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A systemic review of *Panduroga* w.s.r. To Anemia

Review Article

Rakesh D. Pawara^{1*}, Londhe P.D²

1. PG scholar, 2. Associate Professor & HOD, Department of Kayachikitsa
S.C.M.Aryangla Vaidyak Mahavidyalay, Satara.

* Corresponding Author: **Rakesh D Pawara**, PG Scholar,
S.C.M.Aryangla Vaidyak Mahavidyalay, Satara

Email id: drrakeshpawaramd@gmail.com; Mob no: 9404575784

Abstract

Panduroga is a disease, which is commonly found in our country, It is seen that Nutritional deficiency is the major etiological factor of this disease in the developing countries like India the incidence of the disease is in both sexes but females are majorly affected. In our countries there are many people who come below the poverty level. They can not afford fresh, green leafy vegetables, cereals, milk, fruit's etc. most women could not get proper nutritious food during pregnancy and after-ward due to illiteracy, poverty and lack of proper understanding about disease. They do not take proper treatment. That's why anemia is very serious & emerging problem of mankind. In Ayurvedic classics, Anemia can be correlated with *Panduroga*. *Panduroga* has been described in all the samhitas in detail with it's Nidan Panchak present study. Deals with a systemic review of *Panduroga* from all the classics of Ayurveda. It is our proposed plan of treatment to deal with Anemia in our Dr. M.N.Agashe Charitable Trust, Hospital, Satara. We are studying the effect of Bibhitakadi vati on anemia. Which contain 1) Bibhitaka, 2) Sunthi, 3) Tilbeej, 4) Mandur Bhasm, 5)Gud.

Key words: *Pandu*, *Bibhitakadi vati*.

INTRODUCTION

Ayurveda is an ancient science and upveda of Atharvaveda. 'Ayush' means longevity of life and 'veda' means knowledge. So Ayurveda means the scientific study of human life.

Ayurveda is a precious not because of its ancient origin or because it is evolved thousands of years ago from Indian philosophy, but it is precious because it is not only cure the diseased person but also teaches so many times how

to remain healthy or maintain the health of healthy individual.

Panduroga is probably the most common disorder seen in human being. Although it is commonest where malnutrition or deficiency but it is also found in overnutriated peoples.

Panduroga is mainly seen in those people who could not get proper nutritious diet, the peoples more suffered from who are in below poverty level. But according to to ayurveda it is not restricted upto blood and blood forming haemopoietic

system, but it is caused due to non-sequential transformation of food into proper body components Rasa, Rakta upto Shukra & Oja. That's why Charak Acharya mentioned *Panduroga* as a disease of 'Rasvaha Strota'. *Panduroga* is developed as a result of imbalance and variation of Tridoshas due to Santarpanjanya hetvas or Apatarpanjanya hetvas.

According to Ayurveda, it is not only restricted upto Apatarpanjanya disease but it also included in Santarpantha Vikara (1), and practically it also found in overnourished people.

In Ayurvedic view, the tissue system of the body consists of seven kinds of basic tissues or Sapta Dhatus as they are known. These are Rasa, Rakta, Mansa, Meda, Ashti, Majja & Shukra. Out of which Rasa is the Aaddya Dhatu. Ahara Rasa nourishes the Sthayi Rasa, Rakta, Mansa, Meda, Asati, Majja & Shukra with their respective homologues channels.

Many preparations are described in Ayurveda for the treatment of the *Panduroga* mainly Loh Kalpas but I have decided slightly different kalp for treatment of *Panduroga* which is- "ASSESSMENT OF EFFICACY OF BIBHITAKADI VATI(3) IN PANDUROG CHIKITSA".

Historical reviews-

Panduroga is well known to ayurveda since veda in rigveda and atharva veda. *Panduroga* is described by word Harima, Haribha, vilohit. Pandu is described in Mahabharata, Ramayan, Yogavashishta, Garudpuran and Boudha literature. The great acharyas of ayurveda Charak, Sushruta, Madhavnidankar, Vagbhat, Kashyapa, Bhel, Harit, Sharangdhar, Bhavmishra, Vangsenha has described this disease with treatment in this samhitas. In charak samhita *Panduroga* has been described in sootrasthana in the chapter "Ashtodariya

adhyaya" (4) as well as in Chikitsa sthan in chapter "*Panduroga* Chikitsa adhyaya.

Charak has described *Panduroga* after grahinidosha chikitsa adhyaya as ghrhaniroga is one of the causative disease of *Panduroga*. Sushruta has the *Panduroga* in uttarstana, adhyaya 44 "*Panduroga* pratishedhan adhyaya". Shusruta has mention that kamala, panaki, lagharak (2) are the various stages of *Panduroga*. Vaghbata has described *Panduroga* in nidanstahana nad its treatment in chikitsa sthana. In madhava nidana the descipyion of *Panduroga* is occurred after crimi nidana b'coz purishas crimi are also responsible for developing *Panduroga*. The description of *Panduroga* is also found in anglo section, Igyption, Greek, Roman, and chini Chikitsa pathee.

Hence I proud of the Ayurveda because of its ancient origin nad greatness.

Pandu vyadhi described in following different cultures.

- A) Vedic references B) mythological ref.
- C) other ancient classical ref.
- Rugveda, Mahabharat, Anglo-seksan, Aatharwa veda, Valmiki Ramayan, Egytion, Yogavashishta maisopotshiyen, Garudapuram, Greek, Agnipuran, Roman Bauddha sahitya Chiri
- D) Western medicine
- E) Ayurveda Classical references

Etymology-

Pandu word is formed by root dhatu 'Padi-Pashi' with kru as prataya. This root dhatu belongs to 10th gana.

Pad-pashi means Nashane i.e. destroy.

Pandu is a varna- parak i.e. colour indicating name

So above meaning is to destroy natural colour.

The physiological natural colour of skin is pink. Loss or destruction of this pink colouration leads to whiteness, pallor, therefor pandu means whiteness, pallor.

Purvarupani of *Panduroga*

The signs & symptoms which give the earlier idea about disease which is to be developed in future are called as Purvarupani i.e. prodromal symptoms of the disease.

Acharya Sushrut has described six stages i.e. **Shatkriyakala (5)** namely Chaya, Prakopa, Prasar, Sthansanshraya, Vyakti and Bhed. As mentioned in last chapter out of which the fourth stage of Kriyakala i.e. Sthansanshraya represents the prodromal phase or phase of Purvarupa of the disease. In this stage the viguna doshas or Prakupit doshas are vitiated to other place in the body where they got suitable place i.e. Khavaigunya and development of disease takes place at that site.

The different Granthkaras have mentioned the Purvarupani of *Panduroga* in their own Sanhita granthas. These are as follows-

Charak-

- i) *Hridaya Spandan.*
- ii) *Roukshya*
- iii) *Swedabhava*
- iv) *Shrama*

Sushrut- (6)

- i) *Twaksphotanam*
- ii) *Sthivan*
- iii) *Mrid Bhakshanechha*
- iv) *Prekshankut Shotha*
- v) *Mutrapitata*
- vi) *Purishpitata*
- vii) *Avipak*

Vagbhata-

- i) *Hridayaspandanam*
- ii) *Twak Rukshata*
- iii) *Aruchi*
- iv) *Pitamutrata*
- v) *Swedabhava*
- vi) *Alpavanhita*
- vii) *Sada*
- viii) *Shrama*

Madhav Nidankar (7), Sharangdhar and Bhavprakash have also mentioned the same.

Purvanupani of the disease *Panduroga*
These are as follows-

Purvaroopani described by Laghutrayi-

- i) *Twak sphotanam*
- ii) *Sthivan*
- iii) *Gatrasada*
- iv) *Mridbhakshanechha*
- v) *Prekshan Kutag Shotha*
- vi) *Purishpitata*
- vii) *Mootrapitata*
- viii) *Avipak*

Rupani of *Panduroga*

(General signs and symptoms of *Panduroga*)

Signs and symptoms which give the proper idea of Present disease are known as 'Rupani' (8). These are found in fifth Kriyakala i.e. 'Vyakti'.

In case of '*Panduroga*' the following sings and symptoms are noted in various Samhita granthas. These are tabulated as follows-

No		Charak	Vagbhat	Sushrut	Kashyap	Madhav
1	<i>Karnakshwed</i>	+	+	---		
2	<i>Hatanala</i>	+	+	---		
3	<i>Daurbalya</i>	+	+	---		
4	<i>Sadan</i>	+	---	---		
5	<i>Annadwesa</i>	+	+	---		
6	<i>Shram</i>	+	+	---		
7	<i>Bhrama</i>	+	+	---		
8	<i>Gatrashool</i>	+	---	---		

9	Jwara	+	+	---		
10	Shwas	+	+	---		
11	Gaurav	+	---	---		
12	Aruchi	+	---	---		
13	Angamarda	+	+	---		
14	Gatrapeeda	+	---	---		
15	Gatronmathan	+	---	---		
16	Shunakshikut	+	+	---		
17	Haritvarnata	+	Panduta	---		
18	Sheerna lomata	+	+	---		
19	Hataprabhatwa	+	+	---		
20	Kopanatwa	+	---	---		
21	Shishir dwesha	+	+	---		
22	Nidralutwa	+	+	---		
23	Shthivantwa	+	+	---		
24	Alpa wakatwa	+	+			
25	Pindikodweshtan	+				
26	Katiruk	+				
27	Katisad	+				
28	Padruk	+				
29	Padsad	+				
30	Ururuk	+				
31	Urusad	+				
32	Dhatu Shithylya	+	+			
33	Ojo Kshaya	+	+			
34	Alparaktata	+	+	Raktadushti		
35	Alpamedoskata	+	+			
36	Nissarta	+	+			
37	Hrid drav	+	+			
38	Shithilendryata	+	+			
39	Twak Panduta	+	+			
40	Shwetakshitwa	+	+		+	
41	Shwet-nakhatwa	+	+		+	
42	Shwet-vakrata	+	+		+	
43	Nabhi Shohta				+	
44	Sharir Vaivarnya	R.R.S.				
45	Shohta	R.R.S.				
46	Karshya	R.R.S.				
47	Satwahani	R.R.S.				
48	Alasya	R.R.S.				

In Short Pratyatma linga (Cardinal symptom) of Panduroga are mentioned below-

1. Panduta
2. Daurbalya
3. Hridspandan
4. Akshikutag Shoth
5. Bhrama
6. Annadwesa
7. Ayasen shwas
8. Shram
9. Gatrasad
10. Angamarda

Nidanani of Panduroga

'*Panduroga*' is a one of Rasapradohaj Vikara. Panduta is i.e. Palloriness is the cardinal sign of the disease *Panduroga* besides this there is Raktalpata, Alpamedaskata, Shithilendriyata also noted.

The patients suffering from *Panduroga* can be classified in following groups.

Panduroga– Itself (Which may be converted into Nidanarthkar Roga i.e. Hetu responsible to produce another disease.

Panduroga – Lakshana of Specific Vyadh.

Panduroga – Upadrava (Developed due to complication of any other disease)

Hence one should first categorized the patient's *Panduroga* and then do the needful as preventive major and for avoiding the further Upadrasvas of *Panduroga*.

Panduroga and Hetu Vichar-

The factors responsible for developing the signs and symptoms of *Panduroga* can be classified as-

- 1) *Aaharaj Hetu*
- 2) *Viharaj Hetu*
- 3) *Manasik Hetu*
- 4) *Others*

The information can be tabulated in following manner

Samhita Grantha Charak Samhita	Aaharaj	Viharaj	Manasik
	RasPradhanta Kshar Amla Lawan Guna pradhanta - Atiushna 3.Draya Pradhanata	Vidagdhe Anne Divaswap Vyayam Ati vyavaya Pratikaram Ritu Vaishamya Vegodharan.	Kama Chinta Bhaya Krodha Shoka

	Nishpav Mash Pinnyak Tila—tail Mrid		
Sushrut Samhita Madhav Nidan Yoga Ratanakar	Raspradgabata Amla Lawan Guna pradhanata Atiteekshna Dravya Pradhanta Madya Mrid	Vyavaya Divaswap	

Acharya Charak has included the disease *Panduroga* in Santarpanjanya (1) Vikara also. There for considering the both, Santarpanjaya & Aptarpanjanya *Panduroga* the Hetawas can be classified as following

	Santarpanjanya Pandu	Aptarpanjanya Pandu
Aaharaj	Adhyashana Ajeernashan Vishamashana Ras Pradhanta – <ul style="list-style-type: none"> • Madoor Ras Pradhan Aahar Gunapradhanata – <ul style="list-style-type: none"> • Sheet • Guru • Atisnigdha • Picchila Dravya Pradhanata – <ul style="list-style-type: none"> • Mash • Pinnyak • Mrid • Anupmansa • Guda & its Products 	Anashana Laghwashana Poshan abhavaj Aahar sevan Rasa Pradhanta <ul style="list-style-type: none"> • Amla • Katu • Kshar • Lawan Guna Pradhanata – <ul style="list-style-type: none"> • Atyushna • Teekshna • Ruksha, • Laghu Dravya -Madya Pradhanata - <ul style="list-style-type: none"> • Spicy chilly

		<ul style="list-style-type: none"> • Foods • Mrid
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	Santarpanjanya Pandu	Apatarpanjanya Pandu
Viharaj	-Diwaswap -Avyayama -Vegodharan (Mal Mootra) -Pratikarma—Snehavibhrama -- Grahi Chikitsa in Amatisara -- Snehatiyoga	-Atishrama -Atiadhagaman -Ativyavaya -Ativyayama -Ratri Jagaran -Vegodharan—Kshudha, Trisha.
Manasik	Irshya Pradnyaparadha	-Kama -Chita -Bhaya -Krodha -Shoka
Others Nidanarthakar Vyadhi	Purishaj Krimi Kaphaj Prameha Medoroga Aampradoshaj Vyadhi	Rajataoradisgah Vyadhi Raktapitta Raktarsha Raktapradar Pleeharoga Kamala Rakta-Gulma Jeema Jwara Rajyakshma Shosha Grahani Aghataj Hetu.

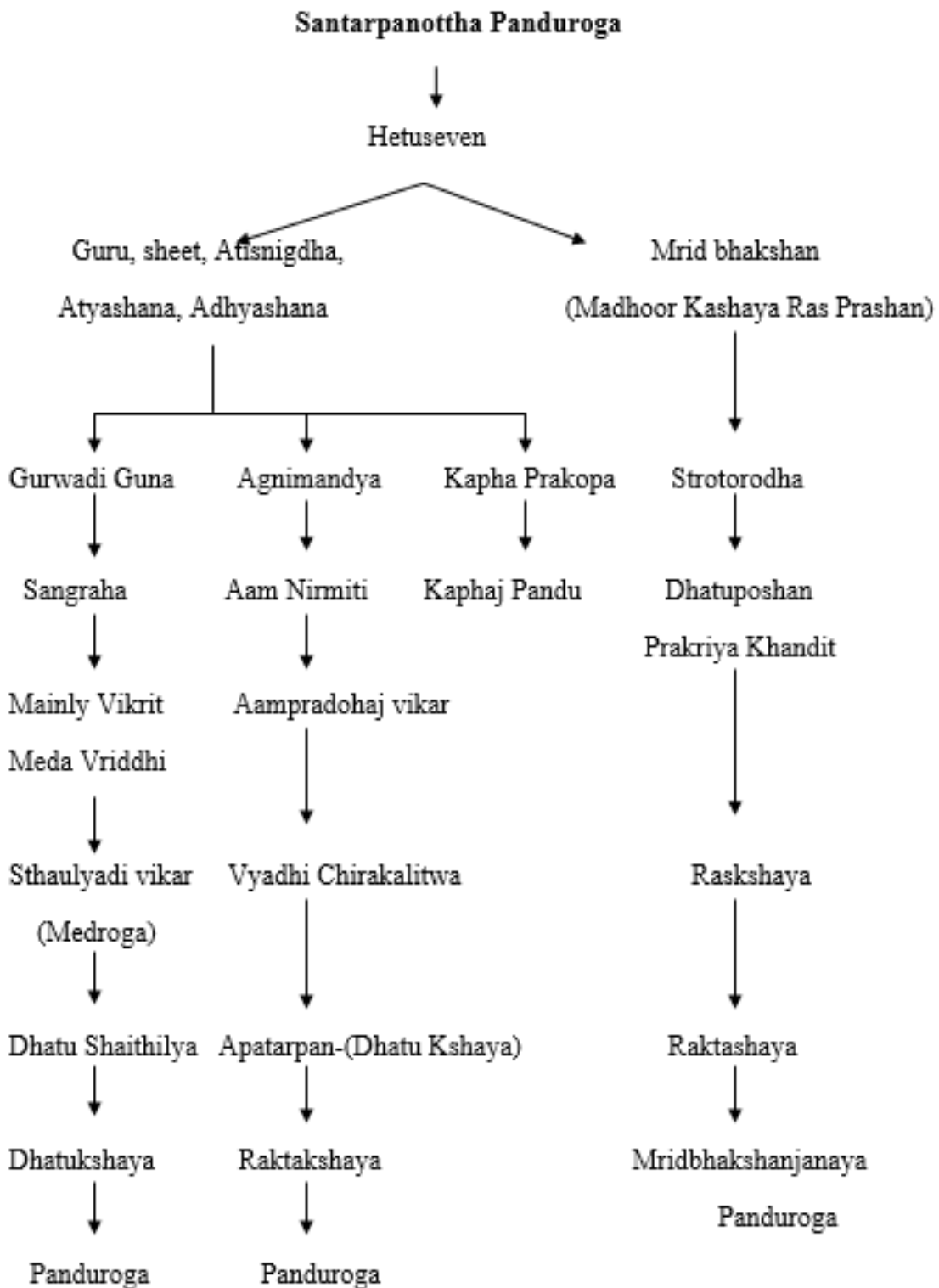
SAMPRAPTI OF PANDUROGA

Samprapti or Pathogenesis of the disease '*Panduroga*' can be studied according to its origin. Because the Great Acharya Charak has included the disease '*Panduroga*' in Santarpanottha vikara:

Hence the origin of '*Panduroga*' is mainly of two type's i.e.

1. Santarpanottha *Panduroga*
2. Apatar panottha *Panduroga*

The following chart gives the general idea of Pathogenesis of Apatarpanottha Santarpanottha *Panduroga*



Panduroga and Dhatukshaya

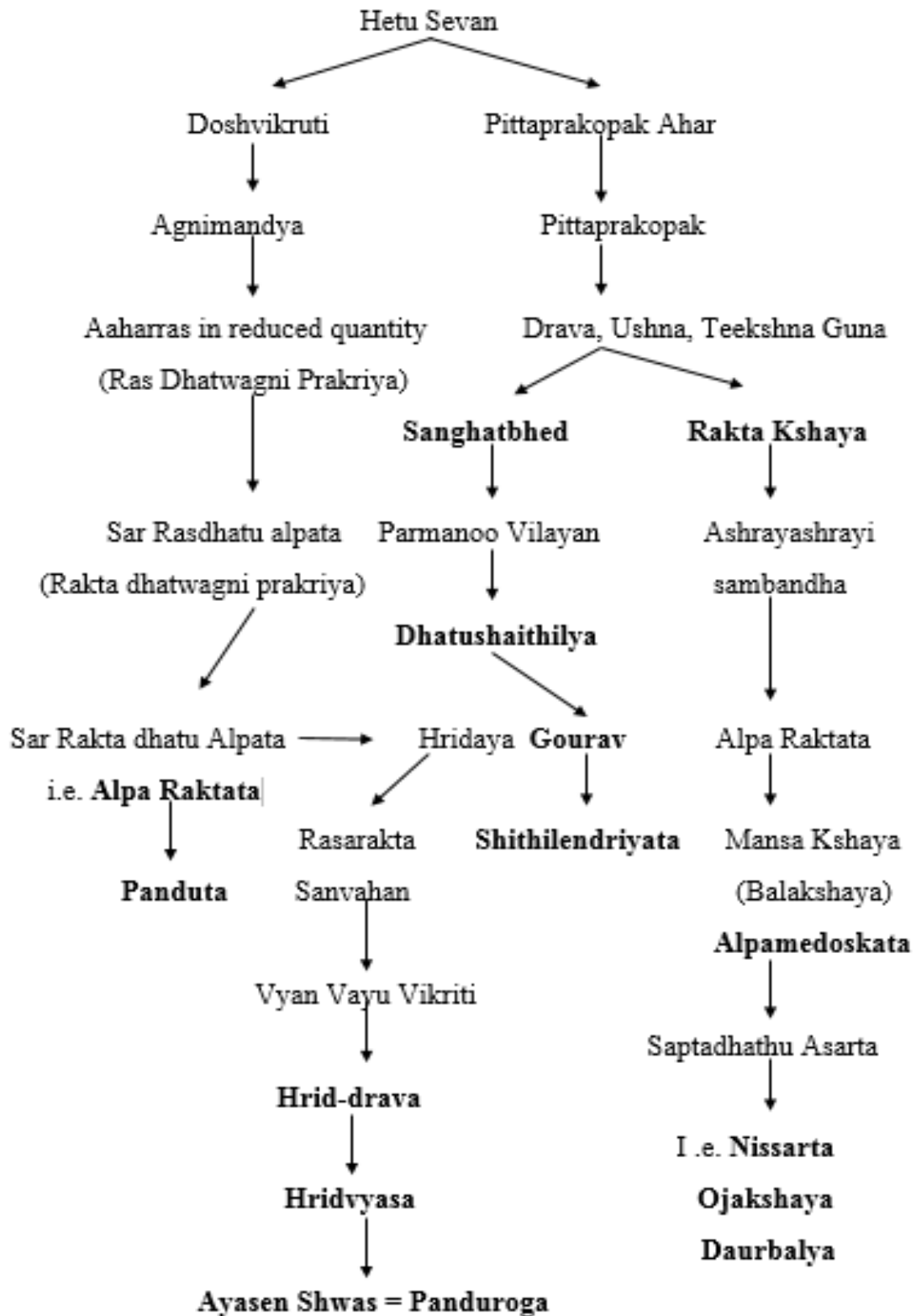
The above chart shows that santarpanottha *Panduroga* also gets converted in to apatarpanotta *Panduroga*. *Panduroga* described by Acharya Charak in *Panduroga* chikitsa

Adhyaya gives the idea of Apararpanottha *Panduroga*. Hence one can conclude that Dhatukshaya or Apatrpan of th body is most responsible or unavoidable condition of disease *Panduroga* Pandurogs Signs and symptoms of Dhatukshaya are to be developed in disease *Panduroga* are given in chapter “Roopani of *Panduroga*”

Apatarpanjanya Panduroga



The Different signs and symptoms are to be developed in *Panduroga* can be given in chart below.



Vata, Pitta, and Kapha all three doshas are responsible for development of *Panduroga*. But out of these three doshas “Pitta Dosha” plays a very important role in Samprapti of *Panduroga*

Sushrutacharya has not given much importance to Pittadosha in Samprapti of *Panduroga*. He has given great importance to Raktadushti in the process of Samprapti.

Agni Vichar

Acharya Charak has described the “Agni Vichar” (9) and its great importance is **Grahani Dosha Chikitsa Adhyaya**. Hence he has stated that long standing insufficient diet i.e. Anashan, Langhwashan, Ahar Poshan Abhav is great responsible for the Dhatukshaya which is the one of the main principal factor in samprapti of *Panduroga*.

All diseases are produced due to Agnimandya. In Samprapti of *Panduroga* Agnimandya is an important thing in both Santarpanjanya and Apatarpanjanya *Panduroga* due to this Agnimandya the Addya Dhatu i.e. Ras Dhatu is not produced in sufficient quantity and also in good quality. And therefore this Asar Rasdhatu is unable to produce the uttarottar sar dhatwas.

Panduroga and Pitta Dosha

Prakritik Pitta performs the following functions in the body i.e. Darshan, pakti (Panchan Prakriya), Ushma, Kshut, Trishna, Deha—mardavata, Prabha, Medha etc. For the therapeutic suitability the 5 types of pitas are considered. These are as follows.

Type of Pitta	Sthana	Function
Pachak Pitta	Pakwa-Amashaya Madhya	Pachan & Vivechan of chaturvidha Annapana.
Ranjak Pitta	Aamashaya, Yakrit, Pleeha	It gives Rakta varna to Rasa.
Sadhak Pitta	Hridaya	Medhadi Manasbhav Niyaman.
Aalochak Pitta	Netra	Roopa graham
Bhrajak Pitta	Twak	It gives varna, Prabha (Kanti) to body.

Pitta dosha plays an important role in the Samprapti of *Panduroga*

- Pachak Pitta Vikriti – Agnimandya is responsible for the production of Daurbalyawasha Raktadhatu, which is again responsible for Saptadhatu Kshaya.
- Kshapan Guna -- By the properties of pitta, i.e. Ushna, Teeksha, Drava gunadhikyata Raktakshaya or Raktadhatu takes place which cause *Panduroga*.

Pitta vikriti and its reflection on body in disease *Panduroga*-

Pachak pitta Vikriti	Agnimandya Kshudhamandya
Ranjak pitta Vikriti	Alpa raktata
Sadhak pitta Vikriti	Hrid daurbalya (Hrid vyasadi Lakshanans)
Alochak pitta	Netra panduta
Bhrajak pitta	Twaj Vauavarbya – Panduta

Panduroga & Kapha Dosh

In the development of Kaphaj Pandu kapha dosha is the principal factor Kapha-prokopak Aahar and vihar causes kapha vriddhi. This prakupit or vriddhingat kapha vitiates to Raktadi Dhatus and develops the Dhatushaithilya, Dhatu Gautav, etc.

It Sootrashana Addhya 17, Acharya charak has given the Samprapti of *Panduroga* which goes in favour of Santarpanjanya *Panduroga*. Here he has stated that shleshma or kapha dosh produces disease *Panduroga* with the help of pitta in Heen vat Purusha while with the help of vata in Heen pitta Purusha.

Prakarani of Panduroga

According to Sankhya samprapti the classification of '*Panduroga*' is described in different Samhita granthas in different views.

Charak, Vagbhata, Madhav Nidankar, Sharangdhara, Yogratnakara, Kashyapa all have mentioned 5 types of '*Panduroga*'. These are as follows-

Type of Panduroga:-(10)

- 1) Vataj
- 2) Pittaj
- 3) Kaphaj
- 4) Sannipataj
- 5) Mridbhakshanjanya

Sushruta has claimed that there are only 4 types of '*Panduroga*' viz (11)

- i) Vataj
- ii) Pittaj
- iii) Kaphaj
- iv) Sannipataj

According to Sushrutacharya different type of mrid produce particular Doshvaishyama or Doshprakopa. And afterwards get converted into Doshaj Pandu. Hence he has not included the Mridbhakshanijaya Pandu as 5th type of '*Panduroga*'

In Harit sanhita, the types of '*Panduroga*' has been mentioned are of 8 types. These are as follows-

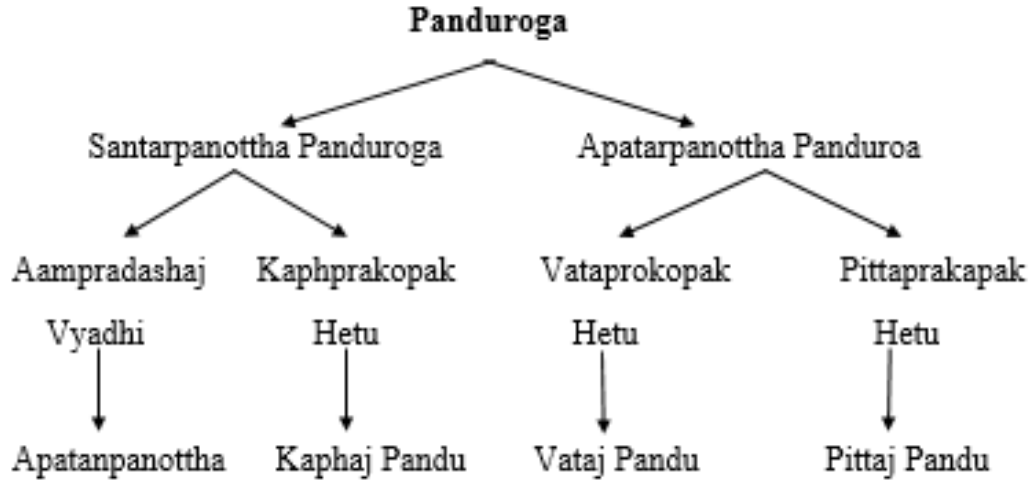
- i) Vataj
- ii) Pittaj
- iii) Kaphaj
- iv) Sannipatik
- v) Mridbhakshanjanya
- vi) Kamala dwaya
- vii) Rudhapath – Bahupitta Kamala
- viii) Halimaka

Taking into consideration all these opinions we can say that there are 5 types of '*Panduroga*' as described by Acharya Charak & Vagbhata.

Kamala and Halimaka are the late stages when there is continuation in Nidanseven.

The treatment of Mridbhakshanjanya Pandu is quite different from Doshaj Pandu i.e. 'Shodhan', Krimighna Chikitsa, avoidance of eating the clay. Therefore we can consider of Mridbhankahanjanya '*Panduroga*' as one more a type of *Panduroga*.

Panduroga is also described as Santarpanottha Vyadhi according Charak Hence the classification can be given.



Here we can only say that there is similarity in Santarpanottha pandu and Kaphaj Pandu and Apatarpanottha Pandu and Vataj and Pittaj *Panduroga*.

Types of *Panduroga* & *Rupani*

Prakarani	Charak	Vagbhata
1. Vataj Pandu	Krishna Panduta Arunanta Sarwang Raja Sarwang Toda Kampa Shira Shoola	Gatraruk Gatratoda Gatrakampa Nakha, Mala, Mootradi, Rukshatwa, Krishnatwa, Arunata v) Anaha
2. Pittaj Pandu	Varchyo Shosha Aasyavairasya Shoph Aanah Balakshaya Twak, Nakha, Netra, Peetvarni or Haritvani Jwara Daha Trishna Moorchha Mal, mootra peetata Atiswedan Aruchi Sheet Kamana	Aasyavairasya Vitshosha Parshwaruk Murdhwaruk Siradi Varna- Harit Peetabh Jawara Trut Swed Pravartan Moorchha Sheetchha Daurgandhya Katuvakrata Varchyobhed Amalaka

	Katukasyata Amlodgar Vidagedhe anne vidahata Daurgandhya Bhinna varchatwa Tama	Daha
3. Kaphaj Pandu	Anga Gaurav Tandra Chhardi Twak, Nakh, Netra, Shuklawarni Praseka Lomaharsha Angasad Moorccha Bhrama Klama Shwas Kasa Aalasya Aruchi Vak-graha Swargraha Malmootra Shuklawarni Katu, Ruksh, Ushna, Kamana Shwayathu Madhoorasyata Tridosh Lingani Doosahata i.e. intolerable or Achikitsya	Siradi, Suklatwa Tandra Lawan vakrata Romaharsha Swarkshaya Kasa Chhardi
4. Sannipatik Pandu		
5. Mridbhakshan janya Pandu	Indriya Bala-Ksheenata Balanash, Veeryanash Ojonash Varanash Agninash Shoongandakshikut bhru Pada shopha Nabhi shoth Krimi Koshtha Atisara Sarakta, Sakapha, malapravrutti.	Shoon-Nabhi-pad-Mehan Purisha Krimi Sakapha, Sarakta, Bhinnamala.

For the convenience of treatment of the *Panduroga* the Aarsha sahitakaras in Ayurveda had classified the disease

Panduroga in dwandwaja types also. These are as follows-

i) Vata-pittaj *Panduroga*

- ii) Pittakaphaj *Panduroga*
iii) Vatakaphaj *Panduroga*

Upadravas and Asadhya lakshanani of *panduroga*

Rog–Arambhak Dosh Prokopjanya Vikar is known as **Upadrava (12)** of that particular disease.

When patients suffering from *Panduroga* continues the Hetusevan then they would be face the severe complications i.e. Upadravas of *Panduroga* which are described in Ayurvedic Sanhitas are as follows-

- 1) Aruchi 12) Shwas
- 2) Pipasa 13) Ananabhilasha
- 3) Chhardi 14) Atisara
- 4) Jwara 15) Kasa
- 5) Moordharuja 16) Trishna
- 6) Agnisad 17) Shoola
- 7) Shopha 18) Shoka
- 8) Abalatwa 19) Avipak
- 9) Moorchha 20) Swarbhed
- 10) Klama 21) Swarsad
- 11) Hridaya Peedan 22) Hridroga

Asadhya Lakshanani of *Panduroga*

The Lakshanani which makes the disease ‘Dushchikitsya’ or Kashtasadhya are said to as **Asadhya Lakshanani (13)** of the particular disease.

The Asadhya Lakshanani of *Panduroga* is as follows-

- 1) Chirotpanna i.e. Deerghakalin *Panduroga* & Kharibhuta i.e. Dhatu Roukshya.
- 2) Kala Prakarshatshoona, Peetavdarshi *Pandurogi* i.e. Sarwang Shoth.
- 3) Badhha Alpa vit, Harit, Sakapha Atisari *Pandurogi*.
- 4) Shwetati Dighdhang, moorchha, Trut, Deen *Pandurogi*.
- 5) Asruk Kshayat Shwetavaprapti.
- 6) Anteshu shoonam pariheen madhyama – The oedema on four extremities except the truck.

- 7) Anteshu Mlanam Madhya Shoonam i.e. only Madhya Kaya i.e. Trunk Shothyukta.
- 8) Guda, Shef, Mushka, Shoonam.
- 9) Atisara & Jwar peedit *Pandurogi*.
- 10) Panduvarneeya Danta, Nakha, Netra, i.e. Pandusanghat darshi *Pandurogi*.
- 11) Kupitochhavasi, Trishna Peedit, Atikrush *Pandurogi*.
- 12) Shwayathuman Peetakshi nakh darshan *Pandurogi*.

Panduroga of a long duration having produced excessive roughness is not curable.

The patient developing swelling after a long duration and having vision of objects as yellow is not treatable.

The disease is also incurable if the patient passes scabulous, scanty stool with mucus and green colour, has anxious expression, while and excessively smeared limbs, suffers from vomiting, fainting and thirst, and if he becomes dead white due to deficiency of blood. These are the Asadhya Lakshanani of *Panduroga*.

Chikitsa of *Panduroga*

***Panduroga* Chikitsa**

1) Snehan:-

In *Panduroga*, there is natural reduction in Snehabhava of the body, along with Raktalpata, Alpamedoskata, Nissarta, Ojakshaya, etc Raukshatwa is appeared on whole body. Therefore there is great necessity of Snehana.

In *Panduroga*, Acharya Charak has prescribed the snehana as Abhyantar snehana (14) as well as Bahyya snehan.

The Snehas use for the treatment of *Panduroga* are given below-

- i) Panchagavya Ghrita
- ii) Mahatikta Ghrita
- iii) Kalyanak Ghrita
- iv) Panchatikta Ghrita
- v) Triphala Ghrita

Functioning of Snehana-

- 1) Due to Samyaka Snehana, Vatanuloman takes place, Agni comes to its normal stage, snigdha varchaskata, singdhata and mardavata is also found out.
- 2) In shodhan yogya Pandurogi Snehana, acts as Poorvakarma of the shodhan vidhi. (i.e. Vaman, virechan etc.)

2) Shodhan

Acharya Charak has described the Urdhwa as well as an Adhoshodhan in the treatment of *Panduroga*.

The shodhan is to be assessed in those patients of *Panduroga* in which Vyadhibala, Rogi bala, and degree of Strotorodha in Mridbhakshanjanya *Panduroga* are in much severe form.

Shodhan Karmani- Urdhwa shodhan i.e. Vamana and Adhoshodhan i.e. virechana are the excepted shodhan karmas in the disease *Panduroga*.

- **Vaman:** - According to Dalhanacharya Mridu Vaman can be given in disease *Panduroga* with respect to Ritu, Desh, Kala, Rogibala etc.
- **Virechana:** - Virechana is the best shodhanopkarma of Pitta dosha. In *Panduroga* Pitta dosha plays a great role in Samprapti. Hence Virechana is the best and most acceptable shodhanopakrama in disease *Panduroga*.

Acharya Sushrut has stated that Siddha Ghritani is to be used in virechanapakrama.

3) Panduhar Ghritas

- Charak - 1) Dadimadi Ghrita
2) Katukadi Ghrita
3) Pathya Ghrita
4) Danti Ghrita
5) Drakshadi Ghrita
Sushrut - 1) Haridra Ghrita

- 2) Darvyadi Ghrita
- 3) Bruhatyadi Ghrita (15)
Vagbhata- Duralabhadi Ghrita

4) Dosh Vishishta Chikitsa-

Vataj Pandu- Snehabhuyishta
Kaphaj Pandu- Katu, Tikta,
and Ushna Dravya
Pittaj Pandu- Tikta and Sheet
Draya prayog
Sannipatik Pandu- Vimishra Yoga
prayoga
Mridbhakshanjanya- Mrittika Bhakshan
Nivaran & Doshaj
Chikitsa.

5) *Panduroga* and Loha-

Loha or Yogas of Loha are the best or the Vyadhi Pratyantik Dravya of disease *Panduroga*-Vagbhata.

Loha Prayog as alone	Loha Prayog as Yoga
Shuddha Ayas or Loha bhasma	i) Navayas Choorna
Shuddha Mandoor Bhasma	ii) Tapyadi Loha
Teekshna Loha	iii) Mandoor Vatak
Shuddha Kasis	iv) Punarnava Mandoor
Suvarna Makshika	v) Mandoor adyawaleha
Shuddha Shilajita	vi) Lohasav
Shuddha Gairika etc	vii) Abhayarishta etc.

6) *Panduroga* Pathya -

Acharya charak has advised Puran Godhoom, Mudga, Masur Yusha, Jangal mansa as pathya Aahar after the shodhanopakrama.

Sushrut has advised Aamalaki swarasa, Ikshurasa, Mixture of sattu and Honey or madha as pathya Aahar.(16)

Phala Varga- Patol, Kushmanda, Kadali (Taruna), Vartak, Rasona, Bimbi.

Shaka Varga- Jeevanti, Guduchi, Punarnava, Dronpushpi.

Drava Varga– Dugdha, Takra, Ghrita, Navneeta Tail.

Anna Dravya Varga– Godhoom, Yava, Raktashali, Mudga, Adhaki

7) *Panduroga – Apathya*

- 1) Agnisevan and Aatapsevan
- 2) Ativyayam
- 3) Pitta prakopak Aahar
- 4) Maithuna
- 5) Krodha
- 6) Atimargagaman.

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