ABSTRACT

Holist ic 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 Ayurved 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.s.r. 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 dhooli (dust) of ketki flower, which is light yellow or pale in colour.  

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. According to Acharya Charaka, Pandu Roga is characterized by peculiar changes in the colour of the body like – Pandu, Haridra, and Harita. In Pandu Roga ‘Pandutva of the patient is as a result of deficiency of blood. Pallor is a predominant sign of Pandu Roga.

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.  

**Atharva Veda - Harita** is a term used for Pandu Roga in Atharva Veda. 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 under 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 treatment 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.  

- 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.  

**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.  

**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.  

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 its management.  

- 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, Santarpanautha vikara, Rasaja vikara, Jwara chiktisa prakarana, Arsha chikitsa prakarana and Visha chikitsa prakarana.
• Acharya Charaka believes involvement of Rakta, Mamsa and Twacha as Dooshya in Pandu Roga.

Sushruta Samhita (2nd century A.D.)
• Pandu Roga has been described in Uttar tantra 44th chapter, which is Pandu pratishedham adhyaya, with four types of Pandu i.e.–Vataja, Pittaja, Kaphaja and Sannipataja.
• He has included Mrit Bhakshan Janya Pandu Roga in these types according to their etiological factor i.e. eating of particular types of clay.

• In addition of afore said description for Pandu Roga, the following references are also available in Sushruta Samhita regarding Pandu i.e. Shonita varmaneyya adhyaya, pakva shopha lakshan, Prameha upadrava, Sannipatodara, Asrigdar lakshan, Katik tarun vedha, Srotovidh lakshan, Sadhya vrana chikitsa.

Kashyapa Samhita (6th century A.D.)
• In Kashyapa Samhita, description of Pandu Roga is found in Vedana adhyaya.
• In Graha chikitsadhayaya, description of Pandu Roga is available in disorders afflicted by Revati Graha.

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’.

• Arista lakshana of Pandu Roga has been described in Sharira Sthana.

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’.

• Arista lakshan of Pandu Roga also has been described in Sharira sthana.

Madhava Nidana (7th century A.D.)
Description of Pandu Roga is available in 8th chapter, that is Pandu Roga, Kamala, Kumbhakamladinidanam.

Chakra Dutta (11th century A.D.)
• Acharya Chakrapani has described mainly treatment part of Pandu Roga in chapter 8th named ‘Pandu Roga Chikitsa Adhyaya’.

Sharangdhara Samhita (13th century A.D.)
• Pandu Roga’s description is available in 7th chapter, Purvakhand of Sharangdhara samhita, chapter named Roga ganana vishayakadhyaya.

Bhavaprakasha (16th century A.D.)
• Acharya Bhava Mishra has discussed the Pandu Roga in 8th chapter titled as Pandu Kamala Halimak Adhikar Adhyaya.

Yog Ratnakara (17th century A.D.)
• Description of Pandu Roga is available in chapter ‘Pandu Roga Nidana and Chikitsa’.

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’.
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” wsr to colour. In Rigveda and Atharvaveda 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 Puranik 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 Achrya 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 Sangrha 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 Saptadhatus 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 deficialate 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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Corresponding Author:
Dr Ved Prakash
Assistant professor, Dept. of Rog Nidan, SGCAS & Hospital, Tantia University, Sri Ganganagar, Rajasthan, India
Email: priyankaalte22@gmail.com

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