



**ARTICLE ON MRUDABHAKSHANA JANYA PANDU & ITS MANAGEMENT IN
CHILDREN W.S.R TO PICA**

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ABSTRACT

Pandu (Anemia) is one of the commonest and most prevalent diseases in Pediatric population in India. Mrudabhakshanajanya Pandu is one of the clinical conditions mentioned in Ayurvedic classics, which can be included under Pica by its resemblance in etiology and clinical features. Pica involves the persistent eating of non nutritive substances (e.g. plaster, charcoal, clay, wool, ashes, paint, earth). The eating behavior is inappropriate to the developmental level (e.g., the normal mouthing and tasting of objects in infants and toddlers) and not part of a culturally sanctioned practice. In our country Mrudabhakshanajanya Pandu is a very common condition seen in children. When because of malnutrition, normal nourishment of Dhatu does not take place thereby a sort of craving is developed in these people. So as to compensate the demand made by the body these people start eating mud, when this phenomenon continue the mud eating becomes a direct cause of manifestation of pandu, this becomes a visious circle.

KEYWORDS: Ayurveda, Pandu, Mrudabhakshana Janya, Pica, Treatment.

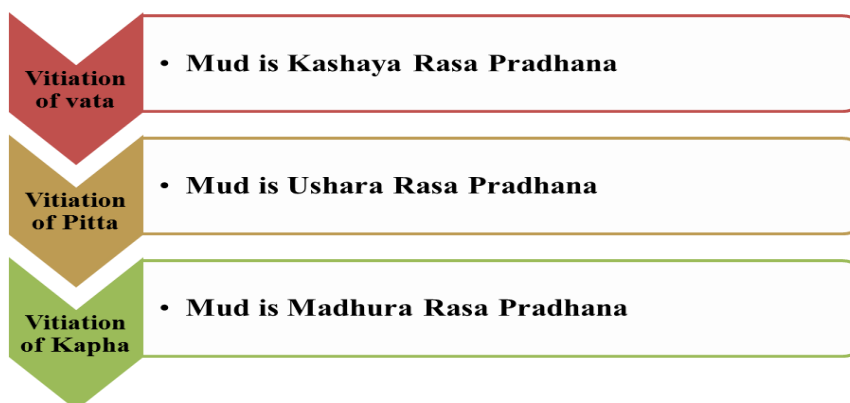
INTRODUCTION

Mrudabhakshana or eating of mud/soil is a very peculiar condition which produces only pandu roga. Acharya Vijayarakshit has coated Pandu roga cause due to mud eating, where in mud eating becomes a Vyadhi Karna. Vyadhi Ketavo Tatha Mrudbhakshane Pandurogasya Karnam (Ma.Ni.)

मृत्तिकादनशीलस्य कुप्यत्यन्यतमो मलः। कषाया मारुतं,
पित्तमूषरा, मधुरा कफम् ॥

Excessive consumption of mud vitiates all the three dosha based upon the taste of it-

- If the mud is Kashaya Rasa Pradhana then vitiation of Vata will take place
- If the mud is Ushara Rasa Pradhana then vitiation of Pitta will take place
- If the mud is Madhura Rasa Pradhana then vitiation of Kapha will take place.



We can give one more thought about the manifestation of Pandu Roga due to Mrudabhakshan. When mud is eaten it does not get digested in Amashaya and it blocks the

Rasavahasorotas. Due to this gradually rasa Dhatu Kshaya takes place and inturn due to this the subsequent Dhatu are not properly nourished and thereby Pandu roga

is produced. The third thought to be given in relation with Mrudabhakshanajanya Pandu is also very interesting. While telling the features of Mrudabhakshanajanya Pandu Charaka has mentioned Krimikoshthata. Amongst the Koshtagat Krimis Gandupada Krimis and Badish Krimis (Aakush Mukhi) are directly responsible for the causation of Pandu.

Acharya Charaka, Acharya Vagabhatta, Madhava and Bhavaprakasha have given the same Samprapti for this type of the Pandu. The main aetiological factor is Mrudabhakshana. In one, who is habituated to this, any of the three Doshas may become provoked. The soil of Madhura Rasa provokes the Kapha Dosha, soil of Lavana Rasa provokes the Pitta Dosha, soil of Kasaya Rasa provokes the Vata Dosha. After entering in the Amashaya, it makes the Rasadi Saptadhatus Ruskha, as well as Sharir Avayava also. This soil cannot be processed by the Jatharagni for the Paachana and it gets in Rasavaha and Raktavaha Srotas in the same form as it was consumed, and it creates obstruction in these Srotasa, which do not allow any physiologically needful substance to pass through. Due to this, Indriyas of the patient become weaker to receive their own Arthas properly. This soil destroys the Shakti, Kanti, Satva etc. of the body of the person. It also destroys the Satva of all the Saptadhatus and simultaneously the Bala, Varna and Jatharagni too.

PICA

Pica is an eating disorder that involves satisfaction of a craving by oral ingestion of substances that are unusual in kind (non food items) or amount (food items) of those substances that have been identified as objects of pica. The objects are charcoal, clay, paint, mud, ash, plastic etc. Both well observed that iron deficiency, worldwide, is the most common cause of anemia and presents major

health problems. He suggested that iron deficiency results from a disturbance of iron balance and that the upset in balance may come from inadequate diet or increased iron losses or from a combination of these factors. Both well also concluded that iron deficiency anemia is three times more common in clay eaters which prevent iron absorption by the body.

Pica appears to be more common in children with mental retardation, pervasive developmental disorders, obsessive-compulsive disorders, and other neuropsychiatric disorders (e.g. schizophrenia). It usually remits in childhood but can continue into adolescence and adulthood. Geophagia (eating earth) is associated with pregnancy and is not seen as abnormal in some cultures (e.g., rural or preindustrial societies in parts of Africa and India). Children with pica are at increased risk for lead poisoning, iron-deficiency anemia, obstruction, dental injury, and parasitic infections.

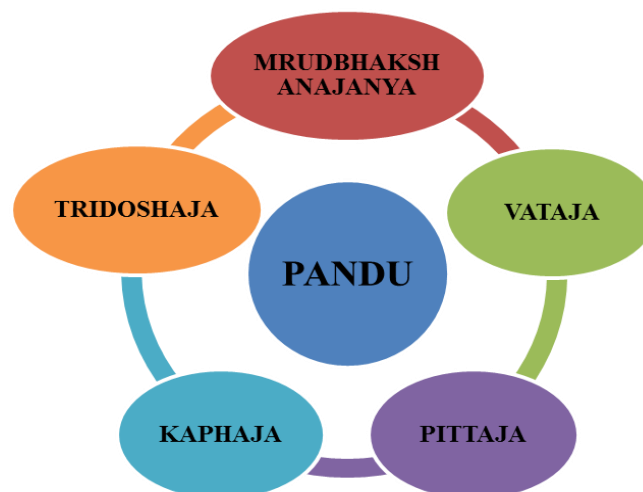
CLASSIFICATION OF PANDU ROGA

Pandu is Pitta Pradhana Vyadhi. Though all the three doshas gets vitiated, the prime factor is Pitta Dosha. Acharya Charaka had described Rakta Dhatu as main Dushya in Pandu Roga. The ancient texts have described various types of Pandu from four to eight in number. Acharya Charaka has described five types of Pandu. (Ch.chi 16/3)

पाण्डुरोगाः स्मृताः पञ्च वातपित्तकफैस्त्रयः।

चतुर्थः सन्निपातेन पञ्चमो भक्षणान्मृदः ॥

1. Vataja Pandu
2. Pittaja Pandu
3. Kaphaja Pandu
4. Tridoshja Pandu
5. Mrudbhakshanajanya Pandu



Acharya Vagbhatta, Madhava and Bhavaprakasha have followed Acharya Charaka in classification of Pandu Roga whereas, Acharya Sushruta has not listed Mrudbhaksharajanya Pandu in his classification (SU.Utt. 44/3), it had been clarified by Madhava.

Madhava has mentioned that the Madhur Rasa is a cause of Kapha Prakopa, Lavana Rasa is a cause of Pitta Prakopa and Kashaya Rasa is a cause of Vata Prakopa. Thus, Mrudbhakshana of these three Rasas directly vitiates these Doshas and following the vitiation Vataja,

Pittaja, Kaphaja or Tridoshaja Pandu occurs. Acharya Sushruta had not mentioned Mrudbhakshanajanya Pandu in his text, but his idea doesn't differ from Charaka & Vagbhata. As Acharya Sushruta had mentioned Panduta as a symptom of Krimi Roga which hadn't been mentioned by other Acharyas. Only the treatment of Mrudbhakshanajanya Pandu differs from Krimi Roga. Harita have mentioned eight types of Pandu i.e. from five classical varieties mentioned by other Acharyas, he has also included two types of Kamala (Koshthashrita and Shakhshrita) and Halimaka in the classification of Pandu Roga.

NIDANA

Mrudabhakshanajanya Pandu develops in one who is prone to eat soil. Many times soil is eaten by young children and by elderly too due to ignorance. The earth or Soil of Madhura Rasa provokes the Kapha Dosh, the earth or soil of Lavana rasa provokes the Pitta Dosh, & the earth or Soil of Kasaya Rasa provokes the Vata dosha. Soil eating gives rise to three types of Pandu, viz., Vatika, Paittika and Kaphaja. Even though, this ailment is related to three Doshas, the soil is eating is the most predominant causative factors of this type of Pandu. Chakrapani says, in spite of association of Doshas, it is named by earth and not Dohsas as the former decides the specific symptoms and line of treatment.

Harita has referred to this type of Pandu Roga as Rukshanah Proktah, referring to the main pathogenesis occurring in it i.e. it causes dryness in the body. He has also described the qualities of five types of Bhoomi in the chapter on Jala Varna. He has described that Krishna Bhoomi is Madhura and Ruksha in quality, while Peeta Varnini is Kashaya in Rasa, Rakta Varna Bhoomi is Tikta in Rasa and Shweta (Sita) Bhoomi is Madhura-Amla in Rasa and Neela Bhoomi is Katu in Rasa.

This description of Harita can help in the identification of Rasa of Bhoomi from its color. He has further stated that the water present in such kinds of Bhoomi also harbours the same characters as the Bhoomi itself. Hence, it may be possible to know the Rasa of Bhoomi from knowledge of the Rasa of water present there. Gangadhar Roy says though it aggravates Doshas, it causes the specific disorder and as such is Ubhayahetu (causing aggravation of Dosha as well as specific disorder). Yogindranatha Sen says that in Sushruta the type caused by earth-eating is included in Doshaja types.

SAMPRAPTI OF MRUDBHAKSHANA JANAYA PANDU

Soil enters in Amashaya it makes the Dhatus Ruksha as well as Sharirvaivarnya, also this Soil cannot be processed even slightly by the 'Jatharagni' for the Pachana and it gets in Rasavaha Srotas in the same form as it was consumed & it forms an obstruction in these Srotas not to allow any physiologically needful substance to pass through. By this, the Indriyas of the Patient become weaker to receive their own Arthas properly and

genuinely. This also damage Saptadhatu (Satva) & Jathragni.

In Charaka samhita Chi. 16th chapter a separate explanation has been given. Sushruta has enumerated this under Sannipataj Pandu Mrudbhakshan or eating of mud/soil is a very peculiar condition which produces only Panduroga. Acharya Vijayarakshit has coated Pandu roga cause due to mud eating, where in mud eating, becomes a Vyadhi Karana. Vyadhi hetavo tatha mrudbhakshane pandurogasya karnam (Ma.Ni.)

RUPA

The Features of this type of Pandu are-

- Shuna ganda, akshikuta, bhru (Swelling in the cheeks, eyelids and eyebrows)
- Shhuna pannabhimehanah (Swelling in feet, umbilical region and genitals)
- Krimikoshtha (Worm infestation)
- Atisara (Loose motion)
- Sasruk Kaphanvitam (Stool being associated with blood and mucus)

CHIKITSA

Chikitsa of vyadhi is done by samshodhana and samshamana, after bringing the vitiated dosha to koshta, Charaka has mentioned that the purpose of chikitsa is not only removal of causative factors of the disease but also restoration of the doshic equilibrium (Ch.Su. 6/5)83

PANDU ROGA CHIKITSA SUTRA

तत्र पाण्डुवामयी स्निग्धस्तीक्ष्णैरूर्ध्वानुलोमिकैः।

संशोध्यो मृदुभिस्तिक्तैः कामली तु विरेचनैः ॥

1. In sadhya Pandu rogi after snehana tikshna vama and vi rechana should be given (Ch. Chi.16)
2. After snehana, Pandu Rogi should be subjected to tikshana vama and vi rechana (A.H.Chi.16)
3. After administration of snighda ghrita the Pandu rogi should tikshna vama and vi rechana (Su. Utt.44) The above said quotation suggests that snehapana, tikshana vama and vi rechana are to be followed before giving shamana dravya.

General treatment methods given in Ayurveda are as follows:

1. Nidana Parivarjana (Planning the treatment so as to avoid aetiological factors)
2. Shodhana (Eliminating the factors responsible for producing the disease).
3. Shamana (Palliative treatment) to correct the deficiency or abnormality and also treat the allied symptoms.

NIDAN PARIVARJANA: Acharya had given Nidan in the chapter of Pandu Roga. These Nidans should be avoided to cure the disease.

SHODHANA: It is done to eliminate the factors responsible for producing the disease. For this purpose

Acharya Charaka had mentioned Tikshna Anulomana and Vamana.

VAMANA KARMA: After Samyaka Snehana, Doshas drive in Kosta. To expell Doshas out, Vamana and Virechana Karma is done. Samshodhana is done in accordance with Vyadhi Bala, Rogi Bala and extent of Stroto Rodha. Acharya Dalhana had commented for emesis in case of Pandu that, one should always keep in mind about physical condition of the patients, climate, time and place. Acharya Charaka had mentioned Madanaphala as most suitable drug for emesis in case of Pandu. (Ch.Si. 11/3-6).

VIRECHANA KARMA: Virechana is best Shodhanopkarma of Pitta Dosh. Hence, Virechana is the best and most acceptable Shamshodhanopkram in disease Pandu. Various drugs had been prescribed for Virechana in Pandu Rogi in Ayurvedic texts, which can be used accordingly. Acharya Sushruta has given importance to Haritaki in all types of Pandu. (Su. utt. 44)

SHAMANA CHIKITSA: After shodhana chikitsa, some amount of vitiated dosha remains in the body. So as to remove these vitiated dosha and bring equilibrium state, shamana chikitsa should be adopted. Normally every patient is fit for shamana chikitsa which is convenient, safer and accessible. The administration of the drug is mainly aimed at samprapti of Pandu roga. As Pandu is mainly pittaja disorder, so pittahara and tridosha hara drugs are useful in Pandu. A part from this in Vishistha Pandu roga the drugs should act on particular predominant dosha.

LINE OF TREATMENT FOR MRUDBHAKSHANJA PANDU

According to Doshas, different types of treatment should be given to the patient suffering from Mrudbhakshanjanya Pandu. Specific nature of the causative factors in this type of Pandu needs special type of treatment. A physician should give Tikshana Shodhana, keeping in view the strength of disease and patient, in order to remove the ingested mud from the body. After the body is cleaned, patient should be given different types of medicated ghee for the promotion of strength.

PATHYA APATHYA

Importance of Pathya

- Acharya Chakrapani has defined it as, any substance or activity which is not harmful to the mind and body, called Pathya. (Ch.su.25/45)
- This includes dietatic and environmental features which should be regulated according to the need of the body.
- One should regularly take such articles i.e. Shashtika Shali, Mudga, Saindhav, Amalaki, Yava, Aantriksh Jala, Milk, Ghee, Meat of animals dwelling in arid climate and honey. Which are conductive to the

maintainance of good health and are capable of preventing the attacks of disease.

- Acharya Charaka have told to give Shali type of rice, Barley and wheat mixed with Yusa (vegetable soup) of Mudaga, Aadhaki, Masur and meat soup of animals inhabiting in arid zone (Jangala Desha).
- According to Acharya Harita use of Godhum, Shali, Yava, Shashtika, Mudga, Shyamaka and Aadhki with Ghrita are beneficial. Vegetables like Gandiv. Vastuk, Shatapushpaetc and Meat of Jangal animal are wholesome. Foods containing Tikta and Katu Rasa, Ruksha Guna and Tivra, Daha Guna having food materials and Kanji, Suramla, Sauvirik, Beejpur, Tailare unwholesome.

CONCLUSION

It can be concluded that Mrudabhakshanjanya Pandu Roga is concerned with the vitiation of Tridosha with predominance of one of the Doshas. Majority of features come under the category of worm infestation and their presentations. Ayurvedic management has been effective to treat Mrudabhakshanjanya Pandu Roga.

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