REVIEW of Dincharya as Nidan of Pandu Roga

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ABSTRACT

"Pandu" Vyadhi is described in Ayurveda, having many clinical features similar to different types of anemia as mentioned in Modern text. "Pandu" means a white colour mixed with yellowish Tinge as mentioned in Amarakosha. According to Charaka Samhita- In this disease the skin of patient is discoloured as Pandu or like haridra or greenish tinge. According to Sushruta Samhita in all types of Pandu body of the patient is more Pandu (shwetarakta or shweta pita). So it is named as Pandu. In Ayurveda Charaka has mentioned it as Rasavaha Srotodushti. Susruta has mentioned it as RaktavahaSrotodushti. A prominent diagnostic feature of Pandu roga is the pallor on the skin which occurs due to the quantitative and qualitative deficiency of raktudhatu (1). Besides the various etiological factors Aaharajahetu and ViharajanHetu plays an important role. In this modern era, people are unaware of their day-to-day lifestyle. There is a drastic change in their livings. And this has made their life more complicated and which are leading for occurrence for many disease. Factors affecting manifestation of disease are change in the life style, high population, socio economic cause, stress, uncontrolled diet, addictions and lot more. According to Ayurveda, the best treatment for all the disease is nidanparivarjan means to avoid all the causative factors. So in order to make people disease free and to make people aware, review study of dincharya as nidanparivarjan of panduvyadhi has been presented in this paper.

Key words: Pandu, Lifestyle, Dincharya, Nidanparivarjan, PathyaApthya.

INTRODUCTION

In Amarkosh it is mentioned that the word "Pandu" is nothing but a mixture of white colour and yellowish Tinge. According to Charaka Samhita- In this disease the skin of patient is discolored as Pandu or like haridra or greenish tinge. According to Sushruta Samhita in all types of Pandu body of the patient is more Pandu (shwetarakta or shwetapita). So it is named as Pandu. In Ayurveda Charaka has mentioned it as Rasavaha Srotodushti. Susruta has mentioned it as Raktavaha Srotodushti. A prominent diagnostic feature of Pandu roga is the pallor on the skin which occurs due to the quantitative and qualitative deficiency of raktudhatu. The signs and symptoms of Pandu include Pandutva, HridDravata, Agnimandya, Tandra, Bhrama and Srama. Jeevana has been considered as the Karma of Raktha. Pandu is a disease characterized by pallor of body which strikingly resembles with 'Anaemia' of modern science, as this disease is caused due to reduction of number of RBCs per cumm of blood.

Ayurveda is an ancient science, which has explained about the three sutras in form of Hetu, Linga and Aushad. In which "Hetu" word is referred to as causative factor. Ayurveda has explained the five tools for manifestation of disease known as Nidanpanchak. They are hetu, poorvarupa, roopa, upshaya and samprapti,
which are the objective as well as subjective for understanding of disease. In which “Hetu” word also known as Nidan. Nidan helps us to know about etiology, symptomatology and pathogenesis. For proper diagnosis of disease hetu plays an important role for diagnosis of disease. In this modern era, people are unaware of their day-to-day life style. There is a drastic change in their livings. And this has made their life more complicated and which are leading for occurrence for many disease. Factors affecting manifestation of disease are change in the life style, high population, socio economic cause, stress, uncontrolled diet, addictions and lot more. According to Ayurveda, the best treatment for all the disease is nidanparivarjan as we can maintain our health in our sedentary life style by following Dincharya which mentioned in Ayurvedic Literature

Aim
To review the Dincharya as nidanparivarjan of Pandu vyadhi.

Objectives
1. To review the literature of Pandu vyadhi.
2. Dincharya from Ayurvedic literature.
3. We can maintain our health in our sedentary life style by following Dincharya which mentioned in Ayurvedic Literature

Materials and Methods
Review of Pandu roga
In Ayurveda Charaka Aacharya has mentioned it as Rasavaha Srotodushti. Susrutahas mentioned it as Raktavaha Srotodushti. A prominent diagnostic feature of Pandu roga is the pallor on the skin which occurs due to the quantitative and qualitative deficiency of raktu dhatu (1). Pandu vyadhi has symptoms like Pandutva, Agnimandya, HridDravata, Tanda, Shrama and Bhrama (2). Jeevanahas been considered as the Karma of Raktha (3). According to Rigveda and Atharvaveda, Panduroga is known as Vilojit, Haribha, Halina. In Garuda Puranait has been described that Takra mixed with loha churnais useful in Panduroga. Acharya Charak - Pandu Rogahas been described in Sutrasthanain AshtodariyaAdhyayaaas well as in Chikitsasthanan 16th Chapter “Pandu Roga Chikitsa”. Charakahas described Pandu Roga (4). Acharya Sushrutahas said Pandu Rogain Uttaranta Adhyaya 44,”Pandu Adhyaya” Sushrut has mentioned Kamala, Kumbhavhaya, Lagharak as the various stages of Pandu (5).

Acharya Yagbhutta has described Pandu in Nidanasthana 13th adhyay Pandu Roga- Shopha Visarpa Nidana and in Chikitsasthanan 16th adhyay, (Pandu Roga Chikitsa)(6). In Madhava Nidanathe description of Pandu Roga is in 8th Adhyay Pandu Roga (7). In Sharangdhara Samhita has described in Pradhan Khanda 7th Adhyaya. In Bhavprakasathe description of pandurohan MadhyamKhandha 8th Adhyaya. In Ashtanghriodya has mentioned panduin Nidana Sthana Adhyaya 1.

General Causes of Pandu roga
Cause related to Ahara
Faulty diet: Asatmyabhojana, viruddhabhojana, Amla, katu,lavana Rasa atisevana, kshara, ushna, tikshna and rukshaaraatisevana causes mandagni, Pitta prakopa and vataparakopa. It had mentioned in Harita Samhita that Kashaya rasa is the commonest etiological factor of Pandu Roga. In Charaka and Sushruta Samhita Lavana Rasa is mentioned as etiological factor of Pandu roga. Sushrutacharya has explained that, excessive intake of Lavana Rasa and Amla Rasa produces Kayasahithyaavand vaivarnata.

Deficient in quantity: Pramita and Abhojana leads to vitiation ofvata, Pittadoshhaand jatharagni and causes malnutrition with aptarpanjanya Pandu Vyadhi.

Deficient in quality: Due to Consumption of Drayas like Nishpava, Pinyaka, Masha, Til tail, Matsya, Madya and Mridbhaksana leads to Mandagni and Tridoshaparakopa (mainly Pitta) thereby causing the Pandu Vyadhi.
Types of Pandu vyadhi

The following table represents types of Panduroga, stated by Various Acharyas (8, 9)

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<td>Mridbhakshanjanya</td>
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<td>Ruddhapatha- Kamila</td>
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<td>BahuPitta-Kamla</td>
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<td>5</td>
<td>8</td>
</tr>
</tbody>
</table>

Cha. : Charak Samhita  
Vag. : Vagbhat Samhita  
M.N. : MadhavNidan  
S.S. : Sharangdhar Samhita  
Y.R. : Yogratnakar  
Ka. : Kashyap Samhita  
Su. : Sushurut Samhita  
Ha. : Harit Samhita

Cause related to Vihara

**Sharirika:** Diwaswapana, Atiyayama, Ratriyagarana, Atiyayava, AdhikaShram,Rituvaishamya and Vegdharan. Vitiation of KaphaDosha and VataPrakopa is caused by Diwaswapana and ratrijagarana respectively.

**Mansika:** Day time sleeping, sexual intercourse, Improper Panchakarma modalities and Violation of seasonal regimens along with suppression of natural urges with Chinta, BhayaKama ,Krodha, Lobha and Shokavilll aggravate Manasikodhas. These aggravated doshas will vitiate blood leads to pallor.

**PratikarmaVaishamya:** Snehabharam
Snehatiyoga, Amatisarasangraha, Dushtarakt, raktarsha and Vegaidharanain vanama karma. Excessive loss of blood or body fluids, occur due to some disease condition or overdone or wrong panchakarma.

**Related to Nidanarthakara Roga:** Rakta-Atipravatan, Rakta-Arsha, Rakta-Arbudha, Asrugdara, Arsha etc.

**Snehana karma:** There is Rukshatain pandurogian and the doshas are situated in the shakas. So to bring the vitiated doshas in koshtaand to correct the rukshata, snehan karma is essential.

**Virechana and Vamana Karma:** Due to samyakasnehan and swedana, the vitiated doshas come into koshta and are taken out of thebody by vananor virechanaas per their gati. Virechana Primeshodhanopakarmafor Vitiated pitta dosha. Various drugs are mentioned in Pandu Vyadhifor virechana.

**ShamanaChikitsa:** In Shamana Chikitsa various Vanaspatikaand Khanja yaga, Asava- Arishtha and Avlehaare used.

**Visheshachikitsa:** Vatika type treated with snigdhagunauashadha, Pittajaby Tikta rasa yuktand shitaveeryauashadha,Kaphajaby Katutikta rasa yuktand ushna veeryauashadha and sa- nnipatabh by mishritgunaauashadha.

**Mridbhakshanapandu:** In this type of Pandu roga soil should be removed from the body by giving Tikshnavirechana according to rogibala. After sharirashuddhivyirechana karma various ghrital preparation should be Administered to Strengthen the body.
### Dincharya: Daily Regimen and its benefits: according to Suhsrut (10)

<table>
<thead>
<tr>
<th>Dincharya in Sanskrit</th>
<th>Term in English</th>
<th>Preventive and Promotive Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dantadhavan</td>
<td>Teeth washing</td>
<td>Removes foul smell, kapha</td>
</tr>
<tr>
<td>JihwaLekhana</td>
<td>Tongue Scraping</td>
<td>Remove dirt, cleans tongue</td>
</tr>
<tr>
<td>Gandoosh</td>
<td>Gargles</td>
<td>Provides, cheerfulness, firmness to teeth.</td>
</tr>
<tr>
<td>Mukh</td>
<td>Facial wash</td>
<td>Alleviates blue spots, dryness of face, boils and other diseases, makes vision strong.</td>
</tr>
<tr>
<td>Prakshalan</td>
<td>Galena</td>
<td>Removes burning, itching, dirt of eyes, provides brilliance and vision</td>
</tr>
<tr>
<td>Tambula</td>
<td>Chewing betel leaf</td>
<td>Provides clarity and fragrance in mouth, lustre and charm on face, alleviates diseases of the throat.</td>
</tr>
<tr>
<td>Abhyang (shirobhyanga)</td>
<td>Massage with oil on head</td>
<td>Eliminates diseases of head, provides softness and gloss in hairs charm on face, saturation in sense organs</td>
</tr>
<tr>
<td>Karnapooran</td>
<td>Filling of ear with oils</td>
<td>Removes pain in the jaw, carotid region, head and ear</td>
</tr>
<tr>
<td>Vyayam</td>
<td>Exercise</td>
<td>Physical development, luster, compactness of body part, stimulation of digestive power and provides optimum immunity</td>
</tr>
<tr>
<td>Udwartan</td>
<td>Dry massage</td>
<td>Pacifies vata, dissolves kapha</td>
</tr>
<tr>
<td>Snan</td>
<td>Bath</td>
<td>Removes sleep, burning and fatigue, eliminates sweet, itching and stimulates digestive powder</td>
</tr>
<tr>
<td>Mukhalepam</td>
<td>Application of cosmetics on face</td>
<td>Makes eyes firm, cheek &amp; face corpulent and beautiful like lotus</td>
</tr>
<tr>
<td>Aahar</td>
<td>Food</td>
<td>Nourishes, gives strength promotes, life span, memory Ojus and digestive power</td>
</tr>
<tr>
<td>Nidra-kale</td>
<td>Sleeping in time</td>
<td>Promote development, strength, non-drowsiness and equilibrium of dhatus</td>
</tr>
</tbody>
</table>

### PATHYA-APATHYA (11)

**Pathyahara**

**Aahara**

Food - Old wheat, rice *(shashtika)*, barley, jowar, green gram and pea.

Vegetables - Dudhi, patola, bimbi, chakvat, palak, shepu,jeevanti, Haridra, punarnava

Non-veg - Shingada fish, goat meat, jangal meat

Fruits - Amla, grapes, anjeer, chikoo, banana, mango, khajur, pomogranate, papaya

Roots - Shingada, kamalakunda, lasuna, ginger.
Milk products - Cow milk, ghee, navneetakra.
Liquids - Gomutra, lajamanda, koshnajala, laghupanchamula siddha jala.
Madyavarga - Sauvira and tushodaka.
Ksharavarga - yavakshara

**Vihara:** Light exercise
**Apathyahara:**
**Aahara :**
**Shakivarga:** Except the above mentioned shakavarga
**Shimbivarga:** Matara, masha, pinyaka
Dal - Til, sharshapa
**Tail varga:** Bijowar tail
**Drava varga:** Atyambupana, madyapana

**DISCUSSION**

For proper diagnosis of disease it is necessary to know about the causative factors. So if we are able to know the exact cause and pathogenesis of disease it will help to diagnose it as early as possible. Thus the proper knowledge of hetus helps us to understand the diagnosis and proper manifestation of disease. And it is proved that the best treatment for all the disease is to avoid all the causative factors. We should follow the dincharya which mentioned in Ayurvedic text. By reviewing ancient texts in aspect of applied aspect for longevity of life, it is found that the guidelines about life style which has mainly described as what to do and what should avoid dincharyaat physical, mental, spiritual level have great importance. A step to avoid unwholesome aahar-vihar and to follow wholesome is most important for prevention and promotion of health. So from the above study we have understood that the Amla, lavan, ksharatiushna, aatitikshnaaahar, Diwaswapna, atapseva, ativayyama, vegavidharana, chinta, shoka, krodha. Agni, atapa, pittakaraaharasevana, maithun, ayasa, krodha.

**CONCLUSION**

From the above information we can conclude that the proper knowledge of the nidan (hetus causative factors) helps us for early diagnosis of the patient. It also helps in the differential diagnosis of the disease. After gaining the knowledge of nidan, doctors can get the proper path for treating the disease. Hence by avoiding all the causative factors which resembles for manifestation of disease can treat the disease in its own way. So nidan is considered one of the diagnostic tools which can play an important role for treatment of disease. If we follow the proper “Dincharya” which has mentioned in Ayurvedic Literature then we can maintain our healthy status.

**REFERENCE**