AN AYURVEDIC PERSPECTIVE OF PANDUROGA - A REVIEW

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ABSTRACT

Pandu Roga was well known to Indian people since Vedic Period. It is described in full length by all the Acharyas of Ayurveda as a specific disease with its own Pathogenesis and treatment. In Panduroga change the color of the body like pallor of skin, sclera, nail, tongue etc. due to Rakta-alpata means Hemoglobin level decrease than the normal level. It is related with both important Dhatu Rasa and Rakta. We can correlate this disease to Anaemia in modern science. Anaemia is the world’s second leading cause of disability and is responsible for about 1 million deaths a year. It is therefore important for Ayurvedic scholar to search scientific reason behind the disease. With this research interest the present study has been undertaken thoroughly review of Panduroga. Three general principles of treatment have been mentioned in Charaka Samhita. They are Daivavyapashraya, Yuktiyapashraya and Satwawajya. Here only Yuktiyapashraya Chikitsa has been mentioned. Single drugs which have been used in Pandu are - Lauha Bhasma, Mandura Bhasma, Pure Kaseesa, Shilajita, Vardhamana Pippali etc. Compound drugs which are of vegetable origin e.g. Triphala, Phalatrikadi Kwatha, Punarnavashtaka Kwatha, Vidangavaleha etc. Here also made some efforts to discuss every aspect of Panduroga in Ayurvedic point of view.

INTRODUCTION

Panduroga is known from the Vedic Period. This disease was described in ancient Hindu treaties like in Ramayana, Mahabharata, Agnipurana, Garuda Purana etc. In Mahabharata, Pandu has been described as the father of Five Pandvas and as the son of Ved Vyasa. Pandu has been described by the name of Vilohipa. It is to be appreciated here that Lohita is the synonym of Rakta Dhatu. The term Lohita probably indicates the importance of Lauha Dhatu or Iron in its development. In Garuda Purana, there is a reference in which “Takra” mixed with Lauha Churna has been advocated for the treatment of Pandu.[1] This shows that Panduroga was prevalent in that period and physicians were able to diagnose and treat it. It is therefore apparent that the use of Iron preparation for the treatment of Panduroga was well known since ancient times.

While describing the pathological aspect of the diseases, Dhatu Pradoshaja Vikaras have been mentioned. Pandu is the disease of Rasavaha Srotas according to Charaka Samhita[2] and Raktavahasa-viddha Lakshana and Rasadoshaja Vikara as per Maharshi Shushruta.[3,4] Thus it is related with both important Dhatu Rasa and Rakta Principal function of both these Dhatu has been described as Preamana (providing nourishment) & Jeevana (life activity) Karma.[5] This is how disease Pandu can be the choice of disease to assess the Dhatupopshana Krama.

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Acharya Charaka described Pandu after Grahanidosha Chikitsa due to aggravation of Pitta in Graham, and the aggravation of Pitta constitutes a predominant factor in the causation of Pandu. Acharya Sushruta has mentioned after Hridayaroga due to Same Samkhya Samprapti and treatment of Hridayaroga like Tikshna, Amla, Katu etc may cause for development of Pandu. Acharya Vagbhata mentioned after Udaraaroga due to Same Doshasanghata.

Pandutva has been mentioned as cardinal symptom of the disease which is related with the colour and complexion of the body. Pandu develops due to vitiation of Bhrajaka Pitta and Rakta which are mainly responsible for the Prakrita Varna of body. Acharya Charaka has mentioned the word "Vaivarnaya" in this regards. Acharya Chakrapani has described it as Shweta, Dhusara, Shwetavabhasa, Peetavabhasa. All of these opinions points towards various kind of discolouration of the body but not specifying any one particular colour like pallor.

Vyutapatti

The word “Pandu” is derived from root “Padi-Nashane” by adding “Ku” Pratayya in it.

Pandu has been described as - A white colour mixed with yellowish tinge by Amarakosha.[6]
According to Vachaspatyi Pandu is like whitish yellow colour of pollen grains of Ketaki flower. Monier William has taken Pallor from Pandu Varna.

After considering all these descriptions, one may find it difficult to decide about actual color by "Pandu Varna" but if one gives a due consideration of Sampatt of Pandu given by Acharya Charaka who has mentioned that in Pandu there is Kshaya or loss of Varna or general complexion. Acharya Charaka has also mentioned the word “Valvarnaya” in this regard. Commentator: Gangadhara has described it as Mian Avara. All of these opinions of commentators points towards various kind of discolouration of the body but not specifying any one particular colour like pallor.

Niruki of Panduroga

According to our Acharyas, among the different kinds of colours such as Pandu, Haridra and Harita, Pandu being more common among this so, disease is called as Panduroga itself.

Nidana: Nidana is most important as the avoidance of etiological factor forms the first and foremost line of treatment. Nidana of Panduroga can be classified into following three categories.

1. Aharaaja Nidana
2. Viharaja Nidana
3. Nidanarthakara Roga

1. Aharaaja Nidana

Acharya Charaka has described following etiological factors regarding Ahara.

- Excessive intake of Kshara, Amla, Lavana, Ati Ushnaana, Virruddha Bhojana, Asatmya Bhojana.
- Excessive intake of Nishpava, Masha, Pinayaka, Tilataila.
- Excessive intake of Madya
- Excessive intake of Kashaya, Katu Rasa

2. Viharaja Nidana

According to Acharya Charaka:Vidagdhe Anne Divaswapna, Vyayama, Vyaya, Vega Vidharana, Affliction of mind with Kama, Chinta, Bhaya, Krodha, Shoka, Pratikarmaniru - Vaishmya are the Viharaja Nidanas.

According to Acharya Harita: Harita Samhita described few new Viharaja Nidana and modified some of the Nidana of ancient texts. All these have been enlisted below.

- Nidranasha (Loss of sleep)
- Atinidra (Excessive sleep)
- Ayyayama (Not doing any Exercise)
- Atishrama (Excessive exercise)
- Snehavibrama, Snehatiyoga and Amatisara have also been taken as the causes of this disease.

Manasa Nidana of Panduroga Chinta, Bhaya, Krodha, Shoka are described in different classical texts.

Nidanarthakara Roga: In Ayurvedic literature Panduroga has been indicated either as a symptom of many diseases or as Upadrava. So, all these diseases can be considered as Nidanarthakara Rogas of Panduroga. Some of which are Raktarsha, Kaphaja Arsha, Raktabudha etc. Following table presents Nidanarthakara Roga for Panduroga according to various classical texts.

| Purvarupa | Ayipaka, AksikutaShotha, Aruchi, Alpavanhita, Angasada, Gatrasada, Hridspandaman, Mutro Pitata, Mriddhakshanaechcha, Panduta, Rukshata, Swedabhava, Shrana, Shivahanadhiyka, Twakasphutana. It is to be noted that Acharya Sushruta has mentioned Mrudabhakshanaechcha as Purvarupa of Pandu. Acharya Harita has mentioned Panduta in the Purvarupa of Pandu. |
| Rupa | Pratyatma Ling 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 in different types of Panduroga. Pandu doesn’t occur only due to lack of Rakt Dhatu but along with it other Dhatus also get vitiated due to aggravated Dosa in certain stage. |
| Samanya Rupa of Panduroga | Acharya Charaka and Vagbhata have mentioned the Samanya Rupa of Pandu. The following table shows different Samanya Rupa of Panduroga. Akshikutasthotta, Aruchi, Arohanayasa, Awpawaka, Annadwesha, Bala-kshaya, Bhrama, Durbalya, Dhutugaurava, Dhatushithiyya, Gatramardha, Gaurava, Hatamala, Hatprabhatva, Jwara, Kopana, Karnashweda, Kutiurupadaruka, Medalpata, Nidraluta, Niraratata, Ojagunakshaya, Pindikodweshtana Panduta, Raktalpata, Shishiradwesha, Shwasa, Shirmalomata, Sadana, Shrama, Sthivananadhiyka, Shithilendriyai. These features communicate to that of Mandagni, Rasa Kshaya, Rakta Kshaya and their further consequences i.e. effects of deficient nourishment to other body tissue. |

Classification of Panduroga

Acharya Sushruta has classified Panduroga in 4 varieties:

1. Vataja Panduroga
2. Pittaja Panduroga
3. Kaphaja Panduroga
4. Tridoshaja Panduroga

Acharya Charaka has mentioned one additional variety of Panduroga that is Mrida Bhakshanjany Pandu. Harita Samhita has mentioned Halimaka and the two varieties of Koshakashashrita Kamala in the classification of Pandu. Harita Samhita describes three varieties since Mrid-bhakshanjany Panduroga comes into manifestation through the vitiation of Vatajaji Dosa. If viewed logically, the classification given by Acharya Charaka seems to be more rational and acceptable.

1.Vataja Panduroga

Due to Vata provoking diet and activity, the Vata gets provoked and Pandu occurs.
2. Pittaja Panduroga

After taking Pitta Prakopaka Ahara-Vihara Pitta Dosa gets vitiated and accumulated in the body of the person of Pitta Prakriti, vitiates the Rasa & Rakta along with Mamsa Dhatu and causes Pittaja Panduroga.

3. Kaphaja Pandu

Due to Kapha aggravating Ahara and Vihara, Kapha gets vitiated and causes Kaphaja Pandu.

4. Sanipataja Panduroga

In person who indulges in Tridosha vitiating Ahara, Vihara, all the three Doshas get simultaneously aggravated and causes Tridosha Pandu, which shows all the symptoms of Vataja, Pittaja and Kaphaja Pandu.

5. Mridbakhshanajanya Panduroga

Acharya Charaka, Vagbhata and Madhava have given this type of Pandu where Mridbakhshana stands as causative factor. The soil of Madhura Rasa vitiates the Kapha Dosa, the soil of Lavana Rasa vitiates the Pitta Dosa and the soil of Kashaya Rasa vitiates Vata Dosa.

Samprapati of Panduroga

General Samprapati of Panduroga is as per Acharya Charaka:

When the Pitta located in its normal abode of heart, become expelled by the vitiated Vayu, into the Dasha Dhamani and is mobilized throughout the body. It gets localized in between the Twak and Mamsa and vitiates the Kapha, Vata, Asrita, Twakva and Mamsa subsequently causing a variety of colour in the skin such as Pandu, Haridra, Harita etc. This condition is known as Panduroga.

Acharya Sushruta has mentioned that Pandu Bhava is caused by vitiation of Twak through the vitiated Rakta in one who indulge in Ahita Ahara Vihara.[11] Acharya Vagbhhatta has mentioned the Samprapati given by Acharya Charaka.

The pathology of Panduroga is mainly concerned with vitiation of Pitta which in turn vitiates the Rakta, leading to condition of Pandubhava. Thus, Pitta being the Pradhan Dosh or main factor in the causation of Panduroga, all the fivefold functions of it are affected more or less, but as the main seat of the disorganization is the Rakta, the Ranjana function of Pitta is to bear the brunt. Thus Pitta Dosa takes leading part in the production of Dhatushaithilya and Dhatugaurava. This leads to Balakshaya, Varnakshaya and Ojakshaya. Ultimately, the Panduroga is stated to be afflicted with Raktalpata, MedaMPata, Nihrsarata, Vivarnata and Shithilendriyata.

The role of Dosh- Dushya in the manifestation of Panduroga is described as below:

Role of Vata Dosa

Though Pitta is Pradhana Dosh in Panduroga, Vata Dosa also plays an important role in manifestation of Panduroga. Out of five types of Vata, mainly Vyana Vayu is related with the Samprapti of Panduroga. Vitiated Vata is responsible for Kampa, Angasada, Gatrashula, Raukshya, Twak Parushya, Kati-Uru-Pada Ruka etc.

Role of Pitta Dosa

Pitta is responsible for the normal colour of body but when it vitiates due to the same quality in nature it also vitiates Rakta, and causes Panduroga which ultimately leads to Panduta of the body.

Role of Kapha Dosa

Kapha seems to play a vital role in the development of Panduta. According to Acharya Charaka, Panduroga occurs due to vitiation of all three Doshas. Aggravation of Kapha Dosa causes Mandagni which leads to Uttarottara Dhatu Aposhana due to Srotodorha and ultimately leads to Panduta of the body.

It has also been stated that Santarpana which broadly means anabolism, brings about an increase in Kapha which intern may cause the disease by generating Ama and causing Mandagni. Thus, any diet which increase Kapha Dosa or any disease associated with increase in Kapha can cause a change in complexion or Panduta. Vitiation of Kapha Dosa is responsible for Gaurava, Nidralutra, Mandagni, Alasya, Alpavaka etc.

Dushyas of Panduroga

Acharya Charaka and Vagbhata have mentioned Twak, Rakta and Mamsa as the dominant Dushyas in Panduroga. Dhatus involved in the pathogenesis of Panduroga can also be understood by a detailed study of symptoms.

The symptoms such as Aruchi, Jwara, Panduta, Gaurava and Tandra are indicative of Rasa Dhatu Dushti. Angamardaka indicates the involvement of both Rasa and Rakta Dhatu. Karshaya is indicative of Mamsa Dhatu Dushti. Atisveda and Svedabhava are suggestive of involvement of Twak, Mamsa Dhatu and Medo Dhatu. Shirinolomata is an important indicative of Asthidhatu Dushti. The loss of luster and debility are suggestive of depletion of Oja. Thus among Saptadhatu mainly Rasa and Rakta Dhatu are involved in this disease.

1. Rasa Dhatu:

According to Acharya Charaka, Sushruta and Vagbhata, Rasa Dhatu undergoes a change to produce Pandubhava.[12] Acharya Charaka and Acharya Sushruta have mentioned Panduta as one of the disease associated with the vitiation of Rasa.[13] Acharya Charaka has already stated that vitiated Doshas get lodged in Rasadi Dhatu and produce the disease[14] whereas Acharya Sushruta has mentioned that when the vitiated Vata as well as Amadosha affect the Rasa Dhatu, the disease is produced.

2. Rakta Dhatu:

Acharya Charaka and Acharya Sushruta have clearly mentioned that the vitiation of all the three Doshas leads to Rakta Dushti and thereby Twak becomes pale in colour. According to Acharya Harita, there is a decrease in the blood volume, as is clearly indicated by “Nayati Rudhirashoshana”[15]. Acharya Charaka has mentioned the word Alparakta for this condition.

Complication (Upadraya)

Any factor which in early part causes development of diseases, if the same factor in late part produces any other severe manifestation, then it is called
Upadrava. Acharya Sushruta only has described the Updravas of Pandu.

Treatment of Panduroga

In Ayurveda, three general principles of treatment have been mentioned in Charaka Samhita. They are Daivavyapashraya, Yuktivyapashraya and Satwavaya. Here only Yuktivyapashraya Chikitsa has been mentioned which is as follows.

1. Nidana Parivarjana (Avoidance of aetiological factors).
2. Snehana (Oleation therapy) and Swedana (Fomentation therapy).
3. Shodhana (Eliminating the factors responsible for producing the disease).
4. Shamana (Palliative treatment) to correct the deficiency or abnormality and also treat the allied symptoms.

In Pandu Roga both Shodhana and Shamana Chikitsa can be performed. Keeping the above view in mind various method have been prescribed, some of which act as Snehana, some as Shodhana and some act specifically on Panduroga along with Snehana and Shodhana Ganas importance.

Snehana- In case of Pandu, there is diminution of Rakta, Meda, Oja etc. and the body becomes dehydrated, emaciated and deficient in lipid substances; which provoke Vata causing further deterioration the condition. For Snehana Karma, various preparations have been mentioned in Ayurvedic text. For example, Rajnighrita, Triphala Ghrita, Tilavaka Ghrita, Dadima Ghrita, Danti Ghrita, Draksha Ghrita, Panchagavya Ghrita, Mahatikta Ghrita, Panchatikta Ghrita etc. They can be used in various types of Pandu according to the predominance of Doshas, variation in pathogenesis and in symptoms.

Swedana: After Snehana, Swedana Karma is done depending upon the patient’s condition so as to bring the Doshas into Koshta.

Shodhana: Vamana and Virechana Karma both can be performed in Panduroga after proper oleation. Commenting on the performance of Vamana, Acharya Dalhana has said that while performing Vamana in case of Panduroga one should always keep in mind about physical condition of the patients, the climate, time and place. Acharya Charaka has mentioned Madanaphala as most suitable drug for emesis in case of Pandu. Similarly, for Virechana a long list of drugs has been mentioned in Ayurvedic texts but Acharya Sushruta has given more stress on Haritaki in all types of Pandu.

Shamana Chikitsa (Palliative treatment)

1. Treatment according to predominance of Doshas.
2. Specific treatment.
3. Treatment according to the predominance of Lakshanas (symptomatic treatment).
4. Pathya-Apathy a

I. Treatment according to predominance of Doshas

In cases of Vatika Pandu the substances having Snigdha Guna, in Pitttika the substances having Madhura and Tikta Rasa and in Kaphaja Pandu drugs having Ushna Viry and in Tridoshja Pandu, a mixture of all the above should be prescribed. In Mriddhakshananjanya Pandu, the Mritika which may be composed of various indigestible and inaccessible substances obstructs various cannels. Thus, it is necessary to remove it by Tikshna Virechana.

II. Specific treatment: Vishishta Aushadhi (Specific Drugs) - As already described that Pandu is predominantly due to lack of blood. The fact that Lauha is closely related with formation of blood was well realized and that is why Rakta has also been known by the word Lohita, and Pandu by the word Vilohita. Use of Lauha preparation in the treatment of Pandu is mentioned by almost all the Ayurveda Samhita. In this connection, a verse from Acharya Vagbhata is important - Pandavamaye Shreshthit.

Various forms of drugs which have been used in the treatment of Pandu in Ayurvedic texts: In the treatment of Pandu, single drug or a combination of two or more drugs have been used. A description is given as:

1. Single drugs which have been used in Pandu are - Lauha Bhasma, Mandura Bhasma, Pure Kaseesa, Shilajit, Vardhamana Pippali etc.
2. Compound drugs which are of vegetable origin e.g. Triphala, Phalatrikadi Kwatha, Punarnavashtaka Kwatha, Vridangavaleha etc.
3. Drug which are a combination of vegetable origin and animal origin e.g. Mahatikta Ghrita, Pathya Ghrita, Rajani Ghrita, Gomutraharitaki etc.
4. Drugs which are a combination of vegetable and mineral origin e.g. Yagaraja, Shilajatvadi Vati, Navaayasa Lauha, Mandura Vataka, Punrnnavadi Mundura.
5. Asava and Arishtha e.g. Lauhasava, Punarnavasava etc. In brief the Panduhara Yogas are described in various forms such as Churna, Vati, Asava, Arishtha, Avaleha, Ghrita.

III. Pathya- Apathya

This includes diet and environmental factors which should be regulated according to the need of the body.

(A) Pathya - (Measures which are beneficial to the patients of Pandu)

Acharya Sushruta has mentioned the use of drink containing juice of Amalaki, Ikshuras, salt and honey. Similarly, vegetables and fruits which are beneficial in Pandu have also been mentioned in Bhaishajya Ratnavali. They are Patola, Guduchi, Leaves of Chaulai and Punarnava. Pakva Amalaka, Kharjura, Rasona, Pandalu etc. are beneficial in Panduroga.

(B) Apathy a - (Measures that aggravate the disease)

All those measures should be avoided which aggravate the disease. The various measures which are responsible for the development of Panduroga have been described previously.

DISCUSSION

Causative factors of Pandu are widely described in Samhitas. According to Acharya Sushruta Rakta gets vitiated by Diwasvapa, Viruddha Bhojan and Krodha. He
has also mentioned Krodha, Shoka, Bhaya, Vidaaghya, Anna Sevana, Ati Maithuna and Tila Tail and Pinyaka leads to vitiation of Pitta Dosha[22], Ativyayama, Ratrijagarana, Nidranasha, Ativyayava and Ati Adhvakamana leads to Vata Prakopa[23], Acharya Charaka has mentioned Pandu Roga[24] caused by suppression of Chhardi, Vegavardhha, Viruddha Anna Sevena and of excessive use of Ati Amla and Lavana Rasa[25]. Here a question may arise that how the psychological factors can affect Dhatusopshana which ultimately results in Pandu? In this context one should remember that Acharya Charaka[26] has emphasised bad effect of Chinta, Bhaya, etc. on digestion. All these causes improper digestion of food which leads to improper Rasa Dhatu formation and further hamper Rakta Dhatu, Mamsa Dhatu formation and so on and thus leads to Pandu Roga. Nidanarthakara Roga also play important role as cause of Panduroga according to various classical texts. Diseases like Rakta Raktapraparvartana, Raktarbuda, Raktarsha, Raktapradara, Yakritaplahavedha etc. condition are directly or indirectly related with Rakta Dhatu Kshaya which further results in all Dhatu Kshaya. While Panaraavartaka Jwara Grahani, Jeernajwara, Shotha, Udararoga, Rajayakshma etc. involving vitiation of Agni and Ama production, which in next step obstructs the Dhatusvaha Srotas which leads to disturbance in Dhatuspashan Krama and ultimately produces Pandu. Also Acharya Charaka has mentioned Pandu as a Santarpa noththka Vikara[27], for which Samprapti may be same as described above. Only difference is, in this case obstructing factor may be Kapha as it is related with Santarpana.

The features described as Purvarupa of the disease are some of the general feature itself as Hridspandana (palpitation), Shrama (fatigue), Angassada and Gatrasadas (weakness). Some Purvarupas are related to features of digestive system or Agni as Avipaka, Aruchi, Alpavakshita, Vidamurtapatita etc., indicating that Agni is getting disturbed here and production of Mala Svarupa Pitta is increasing here resulting in the increased yellow coloration of urine and stool. Raukshya and Twaksphutita are the features of Raktakshya which are developing here. There is vitiation of Agni resulting in features of Mandagni and decreased production of Rakta Dhatu with increased production of Mala-Pitta. Shthivanadhiyika is a feature described in the manifestation of Ama.

Mridabhakshana is also the aetiology of the disease and viewing it is an individual could well forecast the future development of worm and anaemia is an individual. This is also a symptom found present in iron deficiency anaemia as pica or unusual cravings for eatables. Sweda-abhava is feature which interpreted by commentators as Vyadhiprabhava, meaning the effect of disease itself. In Rupavastha, there is also the simultaneous involvement of other Dhatus of the body resulting in their decline in quality as well as quantity wise. It is appealing to note that though the disease is Pitta predominance, the features developing also here includes Shishiro Dwesha which is neither a features of Raktakshya or Pitta Vriddhi.

Acharya Sushruta has classified Panduroga in 4 varieties but Acharya Charaka has mentioned one additional variety of Panduroga that is Mrida Bhakshanjanya Pandu.

Acharya Sushruta has mentioned that Pandu Bhava is caused by vitiation of Twaka through the vitiated Rakta in one who indulge in Ahita Ahara Viharag[28]. Acharya Vagbhatta has mentioned the Samprapti given by Acharya Charaka. Thus the pathology of Panduroga is mainly concerned with vitiation of Pitta which in turn vitiates the Rakta, leading to condition of Pandubhava. So, Pitta being main factor in the causation of Panduroga, all the fivefold functions of it are affected more or less, but as the main seat of the disorganization is the Rakta and complexion of body, the Ranjana and Bhrajjan function of Pitta is to bear the brunt. Thus Pitta Dhatu takes leading part in the production of Dhatushaithilya and Dhatugaurava. This leads to Balakshaya, Varnakshaya and Ojakshaya. Ultimately, the Panduroga is stated to be afflicted with Raktalpata, Medalpata, Niskarata, Vivarnata and Shithilendriyata. It has also been stated that Santarpana which broadly means anabolism, brings about an increase in Kapha and Ama production which leads to Mandagni and change in complexion of body i.e., Panduta. Vitiation of Kapha Dosha is responsible for Gaurava, Nidraluta, Mandagni, Alasya, Alpavaka. The symptoms such as Aruchi, Jwara, Panduta, Gaurava and Tandra are indicative of Rasa Dhatu Dushti. Angamardha indicates the involvement of both Rasa and Rakta Dhatu. Karshya is indicative of Mamsa Dhatu Dushti. Atisveda and Svedabhava are suggestive of involvement of Twaka, Mamsa Dhatu and Medo Dhatu. Shirnalamota is an important indicative of Asthidhatu Dushti. The loss of lustre and debility are suggestive of depletion of Oja.

Clinical presentation of Pandu can be correlated with anaemia of modern medical science. Anaemia is without blood/ pallor of the body. It is the most under diagnosed condition. If left untreated, it leads to many serious complications like CVD, compromised immune disease.[29]

Nidanapuravarajana is the best treatment for any disease. This principle also can be applied in the Pandu which will be the first step in the treatment of disease. Further as per condition of Doshas, treatment should be applied.[30] As mentioned in the early pages of disease part, Pandu is a Pitta predominant Tridoshasha Vyadhi. Chief pathogenesis taking place during Samprapti or Srotorodha which generates disturbance in Dhatu poshana and lastly Dhatukshaya. To correct obstruction of Srotas, Shodhana is indicated in Samhitas. It should be Tiksha and Snigdha.[31] For ignition of Jatharagni as well as Dhatvagnis, Ghrita is believed as one of the best remedy and this is why various kind of Ghritas have been described in the treatment of Pandu. Ghrita is Jivaniya and Rasayana too which helps in Dhatukshaya. As the disease is closely related with decrease of Rakta, many Lauha preparations also are described in the management of Pandu. All these treatment modalities correct metabolism and stimulates Dhatuposhana.
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