Avipaka</i>	-	+	-	+	+	-
<i>AkshikutaShotha</i>	-	+	-	+	-	-
<i>Aruchi</i>	-	-	+	-	-	-
<i>Alpavahnita</i>	-	-	+	-	-	-
<i>Angasada</i>	-	-	+	-	-	-
<i>Gatrasada</i>	-	+	+	-	+	-

1.*Nidana, Purvarupa, Rupa, Upashaya, Samprapti* are together called *Nidana Panchaka* are very fine means to acquire complete knowledge about the disease.

Nidan (etiology)

The general etiology or *samanya nidana* of *Panduroga* is described in *Charaka samhita, Sushruta samhita* etc. treatises in which all the factors, mainly related to ahara, vihara and other disease are mentioned. By excessive sexual intercourse, intake of sour & salty items, wine and dust, enjoying day sleep, use of highly irritant things will aggravate *Doshas*. These *doshas* will vitiate blood and thus producing paleness of skin.(12)

Purvarupa

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

Types of *Purvarupas*

1.*Samanya* 2. *Vishesha*



<i>Mridbhakshanaechcha</i>	-	+	-	-	-	-
<i>Hridspandaman</i>	+	-	+	-	-	-
<i>Mutra Pitata</i>	-	+	-	-	-	-
<i>Panduta</i>	-	-	-	-	-	+
<i>Rukshata</i>	+	-	+	-	-	-
<i>Swedabhava</i>	+	-	+	-	-	-
<i>Shrama</i>	+	-	+	-	-	-
<i>Sthivanadhikya</i>	-	+	-	+	+	-
<i>Twakasphutana</i>	-	+	-	+	+	+

Rupa

Vyakta Purvarupa is known as *Rupa*. Symptoms play most important role in proper diagnosis of the disease. All *acharyas* have mentioned various types of discolouration with other symptoms in different types of *Panduroga*. *Acharya Charaka* and *Vagbhatta* have mentioned the *Samanya Rupas* of *Pandu Roga*.

General symptoms of *Pandu Roga* as described by *Acharya Charaka* are, the patient suffers from tinnitus, suppression of the power of digestion, weakness, prostration, repugnance against food, fatigue, giddiness, pain in the body, fever, dyspnoea, heaviness and anorexia.(13)



Types of Pandu

The following table represents types of *Panduroga*, stated by Various *Acharyas* (14,15)

Types of Panduroga	Cha.	Vag.	Ma	S.S.	YR	Ka.	Su.	Ha.
Vattaj	+	+	+	+	+	+	+	+
Pittaj	+	+	+	+	+	+	+	+
Kaphaj	+	+	+	+	+	+	+	+
Sannipataj	+	+	+	+	+	+	+	+
Mridbhakshanjanya	+	+	+	+	+	+	+	+
Ruddhapatha- Kamla	-	-	-	-	-	-	-	+
BahuPitta-Kamla	-	-	-	-	-	-	-	+
Halimak	-	-	-	-	-	-	-	+
TOTAL	5	5	5	5	5	5	5	8

Samprapti

Acharya Charaka has clearly described the *Samprapti* of *Pandu*. According to *Acharya Charaka*, Due to *Nidana Sevana*; *Pitta* located in the *Hridaya* gets aggravated, and this *Pitta* being forcefully propelled by *Vayu* enters into the 10 vessels (attached to the heart) and circulates in the entire body. Being located between the skin and muscle tissue, this aggravated *Pitta* Vitiates *Kapha*, *Vayu*, *Asrika*, *Twacha* and *Mamsa* as a result of which different types of colouration, like *Pandu*, *Haridra* and *Harita* appear in the skin.(16)

Acharya Vagbhata mentioned, *Samprapti* is the step by step progress of any disease. *Vata*, *Pitta*, and *Kapha* all three *doshas* are responsible for development of *Panduroga*. But out of these three doshas “*Pitta Dosha*” plays a very important role in *Samprapti* of *Panduroga*. *Sushrutacharya* has not given much importance to *Pittadosha* in *Samprapti* of *Panduroga*. He has given great importance to *Raktadushti* in the process of *Samprapti*.

Chikitsa

Chikitsa means the complete process by which all the *dosha*, *dhatu*, *malas* come in equilibrium or *samyvastha*. Three general principles of treatment have been described by *Atreya* in *Charaka Samhita*, *Sutra Sthana* (Ca. Su.11/63).

They are *Daivayapashraya* and *Satavawajya*, *Yuktivyapashraya* *chikitsa*. *Yuktivyapashraya* *chikitsa* is concern as follows:

- 1) *Nidana parivajana*
 - 2) *Snehana* -*Oleation* therapy and *Swedana* -*Fomentation* therapy
 - 3) *Shodhana* -*Eliminating* the factors which producing the disease.
 - 4) *Shamana* -*Palliative* treatment- to correct the deficiency and treat the associated symptoms.
- Loha kalpa- Navayas Churna, Nisha loha vati, Tapyadi Loha, Mandoor Vatak, Punarnava Mandur, Manduradya Valeha, Lohasav, Abhayarista.*

Pathya-Apathya

Pathya-Acharya charak has advised *Puran Godhoom*, *Mudga*, *Masur Yusha*, *Jangal mansa* as *pathya Aahar* after the *shodhanopakrama*.

Sushrut has advised *Aamalaki swarasa*, *Ikshurasa*, Mixture of *sattu* and Honey or *madha* as *pathya Aahar*.

Apathya-Agnisevan and *Aatapsevan*, *Ativyayam*, *Pitta prakopak Aahar*, *Maithuna*, *Krodha*, *Atimargagaman*.

Discussion

From above article it is clear that *Pandu Roga* is considered mainly manifestation of paleness all over the

body. Majority of *Nidanas* are *Pitta dosh prakop and raktakshay* these *Nidanas* causes *Mandagni*. *mandagni* creates *Ama* production and improper *Rasa dhatu* formation which is the foremost step in development of *Pandu*. In another type of pathogenesis *Prakupita Pitta* of *Hridaya* ejected via *Dasha Dhamani* by powerful *Vata* which further vitiate *Vata, Rakta, Kapha, Twak* and *Mamsa* and results as *Pandu Varnata* and ultimately *Pandu Roga*. *Rasavaha* and *Raktavaha Srotas* are predominantly appearance of *Pandu Roga*. Five types of *Pandu Roga* may be clearly differentiated based on the predominance of *Dosas*. These are *Vataja Pandu, Pittaja Pandu, Kaphaja Pandu, Sannipataja Pandu* and *Mrittikabhakshanajanya Pandu*. In acute stage all *Pandu Roga* are curable but in chronic stage are incurable. So *Upashaya* and *Anupashaya* should be followed in early stage.

Conclusion

The study of *Nidananchak* is helpful in comprehensive understanding of *Nidana, Purvarupa, Rupa*, aggravating factors, major outcome and prognosis of *Pandu Roga*. This ancient knowledge of *Ayurveda* will help in specific, result oriented treatment and management planning in patients.

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