



“बेटी बचाओ, बेटी पढ़ाओ”

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Program - BAMS 4th Year

Name of Course - Kayachikitsa

Topic of e-Self Notes - Pandu Roga

Academic day starts with –

Greeting with saying Namaste by joining hands together following by 2-3 minute happy session, celebrating birthday of any student of respective class and national anthem.

Lecture starts with-

Review of previous session – in previous session as I had discussed about introduction of pranvah srotogat vyadhi today we will be discussing about pandu roga.

According to Ayurveda the word 'Pandu' denotes Pale or yellowish white colour. Panduroga (anaemia) is a disease in which man becomes Pallor due to deficiency of Rakta dhatu (blood) in the body. Rakta dhatu is mentioned among the Saptadhatus of the body. Historical importance of Panduroga and its Nidana-Samprapti, Lakshanas, Upadhravas and Chikitsa etc. IS found in

Atharvaveda, Mahabharata, Charaka Samhita, Sushruta Samhita, Chakradatta and Basava Rajeeyam etc.

There are seven important constituents viz. Rasa, Rakta, Mamsa, Medo, Asthi, Majja and Shukra in the human body. They are known as "Sapthadhatu" in Ayurveda. Amongst them Rakta (blood) is a very important dhatu. Acharya Sushruta has mentioned Rakta dhatu as fourth dosha of the body i.e. in addition to three doshas viz., Vata, Pitta and Kapha (Su.Sutra21/3). He mentions that, Rakta is the life in living body. Therefore it should be protected from all types of vitiations and Pathogenic factors (Su.Sutra 14/44).

Panduroga develops due to deficiency of blood in one's body. If it is not tackled in appropriate time can lead to Kamala (Jaundice) and turns to be incurable. The word 'Pandu' denotes pale-white or yellowish - white colour. Panduroga is a disease in which man becomes Pale. The word Pandu become more familiar ever since:his was found in Mahabharata, one of the .two great epics of Indian history.

The aetiology, types, symptoms, complications and treatment of Panduroga a has been mentioned in Atharvaveda, Mahabharata, Charaka Samhita, Sushruta Samhita, Astanga Hridaya, Astanga Sangraha, Madhava Nidana, Chakradatta, Bhava Prakasa Samhita and Basava Rajeeyam.

Atharvaveda :

This fourth and last veda of Indian literature gives information about Kamala (Jaundice) in the name of Harima or Panduroga (Kamala is the sequelae of Panduroga) with literal meaning of "Yellowishness", At two places Harima has been referred. Atharvaveda at XIX 44.2 discusses about the Anjana and its efficacy in treating Harima (Jaundice), Angabheda (aching of body), Visalpaka (Eczema)

Kshaya (Consumption) etc. At Hymn IX. 8.9 it is mentioned that the Harima and some other diseases like, abdominal colic, kshaya (Phthisis) will be driven out by exertion. At Hymn 1.22.1, it is mentioned that, Hridayota (heart disease) and Harima depart when sun rises. It indicates, that sunrays will help to treat Harima (It may be correlated with 'Phototherapy' which is used nowadays for neonatal Jaundice). Seeds of Shuka trees and strong medicines also were used for the treatment of Harima (1.22.4.) It is interpreted that Shuka trees are, Sirisha, Dadima, Shigru, Kshiri, Jambu etc. and strong medicines are, Gandhak, Sthauneyak, Talisha. (This interpretation is based on Astanga Sangraha).

Mahabharata :

As narrated in Mahabharata the father of Pandavas was born Pale because, his mother Ambalika became quite Pale with fear when in private with the sage Vyasa and named as Pandu (Panduraja) because of his Pale complexion.

Charaka Samhita :

In its Panduroga Chikitsadhikara (XVI Chapter) of Chikitsa Sthana Panduroga has been described. Excessive intake of Kshara (alkaline), Amla (sour), Lavana (salty), Ushna (hot), Viruddha (incompatible) and Asatmya (unsuitable) food, excessive use of Nishpava (Dolichos lablab Linn.), Masha (black gram), Tila (Sesamum) and its oil etc. And in addition Divasvapna (day sleep), exercises and sexual intercourse during the digestion of food and lack of proper management of evacuative measures, seasons and suppression of natural urges (sexual desire, anxiety, fear, anger and grief), have been mentioned as causative factors. Due to foresaid Nidana (aetiology) the aggravated Pitta dosha will be propelled by rakta in ten arteries which carry it to the whole body. This Pitta located in the space between tvak (Skin) and Mamsa (flesh) affects Kapha, Vata, Rakta, tvak and Mamsa etc. and thereby produces various shades of colours like pale yellow, deep yellow, and green in skin. This condition is known as 'Panduroga'

Premonitory symptoms of Panduroga include Hridaya Spandana (awareness of heart beat), Rukshata (roughness), Svedabhava (absence of sweat) and Sramastha. (exhaustion). Symptoms of fully established Panduroga includes, Kama Kshvedi (tinnitus), Ajeerna (loss of digestive power), Daurbalya (Debility), Sadana, (malaise) Annaddita (aversion to food), Shrama (exhaustion), Bhrarna (giddiness), Nipeeda (Pain in body), Jwara (fever), Svasa (dyspnoea), Gauravam (heavyness) and Aruchi (anorexia). Feeling of kneaded, pressed or churned limbs. Moreover swelling on Akshikuta (orbit), Harital (green complexion), Sheerna lorna (falling of hairs), Hata Prabha (loss of lustre), Kopanah (irritability), Sisiradveshi (aversion to cold) Nidralu (over sleepy) and Shteevana (spitting). Alapavak (diminished speech), and Pindikodveshta (Pain in calves), Ruk (Pain) in whole body (waist thighs and legs) and Sadana (lassitude) are also seen (Chikitsa Sthana 16112-16).

Acharya Charaka had mentioned five (5) types of panduroga based on causative factors viz. 1) Vataja, 2) Pittaja, 3) Kaphaja, 4) Sannipataja (Tridoshaja) and 5) Mritbhakshanajanyaja (Due to eating of soil! earth).

1) Vataja type presents with Krishna Panduroga :

A Medico - Historical Study - Pandutva (blackish paleness), Ruksharunangata (roughness and reddishness of the body), Angamarda (body ache), Ruja (Pain), Toda (Piercing Pain), Kampa (trembling) Parshvasirorujah (Pain in sides of head), varchahsosha (dryness of stools), Vairasya (distate in the month), Sopha (oedema), Anaha (hardness in bowel) and Balakshaya (debility).

1) Pittaja Type of Panduroga:

Presents with Pita (yellow), Harita (greenish tinge), Jwara (fever) Daha (burning sensation), Chardi (vomiting), Murcha (fating), Pipasa (thirst), Pita Mutra (yellowish urine), and Pita Shakru (yellowish stools) and Patient with Pittaja Pandu perspires profusely, may have desire for cold

and aversion to food. He may have pungency in mouth, hot and sour things do not suit him "Arnla Udgara (acid eructations), Daurbalya (debility), Tama (feeling of darkness are also seen.

2) Kaphaja Type of Panduroga :

Presents with Gauravam (heavyness), Tandra (drowsiness), Chardi (vomiting), Svetavabhasata (whitish complexion), Praseka (excessive Salivation), Lomaharsha (horripilation), Sad a (malaise), Murcha (fainting), Bhrama (giddiness), Klama (exhaustion), Svasa (dyspnoea), Kasa (cough), Alasya (lessitude), Aruchi (anorexia), Vaksvaragraha (obstruction in speech and voice), Shukla mutra (whitish urine), Shukla Akshi (whitish eyes), Shukla Varchasa (whitish stools) and desire for pungent, and hot things, Svayathu (swelling), Madhurasya (sweetness in mouth) etc.

3) Sanni Pataja (Tridoshaja) :

In those who use all sorts of things, all doshas get vitiated and cause Panduroga, which presents with all the above mentioned symptoms (Vataja, Pittaja and Kaphaja) and it is said to be very troublesome.

4) Mritbhakshana Janyaja :

It is due to habit of eating earth. Kashayarasa (astringent) of earth vitiates Vata, Kharaguna and Ksharaguna (rough and alkaline) viriates Pitta, and Madhura rasa (sweet taste) vitiates Kapha In addition to this, earth obstructs the srotas (channels) without undergoing any change and destroys bala (strength), ojas (vigour) etc and produce Panduroga, which further destroy the Bala (strength), Varna (complexion) and Agni (digestive fire) of the man. Patients may suffer from swelling in cheeks, orbits, feet, navel, and genital parts, as well as krimiroga and Atisara (diarrhoea) with blood and mucus. (Chikitsa Sthana 16/1 7-30).

Charaka had clearly mentioned that Hridaya spandana (awareness of heart beat) is the symptom which is common to all varieties of Panduroga

(Chikitsa Sthana 16/12). Regarding Kamala, Charaka says if a patient of Panduroga, consumes Pitta aggravating things excessively it may further vitiate Pitta and it burns blood, flesh and gives rise to a disorder in which eyes, skin, nails and face become deep yellow, feces and urine as red and yellow. Patient looks like a frog. His senses and organs lose their functions, associated with burning sensation, Avipaka (indigestion), Daurbalya (debility), Sada (malaise) and Aruchi (anorexia). This is known as Kamala. It is due to aggravation of Pitta. and is of two types 1) Kosthasrit (located in belly) and 2) Sakhasrit (spread into bodily parts through blood). Chronic condition of Kamala leads to Kumbhakamala (Jaundice located in belly) which is curable but with difficulty. The patient of Kamala succumbs soon to the disease if feces and urine become black yellow, if there is excessive swelling, blood in eyes, in the mouth, in the vomiting, feces, urine, and also if he faints and presents with thirst hardness in bowels, drowsiness, confusion, loss of power of digestion and consciousness. (Chikitsa Sthana 16/34-38). \

Another form known as Halimaka is also mentioned in Charaka Samhita. Its symptoms include, green, black and yellow complexion and loss of. Bala (strength and energy), Tandra (drowsiness), Mandagni (Poor digestion), Mridujvara (mild fever), Strishvahasra (loss of desire for woman), Angamarda (bodyache), Svasa (dyspnoea), Trishna (thirst), Aruchi (anorexia) and Bhrama (giddiness). It is due to vitiation of Vata and Pitta (Chikitsa Sthana 16/132-133).

Treatment

In the context of treatment part of Panduroga, Charaka had clearly mentioned that it should be treated according to dosha because of the specific Hetu (aetiology) (Chikitsa Sthana 16/123). The principle for treatment of the curable 'Panduroga' is that, initially, unctio should be given to the patient. Then give

strong emesis and purgation. While in Kamala mild purgation with bitter drugs after the unction are advised. After evacuation both types of cases should be managed with Pathyanna (wholesome diet) such as old sali rice, Yava (barley) and Godhuma (wheat) with soups of Mudga (green gram), Adhaki (pigeon pea), Masura (lentils) or meat soup of animals and birds. Uction should be given with Panchagavya ghrita, Mahatiktaka ghrita or Kalyanaka ghrita i.e. in both Panduroga and Kamala (Chikitsa Sthana 16/39-43). While treating the Mritbhakshana Janya strong evacuatives, then strength promoting ghrilas should be administered. If the patient does not desist from earth eating habit due to greediness, the earth should be given to him amply impregnated with drugs which can destroy its harmful effect such as Vidanga, Ela, Ativisha, Nimba leaves, Patha, Brihati fruit, Katurohini, Indrayava or Murva (Chikitsa Sthana 16/117-122).

Charaka had prescribed Lauha (iron) for treating the Panduroga in the formulation known as Navayasa Churna (Chikitsa Sthana 16/70-71) and administered iron soaked with cow's urine for a week long with milk to alleviate Panduroga. (16/69). Mandura (rust of iron) also used for the same purpose i.e. along with large number of herbs like, Punarnava, Triphala, Trikatu, Chitraka, Katuki, Vidanga, Haridra etc. Charaka had clearly mentioned that, if the patient of Panduroga with longer duration has excessive roughness is not curable. The Patient developing swelling due to chronic Panduroga and if he percept all objects as yellow coloured, stool with mucus and green colour and if he has anxious expression, white and excessively smeared limbs, vomiting, fainting and thirst etc and if he becomes white due to deficiency of blood is also incurable .. (Chikitsa Sthana - 16/31-33).

Q. 1 how many types of pandu roga according to acharya charak ...?

- A) 1 B) 3 C) 4 D) 5