



**A CRITICAL REVIEW ON PANDU AND KAMALA**

**Dr. Shristi Dhyani<sup>1</sup>, Dr. Neetu<sup>2</sup>, Dr. Sonu<sup>3</sup> and Dr. Shashi Kant Tiwari\*<sup>4</sup>**

<sup>1,2&3</sup>PG. Scholar, Dept. of Roga Nidan, Rishikul Campus, Uttarakhand Ayurved University, Haridwar-249401.

<sup>4</sup>Assistant Professor Dept. of Roga Nidan, Rishikul Campus, Uttarakhand Ayurved University, Haridwar-249401.

**\*Corresponding Author: Dr. Shashi Kant Tiwari**

Assistant Professor Dept. of Roga Nidan, Rishikul Campus, Uttarakhand Ayurved University, Haridwar-249401.

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### INTRODUCTION

Anemia and jaundice are symptoms or signs of wide variety of clinical conditions have been considered as *Pandu* and *Kamala* in *Ayurveda*. The term anemia is a Greek word meaning less blood or a subnormal total red cell volume. The most common disorder of R.B.C. and public health problem. Four types of hematological problems namely: Anemia's, Leukaemias, Reticulosis and Hemorrhagic diseases describe in standard text book of Medicine. Jaundice (Fr. Jaunisse, from Jaune = yellow) is the yellow discoloration of tissues caused by retention of bilirubin. It is due to increase of the bilirubin content of blood. Normal level of bilirubin is 0.2 – 1.2 mg per 100 ml of plasma. Jaundice becomes manifest when the bilirubin content of blood rises to 2 mg per 100 ml. it is not a disease but manifestation of different diseases like hepatitis, alcoholic liver disease, bile duct calculi, pancreatic carcinoma, and carcinoma metastatic to the liver. There is a closed relation between *Pandu* and *Kamala Roga* due to (a) significant change from normal colour of the body i.e. *Pandu varna* (pallor) or *Haridra varna* (b) predominant involvement of *Pitta dosa* (c) dominant involvement of *Rakta dhatu* (d) seat of disease is *Tvaka, slesmadhara kala* and *kostha* (e) uses of *louha* and *mandura* preparations and (f) involvement of *Raktavaha srota*. Both the clinical conditions described as disease (*swatantra roga*), as symptom of different diseases (*paratantra roga*) and as complication (*upadrava*) in *Ayurveda*.

### AYURVEDIC CONCEPT

#### General Out Look of Pitta Dosa, Rakta Dhatu And Mala Ranjak Pitta

The three basic functional units of the living being known as *Dosas* are *Vata*, *Pitta* & *Kapha* and they are responsible for the different physiological and psychological functions of the living organ. In Ayurvedic phraseology, this is known as *dosa samyata*, corresponding to *arogya* (health). This equilibrium, apparently steady, is still unstable, since different kinds of stressors (*abhighata* or trauma) either operating from within or without (*adhyatmik*, *adhibhautik* and *adhidaivika*) tends to bring about an imbalance of this apparently steady state. This disequilibrium known as *dosavaisamya*, is capable of creating a susceptibility to disease, decay or lead to death. In *Pandu* and *Kamala roga ranjak pitta*, *rakta dhatu* and *mala ranjak pitta* plays a predominant role in the development of the disease.

**Ranjak Pitta:** The five *pittas* classified functionally as *Pachaka*, *Ranjaka*, *Alochaka*, *Bhrajaka* and *Sadhaka*. *Ranjaka*, *Bhrajaka* and *Alochaka*, grouped together, relate to colour phenomenon viz, *ranjana* or colouration of *rasa* when it is termed as *rakta, varna karanam*, confer different colours to the skin, hair and other parts of the body and *rupakaranam* relates to *alochaka pitta*

which is responsible for vision as well as appreciation of colors.

**Rakta dhatu:** It is one of the most important *dhatu*s which is responsible for nourishment of the permanent *dhatu*s. It is formed when *ranjaka pitta* combines with *rasa*. The function of *rakta dhatu* is to nourish the rest of *dhatu*s. It provides physical strength and colour of the body. It is the basis of life. In *charaka Samhita* the total amount of blood in normal individuals has been said to be about eight *anjalis*. It is circulated by *Urogata Hriday* (Heart) with specific channels known as *raktavaha srotamsi*.

**Mala ranjak pitta:** The term *mala* has various references in *Ayurveda*. The three *dosa* viz. *Vata*, *Pitta* and *kapha* are also known as *dhatu* and *mala* as they are responsible for the vitiation of the body in their imbalance state. The term *mala* also denotes the impurities and excreta of the body in general and feces as particular excreta, *malas* are divided into two broad categories: (i) *Ahara mala* & (ii) *Dhatu mala*. *Ahar malas* are the *Purish* and *Mutra*, while *kapha*, *Pitta*, *Kshamala*, *Sweda*, *Netramala* etc. are the *Dhatu mala*. In *Kamala* and *Pandu roga* there is disturbance found in *Mala Ranjaka Pitta*. So, *pitta* has been referred as *Mala of Rakta* and *Dhatu rupa pitta*.

## b) Pandu Roga

### I. Nirukti / Etymology

*Pandusthu Pittabhagardha Ketaki Dhuli Sannibha'* means the clinical condition characterized by yellow colour like the dust of *Ketaki*. '*Pandutena Upalakshita Roga iti Pandu Roga*,' i.e. Pallor of the skin and mucous membrane of the body associated with other constitutional symptoms. It is not a single disease but a group of diseases.

### II. Hetu / Etiological factors

These are many and varied, namely, Factors pertaining to diet, practices, environment, certain diseases act as causative factors (*Nidanarthakar Roga*) like bleeding tendency, *Krimiroga*, *Raktarsha*, *Plihodar*, *Prameha*, *Rajayakma*, *Punaravartak Jvara*, *Vrana*, *Jeerna Jvara* etc. and irrational uses of some modern drugs like H<sub>2</sub> Blocker etc. which is common now a days.

### III. Samprapti / Pathogenesis

Interaction of *dosa* and *dusya* take place resulting in the disease of that tissue or system. Several etiological factors excites *tridosas* specially *Pitta dosa* which in turn vitiates *Rakta dhatu* causing disturbed haemopoic in which leads to diminish blood formation (*Raktalpata*) and giving rise to various changes like less activity (*Saithilya*) of this *dhatu*, accumulation of bye product and waste products (*Mala sanchaya*), change in colour

### V. Poorvarupa / Prodromal Symptoms

Various prodromal symptoms of *Pandu* available in Ayurvedic texts as following –

| TVAKA   | HRIDAYA  | MAHASROTA  |
|---|--|--|
| <i>Rukshya</i> (Dryness of skin)<br><i>Swedabhava</i> (Anhydrosis)<br><i>Tvakasphotan</i> (Cracked skin)<br><i>Prekshankuta Sotha</i> (Puffiness of orbit and face) | <i>Hriday spandan adhikya</i> (Palpitation)<br><i>Shrama</i> (Fatigue) | <i>Sthivam</i> (Salivation)<br><i>Mridbhaksana ichha</i> (Desire of taking clay)<br><i>Alpavan hita</i> (Loss of appetite)<br><i>Avipaka</i> (Indigestion)<br><i>Vit pitata</i> (yellow Stool)<br><i>Aruchi</i> (Anorexia) |

### VI. Lakshan/Signs and Symptoms

#### a) General features / Samanya lakshan

*Karnakheda* (tinitus), *Hatanala* (suppression of acid), *Dourbalya* (debility), *Sadana* (Fatigue), *Srama* (tiredness), *Bhrama* (vertigo), *Gatrashool* (Body ache), *Jwara* (fever), *Swasa* (dyspnoea), *Gaurava* (heaviness), *Aruchi* (Anorexia), *Sunakshi kuta* (swollen eye lids), *Shirna loma* (fall of hair), *Hataprabha* (loss of body lustures), *Kopana* (irritable), *Sisirdeshi* (dislike for cold things), *Pindikodestan* (cramp in calf muscle etc.).

#### b) Visesh lakshan / Special clinical features

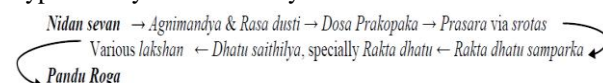
**Vatik Pandu:** Dry brown coloration, body ache, pricking pain, trauma, pain in side of the body, head ache, dehydration, constipation, loss of vitality, oedema.

**Paittik Pandu:** Pallor with yellow ting, fever, burning sensation, fainting, thirst, heart burn, yellow urine and faeces, excessive perspiration, indigestion, looseness of stool.

(*Varna kshaya*), change in *Bala* (*Bala kshaya*) and change in *Oja*.

**Vikriti Vijnan:** *Dosa – Pitta dosa* predominant, *Dusya – Rasa, Rakta, Meda* and *Oja, Srota – Raktavaha* and *Rasavaha, Adhistan – Tvaka* and *Srotadusti – Sanga, Rogavishesh – Chirakari vyadhi*.

In *Pandu roga*, *Rakta dhatu* is mainly involved. Therefore, there will be *Alpa Rakta*, which in turn may cause *Alpa meda* and ultimately all the *dhatu*s are involved and leading to *Nisarata* i.e. diminution in the *Sara* or tissue vitality and this results *Shithilindriya* or hypoactivity of the sensory functions.



### IV. Bheda / Classification

According to *Charaka & Vagbhata* – Five types, namely: *Vatik, Paittik, Slaismik, Sannipatik* and *Mrittika Bhaksana Janita*. But *Susruta* has classified it into four varieties, i.e. separately from each *dosas* and one from combined all the three *dosas*. Thus *Susruta* has included *Mrittika Janya Pandu* within the varieties. One School has classified the *Pandu* into eight types i.e. apart from five varieties he has also included two types of *Kamala* (*Kosthasrita* and *Sakhasrita*) and 8<sup>th</sup> one is *Halimak*.

**Kaphaja Pandu:** Heaviness, vomiting, pallor, salivation, fainting, giddiness, dyspnoea, cough, lethargy, anorexia, obstructed voice; whiteness of urine, faeces and eyes; craving for pungent, dry and hot things; edema and sweet taste in the mouth.

**Sanipatik Pandu:** Symptoms of all the three types of *Pandu*.

**Mrittika Bhaksan Janya Pandu:** Edema of the cheeks, eye lids, eye brow; umbilicus, feet and genitalia become edematous; features of intestinal worms like distended abdomen, indigestion, abdominal pain etc; diarrhoea, stools are mixed with mucus and blood.

### VII. Upadrava /Complication

*Aruchi* / Distaste for food, *Pipasa* / thirst, *Jwara* (fever), *Murdha ruja* (head ache), *Agnisada*, *Shofa*, *Chhardi* (vomiting), *Avalatva* (weakness), *Murchha* (fainting), *Klama*, *Hridayapidan* (precordial pain), *Swasa*

(Dyspnoea), *Kasa* (cough), *Atisar* (diarrhoea), *Sula* (pain), *Avipak*, *Swarabheda* (obstructed speech), *Sotha* (oedema).

#### VII. *Sadhyasadhyatva* / Prognosis

- *Pandu roga* of long duration with excessive dehydration.
- *Pandu* of long duration and vision has become yellow,
- Patient passes yellow harden and scanty stools mixed with mucous, patient is afflicted with vomiting, fainting and thirst, developed pronounced pallor, oedema over the limbs and who is very much emaciated, face and limbs are emaciated but abdomen is edematous and distended, when genitalia are edematous, with recurrent attack of fainting and become unconsciousness.
- *Pandu* of long duration with fever and diarrhoea.
- Eyes, nails, teeth vision are pale. Emaciated with dyspnoea and thirst.

#### *Chikitsa Sutra*

- *Nidan Paribarjan*, *Snehan* therapy, *Sodhan* and *Shaman*.
- Principle of treatment depends on *Yukti vyapasraya chikitsa* consisting of *Nidan Paribarjan*.
- *Snehan*- This protects the gastric mucosa from irritability of the drugs used in *Sodhana* and also helps in the disintegration.
- *Sodhan* - Only *Vamana* and *Virechana* is performed cautiously, it stimulates liver for normal functioning and thus producing *achchha pitta* activating because disturbed *Pitta* activity is the main cause of *Pandu roga*.
- *Shamana* is performed according to predominance of *dosa*, *laksana* and *Pathyapathya* and use of specific drugs in the management of *Pandu roga*.

#### KAMALA ROGA

##### NIRUKTI / ETYMOLOGY

'*Kaman lati hanti iti kamala*' – aversion / lost of all desires of patient.

'*Kutsita mala yasmin roga sa kamala*' – Mala of Rakta of the body become vitiated. *Kamala* denotes the clinical as well as pathological process has been described since Vedic period of 5000 BC. It is a *pittaja roga* and the whole body is highly vitiated by *Malaranjak pitta* which is the by product of *Rakta dhatu* and *aruchi* or marked anorexia is the main feature of this disease.

**HETU:** Due to excessive use of *paittik ahara* and *vihar* by *pandu rogi* and due to excessive use of *paittik ahara* and *vihara* by the patient directly.

**SAMPRAPTI:-** *Charaka* clearly mentioned when a patient of *pandu* takes an excessive *paittik ahara* and *vihara*, the morbid *pitta* causes *dagdha* (break down) of *rakta* and *mansa dhatu* and produces.

Concept of *samprapti* of *Susruta* is based on *Sat kriya kala* they are as follows:

- a) *Chaya avastha*– Excessive intake of *paittik ahara* and *vihara* giving rise to accumulation of excess *mala ranjak pitta* in *Rasavaha* and *Raktavaha srotas*.
- b) *Prakop avastha*– Provoked *pitta* continued to burn out (*dagdha*) the *rakta* and *mansa dhatu*, resulting more and more *mala rupa pitta* formation and lodges in *kostha* (*yakrit* and *pleeha*) and makes them dirty.
- c) *Prasara avastha*– Excessive *mala ranjaka pitta* spared towards *sakha* (skin eyes etc.)
- d) *sthana sansrayavastha*- the *mala ranjaka pitta* lodges in the *kostha* and *sakha*.it is the *purvarupa* of *Kamala roga*.
- e) *Vyaktavastha*– The level of *mala ranjaka pitta* is increased too in the *kostha* and *sakha* and manifested as yellow discoloration of skin, eyes, urine, and faeces and fully manifestation of *Kamala roga* is seen.

**Vikriti Vigyan:** *Dosa* –*pitta* predominant *tridosa*, *Dushya* – *Rasa*, *Rakata* & *Mamsa*.  
*Srotas*– *Raktavaha* and *rasavaha srotas*,  
*Adhistan*– *Kostha* and *sakha*,  
*Agni* – *mandagnai*.

**Classification** (according to *Charaka* and *Vagvatta*):- *Kamla* is of three types ie. *Kosthasrita kamala*, *Sakhasrita Kamala*, *Kosthasakhasrtia Kamala*.

**Upadrava:** *Sakhasrita kamala*, *kumbha kamala* and *panaki* are the main complication of *kamala roga*

**Asadhaya kamala roga:** *Kamala roga* associated with *jwara*, *aruchi*, *hrillus*, *klama*, *swasa*, *kasa*, *vidveda*, *sopha*, *trisna* and *sula*.

#### CHIKITSA SUTRA

**Kamali tu virechanam** – Is the main principle of treatment and it comprises *Nidan parivarjan*, *pitta shamak chikitsa* associated with single and compound drugs, *kwath*, *avaleha*, *asavarista* etc.

#### CONCLUSION

In *Ayurvedic* text *Kamala* and *Pandu vyadhi* are thoroughly described. It helps us to understand the nature of disease and the pathophysiology very clearly. *Charaka* describes that *Kamala* is a predominant stage of *Pandu*. *Harita* has considered it as a type of *pandu roga* but *susruta* has mentioned it as a complication of *pandu roga* as well as other disease. *Vagabhat* has also described it as separate disease. *Kamala* is *pittaja natatamaja* as well as *rakta pradostmak vyadhi*.

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