

REVIEW ON PANDU ROGA (ANAEMIA)

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Abstract: *Pandu raga* has been described by almost all major classical texts of Ayurveda and is characterized primarily by pallor (*panduta*) of the skin and mucous membranes, along with generalized weakness and fatigue, resulting from vitiation of *Doshas*-especially *Pitta* and impairment of *Agni*, leading to defective formation and depletion of *Rasa* and *Rakta Dhatu*. *Pandu Roga* may present either as an independent disease entity, as a clinical manifestation of another underlying disorder, or as a complication arising in the course of other diseases. *Pandu Roga* is correlated with Anaemia in modern medical sciences because both conditions share similar etiopathogenesis, clinical features, and systemic consequences. Anaemia poses a significant public health challenge, mainly affecting young children, pregnant and postpartum women, menstruating adolescent girls and women.

Keywords: *Pandu*, Anaemia, Pallor

Introduction

Pandu roga is a *Pitta pradhan Tridoshaja vyadhi* of *Rasavahasrotas*. In the Vedic literature, *Pandu Roga* is described under various names such as *Vilohita*, *Halima* and *Haribha*. Subsequently, *Acharya Sushruta* has considered *Panaki*, *Lagharaka*, and *Alasakhya* as synonymous terms for *Pandu Roga*. According to *Vachaspathya*, the term *Pandu* denotes a colour that is a composite of whitish and yellowish hues. This mixed coloration closely resembles the appearance of the pollen grains of the *Ketaki* flower.

“पाण्डुस्तु पीतभागार्धः केतकीधूलिसन्निभः”¹

Therefore, pathological conditions in which the normal physiological complexion of the body deviates and manifests this characteristic *pandu-varna* resulting from derangement of *doshas*, predominantly *Pitta*, along with involvement of *rakta* and impairment of *agni* are classified under *Pandu Roga*. As mentioned by the *Acharya Sushruta*.

सर्वेषु चैतेष्विह पाण्डुभावो यतोऽधिकोऽतः खलु पाण्डुरोगः ॥² (सु.उ.त. 44/4)

The disease is called *Pandu Roga* due to the predominance of paleness all over the body. As mentioned earlier, *Pandu roga* can be correlated with Anaemia in modern science. Anaemia refers to a state in which the level of haemoglobin in the blood is below the normal range appropriate for age and sex³. As per WHO criteria in adults, the lower extreme of the normal haemoglobin is taken as –

- 13 g/dl for males
- 12 g/dl for females

As *Rakta* is vital for nourishment and sustenance of all tissues, impairment in its quantity or quality results in multi-systemic manifestations, making *Pandu Roga* a disease of major clinical significance.

From a public health perspective, *Pandu Roga* is especially relevant in developing countries like India, where nutritional deficiencies, improper dietary habits, chronic illnesses, and parasitic infestations are common. Moreover, untreated *Pandu Roga* may progress to severe complications such as *Kamala*, *Hridroga*, and *Oja-kshaya*, indicating its potential to evolve into more serious conditions. Therefore, early diagnosis and timely management of *Pandu Roga* are crucial not only for restoring hematological balance but also for improving overall quality of life. Its detailed description in classical texts reflects its importance in both clinical practice and research-oriented Ayurvedic medicine

Types of Pandu Roga

According to *Acharya Charaka*, *Pandu Roga* is classified into five types, namely,

1. *Vataj Pandu*
2. *Pittaj Pandu*
3. *Kaphaj Pandu*
4. *Sanipataj Pandu*
5. *Mritikabhakshanjanya Pandu*

Similar to *Acharya Charaka*, *Acharya Vagbhatta* has classified *Pandu Roga* into five types. In contrast, *Acharya Sushruta* has described only four types of *Pandu Roga*. He did not consider *Mrttika-sevanaja Pandu* as a separate entity; instead, he included it under the *Doshaj Pandu*, as the consumption of soil ultimately leads to *Dosha* vitiation. According to *Acharya Harita*, *Pandu Roga* is classified into eight types, which are as follows: *Vataj*, *Pittaj*, *Kaphaj*, *Sannipataja*, *Mritikabhakshanjanya Pandu* (*Pandu* caused by the consumption of soil), *Kamala*, *Kumbha Kamala*, *Halimaka*.

Nidana of Pandu Roga:

The causative factors of *Pandu Roga* mainly vitiate *Pitta Dosha*, along with involvement of *Rasa* and *Rakta Dhatu*, leading to pallor and debility.

"According to *Acharya Charaka*, the following etiological factors (Nidana) of *Pandu Roga* have been described."

क्षाराम्ललवणात्युष्णविरुद्धासात्म्यभोजनात् ।
निष्पावमाषपिण्याकतिलतैलनिषेवणात् ॥⁴

Excessive intake of *Kshara* (alkaline substances), *Amla* (sour foods), *Lavana* (salty foods), *Atyusna* (excessively hot substances), *Viruddha Bhojana* (incompatible diet), and *Asatmya Bhojana* (unwholesome or unsuitable food), and frequent consumption of *Nispava* (beans), *Masha* (black gram), *Pinyaka* (oil-cake residue), *Tila* (sesame seeds), and *Tila-taila* (sesame oil).

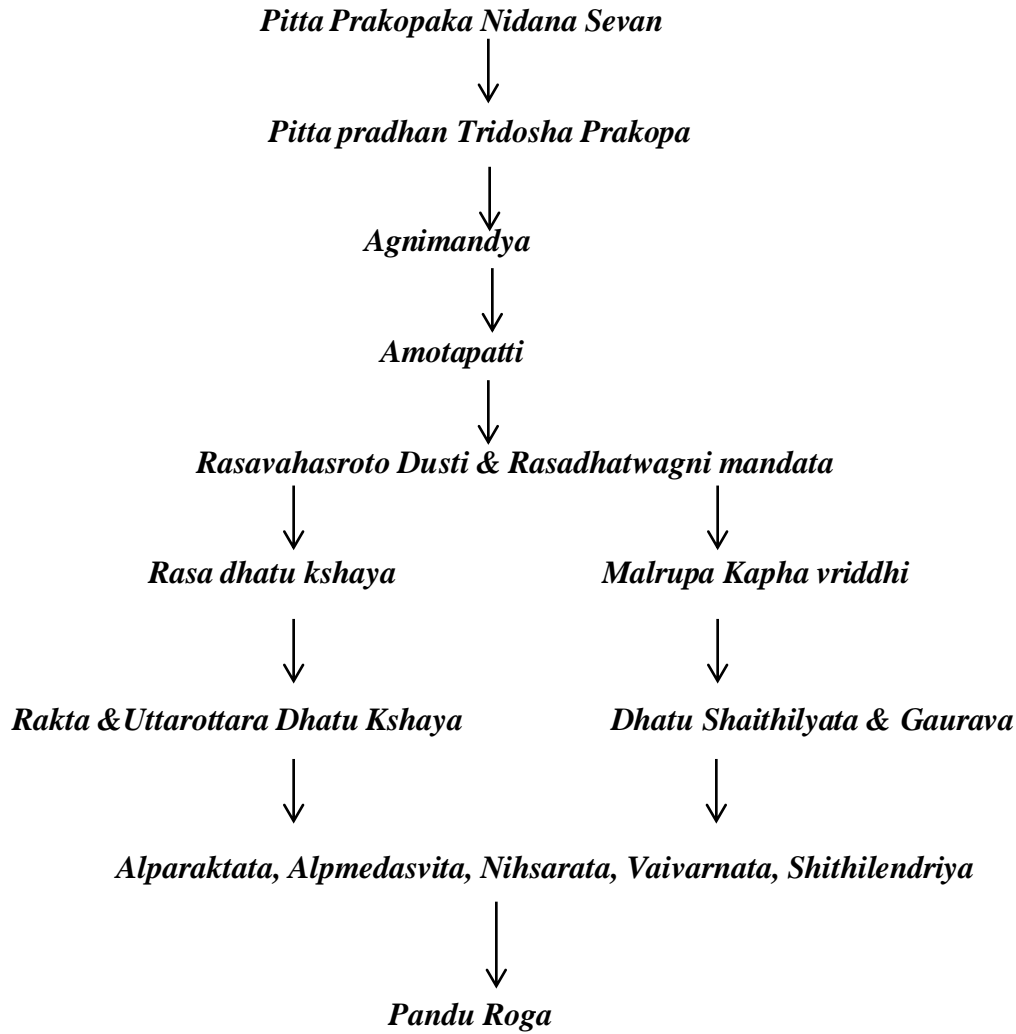
दिवास्वप्नाव्यायामान्मैथुनात्तथा ।
प्रतिकर्मतुवैषम्याद्वेगानां च विधारणात् ॥⁵

From sleeping during the daytime (*divaswapna*); from excessive physical exertion (*ati-vyayama*) and excessive sexual activity (*ati-maithuna*), from improper therapeutic procedures (*pratikarma-vaiṣamya*), and from suppression of natural bodily urges (*vega vidharana*).

कामचिन्ताभयक्रोधशोकोपहतचेतसः ।⁶ (च. चि. 16/7-9)

"Persons whose minds are afflicted by excessive desire (*kama*), constant worry (*chinta*), fear (*bhaya*), anger (*krodha*), and grief or sorrow (*shoka*)."

Samprapti of Pandu Roga:



Samprapti Ghataka of Pandu Roga:

<i>Dosha</i>	<i>Pitta Pradhan Tridosha</i>
<i>Dushya</i>	<i>Rasa, Rakta, Twacha, Mansa</i>
<i>Agni</i>	<i>Manda</i>
<i>srotas</i>	<i>Rasavaha</i>
<i>Srotodusti</i>	<i>Sanga</i>
<i>Swabhava</i>	<i>Chirakari</i>
<i>Adhithana</i>	<i>Sarva Shairgata Twacha</i>
<i>Sadhya-Asadhya</i>	<i>sadhya/KricchaSadhya</i>

Purvaroopo of Pandu Roga:

The premonitory symptoms of *Pandu roga* are-

- *Hrudaya spandana*- palpitation
- *Raukshyam*- dryness
- *Sweda abhava*- absence of sweating
- *Shrama*- Fatigue

Lakshana of Pandu Roga:

- *Karna Kshveda* (Tinnitus)
- *Hata anala* (Indigestion)
- *Daurbalya* (Weakness)
- *Annadweshya* (aversion towards the food)
- *Shrama* (Fatigue)
- *Bhrama* (Vertigo)
- *Gatra shula* (Bodyache)
- *Jwara* (fever)
- *Shwasa* (Breathlessness)
- *Gaurava* (Heaviness in the body)
- *Aruchi* (anorexia)
- *Pindikio Dwestana* (Cramps in calf region)

Chikitsa (Treatment)

Pandu Roga, a clinical entity comparable to Anaemia, is managed in Ayurveda through a systematic and holistic approach that emphasizes elimination of causative factors, correction of *doṣhic* imbalance, and restoration of normal *dhatu* metabolism. The therapeutic strategy is broadly classified into three principal modalities.

- ❖ **Nidana Parivarjana**
- ❖ **Sanshodhana Chikitsa**
- ❖ **Shamana Chikitsa**

1. **Nidana Parivarjana-** *Nidana Parivarjana* (avoidance of causative factors) is considered the foremost and most fundamental principle of treatment. The classical statement

"सङ्क्षेपतः क्रियायोगो निदानपरिवर्जनम् ।" (सु.उ.त. 1/25)

highlights that, in brief, the essence of all therapeutic planning lies in eliminating the etiological factors responsible for disease manifestation. *Nidana Parivarjana* acts by interrupting the pathogenesis at its root, preventing further *Doṣha* aggravation and allowing physiological restoration. Clinically, it serves both preventive and therapeutic purposes.

2. **Sanshodhana Chikitsa-** *Sanshodhana Chikitsa* (purificatory therapy) plays a vital role in the management of *Pandu Roga*, especially in patients with adequate strength (*bala*) and evident *doṣha* accumulation. "According to *Acharya Charaka*, in cases of *Sadhya Pandu Roga*, *teekshna Vamana* and *Virechana* therapies are indicated for effective *doṣha* elimination."

तत्र पाण्ड्वामयी स्निग्धैस्तीक्ष्णैरुर्ध्वानुलोमिकैः ।^१ (च. चि. 16/40)

3. **Shamana Chikitsa-** Following purification, or when *Sanshodhana* is contraindicated, *Sanhsamana* therapy is advised. The following *Sanhsamana* therapies are indicated in the management of *Pandu Roga*

- In *Vatika Pandu Snigdha Guna Pradhan Aushadha*.
- In *Pittaja Pandu Tikta Rasa and Sheeta Veerya Pradhan Aushadha*
- In *Kaphaja Pandu Katu-Tikta Rasa Yukta and Ushna Veerya Pradhan Aushadha*
- In *Sannipataja Pandu Mishrit Guna Aushadha* are to be used internally.
- In *Mritikabhakshanjanya Pandu- Krimi upachar*, *Balya Ghrita*

Pathya-Apathya

Pathya(do's)

Ahara

- Foods that are light, easily digestible, *Pitta* pacifying and *Rakta-vardhaka* are recommended.
- *Yava, Shalianna, Mudga, Masur, Jangala mansa rasa, Madhu, Ghrita, Takra, Gomutra, Haritaki, Shunthi, Amalaki.*
- Vegetables like *Patola, Kushamanda* etc and fruits such as *Dadima, Draksha, Anjira* etc.

Vihara

- Regular meals with proper intervals
- Mental calmness, avoidance of stress, anger and grief

Apathya (don't's)

Ahara

- Excessive consumption of sour, salty and alkaline foods
- Excessive intake of *Masha, Nishpava, Pinyaak, Tambul, Sarshapa* and *Sura*.
- Incompatible food combinations, excessively hot substances etc.

Vihara

- *Aatapasevana, Raktasruti, Dhoompan, Vega dharana, Diwasayana, Ativyayama sevana and Maithoon karma, Chinta, Krodha* etc. are to be avoided by *Pandu rogi*.
- Intake of water of rivers those originate from *Vindhya* and *Sahyadri* mountains.

Discussion

Pandu Roga is a well-described disease entity in Ayurvedic classics, primarily characterized by pallor and weakness due to derangement of *Pitta dosha*, impairment of *Agni*, and vitiation of *Rasa* and *Rakta Dhatu*. The etiological factors described by *Acharya Charaka*-such as improper diet, incompatible food intake, faulty lifestyle practices, suppression of natural urges, and psychological stress-clearly indicate the multifactorial nature of the disease. These factors ultimately lead to defective digestion and metabolism, resulting in inadequate nourishment of tissues and manifestation of *Pandu Roga*. The Ayurvedic approach to management is holistic and individualized. *Nidana Parivarjana* plays a crucial preventive role by arresting further *doshic* aggravation. *Sanshodhana Chikitsa*, especially *Virechana*, is emphasized in suitable patients to eliminate vitiated *Pitta* and cleanse the channels, thereby improving *Agni* and *dhatu* formation. *Sanshamana Chikitsa*, including *Deepana-Pachana* drugs, *Loha* and *Mandura* preparations, and appropriate *Pathya ahara-vihara*, helps in pacifying residual *doshas* and restoring *Rakta Dhatu*. When correlated with modern medicine, these principles collectively contribute to improved digestion, absorption, and hematopoiesis, comparable to comprehensive Anaemia management.

Conclusion

Pandu Roga represent a systemic disorder resulting from disturbed digestion, *doshic* imbalance, and defective *dhatu* metabolism. Ayurveda provides a rational, comprehensive, and sustainable treatment protocol through *Nidana Parivarjana*, *Sanshodhana*, and *Sanshamana Chikitsa*. Along with medicinal therapy, strict adherence to *Pathya* and avoidance of *Apathya* are indispensable for successful management and prevention of recurrence. Thus, the Ayurvedic approach not only addresses symptomatic relief but also targets the root cause of the disease, offering a holistic and long-term solution in the management of *Pandu roga*.

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