ABSTRACT

Pandu Roga is found described in all classical texts of Ayurveda as a separate disease with its own pathogenesis. It is a disease where paleness in the body and Rakta alpata are present. Pandu roga can be correlated with anemia narrated in modern medicine. Pandu is considered as Rasa pradoshaj vyadhi. Sushrut stated it as Rakta pradoshaj vyadhi. The formation of rasadi dhatus depends on the proper food intake & action of jaataraagni. In the absence of proper digestion, improper formation of rasa takes place. Further uttarottra dhatu poshana hampers viz. formation rakta from rasa, mamsa from rakta and so on. Drugs having deepana pachana action can correct this improper dhatu poshana. In Indian females, Pandu is the most occurring disease due to rasa and rakta dhatu kshaya. Poverty, malnutrition, stress-strain, workload, changed lifestyle are the triggering factors for pandu roga. In modern medicine the disease Anemia is narrated which has close resemblance with pandu. The cardinal sign of anemia is paleness of skin which is described as twaka-panduta in case of pandu in Ayurveda. Here we have compiled all literature of pandu and reviewed it.

Keywords: Pandu, Rakta alpata, Anemia.

1. INTRODUCTION

Ayurveda is science having its unique and original concepts & principles. In Ayurveda nomenclature of diseases has been given on various grounds, e.g., the name Grahani is as per location of the disease, the name Visarpa is as per progression of the disease and the name Gulm is according to swroopa of the disease. Same way Pandu roga has been named on the basis of its presentation i.e., Pandu varna of skin, nails, eyes. According to Ayurveda literature, the skin color in pandu vyadhi is described as like ‘Ketaki Raja’ i.e., white and yellowish. Also, it is mentioned as ‘Bheka varna’ means as like skin of frog i.e., nisteja and ruksha. According to Charakacharya, classification of these conditions which are marked according to the body discoloration are reddish to greenish, yellowish, whitish tinge. The most common sign is Panduta due to which disease is named as Pandu Roga. In texts of Sushrut and Vagbhath few additional information regarding Pandu is found which is distinct from narration in text of Charaka. Sushruta stated that, Kamla, Panaki, Lagharak, Alasa are the synonyms of pandu.

Pandu is a disease characterized by fatigue, pallor, loss of appetite, dyspnea, weakness, hair loss which strikingly resembles with the anemia of modern science. Anemia is a blood disorder having abnormally low levels of healthy RBC’s or reduced level of hemoglobin (Hb), i.e., the iron binding protein in RBC’s that delivers oxygen to tissue throughout the body.

In India the number of patients having...
Pandu vyadhi is very high. Many patients can’t afford the nutritious and balanced diet due to poverty. Women are busy in their household work, taking care of their families, don’t consume balanced diet and in turn ignore their own health. In India Pandu (anemia) is very serious problem for the society. Ayurveda Vaidyas are providing better and complete cure to many patients having Pandu. This study was aimed to review Pandu from different Ayurvedic classical texts.

2. METHODS

Brihat taryi (texts of Charaka, Sushruta, Vagbhata), Laghu trayi (texts of Madhavakara, Sharangadhara and Bhavamishra) and other classical texts were referred. Literature regarding Pandu vyadhi from above-said texts was studied in detail. After completion of review few conclusions were drawn to represent central idea.

3. CONCEPT REVIEW AND DISCUSSION

3.1. Pandu in different Samhitas

The samhita kala is the kala between Vedic and Puranik kala. In this time period the detailed description, treatment of the pandu vyadhi is found mentioned in different ancient texts. Almost all Ayurveda texts including Charaka samhita, Sushruta samhita, Ashtang Sangraha, Ashtang Hridaya, Madhava Nidana, Kashyapa samhita, sharangdhar samhita, Chakradatta, Bhela samhita etc. has given detailed description on pathophysiology and treatment of pandu roga.

3.1.1. Charaka Samhita

Pandu is decribed Ashtodariya adhaya of Sutrasthana. It is also described in 16th chapter of Chikitsasthana i.e., Panduroga Chikitsa adhyaya. Charakacharya has described pandu roga after Grahani Chikitsa because Grahani is one of the causative disorders of Pandu roga. Aacharya Shushruta has described many stages of pandu roga such as Kamala, Panaki, Kumbhkamala and Lagharaka. Pandu Roga Pratisheedhnam adhyaya is mentioned after Hrid roga pratishechadhyaya.

3.1.3. Vagabhata Samhita

The superiority pandu disease has been described by Aacharya Vagaghava as Pando Shresthmayah. Pandu roga is narrated in 13th chapter of Nidanasthana (Pandu roga, Shopha, Visarpa Nidana) and 16th chapter of Chikitsasthana (Pandu roga Chikitsa).

3.1.4. Harita Samhita

As per Harita Samhita Tristii sthana, papa karma is the main hetu of Pandu roga.

3.1.5. Kashyapa Samhita

Aacharya Kashyapa has mentioned Pandu roga in Vedana adhayaya.

3.1.6. Madhava Nidana

Pandu roga is described in 8th chapter of Madhava Nidana i.e., Panduroga, Kamala kumbhkamala nidana. Purishaja Krimi are stated as one of the causative factors of pandu roga. Hence pandu roga nidana has been described after krimi nidana.

3.1.7. Yogaratnakar

Yogaratnakar has also described pandu nidana & chikitsa.

3.2. Description of Pandu as per Samhitas

3.2.1. Vyutpatti

The word Pandu has been derived from the dhatu ‘Padi Nashne’ by adding the ‘Ku’ pratyay (suffix), which is taken as ‘Nashan’ (destroyed). ‘Nashna’ is stated in the context of ‘Varna’ (colour) of skin. Hence the nomenclature of pandu is done according to the change in colour. Charaka has cleared it as ‘Vaivarna’.

Literal meaning of Pandu

As per sanskrit language, panduta means, Shveta, ishat pandu varna (colour having whitish tinge). The colour in pandu is mentioned as
similar as Ketaki dhul, Shankha, Pakwa madanphal and Apakwa Parushaka phal.

3.2.2. Nirukati of Pandu

A. According to Amarkosha

Pandu means change in skin colour of body having yellowish & whitish tinge.

B. According to Vachaspatyam

Pandu resembles like dhula of ketaki flowers (pollen grains), as like having whitish and yellowish tinge.

C. According to Shabdakalpadrum

Various synonyms of pandu are given in shabdakalpdrum. viz. Harinaha, Pandharaha, Panduraha. Pandu is a mixture of pita and shweta varna.

D. According to Shabdstoma mahanidhi

Pandu is Pita Varna, Shweta Varna, Naga bheda, Roga bheda, Nrupabheda, Chandravanshaja, Mashparni, White elephant, Ketaki dhul sannibh, Patolavruksha.

3.2.3. Paribhasha (Definition)

Pandu roga is the disease in which change in the colour of nakha, netra, twacha & mutra is the main symptom.

A. Charaka

The skin of Pandu rogi becomes Pandu, Haridra or Greenish. Chakrapani commented that, the word Pandu as Pitavbhasata, Dhusara varna, Shwetavbhasata. Aachrya Gangadhara explained pandu varna as Mlana Varna.

B. Sushruta

The disease having dominance Pandu bhava is named as Pandu roga. Dalhan commented that, Krushnadi varn is found in all the types of pandu roga.

C. Madahvakar

Panduroga is characterized by the lakshana Panduta.

D. Vagbhata

The disease is known as Pandu roga in which various types of colours of skin viz. Pandu, Haridra and Harita are found among which Pandu is more common.

3.2.4. Pandu - Different Considerations

In Ayurveda literature Pandu roga is mentioned in three forms viz. as a disease, as a complication and as a sign / symptom.

A. Pandu as Disease

Charaka in 16th chapter of Chikitsasthana, stated that, vitiated pitta dosh contaminates and vitiates all the dhatus leading to Dhatusaithi-lya and heaviness. Due to impaired formation of Dhatus bala, varna and oja are diminished. Acharya Charaka stated Pradnyaparadha and Asatmeindriyartha sanyoga as hetu for pandu.

B. Pandu as Complication

Pandu has been stated as a complication of many diseases such as Rakta Ati-pravartana, Raktarbuda, Upadrava of raktapitta, Raktapradara, Dhatu kshya, Rakta srava etc. (Table No 1)

C. Pandu as Lakshana (sign or symptom)

Pandu is mentioned as a symptom / sign vyadhis viz. Jeerna jwar, Arsha, Pittaj prameha, Pakvashaygata vata, Rewati graha, Shukra kshya, Punarawartak jwara, Plihodara, Pitta dushta stanya, Akhu-visha, Grahani etc.

4. CONCLUSION

In Ayurveda samhitas various causative factors of pandu are described in detail. According to Sushruta, Rakta dhatu gets vitiated by Diwaswapa, krodha and Ahitkar ahara vihara. Charaka stated that, suppression of Chhardi, Vegavarodha, Virudhha anna sevana and excessive use of amla and lavan rasa are causative factors for Pandu. Nidanas (causes) of Pitta and Rakta Prakoka are also Nidanas of Pandu. These Nidanas causes Mandagni and Rasavaha Sroto Dushti which further causes less production of Poshaka form the Rasa Dhatu. It results in improper Rasa dhatu formation and further impairment and vitiation of rakta dhatu. Depletion of Rakta results ultimately in Rakta Alpata.
REFERENCES


Table No. 1. Pandu as complication in some conditions

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