

AYURVEDIC REVIEW OF PANDU ROGA (ANEMIA)

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ABSTRACT

Ayurveda, is a not only a holistic approach towards life, but it is also a life science which makes a person life healthy. Through holistic approach, lifestyle modification, Diet, Yoga, Rasaushadiya (medications) diseases can be cured and healthy lifestyle can be maintained. As it is mentioned in Samhitas diseases occurs when the quantity and quality of any Dhatu, Dhosha, Agni disturbed in the body. Pandu is a diseases which occurs due to vitiated rasa and Rrakta Dhatu along with vitiated pitta Dosha. Pandu in modern science correlated with Anemia because of its signs and symptoms. As it is well known due to its higher incidence rate a detailed understanding of its etiopathogenesis is required in this era. Knowledge of Etiology, Purvroop, Roop, pathgenesis will help in making a diagnosis but also provide better line of treatment. In this article I am trying to explain the literature view of Pandu to simplify its understanding towards the diseases.

KEYWORDS: Pandu Roga, Dhatu, Dhosha, Rakhta, Purvroop, Roop.**INTRODUCTION****Vyutapatti**

The word "Pandur" is derived from root "Padi Nasane" with suffix "Ku" and elaboration through "Ni". The meaning is always taken in sense of "Nashana" i.e. the loss. (Shabdakalpadruma - Part 3).

Nirukti of pandu

Vachaspatya refers Pandu as mixture of white and yellow colour which resembles with the pollen grains of Ketaki Flower.

According to Charaka Samhita, in this disease the skin of patient is discoloured as Pandu or like haridra or greenish tinge.

According to Sushruta Samhita, in all types of Pandu body of the patient is more Pandu (shweta rakta or shweta pita). So it is named as Pandu.

Means among the different kinds of Colours Such as Pandu, Haridra and Harita, Pandu being more common among these, so disease is called as Pandu Roga itself.

The disease which is characterized by Panduta is identified Pandu Roga.

In Ayurvedic classics, the description of Pandu is available in three forms i.e. Pandu as a disease, Pandu as a complication, Pandu as a sign.

Defination of pandu

In Ayurvedic classics, the description of Pandu is available in three forms i.e. Pandu as a disease.

Nidana panchaka

Nidana Panchaka is the combination of parameters, which are used in the diagnosis of the disease. They are

- 1) Nidana
- 2) Purvarupa
- 3) Rupa
- 4) Upashaya-Anupashaya
- 5) Samprapti

From the Sanskrit Dhatu 'Ni' which carries the meaning "to determine" (Ni - Nishchaya Deeyate Gnanam). This word either refers to etiopathogenesis of the disease in general or the etiology of the illness in particular. Nidana is divided in to three types Asatmendriyarthasamyoga, Pragnaapradh and kaal. From the perspective of treatment, Nidana is most important in treatment of disease, as the Nidana Parivarjana is the foremost line of treatment. This is followed by the specific treatment as per the aetiopathogenesis of the disease. The general aetiology or Samanya Nidana of Pandu Roga is described in Charaka Samhita, related to Aharaja, Viharaja and Nidanarthkara Roga.

The causative factors explained in the classics may be divided into many groups, but for the sake of convenience this can be grouped into two types viz.

- 1) General (*Samanya*) *Nidana* and
- 2) Specific (*Vishesh*) *Nidana*

In some disease, *Samanya Nidana* of concerned *Dosha* or group of diseases have been explained and in some disease *Vishesh Nidana* for that particular disease have been listed.

Nidan of *Pandu Roga* has been explained in detail by *Aacharya Charaka* (*Ch. Chi.* 16) and *Acharya Madhavakara*, *Acharya Susruta*, *Acharya Vagbhatta*.

Excessive intake of Alkaline, Sour, Saline, Hot, *Viruddha Aahara* and *Asatmya Bhojana*, *Nishpava*, *Masha*, *Pinyaka* and *Tila Taila*. When ingested food became *vidagdha*, Sleeping during day time, exercise or *sexual* intercourse, Improper administration of *Pancha Karma* therapies and transgression of prescribed seasonal regimens and suppression of natural urges. When *Mana(chetas)* affected with *Kama*, *Chinta*, *Bhaya*, *Krodha*, *Shoka*.

By excessive Sexual Intercourse, Intake of Sour & Salty Items, Wine And Dust, Enjoying Day Sleep, use of highly irritant things will aggravate *Doshas*. These *Doshas* will vitiate blood and thus producing paleness of skin.

Purvarupa-Symptoms which manifest themselves before the appearance of the disease (premonitory symptoms) are known as *Purvarupa* According to *Acharya Sushruta* fourth *Kriyakala* i.e. *Sthanasamshraya* stage is the stage of *Purvarupa* of the *Vyadhi*. During *Prasara* stage, *Nidana Sevana*, aggravates the *Sanchita Doshas* and they spread all over the body through *Srotasa*. These *Doshas* locate at some particular place and produce *Khavaigunya*. Here they interact with *Dushyas* i.e. *Dhatu* and *Mala*. This interaction is called *Doshadushya Sammurchhana*. Symptoms produced at this stage are called *Purvarupa*. If patient gets proper treatment at this stage there will be no further progress of the diseases.

Purvarupa or Prodromal symptoms may be

- 1) *Samanya Purvarupa* or,
- 2) *Vishishhta Purvarupa*

Aacharya Charaka has described the premonitory sign and symptoms of *Pandu* are the palpitation, unctuousness, absence of sweating and fatigue.

Acharya Sushruta has described cracking of skin, spitting, malaise, willing to eat dust, swelling on orbit, yellowish faeces & urine and indigestion.

Acharya Harita has described the premonitory sign and symptoms of *Pandu* are the Swelling on orbit, Pallor body, Yellowish Urine & Sputum, Crakes in skin.

Rupa

Vyakta Purvarupa is known as *Rupa*. Symptoms play most important role in proper diagnosis of the disease. Curability and incurability of the disease depends upon the severity of the presenting symptoms. *Rupa* appears in the *Vyaktavastha* i.e., fifth *Kriyakala* of the disease. This is the unique stage of the illness, where it is clearly recognizable as all its characteristic signs and symptoms manifest.

Pratyatma Linga or Cardinal symptom of this disease is *Panduta* or *Pandubhava*, which is invariable feature. Various types of discolouration have mentioned by almost all *Acharyas*. They have also described *Rupa* or Clinical features in different types of *Pandu Roga* and the symptoms of *Doshika Pandu* have also mentioned by all *Acharyas*. As per them this disease is not only due to lack of *Rakta* but along with it other *Dhatu*s and *Dosha* are also involved to certain extent. Therefore, along with *Rakta* other *Dhatu* and *Doshas* also show specific symptoms of their deficiency or in other words the general symptoms described here, got relation with *Dushti* of specific *Dosha* & *Dhatu*s.

Samanya rupa or lakshana of pandu roga

In *Pandu Roga* as mentioned before, *Pandubhava* is invariable feature (*Pratyatmalinga*). All *Acharyas* have mentioned various types of discolouration with other symptoms in different types of *Pandu*. Though, *Acharya Charaka* and *Acharya Vagbhatta* have mentioned the *Samanya Rupas* of *Pandu* also, *Acharya Sushruta*, *Madhava* and *Bhavaprakasha* have not described the *Samanya Rupas* of *Pandu Roga* but they only mentioned the symptoms of *Doshika Pandu*.

General symptoms of *Pandu Roga* as described by *Acharya Charaka* are, the patient suffers from tinnitus, suppression of the power of digestion, weakness, prostration, repugnance against food, fatigue, giddiness, pain in the body, fever, dyspnoea, heaviness and anorexia. Patient feels as if all the limbs of his body are being kneaded, squeezed and churned. Patient suffers from swelling of the orbital region. Patient's complexion becomes green, small hair of his body fall out, loses his bodily lusture, becomes irritable, dislikes cold things, feels sleepy, spits in excess, avoids speaking, suffers from cramps in the calf region and while making efforts for climbing, suffers from pain and weakness in the lumber region, thighs and feet.

Acharya Charaka have described five types of *Pandu*

1. *Vataja Pandu*
2. *Pittaja Pandu*
3. *Kaphaja Pandu*
4. *Tridosha Pandu*
5. *Mridbhakshanajanya Pandu*

Acharya Vagbhatta, *Madhava* and *Bhavaprakasha* have followed *Acharya Charaka* in classification of *Pandu Roga*. (*M.N.* 3, *B.P.Chi* 8, *A.S.Ni.* 13/11) whereas,

Aacharya Sushruta has not listed *Mridbhaksharajanya 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, *Mridbhakshana* of these three *Rasas* directly vitiates these *Doshas* and following the vitiation *Vataja*, *Pittaja*, *Kaphaja* or *Tridoshaja Pandu* occurs.

Aacharya Shushrut had not mentioned *Mridbhakshanajanya Pandu* in his text, but his idea doesn't differ from *Charaka & Vagbhata*. As *Aacharya Sushruta* had mentioned *Panduta* as a symptom of *Krimi Roga* which hadn't been mentioned by other *Aacharyas*. Only the treatment of *Mridbhakshanajanya Pandu* differs from *Krimi Roga*.

Harita have mentioned eight types of *Pandu* i.e. from five classical varieties mentioned by other *Aacharyas*, he has also included two types of *Kamala (Koshthashrita and Shakhshrita)* and *Halimaka* in the classification of *Pandu Roga*.

Lakshan of vataj pandu

Pricking pain, Excessive dryness, Heaviness in head, Blackish discoloration of skin, urine, eyes and nails are symptoms of *Vataja Pandu*.

Pittaja Pandu- yellow discoloration, green discoloration, fever, burning sensation, nausea, vertigo, thirst, yellowish urine, shivering, indigestion, yellow discoloration of eye, darkness etc.

KAPHAJA PANDU LAKSHANA- *Heaviness in body, drowsiness, nausea, whitish complexion, salivation, bharama, sweet taste in mouth, anorexia, felling of having pungent, fainting, odema.*

Sannipataja Pandu

In person who indulges in all varieties of food, all the three *Doshas Vata, Pitta* and *Kapha* get simultaneously provoked and causes *Tridoshaja Pandu*, which shows all the symptoms of *Vataja, Pittaja* and *Kaphaja Pandu (Ca.Chi.16/26) (Su. Utt. 44/10, A.S.Ni.13/14)* *Madhava* and *Bhavaprakasha* described some special symptoms of *Tridoshaja Pandu* and mentioned that this type of *Pandu* is '*Asadhya*'. (*M.N.8, B.P.Chi.8*) These symptoms are, *Jwara, Arochaka, Hrillasa, Chhardi, Trishna, Klama* and the patient becomes *Kshina* and *Hatendriya*.

Mridbhakshanajanya pandu

Acharya Charaka, Acharya Vagabhatta, Madhava and *Bhavaprakasha* have given the same *Samprapti* for this type of the *Pandu*. The main aetiological factor is *Mridbhakshana*. In one, who is habituated to this, any of the three *Doshas* may become provoked. The soil of *Madhura Rasa* provokes the *Kapha Dosh*, soil of *Lavana Rasa* provokes the *Pitta Dosh*, soil of *Kasaya Rasa* provokes the *Vata Dosh*. After entering in the *Amashaya*, it makes the *Rasadi Saptadhatus Ruskha*, as

well as *Shariravayava* 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 *Srotas*, 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.

Samprapti- Samprapti or *Pathogenesis* is the series of events which takes place inside the body right from the time of consumption of *Nidana* till *Vyaktavastha* of the disease. The study of *Samprapti* of *Pandu* needs the assessment of various *Nidana*, involvement of *Dosha, Dushya, Srotas, Agni, etc.* *Acharya Charaka* considers *Pandu* as a *Rasa Pradoshaja Vikara* and *Susruta* considers it as *Rakta Pradoshaja Vikara*. But both of them opine that the major involved *Dosha* is *Pitta*. In our classics it is explained that *Ranjaka Pitta* gives colour to the *Rasa Dhatu* and helps to form *Rakta Dhatu*.

Samprapti of the disease *Pandu* can be studied under two headings

1. *Samanya Samprapti*
2. *Vishesha Samprapti*

Samanya Samorapti

This is the disease manifesting pathogenesis of *Pandu* in which the *Nidana* factors, *Aharaja, Viharaja, Pratikarma Vaishamyaja* and *Manasika Karana* mentioned by our *Acharya* are *Pittakara* in nature. Due to the said *Hetu*, when the *Pitta Vruddhi* takes place, especially the *Dravatwa* of *Pitta Dosh*, which subsides the *Jatharagni*, exactly like that of hot water poured over burning charcoal.

When the *Jatharagni* is vitiated, that leads to *Raktaposhaka Rasa Dhatu Anutpadana* (deficient production of the *Rakta Poshaka Rasa Dhatu*). This is due to the *Mandyata* of *Rasa Dhatvagni*, as because the main promoter of *Dhatvagni* is *Jatharagni* only. Now this vitiating *Rasa Dhatu* which has its *Agni Mandyata*, is carried out to the *Hrudaya* (which is *Rasa Dhatu Moola Sthana*). From there it is circulated all over the body by means of the *Dasa Dhamani* with the help of *Vyanavata*. When it reaches the *Twacha*, there it settles (*Sthana Samsraya*) and gives colour to the *Skin, Eyes, and Nails* etc as *Peeta, Harita, Haridra* or *Pandutva*.

At this stage, here at the *Twacha*, *Dosha Dushya Sammurchana* takes place resulting in *Dushti* of *Rakta* and resulting in *obliterating the Rakta Varnata* and producing *Pandutva, Twak Sputana, Rukshatwa, Alpa Raktata, Shidhilendriya, Alpamedaskata, Nissarata* etc. This stage is ultimately called as *Pandu Roga*.

Samanya Samprapti of Pandu is same for all types of Pandu. Samanya Samprapti can be clearly understood by studying the following aspects of Samprapti.

- Samprapti Ghataka
- Samprapti Bheda

SAMPRAPTI GHATAKA: Acharya Charaka has mentioned, “*Samprapti Vighatanameva Chikitsa*” i.e. in short breaking down of Samprapti is Chikitsa. As the breaking of Samprapti enable the understanding of all the factors involved in the causation of the particular Samprapti.

Samprapti Ghataka of Pandu are given as follows.

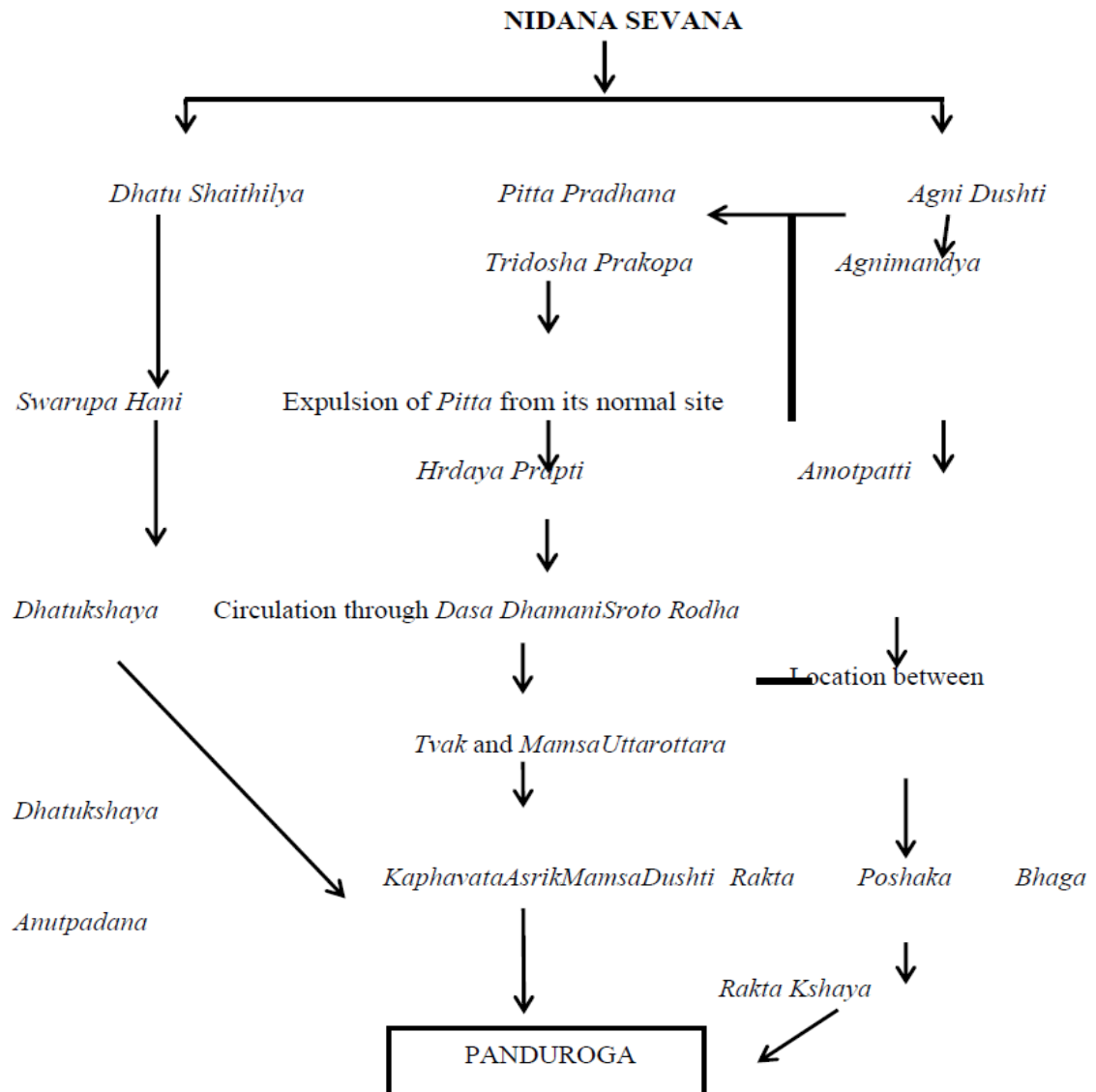
- Dosha: Pitta Pradhanya Tri Dosha
- Dushya: Rasa, Rakta, Mamsa and Medas
- Agni: Agni Dushti (Jatharagni, Rasa Dhatwagni Mandyata)

- Ama: Tadjanya
- Srotas: Rasavaha, Raktavaha and Mamsavaha
- Sroto Dushti Prakara: Sanga
- Udbhava Sthana: Amashaya
- Sanchara Sthana: Rasayani
- Vyakta Sthana: Twak, Netra, Nakha (Sarvashareera)
- Adhishtana: Twacha and Mamsa
- Rogamarga: Bahya Roga Marga (Shakha)
- Vyadhi Swabhava: Chirakari

Vishesha Samprati

This is the specific pathogenesis in which the disease is manifested according to the Samanya Samprapti. However specific etiologies which can aggravate a specific Dosha, slightly modifies the general Samprapti and produce a specific type of Pandu.

Samprapti chart



Chikitsa

In *Ayurveda*, three general principles of treatment have been mentioned by *Aacharya* in *Charaka Samhita Sutra Sthana*

Daivayapashraya, *Yuktivyapashraya* and *Satavavajaya* are the principal treatment. *Pandu Roga* is concerned with *Yuktivyapashraya Chikitsa* and *Satavavajaya*. In *Yuktivyapashraya* proper diet and medicines are administered. While in *Satavavajaya* mind withdrawn from harmful objects. In *Daivayapashraya Chikitsa* *Aacharya Harit* advice to give donation of cow and gold etc.

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.

In accordance to above treatment various medicines have been prescribed in *Charaka Samhita*. Some of them are for *Shodhana* and some are for *Shamana*.

In *Sadhya Pandu* firstly administration of *Pachan Aushadh* and than *Virechana*. After that use of various formulation of medicine is used like; *Pana*, *Churan*, *Avaleha* etc.

Shamana chikitsa

- *Samanya chikitsa*
- A. *Vanaspatika Yoga*

<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>Ashtanga Hridaya</i>
<i>Dadimadi Ghrita</i> <i>Katukadi Ghrita</i> <i>Pathyadi Ghrita</i> <i>Danti Ghrita</i> <i>Drakshadi Ghrita</i>	<i>Haridra Ghrita</i> <i>Darvyadi Ghrita</i> <i>Bhruhatyadi Ghrita</i>	<i>Duralabhadi Ghrita</i>

DISCUSSION**Pandu as a complication**

Several diseases have been given in *Ayurvedic* classics where *Pandu* has been described as complication, like *Rakta Ati - Pravartana* (*SU. Su.14/30*), *Katikatarunamveda* (*SU.Sha.6/26*), *Raktavahidhamiveda* (*SU.Sha. 9/12*), *Raktarbuda* (*SU.Ni.11/17*), *Upadrava of Rakta-Pitta* (*Cha.Chi. 2/27*), *Rakta-Pradara* (*SU.Sha.2.*), *Dhatu-Kshaya* (*Ha.36/19*), *Trauma to Yakrit-Pliha* (*SU.Sha.9*), *Rakta-Srava S.S. Utt 12*

Pandu as a symptom

Following are the diseases where *Pandu* has been described as a symptom by different *Acharyas* *Punaravartaka Jwara*, *Jirna Jwara* (*Cha.Chi.3*), *Grahani* (*SU.Utt. 40*), *Arsha*, *Krimi*, *Rakta-Pitta*, *Asrigdara*, *Plihodara*, *Yakritdaludara*, *Dushayodara*,

Nidan parivarjana

Aacharya 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 *Aacharya Charaka* had mentioned *Tikshna Anulomana* and *Vamana*.

Vamana karma

After *Samyaka Snehana*, *Doshas* drive in *Kostha*. 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*. *Aacharya 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. It should not be done haphazardly in cases of *Pandu*. *Aacharya 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. *Aacharya Sushruta* has given importance to *Haritaki* in all types of *Pandu*. (*Su. Utt. 44*).

Raktarbuda, *Shosha*, *Pittaja Pratishyaya*, *Pittaja Kasa*, *Antarmrita Shishu*, *Rewati Graha*, *Shukra Kshaya*, *Bijopaghata*, *Pittaja Dushta Stanya*, *Pittaja Prameha*, *Mansamarmobhigata*, *Shotha*, *Pakvashayagata Visha*, *Akhu Visha*, *Rajimanta Sarpadansha*, *Rasadoshaja Vikara*, *Raktagata Kapha*, *Rakta Gulma* etc.

Physiology of pandu

Firstly we have to understand the physiology of the body. Our *Aacharyas* have emphasized that *Ahara* is the root of strength and vitality.

When *Ahara* enter in *Annavaha-Srotas* it get contact with *Jatharagni*. *Jatharagni* act on *Ahara* and get converted into two parts-

- 1) *Sar-bhag* i.e. *Ahara-rasa*
- 2) *Kitta-bhag*

Ahara rasa nourishes all *Dhatus*, while the *Kitta-bhaga* nourishes *Sweda, Mutra, Purisha, Vata, Pitta, Shleshma etc.* When there is *Jatharagnimandhya*, *Ahara -rasa* won't be produced properly. This will lead to the formation of abnormal *Rasa* and will consequently produce abnormal and deficient *Rasa* and *Rakta* which leads to *Kshaya* of other *Poshaya* and *Poshaka Dhatus* of the body.

Agni is responsible for all the metabolic changes occurring in the body. *Ahara Rasa* is transformed into *Rasadi Dhātu* by the help of Agni. So we will first see the concept of Agni.

Role of *dushyas* in *pandu roga*

Aacharya Charaka and *Aacharya Vagabhatta* implicated *Twacha, Rakta* and *Mamsa* as the dominant *Dushyas* vitiated in *Pandu Roga*. A fair approximation of *Dhatus* involved can also be understood by a detailed study of symptoms. The symptoms such as *Aruchi, Jwara, Panduta, Gaurava* and *Tandra, Karshya, Angamarda* are indicative of *Rasadhatu Dushti*. *Atisweda* and *Swedabhava* are suggestive of involvement of *Twacha, Mamsa Dhātu* and *Medodhatu*. *Bhrama, Murchha* and *Tamas Darshana* are indicative of involvement of *Majja Dhātu*. *Shirnalomata* is an important indicative of *Asthidhatu*. *Guruta, Varna bheda* and *Nidra* are suggestive of *Ojovyapat*. Thus among *Saptadhatus* mainly *Rasa* and *Rakta* are involved in this disease.

Role of *rasavaha srotasa* in *pandu*

Aacharya Charaka had given *Pandu* in *Rasavaha Sroto Dushti*. *Rasa* is formed by the *Aahara Rasa*. It passes through *Rasavaha Srotas*. If there is any obstruction in its path then further *Dhatus* won't be formed properly. So, it will produce the disease.

Hridaya

Hridaya is the seat of *Sadhak-Pitta, Avalambak-Kapha* and *Vyan-Vayu*; which are essential *Doshas* for the outbreak of *Pandu*. *Rasa-Dhatu* which is produced from the *Sara-Bhaga* of digested *Ahara* distributes in whole body through ten *Dhamanies* from *Hridaya*. In addition to above, *Hridaya* is also the seat of *Oja*, which is vitiated in *Pandu*. So, the role of *Hridaya* can't be ignored in this disease.

Shatvidhakriyakala

In order to control or cure the disease it is important that a thorough understanding of the various aspects or *samprapti*. A detailed study of the *Samprapati* of *Pandu* through its various stages may be explained as under: -

1. Sanchyavastha

This is the first stage of *kriyakala* mentioned by *sushruta* in which *doshas* get enhanced in their own seats that is *sthana*. During this stage the *doshas* are very minutely strong to produce any disease and so they must be treated in this stage and due to their less competence they can be treated easily and do not get more strength for the further stage. If they are not treated therefore after

they don't respond easily to the treatment. In this stage because of *Agnivikriti* first of all *Jatharagnimandya* takes place which causes vitiation of *Vata* and *Pitta*. The *Pitta* gets aggravated at its normal abode of heart. Signs and Symptoms produced in this stage are like *Aruchi, Avipaka* which indicative of vitiation of *Pachaka Pitta* and *Sadhaka Pitta* located in *Adhoamashya* and *Hridaya* consequently.

2. Prakopavshtha

This is second stage of *Shat kriyakala* followed by *Doshas* because of no treatment during the *sanchyavstha*. In this stage *Dosha* get more and more accumulated in their own seats and become prone to spread all over the body but they don't spread. *Prakopa* or of two types viz. *Chaya prakopa* and *Achaya prakopa*. In the case of *Pandu* it is well explained that excessively vitiated *Pitta* becomes prone to move out of the *Hridaya*, which is supported by vitiated *vyana vayu*. Following this movement *Doshas* produce the symptoms like *Gaurava, Tandra, Angasada* etc.

3. Prasaravastha

This is third stage of *kriyakala*. The *Doshas* in previous stage start to migrate all over the body. The symptoms manifested in both the previous stages become more and more progressive in this stage due to migration of *Doshas* in body. In this stage it is rather easy to treat the disease.

4. Sthana sansrayavastha

The migrating *Dosha* in this stage take their seat at a particular preplanned place that is "*Khavaigunya*", which is also created by the *Nidana Sevana* as per the textual references. This is the stage of *Dosha Dushaya Samurchhana* in which *Dosha* meet with *Dushayas* and manifest the signs and symptoms which are considered as *Purvarupa*. The list of *Purvarupa* of *Pandu* according to different *Acharyas* is shown in the table of *Purvarupa*.

5. Vyaktavastha

In this stage all the symptoms are clearly manifested due to *Doshas Dushya Samurchhana*. *Acharyas* have described the *Rupa* or *Samanya Lakshana* of disease which are manifested in this stage.

6. Bhedavshtha

There are two definitions being considered about *Bhedavstha*. Some *Acharyas* including *Sushruta* have defined it as the chronicity that is *Jirnavstha* of the disease and others define as the disease entity; that is *Roga Prakara*. Who defines as *Roga Prakara* are considering the *dosha* dominancy in *vyadhi* and according to that of *Vataja, Pittaja, Kaphaja, Sannipataja* and *Mridbhakashanajanya*. The five entities of *Pandu* are included in this stage. *Acharyas Sushruta* has defined *Bhedavstha* according to chronicity of the disease if this stage *vyadhi* become chronic or *Jirna* and is very difficult to treat.

CONCLUSION

Pandu rog is a basic correlation of anemia in modernPandu Rog is a pitta Pradhana vyadhi and pitta responsible for ordinary shape of the body Nowadays lifestyle is changed in a unhealthy manner so people are not taking care of pandu roga like nidana, roopa, poorvarooopa, samprapti as per shatkriyakala. Better knowledge of nidan panchaka can help to understand the basic concept of samprapti vighatana of disease. After a detailed reviewing of the literatures here the presented review can be beneficial to understanding etiopathogenesis of Pandu Roga.

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