



A CLINICAL OBSERVATIONAL STUDY ON PANDU VYADHI- A BRIEF REVIEW

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ABSTRACT

Pandu means the physique is primarily pale during this illness. Due to similarities, it might be connected to the modern illness anaemia. Pandu will be explained by almost all of our Acharyas. Through Ahara and Vihar, Rasavaha and Raktavaha Srotas were significantly engaged in the pathogenesis of Pandu. The development of many illnesses is significantly influenced by the changing lifestyles of humans. Pandu is one among them as well. Our unhealthy food and living choices create ama, which finally triggers amayukta ahara rasa and further stimulates agnimandya. Rasa Dhatu Utpatti is hampered, and Pandu appears. Aggravated Pitta is in charge of producing Posaka (nutrient part) from the Rasadhatu as a result of the Rakta deficiency.

Key words: Pandu, Anaemia, Iron Deficiency Anaemia, etc.

INTRODUCTION

It is frequently observed in patients with pandu that Rakta becomes vitiated by the doshas, particularly by Pitta Dosh since Pittavargiya is Rakta, and a sickness like pandu manifests as a result. There may be numerous colour changes, such as Harita and Haridra, in the illness condition stated under the Pandu. The word "anaemia" in Greek means "blood shortage." There are various variations of what is essentially a haemoglobin shortage. deficit in iron the most common type of anaemia is anaemia, which can be caused by a number of different conditions, including dietary malnutrition, rapid or slow blood loss from injuries or illnesses, the destruction of red blood cells by a number of metabolic and immunological disorders or toxins, bone marrow disease, and general systemic illnesses like infections.¹

MATERIALS AND METHOD-

Pandu-related information has been gathered from a number of publications, Ayurvedic and modern textbooks, reputable newspapers, authoritative websites, manuscripts, and Sanskrit dictionaries, among other sources.

NIDANA OF PANDU²

The Samanya Nidana, or general aetiology, of Pandu is described in the Charaka Samhita. Aharaja, Viharaja, and Nidanarthakara Roga were all intimately related to both of them. Pandu is believed to be Pitta Doshapradhana. Pitta's motivating factors might also be considered Pandu's genesis.³

HETU

Viruddha diet: -

Atisevana causes the occurrence of Asatmya Bhojana, Viruddha Bhojana, Amla, Katu, Lavana Rasa Atisevana, Kshara, ushna, tikshna, Ruksha Ahara, Mandagni, Pitta Prakopa, and Vata Prakopa. According to the Harita Samhita, Kashaya Rasa is the cause of Pandu. Lavana Rasa is cited by Charaka and Sushruta as Pandu's primary source. Sushruta asserts that overindulging in Amla Rasa and Lavana Rasa results in the development of Kayashaithilya and vaivarnata.⁴

Deficient in quantity:

Vatadosha, Pittadosha, and Agni become vitiated by Abhojana and Pramita Bhojana, which causes Pandu to become malnourished and aptarpanavat.

Deficient in quality-

Dravyas such as Nishpava, Tila Taila, Pinyaka, Masha, Madya, Matsya, and Mridbhaksana create the condition by producing Mandagni and Tridosha Prakopa, which is mostly Pitta. Food consumed was converted into vidagdha.⁵

PURVARUPA

Premonitory signs and symptoms of Pandu are as follows;

- Twakasphotana
- Mridabhakshana
- Prekshanakutshotha
- Hridayaspandana
- Rukshata
- Swedabhava
- Vinmutrapita

- Avipaka

ROOPA

- Dyspnea
- Durbalata
- Annadwasha
- Shrama
- Bhrama
- Hataprabha
- Shishirdweshi
- Karnaksweda
- Hatanala

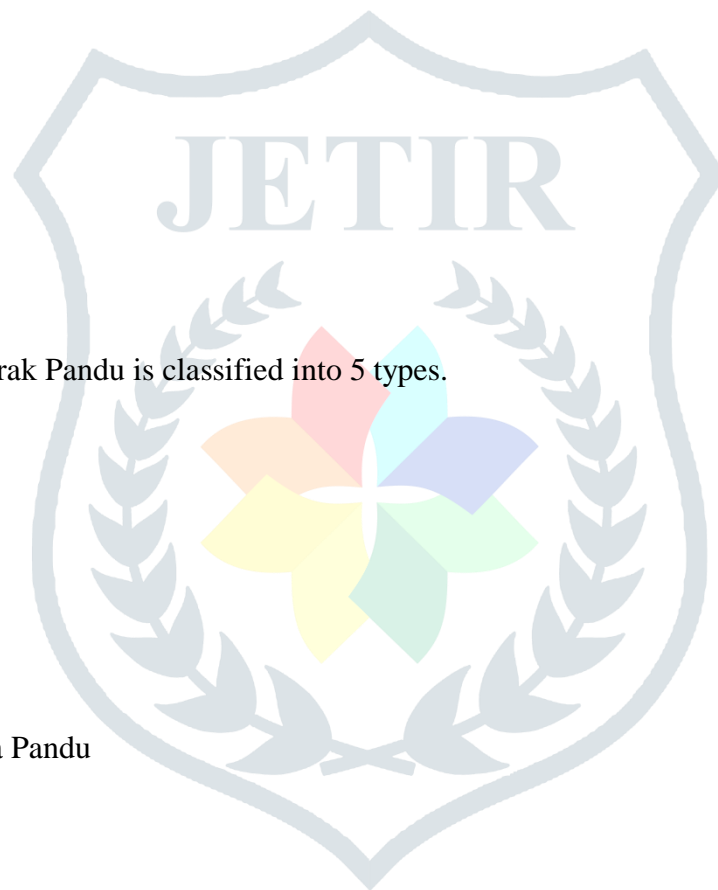
TYPES OF PANDU

According to Acharya Charak Pandu is classified into 5 types.

1. Vataja Pandu
2. Pittaja Pandu
3. Kaphaja Pandu
4. Sannipataja Pandu
5. Mrittika Bhakshanajanya Pandu

PANDU UPADRAVA

- Avipaka
- Abalatva
- Agnisada
- Pipasa
- Chardi
- Shopha
- Swasa
- Hruta
- Shula
- Jwara
- Peedana



SAMPRAPTI

According to Acharya Charak

The nidana Lavana Adhik Ahara The Rakta Dhatu Pradushana results from Sevana's excessive consumption of Kshara, which also causes the Dosha Prakopa Pitta Pradhana. Kupitavata causes vitiated Pitta in the Hrudaya to be expelled from its Sthana, join the Dashadhamanis, spread throughout the body, settle between the Tvacha and Mamsantara, and perform further vitiation of the Kapha, Vata, Tvacha, Rakta, and Mamsa. This manifests as the Pandu disease, which exhibits Twacha's Pandu, Harita.⁶

According to Vagbhata

Vagbhtacharya notes the Samprapti in which he asserts Kopanirmalaha, or the "Kopana of the Doshas," and compares this to the Charaka, or comparable process, through which diseases emerge.⁷

SAMPRAPTI GHATAKA

- **Dosa** - Pitta Pradhana Tridosha
- **Dusya** - All Dhatus
- **Agni** – Dhatwagni, Jatharagni,
- **Srotas** – Raktavaha, Rasavaha
- **Srotodushti** – Vimargagamana, Sanga,
- **Udbhavasthana** – Hridaya, Amashaya
- **Sanchara** - Sarva Sharira
- **Vyaktasthana** - Twak Vyadhi
- **Swabhava** - Cirkari
- **Roga Marga** - Madhyama

SADHYASADHYATA

Due to Pandu's chronic nature, sharir dhatus turns into ruksha and reduces in bala Varna. creating a shotha of Pandu Rogi. Rogi's vision turns yellow, causing him to perceive only things that are yellow. A constipated Rogi. Rogi travels on loose, kaphayukta-style, greenish stools. That would be Rogi Deena. Your entire body appears to be covered with something white. Whoever is in agony from vamana, murcha, or trushna — Rogi becomes pale and his blood flow is diminished.⁸

When Rogi experiences jwara and atisara, when the end organs, such as the middle region of the hands, feet, and face, are oedematous, and when this is accompanied by emaciation and vice versa, when Rogi's teeth, nails, and eyeballs turn pandu, and when Pandu Varna perceives everything.⁹

ARISHTA LAKSHANA OF PANDU

- Pandu will perish for those whose teeth, nails, and eyes have gone yellowish white and who see everything as yellow or white.
- Many individuals who constantly faint, have memory loss, have diarrhoea, and have a fever will also perish.
- People who have intestinal distention, rectus, penis, or scrotum enlargement will also pass away from Pandu.

MANAGEMENT AND TREATMENT OF PANDU⁴

Nidana Parivarjana:

Preventing the Hetu from being explained in Pandu is crucial.

Snehana karma:

Sneha-abhava exists in Pandu Rogi, and the doshas are observed in the shakas. Therefore, it is crucial to align the doshas with the proper rukshata, or koshta. The names Bahya and Abhyantara Snehana are suggested.¹⁰

PANCHAKARMA:

After samyaka snehan and swedana, the doshas enter koshta and are expelled from the body by vaman or virechana in accordance with their gati. The best Pitta dosha shodhanopakarma is termed virechana. Therefore, virechana in Pandu is the most suitable. the several medications stated in Pandu for Virechana.¹¹

SHAMANA CHIKITSA:

Asava-Arishta, Avleha, and Khanija yoga are all used.

VISHESA CHIKITSA:

Snigdha guna aushadha was used to handle the Vatika form, Pittaja was handled by Tikta Rasa yukta and shitaveerya aushadha, and Kaphaja was handled by Katu-tikta Rasa yukta and mishrit guna aushadha, ushna veerya aushadha, and sannipataja.¹²

MRIDBHAKSHANA PANDU:

According to Rogi's balancing, the eaten earth should be expelled from the body through Tikshna virechana. To provide the body strength after sharira shodhana via virechana, medicated ghruta should be administered.¹³

AUSHADHI FOR PANDU

- Draksharishta
- Rohitakarishtha
- Mridwikasava
- Lohasava

- Lodhrasava
- Drakshasava
- Punarnavasava
- Pippalyasava
- Guluchyadi Kashaya
- Drakshadi Kashaya
- Ardhivilwam Kashaya
- Patolakaturohinyadi Kashaya
- Punarnavadi Kashaya

EFFECTIVE ANTI-ANEMIA DECOCTIONS FROM SAHASRAYOGAM

•Punarnavadi Kashaya

Indications –

Swelling all over the body, fever, cough, dyspnoea, colic and complicated cases of anaemia

•Tinrinnyadi Kashaya

Indications – treatment of anaemia

•Pandu Parvikardrakadi Kashaya

Indications –

Pittaja Pandu – anaemia caused by predominant vitiation of pitta.

•Vyoshadi Kashaya

Indications – Anaemia

PATHYAHARA:⁵

Food - barley, jowar, green gram and pea., old wheat, rice (shashtika),

Vegetables - shepu, jeevanti, Haridra, Dudhi, patola, bimbi, chakvat, palak,

Non-veg - goat meat, jangal meat, Shingada fish,

Fruits - banana, mango, khajur, pomogranate, papaya, Amla, grapes, anjeer, chikoo,

Roots - lasuna, ginger, Shingada, kamalakunda,

Milk products - navneeta takra. Cow milk, ghee

Liquids - laghu panchamula siddha jala, Gomutra, laja manda, kosha jala,

Madya varga - Sauvira and tushodaka.

Kshara varga - yava kshara

Vihara: Light exercise

APATHY AHARA:

Shaka varga -Different Shaka

Shimbi varga – pinyaka, Matara, masha,

Dal -Til, sharshapa

Tail varga -Bijowar tail

Drava varga - Atyambu pana, madyapana

Vihara: vegavidharana, chinta, shoka, krodha. Agni, atapa, pittakara ahara sevana, maithun, ayasa, krodha.

DISCUSSION

Pandu, a Varnatmaka Shabda, denotes colour loss. References to Shweta Varna, Ketaki Dhuli Sannibha, and Peeta Varna may be found in the Ayurvedic classics. Pandu is a Rasa Raktavaha Sroto Vikara in which Lakshanas such Alparakta, Alpamedas, Balaheena, Varnaheena, Alasya, Nisara, diminished sensory and motor function, loss of vitality, etc. are observed, as well as pallor of the skin, nails, eyes, face, etc. Pandu Rogi loses desire and develops into a body dryness survivor. Balakshaya and Ojogunakshaya are also employed in Pandu Rogi. It is a Pitta Pradhana Vyadhi with the involvement of another Dosha. Charaka describes skin tone in Pandu, just like Harita, Haridra, Bahuvidha Varna, Krishna Pandu, Arunangata, Svetata, and Svetavabhasta. Panduta learns about Danta and Nakha from Sushruta.¹⁴

Sveta, Akshi, and Nakha Vakrata, who are described as Pandu's Purvarupa in the Kashyapa Samhita Hrudaya Spandanam, are equivalent to the anaemia symptom palpitation in modern medicine. In addition to Rukshata, Swedabhava, Shrama, Mrudbhakshana, Akshi Kutha Shotha, and Avipaka, there are more signs in Pandu. Rukshata is seen in Pandu as a result of Rasa Dhatu Dushti, and Twak is Rasa Dhatu's Upadhatu. Shrama is provided in Pandu because symptoms like Swedabhava are congruent with Medovaha Srotas and Raktavaha Srotas. When anaemia is significant, angular stomatitis (Avipaka) is a key symptom and papilloedema can be seen in Akshikutha Shotha.¹⁵

Even though it is mentioned as a type of Pandu, humans seldom eat mud because, mostly as a result of unsanitary conditions and dirty meals, many parasites enter the body and devour food and nutrients. In reality, hook worms actively ingest human blood and are recognised as the main cause of iron deficiency anaemia in underdeveloped nations.¹⁶

All of the Acharya, with the exception of Sushruta and Harita, concur with Charaka's viewpoint and accept Pandu's five forms. According to Sushruta, Mrudbhakshana is a Nidana rather than a subspecies of Pandu. All others classify Mrudbhakshanajanya Pandu as a different variety since its signs, symptoms, and therapy differ from those of other kinds. Sushruta discusses Kamala and its variants in Pandu. Pandu's Pratyatma Lakshana is also referred to as Panduta (pallor). Arohana Ayasa was referred to be Pandu's Vishesha Lakshana by Acharya Charaka. Another name for Raktalpata is Pandu's Pratiniyata Lakshana. Rakta decreases in Pandu are observed on both a qualitative and quantitative level.¹⁷

When discussing Pandu's Samprapti, various Nidana, Dosha, Dushya, Srotas, Agni, etc. are examined. Acharya Charaka and Sushruta both classify Pandu as a Rasa Pradoshaja Vikara and a Rakta Pradoshaja Vikara, respectively. However, according to both, Pitta is the most important Dosha. Our classics make it clear that Ranjaka Pitta gives Rasa Dhatu colour and aids in the shaping of Rakta Dhatu. Due to the Nidana, when the Pitta Vruddhi occurs, the Dravatwa of the Pitta Dosha in particular worsens and the Jatharagni lessens further, just like when hot water is spilt. As the Upadhatu of Rasadhatu, Sthana Samsraya in Twak has the Vitiated Dosha.¹⁸

CONCLUSION

It is feasible to link Nidana and Lakshana Pandu's contributions to contemporary science with iron deficiency anaemia. Rasa Dhatvagni Mandyata's instant impact on Rasa Raktavaha Sroto Dushti Lakshana was proved by Pandu. Pandu is more likely to harm individuals who follow Pittakara Nidana and belong to Vata Pitta Prakruti. Current way of life has affected Pandu's eating patterns by interfering with agnimandya and vidhagdhaajirna. Low socioeconomic situation, mental stress, and pressure all contribute significantly to Pandu's triggering and aggravation. Married people were more susceptible to Pandu because of the unneeded stress and anxiety they endured. Pandu is a Pitta Pradhana Vyadhi, with the involvement of Vata and Kapha Dosha. In the acute stage, both Pandu are treatable or managed, but in the chronic stage, they are incurable. The examination of Nidana Panchaka will aid in understanding Nidana, Purvarupa, Rupa, aggravating causes, and reliving factors in Pandu.

SOURCE OF SUPPORT: NIL.

CONFLICT OF INTEREST: NONE

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