A Literary Review on Pandu w.s.r. Anemia and its Ayurvedic Management

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ABSTRACT

Anemia is a prevalent micronutrient disorder that has an impact on the health of a sizable portion of the global population. Anemia is most often caused by an iron shortage. The pallor on the skin, which is produced by a quantitative and qualitative shortage of Raktu Dhatu (blood tissue), either in the form of a lack of hemoglobin and/or red blood cells, is a major diagnostic characteristic of Pandu Roga (RBCs). The condition is known as Pandu Roga because Panduta (pallor) is considered to be the primary symptom. Diseases are characterized by skin pigmentation, Pitta, and the presence of Ketaki Dhuli Nibha Chaya⁵. It was referred to as "Varnopalakshita roga" in Ayurveda, which denotes a condition distinguished by a change in color. Because of the similarity in the clinical signs and symptoms, the Ayurveda illness of Pandu and the anemia described in modern medicine might be connected.

Keywords: Pandu, Vyadhi, Ayurveda, Anaemia, pallor

INTRODUCTION

Ayurveda is the finest treatment option for the problems that are prevalent in today's world. Ayurveda is referred as the "Science of Life,” It is one of the earliest medical systems. Pandu has been described as a white colour mixed with yellowish tinge by Amarakosha². Pandu Roga is one of several illnesses that have developed as a result of malnutrition, either as a result of poor caloric intake or a lack of a balanced diet and population expansion in today's modern world. According to Ayurveda, Pandu is a Pitta Pradhana Vyadhi connected to Rasa and Rakta Dhatu. Acharya Charaka says that, Pandu is the disorder of Rasavaha Srotot³. According to Maharshi Sushruta Raktavahasroto viddha Laksana and Rasadoshaja Vikara⁴. Disease is primarily strongly affected by Dhatus nutrition because of Pitta Prakopaka Ahara⁵. The most common nutritional deficiency condition worldwide is anemia.

NIDAN –

There are three categories below can be used to classify the Nidana of Pandu Roga-

(1) Aharaja Nidana
(2) Viharaja Nidana
(3) Nidanarthakara Roga

(1) Aharaja Nidana-

Acharya Charaka has outlined the following etiological elements with reference to Ahara-

- Consuming excessive amounts of Kshara, Amla, Lavana, and Ashi Ushna Anna.

² Amarasinhma. Amarakosha Ed. By Ramashrami, New Delhi, Rashtriya Samskrita Samsthan,2003/268
⁴ Ibidem(2) Sushruta Samhita, Sutra Sthana 24/9;116
⁵ Sushruta, Sushruta Samhita, Sutra Sthana 14/30, edited by Vaidya Jadavji Trikanjaj Acharya, Varanasi, Chaukhambha Surbarhati Prakashan,2014;65
Virrudha Bhojana.
Asatmya Bhojana.
Overconsumption of Nispava, Masha, Pinyaka, and Tila tail excessive use of Madhya, Mridhakshana, consuming too much Kashya Katu Rasa.

(2) Viharaja Nidana –
Acharya Charaka has outlined the following etiological elements with reference to Viharaja:

• Even before the food is not thoroughly digested, sleeping, exercising, and having sex (Vidagdhe Anne Diwaswajna, Vyayama, and Vyavaya)
• Controlling instinctual desires (Vega Vidha rana)
• Mental illness involving Shoka, Kama, Chinta, Bhaya, and Krodha
• Inadequate application of Pancha Karma Therapies (Pratikarma)
• Violating the seasonal schedule as directed (Ritu – Vaishmaya)

(3) Nidanarthakara Roga-
Panda Roga is mentioned in Ayurvedic literature as either an Upadrava Rupa or as a symptom of any ailments. Nidanarthakara Roga is another name for this condition. In consideration of this, all of these illnesses can be categorised as Nidanarthakara Rogas of Panda Roga.

The following are a few of them: Raktarsha, Kaphaja Arsha, Raktarbudha, Raktapradara, Samnipatodara, and Upadrava of Raktapitta.

PURVARUPA
The term "PURVARUPA" refers to symptoms that arise before the disease really develops.

According to Acharya Charak:
"Tasya Lingam B havishytah Hridyaspandanam Rokshyam Swedabhavah Shramsatatha". (Ch. Chi. 16/12)
Hridyaspandanam (Palpitation), Rokshyam (dryness of the skin), Swedabhavah (absence of sweating), Shramsatatha (fatigue)

According to Acharya Sushruta:
"Twaksphotnam Shthevangatrasadoo Mridbhakshanam Prekshankootsothah. Vidmutrapitatwamathaavipako Bhavishtasya Purahsarani". (Su. U. 44/5)
Twaksphotnam (cracking of skin), Shthevan (salivation), Gatrasada (sense of lassitude in the limbs), Mridbhakshanam (liking for mud intake), Prekshankootsothah (swelling over eye socket), Vid-Mutra Pitata (yellow colour of stool-urine), Avipaka (Indigestion) these are mentioned by Sushruta.

RUPA
Rupa is the name of Vyakta Purvarupa. Rupa first occurs in the fifth Kriyakala of the health issues, or the Vyaktavastha. This is the definitive stage of the illness, when all of its defining signs and symptoms appear, making it easily identifiable.

According to the Dosha presence, chapter 16 of Chikitsa Sthana by Acharya Charak mentions the Samanya and Vishesh rupa of Panda Roga. It is referred to below:

Samanya Rupa:
• Loss of Indriye Bala, Tej, Veerya and Oja.
• Loss of Bala, Varna and Agni (power of digestion).
• Karnashveda (tinnitus), Durbalya (general weakness), Annadwesha (aversion towards food), Shrama (fatigue), Bhramanipidita (giddiness), Gatrashula (body ache), Jwara (fever), Shwasa (breathlessness), Gaurva (heaviness), Aruchi (anorexia).
• Akshikutashoth (swelling over orbit), Shirnaloma (hair fall), Hataprabha (body complexion become greenish)

8 Sushruta, A. Shastri, Sushruta Samhita, Ayurvedtatva Sandipika Hindi commentary, Uttartantra 44/5, Chakhambha Bharti Academy, Varanasi, Reprint 2013, p.366
• Kopana (dislikes cold things), Niðralu (feeling of drowsiness), Alpawaka (avoid speaking), Sthheevan (spitting frequently)

• Pindikodweshthana (calf muscle pain), KatuiraPaud Raka (pain and weakness in the lumbar, thighs and feet), Arohaneayasa (patient feels exhausted on climbing)

Vishishta Rupa²:

➢ Acharya Charaka has classified the Panda Roga of 5 types-

(1) Vataja Panda Roga
(2) Pittaja Panda Roga
(3) Kaphaja Panda Roga
(4) Tridoshaja Panda Roga
(5) Mriddhakshanuja Panda Roga

1. Vataja Pandu: -

Krishna-Panduta (black and pale yellow discolouration), Rakshata (roughness), Aruna-Angatam (Reddishness of the body), Angmarada (body ache), Raja (pain), Toda (Prickling type of pain), Kampu (tremor), Parshvashirojya (pain in chest-head), Varchashosh (dryness of stool), Aashyavairasya (distaste in mouth), Shopha (edema over body parts), Aanuah (constipation), Bala-Kshaya (weakness).

2. Pittaja Pandu: -

Pita-Haritabhata (complexion become either yellow or green), Jvara, Daha (burning sensation), Trishna (excessive thirst), Murcha (fainting), Pipasa, Pitamutrashakruta (yellowish discolouration of urine and stool), Sweda (profuse sweating), Sheetakamta (increase desire to take cold things), Katukasyata (feeling pungent taste in mouth), Ushnaamulamapasyata (uneasiness for hot and sour things), Vidhe vidagadhe Anne (feeling of burning sensation during digestion of food), Daurgandhya (fool smell of body), Daurbaliya (weakness), Bhinnvarcha (diarrhea).

3. Kaphaja Pandu: -

Gaurava (beaviness), Tandra (Drowsiness), Chhardi, Shivetavbhabta (whitish complexion), Praseka (excessive salivation), Lomoharsha (Horripilation), Marchha (Fainting), Bhrama (giddiness), Klama (mental fatigue), Sada (looseness of body parts), Kasa, Shwasa (dyspnoea), Alasya (laziness), Aruchi (anorexia), Vaka-svaragroaha (obstruction of speech and voice), Shakla Matra-Akshivarchasa (whitish discolouration of urine, eye and stool), Katrukasoshna Kamta (feeling to take pungent, Hot and dry things), Shwayathu, Madhurasyata (sweetishness in mouth).

4. Tridoshaja Pandu: -

Sign and symptoms of all the three vitiated Doshas are present, and this is extremely intolerable because of developing complications.

5. Mriddhakshanuja Pandu: -

Bala-Varna-Agni Nash (loss of strength, complexion, digestion metabolism), Ganda-Akshikata-Bhrad-Pad-Nabhi-Mehan Shotha (oedema on cheek, eye socket, eyebrows, feet, umbilical region, genital parts), Krimi Koshta (Appearance of intestinal worm), Atisayet Mula Sasruka Kapha (diarrhoea associated with blood and mucus)

➢ According to Acharya Sushruta, Mriddhakshanuja Pandu wasn't included in the classification. because in his perspective.

➢ Acharya Harita mentioned eight types of Panda in Harita Samhita and described Kamla, Kumbhakamla, Halimaka as their Synonyms³.

SAMPRAPTI²² (PATHOGENESIS)

In Chiktita Sthana, Acharya Charaka mentions the Samprapti of Panda. He asserts that Sadhak Pitta, which is located in the Hridaya and is worsened by Nidana, Pitta consumption, is ejected from the Hridaya by strong Vata, where it enters the Dash Dharmanya (connected to the heart) and circulates throughout the body. It causes the vitiation in Kapha, Vata, Asraka, Twaka, and Mamsa when exacerbated Pitta enters the area between skin and muscle tissue.

This results in the skin developing odd colorations as Panda, Haridra, and Harita.

SAMPRAPTI GHATAKA\textsuperscript{13}: 

• Dosha – Pitta Pradhan Tridoshaja 
• Pitta - Sadhaka, Ranjaka and Bhrajaka 
• Kapha – Avalambaka, Kledaka 
• Vyana - Vyan Vayu 
• Dushya - Twaka, Rasa, Rakta, Mamsa and Meda. 
• Strotas – Rasavaha, Raktavaha 
• Stroto Dashti - Sanga and Vimarga Gamanam. 
• Agni - Jatharagni and Dhatavagni. 
• Agni Dashti - Mandagni 
• Udbhavasthaan - Amashaya 
• Adhishthana - Twaka Mamsa Abhyantara 
• Vyaktasthaan - Twaka 
• Sancharasthaan – Twaka & Mamsa 
• Svabhav – Chirkari 

SADHYA-ASADHYATVA: 

Patient with chronic Pandu Roga who is persistently suffered from this disease and whose Dhatu is not cured by Khara, gets oedema and notices that everything is yellow in shade. 

Shotha develops as Bala and Varna decline and Sharir Dhatu changes into Raksha. In addition to becoming Deena and experiencing Murcha and Trushna, Rogi has constipated and passes loose faeces that are coloured green\textsuperscript{14}. 

CHIKITSA: 

➢ According to Acharya Charak 

"Tatra Panduvamyi Snigdhateekshnaurdhvaaranulomikeh Sansodhyo Mriduvitikteeh Kaamli Tu Viraichne". 

(Ch.Ch.16/40) 

According to Acharya Charak in Sadhya Pandu Rog, Teekshna Vaman and Virechan should be done. 

➢ According to Acharya Sushruta: 

Harechha Doshan Bahushtolpamatracch Shivaydhhi Doshesvtinirharatesu 

(Su. Ut.44/22) 

Vaman and Virechan should remove the Dosa that accumulates in the Dhatus, Srotas, and Ashayas in Pandu Roga frequently; if they don't, then Shotha is caused by these Doshas in various body parts. 

➢ Nidana Purivarjana (Avoidance of aetiological factors) 
➢ Snehana (Oleation therapy) and Swedana (Fomentation therapy) 
➢ Shodhana (Eliminating the factors responsible for producing the disease). 
➢ Shamana (Palliative treatment) to correct the deficiency and disorder. 
➢ Snehana Karma: Since the Doshas adhere to Shakhas in Pandu Rogi due to Sneha-Abhava (deficiency), Snehan is necessary to bring the Doshas into Kshutha and eliminate Rakshata.

\textsuperscript{13} Byadgi S. Parameswarappa, Textbook Of Vikriti Vijnana & Roga Vijnana, Vol.2, Chapter 1/17, Chaukhmbha Publications, New Delhi, Reprint Edition 2019 P-64 
\textsuperscript{14} Tripathi Brahmanand, Charaka Samhita, Hindi commentary, Vol. II, Chap. 16/31-32, Chaukhambha Surbharati prakashan, Varanasi; 2015; p-595
For Snehana Karma, various preparations have been mentioned in Ayurvedic text. For example, Rajnighrita, Triphala Ghrita, Tilavaka Ghrita, Dadima Ghrita, Danti Ghrita, Draksha Ghrita, Panchgavya Ghrita, Mahatikta Ghrita, Panchatikta Ghrita etc.

➢ Swedan – is done to bring the Doshas into Koshtha.
➢ Vamana and Virechana Karma: Samyaka Snehan and Swedana bring the Doshas into Koshtha and by the action of Vaman or Virechana Karma they are expelled out of the body by their action. Virechana is considered as best Shodhanopakarma for Pitta Dosha. So, Virechana is most suitable in Pandu Roga.
➢ Shaman

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UPADRAVA:

According to

Acharya Sashruta Aruchi, Pipasa, Vaman, Jwara, Murdharuja, Agnisada Shopha, Kanthagata Abalatwa, Murcchha, Klama and Hrudayapidana are the Updrava of Pandu Roga15.

PATHYA-APATHYA

➢ Pathyahara:

According to Acharya Charak16:

• Shalianna, Yava, Godhoom mixed with Yusha prepared from Mudgea, Adhaki and Masur
• Jangal Mamsa Rasa

According to Acharya Susruta:

• Pandu Rogi must use Arishta prepared from Guda, Sharkara (sugar) and Shuhad (honey)
• Asava prepared from Mutra and Kshara should be used
• Jangala Mamsa Rasa added with Sneh (fat) and Amalaka Swaras should be used.

Apathyahara:

In Bhaisajya Ratnavali following Apathya Aahar are mentioned17:

• Rakta Sruti, Dhoompan, Vaman Vega Dharan, Swedan and Maithoon are to be avoided by Panda Rogi.
• Avoid consumption of Shimbhi, Patrashuaak, Ramath, Masha, Ambupaan, Pindyaka, Tumbal, Sarshupa, and Sura.
• Intake of water of rivers like those originating from Vindhyaa and Sahyadri Mountain.
• All types of salt, sour edibles, Virudhha Anna (incompatible foods), food that is Guru (heavy to digest) and Vidahi (cause a burning sensation).

ARISHTA LAKSHANA18

Acharya Sashrute mentioned fatal signs and symptoms of Panda Roga in Sutra Shana (S.Su.33/23)

• Pandu Dhanthankha
• Pandu Netra
• Pandu Shangtadarshi

17 Shastri Ambikadatta; Bhaisajyaratnavali Vidyotini Hindi Commentary Chaukhamba Sanskrit Sansthan Varanasi Chapter,12 P-277
DISCUSSION

Samhitas include extensive descriptions of the causes of Pandu. Diwassvapta, Viruddha Bhogajana and Krodha in accordance with Acharya Sushruta, vitiate Rakta. Acharya Charaka has mentioned Pandu Roga caused by suppression of Chhardi, Vegavarodha, Viruddha Anna Sevena and of excessive use of Amla and Lavana Ras".

They also said that the vitiation of Pitta Doshha is caused by Krodha, Shoka, Bhaya, Vidagdha Anna Sevena, Ati Maithuna, and Tila Tail and Pinyaka. Vata Prakopa is reached through doing Ati Adhyagamana, Ratrisajarana, Nidranasha, Atriyayava and Atriyayama.

CONCLUSION

Anaemia is very common in India and iron deficiency is the commonest nutritional deficiency all over the world. According to WHO, over one third of the world’s population suffers from anaemia, mostly due to iron deficiency. India continues to be one of the countries with very high prevalence. In Pandu, Majority of Nidanas are Pitta and Roku Prakopaka. Nidana Panchak is an excellent instrument for identifying a disease at different phases, in which a disease manifests and in each of which each phase has its own significance for the treatment and the prognosis of the disease. Any ailment can be effectively treated with Nidana Purvarjana. The Pandu, which will be the first stage in the treatment of sickness, may also be done using this method. Furthermore, therapy should be administered in accordance with Dosha conditions10.

CONCLUSION-

It is evident from the aforementioned article that the main characteristic of Pandu Roga is the prevalence of pallor across the body. The majority of Nidanas are Rakta Prakopakas and Pitta. These Nidanas lead to Mandagni and Rasavahsrotodushti, which in turn reduce the amount of Posaka produced by the Rasadhatu and lead to the depletion of Rakta and, finally, Rak talpata. In the second kind of pathogenesis, Hridaya's Prakupita Pitta is ejected by strong Vata through Dasa Dhamani, which further vitiates Vata, Rakta, Kapha, Twak, and Mamsa and leads to Pandu Varnata and, finally, Pandu Roga. The primary manifestations of Pandu Roga are Rasavahva and Rakta vaha Srotas. In acute stage all Pandu Roga are curable or manageable but in chronic stage they are incurable. So Pithya and Apathya should be followed in early stage. Each component of Nidana Panchak individually as well as collectively helps in diagnosis of disease.

REFERENCES –

4. Ibidem(2) Sushruta Samhita, Sutra Sthana 24/9;116

10 Charaka Samhita, Chikitsasthana16/7,8;527
20 Charaka Samhita, Chikitsasthana16/ 42;528


17. Shastri Ambikadatta; Bhaisajyaratnavali Vidyotni Hindi Commentary Chaukhamba Sanskrit Sansth Santhan Varanasi Chapter,12 P-277


19. Charaka Samhita, Chikitsasthana16/7,8,527

20. Charaka Samhita, Chikitsasthana16/ 42;528