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ABSTRACT

Holistic approach of Ayurveda is regarded as help for the upliftment of society by providing a disease free and healthy environment. According to Ayurveda the word “*Pandu*” denotes pale or yellow white colour. *Pandu Roga* is a disease in which man becomes pallor due to deficiency of *Rasa Dhatu* in the body. *Rasa Dhatu* is mentioned among the *Saptadhatus* of the body. Historical importance of *Pandu Roga* is as ancient as human life and provides elaborated knowledge of this disease. *Pandu Roga* has been described in Vedas as well as in the Ayurvedic literature of ancient time up to modern era. In ancient Ayurvedic literature the management of *Pandu* is described in wide aspect. Hence the provided knowledge completes the *Prayojan* of Ayurveda “preventive and curative aspect” here in this study effort is made to cover the gap between Ayurvedic management and modern management of *Pandu* w.r.t. to anaemia. In ancient classics, the major aim of treatment of *Pandu Roga* is to supply better nutrition.

Keywords: Ayurveda, *Rasa Dhatu*, Historical review , *Pandu*

INTRODUCTION: The word *Pandu* is derived from the ‘*Padi Nashne*’ *dhatu* and *Ku*—suffix (*pratyaya*) is added. *Pandu* colour resembles with the colour of *dholi* (*dust*) of *ketki* flower, which is light yellow or pale in colour.¹ Monier William dictionary had taken yellowish white, white and pale colour from *Pandu varna*². Definition of *Pandu Roga* according to different Ayurvedic texts, the definition of *Pandu Roga* are as follows, *Acharya Sushruta* has described that due to *Pandubhava*, this disease is known as *Pandu Roga*.³ According to *Acharya Charaka*, *Pandu Roga* is characterized by peculiar changes in the colour of the body like – *Pandu*, *Haridra*, and *Harita*.⁴ In

Pandu Roga ‘*Pandutva* of the patient is as a result of deficiency of blood.⁵ Pallor is a predominant sign of *Pandu Roga*.⁶

AIMS AND OBEJECTIVE:

- To study about *Pandu Roga* in detail.
- To Study about meaning, definition and classification of *Pandu* from ancient literature.
- To study of *Pandu Roga* under the light of ancient literature (Vedas, Puran and Mahabharat).
- To study about *Pandu Roga* from ancient Ayurvedic literature.

MATERIAL AND METHODS

- It is a review study article.

- The materials were collected from the Veda, Puran and classical Ayurvedic literature.

Pandu-

Vedic Period (4000 B.C. to 6000 B.C.) - **Rigveda-Harima** is a term referred to *Pandu* in *Rigveda*. In *Rigveda* it is emphasized that heart disease and *Harima* disease may be cured by sun rays.⁷

Atharva Veda :*Harita* is a term used for *Pandu Roga* in *Atharva Veda*.⁸ Three types of treatments have been described for *Pandu Roga* in *Atharva Veda* i.e. Sunrays therapy, cow milk therapy, medicinal therapy.

- In *Atharava Veda* description of *Pandu Roga* is as under⁹ Here “GO” word has been used for two meaning, one for sun rays and another for cow. It may indicate that red sun rays and milk of red cow is useful in *Pandu Roga*.
- Regarding medicinal treatment¹⁰ of *Pandu Roga* it is mentioned that here *Anjan mani* or *Jaginga mani* has been advocated for the treatment of *Pandu Roga*.

2. Pauranic period (1500 B.C. to 2500 B.C.): In this period, this disease was known by the name of *Pandu Roga* and its references are available in ‘*Garud Purana*’ and ‘*Agni Purana*’.

Garud Purana

- In *Garud purana*, *loh churna* with *takra* has been advised for the treatment of *Pandu Roga*¹¹.
- In addition, decoction of drugs like *Phaltrik tikta*, *Guruchi*, *Vasa*, *Nimb* and expressed juices of *Madhuyasthi*, *Sugar* and *Vasa* with honey has also been recommended for the treatment of *Pandu Roga*.¹²

Agni Purana-

- In *Agni Purana*, *Bilva*, *Haritaki*, *Maricha*, and *Vidanga* are indicated with *Ghrita*, and decoction of *Triphala*, *Guruchi*, *Vasa*, *Kutki* and *Bhunimba* are recommended with honey for the treatment of *Pandu Roga*.¹³

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 sage Vyasa and named as *Pandu (Pandu roga)* because of his Pale complexion.¹⁴

3. Samhita period (1500 B.C. -6TH Century A.D.): This period was the golden period for *Ayurveda*. Many important and famous *Ayurvedic* literature and books were written in this period, in which the detailed description of *Pandu Roga* is available.

Charaka Samhita (200B.C.)

- *Acharya Charaka* has given the very good description regarding it's etiology, pathology, prodromal symptoms, symptomatology and treatment in chapter 16 of *Chikitsa Sthana*.
- He has classified *Pandu Roga* into five types e.g. *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja* and *Mritika bhakshana janya*. *Mritikabhakshan Pandu* has it's specific etiology which needs special attention regarding it,s management¹⁵.
- *Charaka* has described *Pandu Roga* as an independent disease and in addition to it he has also described it as a feature of other disease in various places of *Charaka Samhita* as *Dosha vikalpa bheda*¹⁶, *Santarpanautha vikara*¹⁷, *Rasaja vikara*¹⁸, *Jwara chiktisa prakarana*¹⁹, *Arsha chikitsa prakarana*²⁰ and *Visha chikitsa prakarana*²¹.

- Acharya Charaka believes involvement of *Rakta, Mamsa and Twacha* as *Dooshya* in *Pandu Roga*²².

Sushruta Samhita(2nd century A.D.)

- *Pandu Roga* has been described in *Uttar tantra* 44th chapter, which is *Pandu pratischedham adhyaya*, with four types of *Pandu* i.e.—*Vataja, Pittaja, Kaphaja and Sannipataja*²³.
- He has included *Mrit Bhakshan Janya Pandu Roga* in these types according to their etiological factor i.e. eating of particular types of clay²⁴.

• In addition of afore said description for *Pandu Roga*, the following references are also available in *Sushruta Samhita* regarding *Pandu* i.e. *Shonita varnaneeyaa adhyaya*²⁵, *pakva shopha lakshan*²⁶, *Prameha upadrava*²⁷, *Sannipatodara*²⁸, *Asrigdar lakshan*²⁹, *Katik tarun vedha*³⁰, *Srotovidh lakshan*³¹, *Sadhyaa vrana chikitsa*³².

Kashyapa Samhita (6th century A.D.)

- In *Kashyapa Samhita*, description of *Pandu Roga* is found in *Vedana adhyaya*³³.
- In *Graha chikitsadhyaya*, description of *Pandu Roga* is available in disorders afflicted by *Revati Graha*³⁴.

Harita Samhita (1000 B.C.)

Acharya Harita has described *Pandu Roga* in 8th chapter (*Pandu Roga Chikitsa Adhyaya*) of 3rd Sthana of this text.

- Acharya Harita has described *Pandu Roga* with its etiological factors, pathogenesis and treatment.

Sangraha Period

Astanga Sangraha (6th century A.D.)

- Description of *Pandu Roga* in *Astanga Sangraha* is available at 2 places i.e. in 13th chapter of *Nidana sthana* ‘*Pandu Roga – Kamala Shopha-Visarpa Nidana Adhyaya*’ and in 18th chapter of *Chikitsa sthana* ‘*Pandu Roga Chikitsitam*’³⁵.

- Arista lakshana of *Pandu Roga* has been described in *Sharira Sthana*³⁶.

Astanga Hridya (7th century A.D.)

- Description of *Pandu Roga* is available in *Astanga Hridya* at 2 places i.e. in 13th chapter of *Nidana Sthana*. ‘*Pandu Roga Shopha Visarpa Nidana Adhyayaya*’ and 16th chapter of *Chikitsa Sthana* ‘*Pandu Roga Chikitsitam*’³⁷.

- Arista lakshana of *Pandu Roga* also has been described in *Sharira sthana*³⁸.

Madhava Nidana (7th century A.D.)-

Description of *Pandu Roga* is available in 8th chapter, that is *Pandu Roga, Kamala, Kumbhakamladinidanam*³⁹.

Chakra Dutta (11th century A.D.)

- Acharya Chakrapani has described mainly treatment part of *Pandu Roga* in chapter 8th named ‘*Pandu Roga Chikitsa Adhyaya*’⁴⁰

Sharangdhara Samhita (13th century A.D.)

- *Pandu Roga*’s description is available in 7th chapter, *Purvakhanda of Sharangdhar samhita*, chapter named *Roga ganana vishayakadhyaya*⁴¹.

Bhavaprakasha (16th century A.D.)

- Acharya Bhava Mishra has discussed the *Pandu Roga* in 8th chapter titled as *Pandu Kamala Halimak Adhikar Adhyaya*⁴².

Yog Ratnakara (17th century A.D.)

- Description of *Pandu Roga* is available in chapter ‘*Pandu Roga Nidana and Chikitsa*’⁴³.

Bhaishajya Ratanavali (19th century A.D.)

- Acharya Govind Das Sen has described *Pandu Roga* in 12th chapter of this book, entitled ‘*Pandu Roga Chikitsa Prakaran*’⁴⁴.

Thus, we can say that knowledge of *Pandu Roga* was fully documented during the period of *Vedas* and *Samhitas*.

DISCUSSION: In Vedic Period *Pandu* has described in concise manner. In Rigveda and Atharvaveda *Pandu* is described as “*VARNA*” wrt to colour. In Rigveda and Athrvaveda have described treatment method by SUN RAY therapy. Three types of treatment have been described for *Pandu* in Atharva Veda i.e. SUN RAY therapy, Cow milk Therapy and medicinal therapy. Among the four Vedas in Atharva Veda the disease and its treatments given more importance. In Puranic Period herbal medicine have described as a line of treatment in *Pandu Roga*. In great Mahabharat the term *Pandu* is referred for Pale complexion.

The all important literature of Ayurveda is taken in Samhita period.

Acharya Charaka Has described *Pandu* in elaborated manner.

According to Acharya Charaka Mritika Bhakshan is considered as a main etiological factor for development of *Pandu*.

Charak has described *Pandu* as ‘*Svantra Vyadhi*’, while according to Acharya Susurut development of Mritika Bhakshan Janya *Pandu* due to vitiation of *Dosha*.

Acharya Kasyap has given special importance to *Pandu* in *Vedana Adhyaya* and *Graha Roga*.

In Sangraha period *Kamla*, *Shopha* and *Visarpa* are described in same chapter, which shows their interrelationship in pathology (concept of *Nidanarthkar Roga*).

In astang Hridya special importance given to the Arista Lakshna of *Pandu*.

Acharya Charkdutt has elaborated treatment aspect of *Pandu*.

According to Ayurveda the word “*Pandu*” denotes pale or yellow white colour. *Pandu Roga* is a disease in which man becomes pallor due to deficiency of *Rasa Dhatu* in the body. *Rasa Dhatu* is mentioned among the *Saptadhatu*s of the body because in ancient literature *Pandu Roga* is described as *Rasa gata roga*. In our literature *Pandu Roga* is mentioned as a ancient disaster which deficilate the life. So the treatment is also mentioned in ayurvedic literature by *Samana & shodhan chikitsa*.

CONCLUSION: According to Ayurveda *Pandu* means yellow white color which is due to vitiation of *Rakta Dhatu*. In Bhartriye *Pandu Roga* is characterized by peculiar change in the color of the body such as *Pandu*, *Haridra* & *Harita*. Which includes the *Partyatam Lakshana* of *Pandu Roga* as “*Pandutav*” of patient is as a result of deficiency of blood. In Vedas *Pandu Roga* can be treated by sunrays exposure and nutritional therapy. *Pandu Roga* is probably the most common disorder seen in human being. The disease *Pandu* has been widely and thoroughly described in history and Ayurvedic samhitas

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