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 ofpatient isdiscoloured 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 ViharajaHetu plays an important role . 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 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 t 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 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 Pandu Vyadhi has been presented in this paper.

AIM

To review the Dincharya as nidanparivarjan of Pandu vyadhi.

OBJECTIVES

1. To review the literature of Panduvyadhi.
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. 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 *raktu dhatu* (1). *Pandu vyadhi has symptoms* like *Pandutva*, *Agnimandya, HridDravata*, *Tandra, Shrama and Bhrama* (2). *Jeevana*has been considered as the *Karma* of *Raktha* (3).According to *Rigveda* and *Atharvaveda, Pandurogaa*is known as *Vilohit*, *Haribha*, *Halima*. In *Garuda Purana*it has been described that *Takra* mixed with loha *churna*is useful in *Panduroga*. *Acharya Charak -Pandu Roga*has been described in *Sutrasthana*in *AshtodariyaAdhyaya*as well as in *Chikitsasthana* 16th Chapter *"Pandu Roga Chikitsa". Charaka*has described *Pandu Roga* (4). *Acharya Sushruta*has said *Pandu Roga*in *Uttartantra Adhyaya 44*,"*Pandu Adhyaya" Sushrut* has mentioned *Kamala, Kumbhavhaya, Lagharak* as the various stages of *Pandu* (5).

Acharya Vagbhatta has described *Pandu* in *Nidanasthana* 13th *adhyay Pandu Roga-Shopha Visarpa Nidana and in Chikitsasthana 16th adhyay, (Pandu Roga Chikitsa)(6).* In *Madhava Nidana*the description of *Pandu Roga* is in 8th *Adhyay Pandu Roga (7)*. In *Sharangdhara Samhita* has described in *Pradhana Khanda* 7th *Adhyaya*. In *Bhavprakasha*the description of *pandurohaa*in *MadhyamKhanda 8th Adhyaya*. In *Ashtanghridya* has described *pandu*in *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 *rukshaaharaatisevana* causes *mandagni, Pitta prakopa*and *vataprakopa.* 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 *Kayashaithilya*and *vaivarnata.*

Deficient in quantity: *Pramita and Abhojana leads to vitiation* of*vata, Pittadosha*and jatharagniand causes malnutrition with *aptarpanjanya Pandu Vyadhi.*

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

Types of Pandu vyadhi

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

Types of Panduroga	Cha.	Vag.	M.N.	S.S.	Y.R.	Ka.	Su.	Ha.
Vattaj	+	+	+	+	+	+	+	+
Pittaj	+	+	+	+	+	+	+	+
Kaphaj	+	+	+	+	+	+	+	+
Sannipataj	+	+	+	+	+	+	+	+
Mridbhakshanjanya	+	+	+	+	+	+	+	+
Ruddhapatha- Kamla	-	-	-	-	-	-	-	+
BahuPitta-Kamla	-	-	-	-	-	-	-	+
Halimak	-	-	-	-	-	-	-	+
TOTAL	5	5	5	5	5	5	5	8

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, Ativyayama, Ratrijagarana, Ativyavaya, 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 *Shoka*will aggravate Manasik*doshas*. These aggravated *doshas*will vitiateblood leads to pallor.

Pratikarmavaishamya: *Snehavibharam Snehatiyoga, Amatisarasangraha, Dushtarakt, raktarsha* and *Vegavidharana*in *vamana 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-Arbuda, Asrugdara, Arsha* etc.

Snehana karma: There is *Rukshata*in *pandurogi*and the *doshas*are situated in the *shakas.* So to bring the vitiated *doshas*in *koshta*and 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 *vaman*or *virechana*as per their *gati. Virechana*is Prime*shodhanopakarma*for Vitiated *pitta dosha*. Various drugs are mentioned in *Pandu Vyadhi*for *virechana*.

ShamanaChikitsa: *In Shaman Chikitsa various Vanaspatika*and *Khanija yoga, Asava- Arishtha and Avleha*are used.

Visheshachikitsa: *Vatika*type treated with *snigdhagunaaushadha, Pittaja*by *Tikta rasa yukta*and *shitaveeryaaushadha,Kaphaja*by *Katu-tikta rasa yukta*and *ushnaveeryaaushadha*and*sa-nnipataja*by *mishritgunaaushadha.*

Mridbhakshanapandu: In this type of Pandu roga soil should be removedfrom the body by giving *Tikshnavirechana* according to *rogibala*. After *sharirashuddhi*by *virechana karma* various ghrit preparation should be Administered to Strengthen the body.

Dincharya : Daily Regimen and its benefits: according to Suhsrut (10)

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

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, navneetatakra.
Liquids - *Gomutra, lajamanda, koshnajala, laghupanchamula siddha jala.*
*Madyavarga - Sauvira*and *tushodaka.*
Ksharavarga - yavakshara
Vihara: Light exercise
Apathyahara:
Aahara :
Shakavarga- Except the above mentioned *shakavarga*
Shimbivarga- Matara, *masha, pinyaka*
Dal - *Til, sharshapa*
Tail varga- Bijowar tail
Drava varga- Atyambupana, madyapana
Vihara:
Diwaswapnaatapseva, ativyayama, vegavidharana, chinta, shoka, krodha. Agni, atapa,
pittakaraaharasevana, maithun, ayasa, krodha.

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 *dincharya*at 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, ativyayama,,vegavidharana, chinta, shoka, krodha. atapa, pittakaraaharasevana,etc are the main Nidan(Causative factors)of the Pandu vyadhi.*

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.

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