



**REVIEW ARTICLE ON PANDU**

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**ABSTRACT**

Panduroga is a disease, which is commonly found in our country. It is seen that nutritional deficiency is the major etiological factor of this disease in the developing countries like India. The incidence of the disease in both sexes is large but females are majorly affected. Panduroga is probably the most common disorder seen in human being. Although it is commonest where malnutrition or deficiency but it is also found in overnourished peoples. In Ayurveda panduroga has been described in all Samhita in detail with nidana panchak in present study. Study deals with systemic review of Panduroga from all the classics of Ayurveda.

**KEYWORDS:** Panduroga, Samhita, nidana panchak.

**INTRODUCTION**

Ayurveda is the sciences of life which focuses on maintenances of positive health in healthy and eradication of ailments in diseased through its approaches, lifestyles practices.<sup>[1]</sup>

Panduroga is one of the diseases mentioned in Ayurveda characterized by the changes in the skin colour to white(shwet), yellowish(pita), greenish(harita) etc. and is typically characterised by the presence of Ketaki dhuli nibha chaya (discolouration resembling the colour of the Pandanus flowers).<sup>[2]</sup>

The diseases is referred with various names like Vilohita, Harima and Halima in Vedas And Panaki, Laghavaka and Kumbhahwa by Sushruta.<sup>[3]</sup>

It is mainly concerned with the vitiation of pitta dosha which in turn vitiates rakta and other Dhatus. Pandu roga as mentioned in ayurvedic texts has very close resemblance with the description of anaemia available in modern texts in terms of Nidana, Samprapti, Lakshanas and Chikitsa. Anaemia which is most prevalent nutritional deficiency diseases. Globally, 30% of the total world population are Anaemic and half of these have Iron Deficiency Anaemia. According to WHO, 50% of children and in 25% of men in developing countries.<sup>[4]</sup>

**HISTORICAL REVIEWS**

Panduroga is well known to Ayurveda since veda in Rigveda and atharva veda. Panduroga is described by word Harima, Haribha, vilohit. Pandu is Described in Mahabharata, Ramayan, Yogavashishta, Garudpuran and

Boudha literature. The great acharyas of Ayurveda Charak, Sushruta, Madhavnidankar, Vagbhat, Kashyapa, Bhel, Harit, Sharangdhar, Bhavmishra, Vangsenas has described this treatment in this Samhita panduroga has been described in sootrasthana in the chapter "Ashtodariya adhaya" as well as in Chikitsa sthan in chapter "Panduroga Chikitsa Adhyaya".

Sushruta has the Panduroga in "uttarstana, adhyaya 44 "Panduroga pratishedhan adhyaya". Charak has described Panduroga after grahainidosha chikitsa adhyaya as grahainiroga is one of the causative disease of panduroga. Vagbata has described Panduroga in nidansthan and its treatment in chikitsa sthan. In Madhava nidana the description of Panduroga is occurred after crimi nidana because purishas crimi are also responsible for developing Panduroga. The description of Panduroga is also found in anglo section, Igyption, Greek Roman and chini Chikitsa pathee.<sup>[1]</sup>

**ETYMOLOGY**

Pandu word is formed by root dhatu 'Padi – Pashi' with kru as prataya. this root dhatu belongs to 10<sup>th</sup> gana. Pandu is a varna parak i.e. colour indicating name. Pad – pashi means Nashane i.e. destroy.<sup>[1]</sup>

**NIDAN**

क्षाराम्ललवणात्युष्णविरुद्धासात्मभोजनात्।

निष्पावमाषपिण्याकतिलतैलनिषेवणात्॥७॥

विदग्धेअन्ने दिवास्वप्नाद्यायामान्मैथुनात्तथा।

By indulgence in alkaline acids, salts, very hot, antagonistic and unwholesome diet; by habitual indulgence in oil; by restoring to day – sleep, physical exercise and sexual congress while the food is still undigested; by irregular performance of the purificatory procedures; by abnormality of the seasons, and by suppression of natural urges, the pitta which is in the normal condition in the heart gets provoked as also in persons whose minds have been affected with passion, anxiety, fright, wrath or grief.<sup>[5]</sup>

### PARVOORUPA

तस्य लिङ् भविष्यतः।

हृद्यस्पन्दनं रौक्ष्यं स्वेदाभावः श्रमस्तथा ॥१२॥

Its premonitory symptoms are – cardiac palpitation, dryness, anhydrosis and fatigue.<sup>[5]</sup>

Sushruta – twaksphotanam, Sthivan, Mrid bhakshanechha, prekshankut shotha, mutrapitata, purishpitata, avipak.<sup>[6]</sup>

Madhav Nidankar – hridayaspandanam, twak rukshata, aruchi, pitamutrata, swedabhava, alpavanhita, sada, shrama.<sup>[7]</sup>

### SAMANYA LAKSHANA

संभूते अस्मिन् भवेत् सर्व कर्णक्षेडी हतानलः।  
दुर्बलः सदनो अन्नद्विद श्रमभ्रमनिपिडितः ॥१३॥

When the disease has fully manifested by itself, there occur the all the following symptoms – the patient become afflicted, with tinnitus, loss of gastric fires, weakness, asthenia, repugance for food, fatigue, giddiness, pain in the limbs fever, dyspnea, heaviness and anorexia.<sup>[8]</sup>

### PRAKAR OF PANDU

According to Sankhya samprapti the classification of 'panduroga' is described in different Samhita granthas in different views.

Charak, Vagbhata, Madhav Nidankar, Sharangdhara, Yograntsakara, Kashyapa all have mentioned 5 types of 'panduroga'. These are as follows,

Types of panduroga<sup>[9]</sup>

- 1) Vataj
- 2) Pittaj
- 3) Kaphaj
- 4) Sannipataj
- 5) Mridbhakshanjanya

Sushruta has claimed that there are only 4 types of 'Panduroga' viz.<sup>[10]</sup>

### SAMPRAPTI

दोषाः पित्तप्रधानास्तु यस्य कुप्यन्ति धातुषु।

शैथिल्यं तस्य धातूनां गौरवं चोपजायते ॥४॥

The man in whose body elements the morbid humors get provoked, with pitta predominating, in that man those body elements grow flabby and heavy. Thereafter the complexion, vitality, unctuousness and other quality of ojas become excessively diminished as a result of the morbidity of humours as well as of the body elements.<sup>[11]</sup>

### CHIKITSA

तत्र पाण्डुवामयी स्निग्धस्तीक्ष्णैरुध्वानुलोमिकैः।

The patient suffering from panduroga should be made to undergo oleation procedure and then be cleansed with strong emesis and purgation.

वातिके स्नेहभूयिष्ठं, पैतिके तिकृशीतलम्॥

श्लैष्मिके कटुतिकोष्णं, विमिश्रं सन्निपातिके।

The measures for the cure of anaemia have been expounded by the great sage. The physician should administer these according to the predominant morbid humours and the vitality of the patient. In panduroga due to predominance of vata – provocation, the treatment must be chiefly by unctuous medications. In panduroga due to predominance of pitta, the treatment must be chiefly by bitter and cooling medicaments. In panduroga due to predominance of Kapha – provocation the treatment must be chiefly by bitter, pungent and hot drugs. In tridiscordance condition it should be of the mixed nature.<sup>[12]</sup>

### CONCLUSION

Panduroga is mainly concerned with the vitiation of pitta Dosha which in turn vitiates Rakta and other Dhatus. Pitta is responsible for normal colour of the body. So, if it gets vitiated, impairment of colour and complexion (Panduta) occurs.

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