

International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



A Critical Interpretation on *Pandu Vyadhi* (Iron deficiency anemia): A Brief Review

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ICV-70.44 ISRA-1.318

VOLUME 4 ISSUE 1 JANUARY 2021

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Article received on 6th Jan 2021

Article Accepted 23th Jan 2021

Article published 31st Jan 2021

ABSTRACT

Pandu denotes Paleness in the body is predominant throughout this condition. It may be co-related with current disease anaemia because of its resemblance. Nearly all of our *Acharyas* will clarify *Pandu*. Rasavaha and Raktavaha srotas (channels carrying lymph/plasma and blood) were primarily involved in the pathogenesis of *Pandu* through Ahara (diet) and Vihar (lifestyle). The evolving lifestyle of humans plays a major role in the manifestation of various diseases. One of them is *Pandu* as well. *Ama*, which further activates *Agnimandya* (weak digestion) and eventually *Amayukta Ahara Rasa*, (undigested food juice) is formed by our flawed eating habits and lifestyle. It hampers *Rasa Dhatu Utpatti*, and *Pandu* (Anemia) manifests itself. As a result of the *Rakta* depletion, (blood deficiency) Aggravated *Pitta* is responsible for generating *Posaka* (nutrient portion) from the *Rasadhatu*. (Plasma) *Pandu*, (Iron Deficiency Anaemia.)

Keyword: *Pandu*, Anaemia, Iron Deficiency Anaemia



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How to cite this article:- Dr. Sonal Chandeshwar A Critical Interpretation on Pandu Vyadhi (Iron deficiency anemia): A Brief Review IRJAY, January: 2021 Vol- 4, Issue-1; 202-210; Doi: <https://doi.org/10.47223/IRJAY.2021.4119>

INTRODUCTION:

It is seen several times in Pandu Patients that *Rakta(blood)* gets vitiated by *Doshas*, primarily by *Pitta Dosh* as *Pittavargiya* is *Rakta* (blood) and illness like *Pandu* emerges. In the disease condition listed under the *Pandu*, there may be several color modifications such as *Harita*, *Haridra*(green-yellowish discoloration) . In *Greek*, the term *Anaemia* indicates a lack of blood. It is essentially a

hemoglobin deficiency, and there are several forms of this deficiency. Iron deficiency anaemia is the most prevalent form of anaemia found, anaemia may result from a wide variety of factors, including dietary malnutrition, immediate or sluggish blood loss due to trauma or diseases, destruction of red blood cells due to various metabolic and immunological disorders or toxins, bone marrow disease, general systemic diseases such as infections

MATERIALS AND METHODS:

Materials related to *Pandu* have been obtained from various journals, *Ayurvedic* and Contemporary Text Books, Authoritative Websites Reputed Newspapers, Authoritative Literatures, Manuscripts, *Sanskrit* Dictionary, etc.

*Nidana of Pandu*²

Pandu's general etiology, or *Samanya Nidana*,(general etiology) is defined in *Charaka Samhita*. Both of which were specifically linked to *Aharaja*,(diet) *Viharaja* (lifestyle)and *Nidanarthakara Roga*. (unusual association of diseases). *Pandu* is believed to be *Pitta Doshapradhana*. *Pitta's* provocative causes can also be taken as a source of *Pandu*.

Hetu(Causative factor)

Faulty diet:-

Asatmya bhojana, *viruddha bhojana*(incompatible food), *Amla*(sour),

katu(pungent), *lavana Rasa* (salty) *atisevana* (excessive intake), *kshara*(alkali) *ushna*(hot), *tikshna*(sharp), *ruksha ahara* (dry diet), *mandagni*, *Pitta prakopa*, *vata prakopa* are triggered by *atisevana*(excessive intake), In *Harita samhita*, the etiological component of *Pandu* is said to be *Kashaya Rasa*. *Charaka* and *Sushruta* mention *Lavana Rasa* (salty) as the source of *Pandu*. According to *Sushruta*, *Kayashathilya* and *vaivarnata* (dis colouration) are produced by excessive consumption of *Amla Rasa* (sour) and *Lavana Rasa*(salt).

Deficient in quantity:

Abhojana (no intake of food) and *Pramita bhojana* (reduced intake of food) vitiate *vatadosha*, *Pittadosha*, and *Agni* and trigger *Pandu* to malnourish and *aptarpanavat*.(debility)

Deficient in quality-

Mandagni and *Tridosha prakopa*, mostly

Pitta, are caused by *Dravyas* like *Nishpava* (*Lablab purpureus*) *Tila Taila*, (sesame oil) *Pinyaka* (foods prepared with paste of sesame), *Masha* (Black gram), *Madya* (wine), *Matsya* (fish), *Mridbhaksana* (pica), thereby causing the disease. Ingested food was translated into *vidagdha*.

(Indigestion)

Poorvarupa (Premonitory signs and symptoms)

Premonitory signs and symptoms of *Pandu* are as follows;

- *Hridayaspandana* (palpitation of heart)
- *Rukshata* (Roughness)
- *Swedabhava* (Absence of sweat)
- *Twakasphotana* (Cracking of the skin)
- *GatRasada* (General body malaise)
- *Mridabhakshana* (liking for mud intake)
- *Prekshanakutshotha* (swelling over eyelid)
- *Vinmutrapita* (yellowish discoloration of faecal matter and urine)
- *Avipaka* (indigestion)

Roopa (Monitory signs and symptoms)

- *Durbalata* (debility, malaise)
- *Annadweshya* (aversion towards food)
- *Shrama* (exhaustion)
- *Bhrama* (giddiness)
- *Hataprabha* (loss of lusture)
- *Irritability, Shishirdweshi* (dislikes cold things)
- *Karnaksweda* (tinnitus)

- *Hatanala* (suppression of digestion power)
- Weakness
- *Sadana* (debility)
- Fatigue
- Fever
- Dyspnea
- Heaviness in body
- Anorexia.

Bheda (types) of Pandu

According to *Acharya Charaka Pandu* is classified into 5 types.

1. *Vataja Pandu*
2. *Pittaja Pandu*
3. *Kaphaja Pandu*
4. *Sannipataja Pandu*
5. *Mrittika Bhakshanajanya Pandu*

Pandu Upadrava (Complications)

- *Peedana* (exhaustion and discomfort in the region of heart)
- *Aruchi* (anorexia)
- *Pipasa* (thirst)
- *Chhardi* (vomiting)
- *Jwara* (fever)
- *Murdharuja* (headache)
- *Agnisada* (dyspepsia)
- *Kanthashotha* (oedema in throat)
- *Abalatva* (debility)
- *Murchchha* (fainting)

Samprapti (Pathogenesis)³

According to Charaka

Lavana Adhik Ahara Vihara Nidana Sevana's (excessive intake of salty diet), excessive intake of *Kshara* leads to the *Dosha Prakopa Pitta Pradhana*, which leads to the *Rakta Dhatu Pradushana* (vitiation of blood). Vitiating Pitta in the *Hrudaya* (heart) is expelled from its *Sthana* (place) due to *Kupitavata* and joins the *Dashadhamanis* (10 arteries) and spreads around the body and settles between the *Tvacha* (skin) and *Mamsantara* (flesh) and performs the further vitiation of the *Kapha*, *Vata*, *Tvacha*, *Rakta*, *Mamsa* and manifests into the Pandu disease that shows *Twacha's Pandu*, *Harita*, *Haridradi Vivarnata* (green-yellowish discoloration) and also shows the *Lakshana Vivarnata*. (discoloration)

According to Vagbhata

Vagbhatarya observes the *Samprapti* (Pathogenesis) that he states *Kopanirmalaha*, which means *Doshas' Kopana*, (aggravated doshas) and the similar mechanism of manifestation of the disease is known as *Charaka*.

Samprapti Ghataka (Pathogenic factor)

- *Dosa - Pitta Pradhana Tridosha* (mainly *Sadhaka Pitta*)
- *Dusya - All Dhatus* including *Oja*
- *Agni - Jatharagni, Dhatwagni*
- *Srotas* (channels) - *Rasavaha, Raktavaha*
- *Srotodushti - Sanga, Vimargagamana*
- *Udbhavasthana* (place of origin) - *Amashaya, Hridaya*
- *Sanchara* (stage of dissemination) - *Sarva Sharira*
- *Vyaktasthana* (manifestation) - *Twak*

Vyadhi

- *Swabhava* (nature) – *Cirkari* (Chronic)
- *Roga Marga* (path)- *Madhyama Roga Marga*

Types of Pandu⁴-

1. *Vataja Pandu*: symptoms such as blackish/pale discoloration, dryness, body ache, discomfort, sense of pricking, tremors, flank and head pain, constipation, swelling, abdominal distention, loss of control, giddiness, etc.
2. *Pittaja Pandu*: fever, sense of burning, hunger, dizziness, yellowing of urine and feces, sweating, affection for cold, anorexia, bitterness of the throat, hatred of hot and sour food, tiredness, giddiness, etc.
3. *Kaphaja Pandu*: body heaviness, excessive sleep, fatigue, pallor, excessive salivation, goose bumps, tiredness, fainting, lethargy, cough, laziness, sleeplessness, sore throat, urinary paleness, swelling, mouth sweetness, etc.
4. *Mridbhakshanajanya Pandu*: *kapha* vitiates *Madhura Rasa* dirt, *pitta* vitiates *lavana Rasa*, and *vata dosha* vitiates *Rasa. Bala, Varna, jathargni, satva and kanti* (glow) are killed, *indriyas* are weakened and unable to adequately collect their *arthas*.
5. *Sannipataja Pandu*: Miscellaneous symptoms.

Sadhyasadyata (Prognosis)

Sharir dhatus (tissues) becomes *ruksha* (dry) and decreases in *bala* (strength) *Varna* (complexion) owing to the chronicity of *Pandu*. Developing a *Pandushotha* (inflammation) *Rogi* (patient) sees everything that is yellow, i.e. the vision turns yellow. *Rogi* (patient) has constipation. *Rogi* (patient) moves by loose stools, which are greenish *kaphayukta* stools. *Rogi* (patient) *Deena*, that is. Your body looks

like it's covered in a white thing. Who has *vamana*, (emesis) *murcha* (syncope) and *trushna* (thirst) *pain* - *Rogi* turns pale and the volume of blood reduces.

When *Rogi* suffers from *jwara* (fever) and *atisara* (diarrhea), when there is oedema of the end organs, i.e. in the middle portion of the hands, feet and face and emaciation and vice versa, when *Rogi's* teeth, nails and eyes become *Pandu*, when *Pandu Varna* (Pallor coloration) sees everything.

Arishta Lakshana (Fatal signs) of Pandu

Some basic symptoms which provide details about the patient's death have been stated by *Acharya Sushruta*. They are precisely as follows.

- *Pandu* is going to die for people whose teeth, nails, eyes have turned yellowish white and who see it all as yellow or white.
- Many who frequently faint, who suffer from lack of awareness and who suffer from diarrhoea and fever will die.
- Those with limb edema, intestinal distention, swelling of the rectum, penis and scrotum will also die from *Pandu*.

Management and Treatment of Pandu⁴

***Nidana Parivarjana* (avoiding the cause):**

It is important to prevent the *Hetu* (cause) clarified in *Pandu*.

***Snehana karma* (oleation):**

In *Pandu Rogi*, there is *sneha-abhava*, (lack of oiliness) and the doshas are adhered to in the *shakas* (extremities). So it is important to put the *doshas* into *koshta* (bowel) and right *rukshata* (dryness), *snehan*. (oiling) It suggests *bahya* and *abhyantara snehana*

(internal and external oleation).

Vamana and Virechana Karma: (Emesis and purgation)

The *doshas* come into *koshta* (bowel) after *samyaka snehan* (oleation) and *swedana* (Sudation) and are removed from the body by *vaman* or *virechana* (Emesis and purgation) as per their *gati*. *Virechana (purgation)* is the finest *Pitta dosha shodhanopakarma*. So, *virechana (purgation)* in *Pandu* is the most appropriate. The numerous drugs mentioned for *Virechana (purgation)* in *Pandu*.

***Shamana Chikitsa* (Pacifying treatment):**

It uses *Vanaspatika* and *Khanija yoga* (herbo-mineral preparations), *Asava-Arishta* (Fermented medicines) and *Avleha*. (Medicated semisolid preparation),

***Vishesha chikitsa* (Special treatment) :**

The form of *Vatika* handled with *snigdha guna* (unctuousness), *Pittaja by Tikta Rasa yukta* (Bitter) and *shitaveerya* (cold in potency) *aushadha*, (medicine) *Kaphaja by Katu-tikta Rasa yukta* and *mishrit guna aushadha*, *ushna veerya* (hot in potency) *aushadha* and *sannipataja*.

Mridbhakshana pandu: (*Pandu* by eating dust),

The ingested soil should be removed out of the body by *Tikshna virechana* according to *bala* (strength) of *Rogi*. After *sharira shodhana* (Purification) by *virechana karma* (Purgation) medicated *ghruta* should be used to bring strength in the body.

Textual medicine References for Pandu

- *Loha Bhasma* - With honey and ghee
- *Shunti churna* - With *Loha Bhasma* (iron preparation)
- *Loha bhasma* - With *Gomutra* (Cow urine)
- *Ela's* (cardamom) powders, *Jeeraka* (cumin seeds), *Bhumyamalaki* (*Phyllanthus*)

Niruri) and *Sita* (sugar) should be taken in equal amounts and blended with ghee. Taken at the beginning of the morning,

- *Haridra churnam* (turmeric powder) early in the morning with curds.

Best medicines for *Pandu*

- *Lohasavam*
- *Lodhrasavam*
- *Drakshasavam*
- *Draksharishtam*
- *Rohitakarishtam*
- *Mridwikasavam*
- *Punarnavasavam*
- *Pippalyasavam*
- *Guluchyadi Kashayam*
- *Drakshadi Kashayam*
- *Ardhivilwam Kashayam*
- *Patolakaturohinyadi Kashayam*
- *Punarnavadi Kashayam*
- *Mahatiktakam Kashayam*
- *Vasaguluchyadi Kashayam*

Effective anti-anemia decoctions from *Sahasrayogam*

- *Pandu Parvikardrakadi Kashayam*

Ingredients –

Parvika / Vacha – *Acorus calamus*

Ardra – *Zingiber officinale / Ginger*

Kakamachi – *Solanum nigrum*

Mandukaparni – *Centella asiatica*

Method of use:

1. Prepare the decoction with the ingredients listed above and prescribe it for internal use.
2. Take the decoction of sesame seeds pounded in *Bhringaraja's* milk, i.e. mixed with iron ash, *Eclipta Alba*

Indications –

Pittaja Pandu – anaemia caused by predominant vitiation of *pitta*.

Ref – *Sahasrayogam, Parishishta Prakarana*

- *Vyoshadi Kashayam*

Ingredients –

Vyosha – powder of *Piper longum, Piper nigrum & Zingiber officinale*

Ajamoda – *Trachyspermum ammi*

Tavidvama / Punarnava – *Boerhavia diffusa*

Karim / Ikshu mula – roots of *Saccharum officinarum*

Chirimbu – rust of iron

Haritaki – *Terminalia chebula*

Bala mula – root of *Sida cordifolia*

Puliyarambu / Chinchapatra vrinta – petiole of leaf of *Tamarindus indica* or

Vrikshamla – *Garcinia indica*

Purana kitta – old slag / rust of iron

Jambira – *Citrus lemon*

Nisa / Haridra – *Curcuma longa*

Vajra lata / Asthi samhara – *Cissus quadrangularis*

Tripadi / Hamsapadi – *Adiantum philippense*

Indications – Anaemia

Ref – *Sahasrayogam, Parishishta Prakarana*

- *Panduhara Kshaya*

Ref – *Sahasrayogam, Kashaya Prakarana,*

- *Punarnavadi Kashayam*

Ingredients –

Punarnava – *Boerhavia diffusa*

Nimba – *Azadirachta indica / neem*

Patola – *Trichosanthes dioica*

Shunti – *Zingiber officinale*

Tikta / Katukarohini – *Picrorhiza kurrooa*

Amruta / Guduchi – *Tinospora cordifolia*

Darvi / Daruharidra – *Berberis aristata*

Haritaki – *Terminalia chebula*

Indications –

Swelling all over the body, fever, cough, dyspnoea, colic and complicated cases of anaemia

- *Tintrinyadi Kashayam*

Ingredients:

Tintrini taruna parna salaka – veins of tender leaves of *Tamarandus indica*

Lohakitta / Mandura – slag / rust of iron

Vijaya / Haritaki – *Terminalia chebula*

Punarnava – Boerhavia diffusa

Ikshu – Saccharum officinarum

Bilwa – Aegle marmelos

Method of use –

PathyAhara ⁵

Decoction should be prepared with the above mentioned herbs and

Administered along with Jaggery.

Indications – treatment of anaemia

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

Vegetables - Dudhi (Bottle Gourd) *patola (Trichosanthes dioica)*, *bimbi (Cephalandra indica)*, *chakvat, (Chenopodium album)* *palak(spinach)* , *shepu,(Anethem sowa)* *jeevanti (Leptadenia reticulata)* *Haridra(Curcuma longa)* , *punarnava (Boerhavia diffusa)*

Non-veg - *Shingada* fish, goat meat, *jangal (Arid land)* meat

Fruits - Amla, grapes, *anjeer (Fig)* , *chikoo (Sapota)*, banana, mango, *khajur (Phoenix sylvestris)* pomogranate, papay

Roots -*Shingada*, *kamalakunda*, *lasuna(allium sativum)*, ginger.

Milk products Cow milk, ghee, *navneeta(butter)* *takra(Buttermilk)*

Liquids – *Gomutra(Cow urine)*, *laja manda (Parched rice)* *koshna jala(Luke warm water)* , *laghu panchamula siddha jala.*

Madya varga – *Sauvira (Fermented liquid)* and *tushodaka (Fermented bean-husk water)*. *Kshara varga - yava kshara*

Vihara: Light exercise

Apathy Ahara (unwholesome)::

Shaka varga -*Shaka varga (vegetables)* ,*Shimbi (pulses)* *varga - Matara, masha (black gram)*, *pinyaka (Til prepared Oil cake)*

Dal -*Til(sesame oil)*, *sharshapa (brassica campestris)*

Tail varga - *Bijowar tail*

Drava varga (liquid diet) - *Atyambu pana(excessive liquid intake)* *madyapana(Alcohol intake)*

Vihara: *Diwaswapna(sleeping during day time)*, *atapseva(sun bath)*, *ativyayama(excessive exercise)* , *vegavidharana (suppression of urges)* , *chinta(anxiety)* , *shoka(grief)* , *krodha(anger)* . *Agni(fire)* , *pittakara ahara sevana, maithuna(intimacy)* , *ayasa(tiredness).*

DISCUSSION

Pandu is a *Shabda* of *Varnatmaka* and signifies color loss. The references given in the *Ayurvedic* classics are *Shweta Varna* (whitish coloration), *Ketaki Dhuli Sannibha* (colour of pollen grains of *Ketaki* flower) and *Peeta Varna*. *Pandu* is a *Rasa Raktavaha Sroto Vikara* (disorders of plasma and blood) in which paleness of the skin, nails, eyes, face etc. is seen and *Lakshanas* (signs and symptoms) are found such as *Alparakta*, (diminished

blood *Alpamedas*, (diminished fat) *Balaheena* (diminished strength), *Varnaheena*, (diminished colour) *Alasya* (sleepiness), *Nisara*, reduced sensory and motor function, lack of energy, etc. *Pandu Rogi* lacks lust and becomes a survivor of body dryness. In *Pandu Rogi*, *Balakshaya* (Diminished strength) and *Ojo gunakshaya* are also used. It is a *Pitta Pradhana Vyadhi* with another *Dosha's* participation. Like *Harita(greenish)* , *Haridra*,

(yellowish) ,*Bahuvidha Varna*, *Krishna Pandu*(blackish and pallor) , *Arunangata*, *Svetata*(whitish) , and *Svetavabhasta*, *Charaka* defines skin color in *Pandu*. At *Sushruta*, *Panduta* is told of *Danta* and *Nakha*.(teeth and nails) .

In *Kashyapa Samhita Hrudaya Spandanam*(Palpitation) , *Sveta*, *Akshi*, *Nakha Vakra*(Whitish sclera, nails) in *Pandu* is listed as the *Purvarupa* (Premonitory signs) of *Pandu* told in *Ayurvedic* classics can be equated in modern medicine with the symptom palpitation stated in Anemia. There are other signs in *Pandu*, such as *Rukshata*(dryness), *Swedabhava*(loss of perspiration), *Shrama* (exertion) , *Mrudbhakshana* (intake of dust), *Akshi Kutha Shotha*, (pain in eye orbit) and *Avipaka* (indigestion) . In *Pandu*, because of *Rasa Dhatu Dushti*, *Rukshata* (dryness) is seen, and *Twak* (skin) is *Rasa Dhatu's Upadhatu*. Since symptoms such as *Swedabhava*(loss of perspiration), are consistent with *Medovaha Srotas* and *Raktavaha Srotas*, *Shrama* (exertion) is given in *Pandu*. In anemia, papilloedema can be identified in *Akshikutha Shotha* and angular stomatitis (*Avipaka*) is a major symptom of moderate anemia.

Even though it is listed as a form of *Pandu*, mostly due to unhygienic environments and polluted foods, different types of parasites enter the body and consume food and nutrients, people will not generally take mud for food. Hook worms, in fact, suck human blood directly and are known to be the primary source of iron deficiency anaemia in undeveloped countries.

All the *Acharya*, excluding *Sushruta* and *Harita*,

agree with the view of *Charaka* and accept the five forms of *Pandu*. *Mrudbhakshana* (intake of dust) is a *Nidana* rather than a variety of *Pandu*, according to *Sushruta*. As the signs and symptoms and treatment of *Mrudbhakshanajanya* (intake of dust) *Pandu* are distinct from other varieties, all others take it as a separate class. In *Pandu*, *Sushruta* covers *Kamala* and its varieties. *Panduta* (pallor) can be known as *Pandu's Pratyatma Lakshana*(Cardinal signs and symptoms) *Acharya Charaka* quoted *Arohana Ayasa* as *Pandu's Vishesha Lakshana* (specific treatment) . *Raktalpata* (loss of blood) can also be known to be *Pandu's Pratiniyata Lakshana* (Disease specific symptoms). In *Pandu*, both qualitative and quantitative declines in *Rakta* (blood) are seen.

Discussion of *Pandu's Samprapti* (Pathogenesis) includes the examination of different *Nidana*, *Dosha*, *Dushya*, *Srotas*, *Agni*, etc. *Pandu* is regarded by *Acharya Charaka* as a *Rasa Pradoshaja Vikara*, and *Sushruta* considers it a *Rakta Pradoshaja Vikara* (blood disorders) But both think *Dosha* is *Pitta*, the key one concerned. It is clarified in our classics that *Ranjaka Pitta* gives *Rasa Dhatu* color and helps to shape *Rakta Dhatu*. Because of the *Nidana*,(Pathogenesis) when the *Pitta Vriddhi* takes place, the *Dravatwa* of *Pitta Dosha* in particular gets exacerbated and the *Jatharagni* subsides more, exactly like that of spilled hot water. *Sthana Samsraya* (deposition) in *Twak* (Skin) earned the *Vitiated Dosha* as it is the *Upadhatu* of *Rasadhatu*.

CONCLUSION:

It is possible to associate iron deficiency anemia with modern science focused on *Nidana* (Pathogenesis) and *Lakshana* (Sign and symptoms) *Pandu*. Because of *Rasa Dhatvagni Mandyata*, *Pandu* demonstrated its immediate effect on *Rasa Raktavaha Sroto Dushti Lakshana*. The people of *Vata Pitta Prakruti* and those who obey the people of *Pittakara Nidana* are more vulnerable to *Pandu*.

Present lifestyle that has disrupted *agnimandya*, *vidhagdhaajirna*, and eventually contributes to *Pandu's* food habits. In triggering and aggravating *Pandu*, low socio-economic status, emotional stress and pressure play an important role. Owing to their unnecessary hard work and pressure contributing to *Pandu*, married individuals were more vulnerable to *Pandu*. *Pandu*, with the participation of *Vata* and

Kapha Dosh, is a *Pitta Pradhana Vyadhi*. Both *Pandu* are curable or manageable in the acute stage, but they are incurable in the chronic stage. *Nidana Panchaka's* analysis would help to understand *Nidana* (causative factor), *Purvarupa* (Premonitory signs and symptoms) *Rupa*(Monitory signs and symptoms) , aggravating causes, reliving factor in *Pandu*

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