

A CRITICAL REVIEW OF THE DISEASE- PANDU**Dr. Ajeet kumar¹, Dr. Kamlesh Kumar Pandey², Dr. Sudhanshu Shekhar Tripathi³**

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ABSTRACT:

Ayurveda is the science of 'AYU' that means life. As per ayurved life is the equilibrium stage of dosha, dhatu, mala etc. and disturbance in this equilibrium can causes diseases. Pandu is one of these diseases which is known from the vedic period and was also described in hindu treaties like ramayan, mahabharat etc. it is characterized by the change in skin colour like shweta, dhushar, swetaavabhasa, peetavabhasa. Etc. in modern science Pandu can be correlated with anemia, which is mainly occurs due to blood loss both in quality and quantity. Acharya susruta has emphasized that "raktak jivaiti sthiti" that means death can occur in case of impairment or loss of blood. Hence Pandu rog is major concern so the ancient acharya has described the all aspects of Pandu roga like its causes, sign and symptoms, pathophysiology, complication, treatment etc. in details. Through this review article an effort has been made to collect and understand all these points related to Pandu which will be beneficial further to control and management of the Pandu.

INTRODUCTION-

In ayurvedic classics Pandu has been described in three forms like disease and symptoms as well as complication of various disease. Pandutwa has been mentioned as the cardinal symptoms of the disease which is related to colour and complexion of the body. Pandu develops due to vitiation of the bhrajak pitta and rakta which are mainly responsible for prakritta vrana of the body.

Acharya chakrapani has describe it as shweta, dhushara, shwetavabhasa, peetavabhasa, all these suggest various kind of abnormal; discoloration in the body.

Pandu has been described as Dhatu pradoshaja vikara. According to acharya chartak it is the disease of rasavaha srota and according to acharya susruta it is called as raktavahasrotavidha lakshana and rasadosaja vikar. Both these suggest that Pandu is mainly due to impairment of rasa and rakt dhatu of the body. Both these dhatu are responsible for prenan and jeevan I.e. nourishment and prevention of life. Hence Pandu is of major concern.

Due to hetu sevan , doshas are vitiated mainly pitta dosha and circulated in whole body and causes shittilata in all dhatu which ultimately reduce rakta and meda dhatu and also causes decrease in the rupa, varna, bala and ojo guna in the body. Daivavyapashraya, yuktivyapashraya and satwajaya chikitsa has been mentioned in the management of Pandu and both herbal as well as mineral dravyas were mentioned for the management of Pandu in ayurvedic classics.

AIMS AND OBJECTIVE-

To review and understand the concept of Pandu from different ayurvedic literature.

MATERIALS AND METHODS

Historical review.

The references about Pandu can be found since time immemorial like vedas, purana, mahabharat, ramayan etc.

Vedas-

पित्तेन पाण्डुना वापि धूम धूम्रारूपेण वा |
विशिर्यता महाभ्रेण महता चाणुप गुणा | (अथर्ववेद)

In rig veda and atharwa veda Pandu has been described as vilohit, Halima and haribha also it has mentioned by name like hariman in birds called shuka. In rigvedamand sun is said to cure hariman.

Purana

In gaur purana it has been mentioned that takra mixed with lauha churna is useful in the treatment of Pandu.

Mahabharat

Rishi vyasa predicted that the son of ambalica will be born with pale or Pandu and accordingly the son of ambalica was name as Pandu.

Ayurvedic sanhita

In harak samhita Pandu rog has been described in sutrasthan chapter astodariya adhyaya as weel as in chikitsa sthan 16th chapter Pandu roga chikitsa. Acharya susruta had mentioned Pandu rog in uttartantra chapter 44 and name the chapter as Pandurog pratishedhanam adhyaya. Acharya vagbhatt described Pandu in nidanstan chapter 13 Panduroga shophavisarpa nidan and in chikitsa sthan 16th chapter Pandu rog chikitsa. Madhava nidan describe Pandu in chapter 8 Panduroga-kamala- kumbhakamala nidan. Sarangadhar has mentioned Pandu in Pradhan khan chapter 7. Bhavapraksh described Pandu in madhyamkhand chapter 8.

Vyutpatti of Pandu

The word Pandu has been derived from “padi nashane dhatu” by adding ku pratyaya in it. The meaning of which is always taken in sense of nashan i.e loss. Here nashan can be considered in the sense of vrana or colour loss.

Nirukti

पाण्डुस्तु पील भागार्ध केतकी धुली सन्निभम् ||

Vachaspatyam refer Pandu as mixture of white and yellow colour which resembles as pollen grain of ketaki flower.

According to amarkosh Pandu means a white colour mixed with yellowish tounge.

In ayurvedic classics Pandu is describd in various form like disease, as a sigh and as complication.

Pandu as disease

Pandu is a clinical condition as characterized by whitish yellow discoloration of skin, eye, nails.

Pandu as sign

Pandu has been described in various diseases like jwara, grahani, arsha, rakta-pitta, ashrigdar, plihodara, dushyodaa, raktarbuda, shosha, pratishyay, pittaja kasa, pittaja prameha, shotha, rakta gulma etc.

Pandu as complication

Pandu has been described as updrava in raktaati pravartana, rakta arbud, rakta-pitta, rakta pradar, dhatukshaya, rakta srava etc.

NIDAN PANCHAK OF PANDU**Nidan**

Nearly all classics have described nidn of Pandu which are mainly grouped under three subheading I.e.

- Aharaja
- Viharaj
- Other condition

Aharaj hetu

Food or ahar plays an important role in the normal development and maintenance of the dhatus. following factor of ahar can causes Pandu

Deficient to quantity- abhojana and pramita bhojna.

Deficient to quality

Intake of dravya like nishpava, tilataila, pinyaka, masha, matsya, mridbhakshan etc. can causes pndu.

Faulty diet

Asatmybhojana, viruddja bhojana, atisevan of ama, katu, lavan rasa, kshara, ushna, tikshna and ruksha ahae rtc.

VIHAR

It include sharirik, manashik and other activity.

Sharirik

Diwaswapna, ratrijagaran, ativyayam, ativyavaya, atidhwagamanam, adhiksrama, vega darana, rituvaishamya karma etc.

Manshik

Kama krodha, bhaya, chinta, and shoka

Pratikarmavaishamya

Snehavibharam snehaatiyoga, amatisarasamgraha, dustarakta nigrha in raktarsha and vegadharan in vaman karma.

OTHER CONDITION

Pandu can also be originated as the complication of various diseases like raktaati pravartana, rakta arbud, rakta-pitta, rakta pradar, dhatukshaya, rakta srava etc.

COMPARATIVE STUDY OF AHARAJ HETU OF PANDU BY DIFFERENT ACHARYA.

Aharaj hetu	CHA	SHU	A.H	HARIT	B.P	M.N
Ksharatisevan	+	-	-	-	-	-
Amla atisevan	+	+	+	-	+	+
Lavan atisevan	+	+	+	-	+	+
Katu atisevan	+	+	-	-	+	+
Kashaya atisevan	-	-	-	+	-	-
Atiushna	+	-	+	-	-	-
Tikshna	-	+	+	-	+	+
Ruksha	-	-	-	+	+	-
Virudha	+	-	-	-	-	-
Asatmya	+	-	-	-	-	-
Nishpava	+	-	-	-	-	-
Manshadi sevan	+	-	-	-	+	-
Tilani sevan	+	-	-	-	+	-
Tilataila sevan	+	-	-	-	-	-
Vidagdhabhojana	+	-	+	-	-	-
Mridbhakshan	+	+	-	-	+	+
Vyapannasalilpanam	-	+	-	-	-	-
Vindhya prabhva salil jalapana	-	-	+	-	-	-
Pitta stanyapan	+	-	-	-	-	-
Visham sevanam	-	+	+	-	-	-

COMPARATIVE STUDY OF VIHARAJ HETU OF PANDU BY DIFFERENT ACHARYA.

Aharaj hetu	CHA	SHU	A.H	HARIT	B.P	M.N
Atinidra	-	-	-	+	-	-

Ativyayam	+	+	-	-	+	+
Ativyavaya	+	-	-	-	-	-
Atiayasa	-	-	+	-	-	-
Amatisara samgraha	-	+	-	-	-	-
Bhaya	+	-	-	-	-	-
Chinta	+	-	-	-	-	-
Dustarakta anigraha	+	-	-	-	-	-
Diwaswapna	+	+	-	-	+	+
Kroh	+	-	+	-	-	-
Kama	+	-	-	-	-	-
Ratrijagarana	-	-	-	+	-	-
Rituvaisamya	+	-	+	-	-	-
Shoka	+	-	-	-	-	-
Snehavibhram	+	-	-	-	-	-
Snehatiyog	+	-	-	-	-	-
Vehaavarodha	+	-	-	-	-	-
Vegavidharana in vaman karma			-	-	-	-

PURVARUPA

Symptoms which manifest themselves before the appearance of the disease are known as purva rupa. Hridaya spandana, rkshta, swedabhava, srama, mridbhakshana, putrapitata, purishpitata, avipaka, aruchi, twaksphotan sada srama etc are mentioned as the purvarupa of Pandu.

COMPARATIVE STUDY OF PURVARUPA OF PANDU BY DIFFERENT ACHARYA.

Purva rupa	CHA	SHU	A.H	M.N	B.P	HARIT
Avipaka	-	+	-	+	+	-
Akshikutasotha	-	+	-	+	-	-
Aruchi	-	-	+	-	-	-
Alpavanhita	-	-	+	-	-	-
Angasada	-	-	+	-	-	-
Gatrasada	-	+	+	-	+	-
Hridspndana	+	-	+	-	-	-
Mutrapitata	-	+	-	-	-	-
Mridbhakshanechcha	-	+	-	-	-	-
Panduta	-	-	-	-	-	+
Rukshta	+	-	+	-	-	-
Swedabhava	+	-	+	-	-	-
Shram	+	-	+	-	-	-
Sthivanadhikya	-	+	-	+	+	-
Twakasphutana,	-	+	-	+	+	+
Varchapittatwam	-	+	+	+	+	+

RUPA

Vyakta purvarupa of disease is called as rupa. so all the purva rupa of Pandu which are predominant during vyakta avastha I.e fifth kriyakala are the rupa of Pandu.

All acharyas have mentioned various types of discoloration as common feature have Pandu and other feature mentioned by acharyas based on doshik involvement in the Pandu.

Acharya charak and acharya Vagbhata have mentioned samnya rupa of Pandu.

COMPARATIVE STUDY OF RUPA OF PANDU BY DIFFERENT ACHARYA

	CHARAK	VAGBHATT
Akshikutashoth	+	+
Aruchi	+	-
Arohaneayasa	+	-
Alpawaka	+	+
Annadwesa	+	+
Bala kshay	-	+
Bhrama	+	+
Daurbalya	+	+
Dhatugaurav	+	+
Dhatushithilya	-	+
Gatramard	+	-
Gaurav	+	+
Hatanala	+	-
Hataprabhata	+	-
Jwara	+	+
Kopan	+	+
Karnakshweda	+	+
Kati urupadaruk	+	-
Med alpata	-	+
Nidraluta	+	-
Nisharat	-	+
Ojagunakshaya	-	+
Pindikodweshtanam	+	-
Panduta	+	-
Raktaalpata	-	+
Shishirdwesh	+	+
Swash	+	+
Shirnalomata	+	+
Sadan	+	-
Shrama	+	+
Shthivanadhikya	+	-
Shithilendriya	+	+
Sannasakthi	-	+

TYPES OF PANDU

According to acharyas there are mainly five types of Pandu which include

1. Vataja
2. Pittaja
3. Kaphaj

4. Sannipataj

5. Mridbhakshanjanya.

Acharya charak has mentioned all the above types but acharya sushruta mentioned only four except mridbhakshanjanya Pandu .

In harita samhita 8 types of Pandu has been mentioned

The extra types are kamala dway, rudhapattha- bahupitta kamala and halimaka.

VISHISTA RUPA OF PANDU

Vataja Pandu

Krishna Panduta, rukshata, krishnanakhatwa, aruna-angatwa, ruja, toda, kampa, shopha, anaha bala kshaya, parshwaruja etc.

Pittaja pndu

Pitata, aritabhata, trishna, daha, jwar, pipasa, murcha, sheetakamatwa, katu asyata, vidahe ana, dourgandhya and dourbalya.

Kaphaja Pandu

Shwetaavabhasata, Gaurav, tandra, chhardi, prasek. Aruchi, klaa, shwas, alasya katu-ruksh-ushna kamata, madhurasyata, swayathu.

Sannipataj Pandu

Mixed sign and symptoms of all the three doshaja are found.

Mridbhashan janya Pandu

Bala-varna-agni nash, ganda-akshikuta-bhru-pada nabhi- mehan sotha.

Krimi kosthata, atisaryet mala sasuka kapha.

SAMPRAPTI OF PANDU

Due to intake of nidana karana, prakrit pitta located in hridaya gets vitiated and is expelled from hridaya by vaayu. Vikrit pitta circulate all over body by dashdhamani and it gets localized between twak and mamsa. Then it vitiates kapha, vata, asrika, and mansa leading to various discoloration of the body part.

SAMPRAPTI GHATAK

Dosha- tridosha mainly pitta

Dushya- twaka, rasa, rakta, mamsa and meda

Srota- rasa and rakta waha srota

Srotodusti- sanga

Agni- jathargni and dhatwagni

Agni dusti- mandagni

Udbhavasthan- yakrit and pliha

Adhisthan= sarva sarira mainly twaka and mamsa

Vyaktasthan- twak

Rogamarga- abhyantara and kosthagata.

UPADRAVA

Acharya sushruta had mentioned upadrawa of Pandu like hridroga, swarbheda, swaesada, pipasa, murdharuja, chhari, murchha, klama, hridyawapidana, swasa, kasa etc.

SADHYA-ASADHYATA

The diseases become asadhyas if it is chirotopanna, and patient shows features like kharibhuta, kalaprakarshat shuno, pittani pashyati, badhhaalpa vitaka, sakapha harita atisara, shwetaatidigdhangha, asrika kshayadi shwetatwam etc. deena patient with murchha and trishna are also asadhyas.

CHIKITSA

In general nidana parivarjana, sodhana and shaman chikitsa performed. Acharya Charak has mentioned that in sadya Pandu teekshna vaman and virechan should be done. Various formulations like lauha bhasma, tikshna lauha, shilajatu, punarnawa mandoor, lauha asava, bijakarista, gomutraharitaki, abhayarista, madhasava, sarkara asava

etc have been mentioned in the treatment of Pandu.

Vishista chikitsa

In vattaja Pandu chikitsa should be dominated by sneha dravya

In pittaja Pandu tikta and shit drug are used

In kaphaja Pandu katu, ruksha and ushn dravya are given preference.

PATHYA-APATHYA

Pathya

Old wheat, shastika, barley, jwar, green gram, pea, patol bimbi, guduchi, punarnawa, haridra

Jangala mamsa rasa, cow milk, ghee. Navmita takra, go mutra, laja manda, laghupanchmoola siddha jala, yava kshar etc. and Laghu vyayam.

Apathya

Matar, mash, pinyaka, tila, sarsapa, atyambu pan

Diwaswapnam atap sevan, ativyavyam, ativyavay, vegdharana, chinta shoka, krodha etc.

DISCUSSION

Different concepts regarding causative factors were described briefly in the ayurvedic classics. All these causative factors indicate that pandu is mainly caused due to digestive inability and malnutrition of the body. Some other psychological factor also ultimately brings about nutritional deficiencies in the body and as it is complication of main diseases which also indicate lack of proper nutrition. As it is mentioned by acharyas that rasa and rakta dhatu are mainly involved in pandu disease it can be summarized that any kind of deficiency in these dhatu can lead to pandu. As both these dhatu deal with the nutrition and continuation of the body it is important to protect these two in prakrita awastha. If we correlate Pandu with modern science it may be called as anemia which is mainly due to the deficiency of hemoglobin in blood and this is directly related with the nutrition of body.

For treatment of pandu various herbal and minerals drugs are mentioned by acharya which ultimately fulfill the nutritional and hemoglobin demand of the body.

CONCLUSION

For proper diagnosis and treatment of the pandu knowledge of its various aspect are needed. In ayurvedic samhita all the factors related with the pandu are described in details. As Pandu is a complicated and very vast in nature it is required to understand its various aspect and then to make a decision for its treatment and prevention method.

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