



Original Research Paper

Ayurved

Ayurvedic aspect of Today's Lifestyle and Pandu Roga

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ABSTRACT

Ayurveda focuses on maintaining positive health and eradicating illness in a diseased through holistic approach, lifestyle changes, diet and medications. Number of patients are seen suffering from Pandu Vyadhi due to modern lifestyle, improper dietary habits and routine. Pandu Vyadhi is compared with Anaemia. Classical sign of this disease is Twak Panduta. Their is prabha and kanti hani which is due to rakta and ojakshaya. Anemia is a blood disorder characterized by reduced levels of hemoglobin and its oxygen carrying capacity. It is found that nutritional deficiency is the major etiological factor of the disease. Patients suffering from Pandu Vyadhi are usually unaware of the fact that, this disease can lead to some very serious complications in them. In Ayurved, Pandu Vyadhi has been discussed in detail. The etiopathology of Pandu Roga is found in Charak Samhita, Sushrut Samhita, Ashtang Sangraha, Ashtang Hruday etc.

KEYWORDS

Pandu, Lifestyle, Anaemia, etiopathology.

Introduction:

Ayurved samhitas include the nomenclature of the disease which has been nomenclatured on various grounds. *Pandu vyadhi* has been nomenclatured on the basis of its presentation (*varna-panduta*). पण्डुस्तु पीतभागार्धं केतकी धुलिसन्निभः । अमरकोष . The colour of the diseased is like the 'ketaki raj' which is white and yellow in particular proportion. Term 'Bhekavarna' is also used for *pandu vyadhi*. The loss of normal colour of body or discolouration of skin is known as 'Panduta' (Pallor). Along with the discolouration, loss or abnormalities are seen in the texture and lustre of skin. The reflection or glow of skin colour is the main function of *Bhrajak Pitta* in normal state. Also, *Twacha* (skin) is said to be the *Vyakti Sthan of the Rasa and Rakta Dhatu*. Charak has mentioned specific classification of these conditions which are marked from reddish to greenish, yellowish, whitish tinge. And the most predominant sign is *panduta*, so the disease termed as *pandu roga*. *Shushrut* and *Vagbhata* added very few things in original description of *Charaka*. According to *Shushrut Kamala*, *Panaki*, *Lagharaka*, *Alas* are the synonyms of *pandu*. Rather than *Shushrut*, other authors mentioned that the above are separate *vyadhis*. *Pandu* is a disease of *Rasavaha strotas*, according to *Shushrut* it is of *raktavaha strotas*. *Rakta* is considered as the important factor for *jeevana*, *preenana*, *dharana* and *poshana karma* of body. *Rakta* gets vitiated by *doshas*, mainly by *pitta dosha*. In *Ayurveda*, *Pandu* is considered as a specific disease with its own pathogenesis and its treatment. There are incidences in both the sexes but females are majorly affected. In milder form anaemia is without symptoms, without treatment but it can worsen to chronic ill health, such as increase risk of infection in young children, impaired fetal development during pregnancy, reduced physical capacity.

Hetu:

क्षाराम्ललवणात्ययविरुद्धासात्यभोजनात् ।
निष्ठावमाषपिण्याकतिलतैलनिषेवणात् ॥
विदग्धेऽन्ने दिवास्वप्नाद्व्यायाममैथुनात्तथा ।
प्रतिकर्मवैषम्याद्वेगानां च विधरणात् ॥
कामचित्ताभयक्रोधशोकोपहृतचेतसः । च.चि.१६/७,८,९

व्यायामात्मं लवणानि मद्यं दिवास्वप्नमतिवतिक्षणम् ।
निषेवमाणस्य प्रदुष्यं कर्तुं दोषास्त्वचि पाण्डुभावम् । सु.उ.४४/३

Faulty diet:- Asatmya bhojana, viruddha bhojana, Amla, katu, lavana Rasa atisevana, kshara, ushna, tikshna and ruksha ahara

atisevana causes *mandagni*, *Pitta prakopa* and *vata prakopa*. In *Harita samhita*, *Kashaya rasa* is said to be the etiological factor of *Pandu Roga*. *Lavana Rasa* as a cause of *Pandu roga* is mentioned by *Charaka* and *Sushruta*. According to *Sushruta*, excessive intake of *Amla Rasa* and *Lavana Rasa* produces *Kayashaitilya* and *vaivarnata*.

Deficient in quantity: *Abhojana* and *Pramita bhojana* vitiate *vatadosha*, *Pittadosha* and *Agni* and causes malnutrition and *aptarpanavat Pandu roga*. **Deficient in quality-** *Dravyas like Nishpava, Tila Taila, Pinyaka, Masha, Madya, Matsya, Mridbhaksana* causes *Mandagni* and *Tridosha prakopa*, mainly *Pitta* thereby causing the disease. Ingested food became *vidagdha*.

Cause related to Vihara: Sharirika:- *Diwaswapana, Ratrijagarana, Ativyayama, Ativyavaya, Atiurdhvagamanam, Adhika Shram, Vegavarodha* and *Rituvaishmya*. *Kapha dosha* vitiation due to *Diwaswapana* and *vata prakopa* by *ratrijagarana* causes *Pandu*. **Mansika-** Sleeping during day time, exercise or sexual intercourse, Improper *Panchakarma* therapies and transgression of prescribed seasonal regimens and suppression of natural urges, *Mana (chetas)* affected with *Kama, Chinta, Bhaya, Krodha*, and *Shoka* will aggravate *Doshas*. These *doshas* will vitiate blood and thus producing paleness. The digestive functions are disturbed because of these *Manasa bhava* and the food would not be properly digested. **Pratikarmavaishmya:** *Snehavibharam Snehatiyoga, Amatisara sangraha, Dushtaraktanigraha* in *raktarsha* and *Vegavidharana* in *vamana karma*. Excessive loss of blood or body fluids, occur due to some disease condition or over done or wrong *panchakarma*. **Related To Nidanarthakara Roga:** *Rakta-Atipravatan, Rakta-Arsha, Rakta-Arbuda, Asrugdara, Arsha* etc.

Purvarupa:

स पाण्डुरोग इत्युक्तः तस्य लिंगं भविष्यतः ।
हृदयस्पन्दनं रौक्ष्यं स्वेदाभावः श्रमस्तथा ॥ च.चि.१६

Hrudaya spandana (palpitations), *rokshya*, *sedabhava* (no sweating), *shrama* (fatigue). *Twakasphotana* (skin cracking), *shtivana* (spitting), *gatraseda* (malaise), *mridbhakshana* (willing to eat dust), *prekshana* (orbital swelling), *vinmutrapitwa* (yellowish discolouration of urine, faeces), *avipaka* (indigestion).

Rupa:

सम्भूतेऽस्मिन् भवेत् सर्वः कर्णक्ष्वेदी हतानलः ।

दुर्बलः सदनोऽन्नद्विद् श्रमभ्रमनिपीडितः ॥
गात्रशूलज्वरश्चासगौरवारुचिमात्ररः
मुदितैरिव गत्रैश्च पीडितोन्मथितैरिव ॥
शूनाक्षिकुटो हरितः शीर्णलोमा हतप्रभः ।
कोपनः शिशिरद्वेषी निद्रालुः धीवनोऽल्पवाक् ॥
पिण्डकोद्वेष्टकत्युरुपादरूक् सदनानि च ।
भवन्त्यारोहणायसैर्विशेषश्चास्य वक्ष्यते ॥ च.चि.१६/१३,१४,१५

Karnaksweda (tinnitus), *hatanala* (suppression of digestion power), weakness, *sadana*, intense disgust of food, fatigue, giddiness, bodyache, fever, dyspnoea, heaviness in body, anorexia. Patient feels like his body is being squeezed and churned, periorbital oedema, complexion of patient becomes green, small hairs fall off, becomes irritable, dislikes cold, feels sleepy, excess spitting, speaks less, cramps in legs, feels pain in lumbar region, feet and thighs while climbing.

Samprapti:

समुदीर्णं यदा पित्तं हृदये समावस्थितम् ॥
वायुना बलिनां क्षिप्तं सम्प्राप्य धमनीर्दश ।
प्रपन्नं केवलं देहं त्वङ् मांसान्तरमाश्रितम् ॥
प्रदूष्य कफवातासृक् त्वङ् मंसानि करोति च तत् ।
पाण्डुरहरिद्रह्रितान् वर्णान् बहुविधांस्त्वचि ॥
च.चि.१६/९-११

Due to *pittaja nidan sevana* pitta gets aggravated which is located in *Hrudaya*. This *Pitta* forced by *Vata* circulates in the body through the ten *dhamnis* from heart. The aggravated *pitta* vitiates *kapha*, *vata*, *asruka*, *twacha* and *mansa* and leads to discolourations like *Pandu*, *Harita* and *Haridra*.

दोषाः पित्तप्रधानस्तु यस्य कुप्यन्ति धातुषु ।
शैथिल्यं तस्य धातुनां गौरवं चोपजायते ॥
ततो वर्णबलस्नेहा ये चान्येऽप्योजसो गुणाः ।
व्रजन्ति क्षयमत्यर्थं दोषदूष्यप्रदूषणात् ॥
सोऽल्परक्तोऽल्पमेदस्को निःसारः शिथिलेन्द्रियः ।
वैवर्ण्यं भजते—
च.चि.१६/४-५

Pitta pradhana doshas are aggravated in *dhatu* and the *dhatu* are affected leading to *shaithilya* and *gauravta*. *Varna*, *bala*, *sneha* and reduction in *oja gunas* is due to vitiation of *dosha* and *dushya*. The *rogi* becomes *alparakta*, *alpamedha*, *nihsara*, *shithilendriya* and *vaivarnata* appears. Aggravation of *pitta* causes diminution of a part of *Rasa* which is responsible for the nourishment of *Rakta Dhatu*, so *rakta* does not get nourished properly.

SAMPRAPTI GHATAKA:

| | |
|----------------------|---|
| Dosha | - <i>Vyana vayu</i> and <i>Samana vayu</i> . <i>Sadhaka pitta</i> , <i>Pachaka pitta</i> , <i>Ranjaka pitta</i> and <i>Alochaka pitta</i> |
| Dushya | - <i>Twaka</i> , <i>Rasa</i> , <i>Rakta</i> , <i>Mamsa</i> and <i>Meda</i> . |
| Strotas | - <i>Rasavaha</i> |
| Stroto dushti | - <i>Sanga</i> and <i>Vimarga gamanam</i> . |
| Agni | - <i>Jatharagni</i> and <i>Dhatvagni</i> . |
| Agni dushti | - <i>Mandagni</i> |
| Udbhava | - <i>Amashaya</i> |
| Adhishtana | - <i>Twaka mansabhyantara</i> |
| Vyakti | - <i>Twaka</i> |
| Sanchara | - <i>Dhamni</i> |

Upadrava:

उपद्रवास्तेषु अरूचिः पिपासा छर्दि ज्वरो मूर्धरूजाग्नि सागः ।
शोफः तथा कंठगतोज्ज्वलत्वं मूर्च्छा क्लमो हृदयवपीडनं च ॥
सु.उ.४४-१५

Aruchi, *Jwara*, *Pipasa*, *Shopha*, *Abalatwa*, *Swarabheda*, *Murcha*, *Chardi*, *Agnisada*, *Murduharuja*, *Shula*, *Avipaka*, *Klama*, *Shotha*, *Daha*, *Atisara*, *Kasa*, *Hrudayapidana*, *shwasa*

SADHYA-ASADHYATVA:

पाण्डुरोगश्चिरोत्पन्नः खरीभूतो न सिध्यति ।
कालप्रकर्षाच्चैरनो ना यश्च पीतानि पश्यति ॥
बधाल्पवित्कं सकफं हरितं योजितिसर्यते ।
दीनः श्वेतातिदिग्धाङ्गश्चर्दिमुच्छात्तुषादितः ॥
स क्षयाद्यश्च पाण्डुः श्वेतत्वमाप्नुयात् ।
च.चि.१६/३१-३२

Due to chronicity of *pandu roga*, *Sharir dhatus* becomes *ruksha* and decrease in *bala Varna*. Developing *shotha* in a *pandu rogi*. The *rogi* sees everything yellow i.e. the vision becomes yellow. *Rogi* is constipated. *Rogi* passes loose stools which is *kaphayukta* greenish stools. *Rogi* which is *Deena*. Whose body looks like wrapped in a white thing. Who is suffering from *vamana*, *murcha* and *trushna*. *Rogi* becomes pale and there is decrease amount of blood.

when *rogi* suffers from *jwara* and *atisara*, When there is oedema of the end organs i.e. hands, feet and face and emaciation in the middle part and vice-versa, When teeth, nails and eyes of the *rogi* becomes *Pandu*, When patient sees everything of *Pandu Varna*.

Types of Panduroga and symptoms:

1. *Vataja pandu*: Symptoms like blackish / pale discolouration, dryness, body ache, pain, pricking sensation, tremors, pain in flanks and head, constipation, tastelessness of mouth, swelling, distention of abdomen, loss of strength, giddiness etc.

2. *Pittaja pandu*: fever, burning sensation, thirst, dizziness, yellowish discolouration of urine and stool, perspiration, affection for cold, anorexia, bitterness of mouth, disliking for hot and sour food, fatigue, giddiness etc.

3. *Kaphaja pandu*: heaviness of body, excessive sleep, vomiting, pallor, excessive salivation, goose bumps, fatigue, fainting, lethargy, cough, laziness, tastelessness, sore throat, paleness of urine, swelling, sweet taste in mouth etc.

4. *Sannipataja pandu*: Mixed symptoms.

5. *Mridbhakshanajanya pandu*: *Madhura rasa* soil vitiates *kapha*, *lavana rasa* vitiates *pitta*, and *kashaya rasa* vitiates *vata dosha*. *Bala*, *Varna*, *jathargni*, *satva* and *kanti* are destroyed, *indriyas* become weak and unable to receive their *arthas* properly.

CHIKITSA:

तत्र पाण्ड्वामयस्निग्धास्तिक्ष्णैरूर्ध्वानुलोमिकैः ।
संशोध्यो मृदुभिस्तिकैः कमली तु विरेचनैः ॥
ताभ्यां संशुक्रोष्ठाभ्यां पथ्यान्यान्नानि दापयेत् ।
च.चि.१६/४०-४१

Nidana parivarjana:

The Hetu explained in *Pandu roga* should be avoided.

Snehana karma: There is *sneha- abhava* in *pandu rogi* and the *doshas* are adhered in the *shakas*. So to bring the *doshas* in *koshta* and correct *rukshata*, *snehan* is essential. *Bahya* and *abhyantara snehana* are indicated.

Vamana and Virechana Karma: After *samyaka snehan* and *swedana*, the *doshas* come into *koshta* and are driven out of the body by *vaman* or *virechana* as per their *gati*. *Virechana* is a best *shodhanopakarma* for *pitta dosha*. So, *virechana* is most acceptable in *Pandu roga*. Various drugs mentioned in *Pandu roga* for *virechana*.

Shamana Chikitsa: *Vanaspatika* and *Khanija yoga*, *Asava-Arishta*, *Avleha* are used.

Vishesha chikitsa: *Vatika* type treated with *snigdha guna aushadha*, *Pittaja* by *Tikta rasa yukta* and *shitaveerya aushadha*, *Kaphaja* by *Katu-tikta rasa yukta* and *ushna veerya aushadha* and *sannipataja* by *mishrit guna aushadha*.

Mridbhakshana pandu: The ingested soil should be removed out of the body by *Tikshna virechana* according to *bala* of *rogi*. After *sharira shodhana* by *virechana karma* medicated *ghrut* should be used to bring strength in the body.

PATHYA-APATHYA:

शालिन् सयगोधुमान् यूषसहितान् ।
मुद्गाढकीमसुरैश्च जाङ्गलैश्चरसैहितैः ॥
च.सू.१६/४१

Pathyahara:

Food - old wheat, rice (*shashtika*), barley, jowar, green gram and pea.
Vegetables - Dudhi, patola, bimbi, chakvat, palak, shepu, jeevanti, Haridra, punarnava
Non-veg - Shingada fish, goat meat, jangal meat
Fruits - Amla, grapes, anjeer, chikoo, banana, mango, khajur, pomogranate, papaya
Roots - Shingada, kamalakunda, lasuna, ginger.
Milk products - Cow milk, ghee, navneeta takra.
Liquids - *gomutra, laja manda, kosha jala, laghu panchamula siddha jala*.
Madya varga - *Sauvira* and *tushodaka*.
Kshara varga - *yava kshara*

Vihara: Light exercise

Apathyahara:

Shaka varga - Except the above mentioned *shaka varga*
Shimbi varga - *Matar, masha, pinyaka*
Dal - *Til, sharshapa*
Tail varga - *Bijowar tail*
Drava varga - *Atyambu pana, madyapana*

vihara: *Diwaswapna, atapseva, ativyayama, vegavidharana, chinta, shoka, krodha.*
Agni, atapa, pittakara ahara sevana, maithun, ayasa, krodha.

वन्दिमातपमायासमन्त्रपानं च पित्तमम् ।
मैथुनं क्रोधमध्वानं पाण्डुरोगी सदा त्यजेत् ॥ योगरत्नाकर

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