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A Literary Review on *Pandu Roga*

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ABSTRACT

In Ayurvedic classics, the description of *Pandu* is available in three forms i.e., *Pandu* as a disease, *Pandu* as a complication, and *Pandu* as a sign of certain diseases. *Pandu Roga* is one of the diseases mentioned in *Ayurveda* characterised by changes in the skin colour to white (*Shweta*), yellowish (*Peeta*), greenish (*Harita*) etc. which is one of the "*Varnopalakshita Roga*" i.e., a disease characterised by the change in the colour. *Pandu* is a disease of *Rasa-Vaha Srotas* and it is a *Pitta Pradhan Vyadhi* in which due to *Pitta Pradhan Hetusevana*, *Pitta* dominant *Tri Dosh* *Prakopa* occurs and causes *Dhatu Shaithilyam* and *Dhatu Gauravam*, further it leads *Sneha*, *Bala*, *Varna*, and *Ojokshaya* and due to this *Rakta* and *Meda Dhatu* decreases and *Vaivarnata* occurs. The clinical condition of *Pandu* in *Ayurveda* resembles the anaemia described in Modern Medical Science, due to the resemblance in the clinical signs and symptoms. Anaemia is a major global public health problem and the most prevalent nutritional deficiency disorder in the world and has serious consequences for national development. This article discusses anaemia (*Pandu*) from an Ayurvedic perspective.

Key words: *Pandu*, *Varnopalakshita Roga*, *Rasa-Vaha Srotas*, *Dhatu Shaithilyam*, *Dhatu Gauravam*, *Anaemia*, *nutritional deficiency*

INTRODUCTION

Ayurveda, literally translating from Sanskrit to "the science of life," is an ancient Indian system of medicine that emphasizes a holistic approach to health and wellbeing, focusing on preventing illness and promoting balance in the body, mind, and spirit. *Pandu Roga* is one of the *Varnopalakshita Rogas* mentioned in *Ayurveda* characterised by changes in skin colour to white (*Shweta*), yellowish (*Peeta*), greenish (*Harita*),

etc. Acharya Charak and Vagbhatta accepted *Pandu Roga* as a disease of *Rasavaha Srotas*, while according to *Sushruta* it is of *Raktavaha Srotas*. It is described with its pathogenesis and treatment in *Ayurvedic* texts *Bruhatrayi* and *Laghutrayi*. It is often seen that *Rakta* gets vitiated by *Dosha*, mainly by *Pitta Dosha* as *Rakta* is *Pittavargiya* and disease like *Pandu Roga* appear. *Pandu Roga* is *Pitta Pradhana Vyadhi*. Due to *Hetu Sevana*, *Pitta Pradhana Tridosha* gets vitiated and circulated in the whole body causing *Shithilata* in all *Dhatu* which ultimately reduces *Rakta* and *Meda Dhatu*. There is *Sneha* and *Rakta Dhatu* are decreased and also *Rupa*, *Oja Guna*, *Varna*, *Bala* are reduced in *Pandu Roga*.

A prominent diagnostic feature of *Pandu Roga* is the pallor of the skin which occurs due to the quantitative and qualitative deficiency of *Rakta Dhatu*. Considering *Panduta* as the predominant sign, the disease is termed *Pandu Roga*. *Pandu* means mixture of white and yellow colour which resembles the pollen grains of the *Ketaki* flower.

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AIMS AND OBJECTIVES

To review the concept of *Pandu Roga* from different *Ayurvedic* literature.

MATERIALS AND METHODS

Material has been collected from ancient *Ayurvedic* texts, Research Journals, and electronic databases.

HISTORICAL REVIEW

पित्तेन पाण्डुना वापि धुम धमरूपेण वा। विशिर्यता महाभ्रंश
महता चानुप गुणा ॥ (अथर्ववेद परिशिष्ट 58.ख.25)

लोहचूर्णं तक्रपीतं पाण्डु रोगहरं भवेत् । (इति गारुडे)

According to *Rigveda* and *Atharvaveda*, *Panduroga* is known as *Vilohit*, *Haribha*, and *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 *Ashtodariya Adhyaya* as well as in *Chikitsasthana* 16th Chapter "*Pandu Roga Chikitsa*". *Acharya Sushruta* has said *Pandu Roga* in *Uttartantra Adhyaya 44*, "*Pandu Adhyaya*" *Sushruta* has mentioned *Kamala*, *Kumbhavhaya*, *Lagharak* as the various stages of *Pandu*.
- *Acharya Vagbhatta* has described *Pandu* in *Nidanasthana 13th adhyay Pandu Roga- Shophya Visarpa Nidana* and in *Chikitsasthana 16th Adhyay, (Pandu Roga Chikitsa)*. In *Madhava Nidana* the description of *Pandu Roga* is in *8th Adhyay Pandu Roga*.
- In *Sharangdhara Samhita* described in *Pradhana Khanda 7th Adhyaya*.
- In *Bhavprakash* the description of *Pandu Roga* in *Madhyam Khanda 8th Adhyaya*.
- In *Ashtanga Hridaya* has described *Pandu* in *Nidana Sthana Adhyaya*.

REVIEW OF LITERATURE

Vyutpati

The word "*Pandu*" is derived from the root "*Padi Nasane*" with the suffix "*Ku*" and elaboration through

"*Ni*". The meaning is always taken in the sense of "*Nashana*" i.e., the loss. (*Shabdakalpdruma - Part 3*)

Nirukti of Pandu

1. According to *Vachaspathyam (Part 5) 'Pandustu Peet-bhagardhm Ketaki Dhulisannibham'* means *Pandu* is like the colour of pollen grains of *Ketaki* flower which is whitish-yellow.

2. '*Pandutwenuplakshito Rogah Pandu Rogah*' means the disease which resembles *Pandu Varna* is known as *Pandu*.

Definition of Pandu

Sarveshu Chaiteshvih Pandubhavo Yatoadhikoatah Khalu Pandurogah. (Su.Ut. 44/4). It is called *Pandu Roga* because of the predominance of paleness all over the body.

Synonyms

According to *Shushrut Kamala, Panki, Laghrak, Alas* and *Kumbhahwa* are the synonyms of *Pandu*.

In *Rigveda* and *Atharvaveda* *Pandu* has been described by the name of *Vilohita, Halima, and Haribha*.

Types of Pandu Roga

Acharya Charak described the disease under five categories namely *Vataj, Pittaj, Kaphaj, Sannipataj*, and *Mridabhakshanajanya* and *Acharya Shushrut* has accepted only four types of *Pandu* excluding *Mridabhakshanjanya Pandu*, they are:

1. *Vataj Pandu*
2. *Pittaj Pandu*
3. *Kaphaj Pandu*
4. *Sanipataj Pandu*
5. *Mridikabhakshanjanya Pandu*

Acharya Harita mentioned eight types of *Pandu* in *Harita Samhita* and described *Kamla, Kumbhakamla*, and *Halimaka* as their Synonyms.

Nidana (Causative Factors)

क्षाराम्ललवणात्युष्णविरुद्धासात्म्यभोजनात्।

निष्पावमाषपिण्याकतिलतैलनिषेवणात् ॥

विदग्धेऽन्ने दिवास्वप्नाव्यायामान्मैथुनात्तथा ।

प्रतिकर्मतुवैषम्याद्देगानां च विधारणात् ॥

कामचिन्ताभयक्रोधशोकोपहतचेतसः । Ch.Chi.16/7-9

Nidana of *Pandu roga* can be classified into the following categories:

A. Aharaja Nidana: *Acharya Charaka* has described the following etiological factors regarding *Ahara*:

1. Excessive intake of *Kshara*, *Amla*, *Lavana*, *Ati Ushnaanna*, *Virruddha Bhojana*, and *Asatmya Bhojana*.
2. Excessive intake of *Nishpava*, *Masha*, *Pinyaka*, and *Tilataila*.
3. Excessive intake of *Madya*.
4. Excessive intake of *Kashaya*, *Katu Rasa*.

B. Viharaj Nidana

1. Excessive *Diwaswapan*, *Vyayama* and *Maithun*.
2. *Pratikarma Vaishmaya* (faulty administration of panchakarma) and *Ritu Vaishmaya* (faulty management of seasonal regimen)
3. Suppression of natural urge (*Vega Dharan*)

C. Mansik Nidana

Mansik Nidan i.e., anxiety, fear, anger, and grief have a major role in the manifestation of *Pandu*.

D. Other / Secondary / Nidanarthaka causes

In *Ayurvedic* literature, there is an indication of a correlation between various diseases and *Pandu Roga* either as a symptom or as *Upadrava*. So, all these can be causes of *Pandu* i.e., *Nidanarthaka Roga* of *Pandu*. E.g., *Raktatipravartana*, *Raktaarsha*, *Raktarbuda*, *Asrigdara* or *Raktapradara*, *Rajyakshama*, *Punara-Vartaka Jwara*, etc. which can directly or indirectly vitiate *Vata-Pitta Dosha* singly or in combination and manifest as *Pandu Roga*.

Purvarupa (Prodromal Symptoms)

According to *Acharya Charak*

Tasya Lingam Bhavishyath Hridyaspandanam Rokshyam Swedabhavah Shramsataha. (Ch. Chi. 16/12)

Hridyaspandanam (Palpitation), *Rokshyam* (dryness of the skin), *Swedabhavah* (absence of sweating), *Shramsataha* (fatigue)

According to *Acharya Sushruta*:

Twaksphotnam Sthhevangatrasadoo Mridbhakshanam Prekshankootsothah.

Vidmutrapitatwamathaavipako Bhavishtasya Pura-sarani. (Su.U. 44/5)

Twaksphotnam (cracking of skin), *Sthhevan* (salivation), *Gatrasada* (sense of lassitude in the limbs), *Mridbhakshanam* (liking for mud intake), *Prekshankootsothah* (swelling over eye socket), *Vid-Mutra Pitata* (yellow colour of stool-urine), *Avi-paka* (Indigestion) these are mentioned by *Sushruta*.

Rupa (Symptoms)

Acharya Charak has mentioned the *Samanya* and *Vishesh Rupa* of *Pandu Roga* in chapter 16 of *Chikitsa Sthaan* according to the *Dosha* involvement which is mentioned below.

दुर्बलः सदनोऽन्नद्विट् श्रमभ्रमनिपीडितः ॥
गात्रशूलज्वरश्वासगौरवारुचिमान्तरः । मृदितैरिव गात्रेषु
पीडितोन्मथितैरिव ॥ शूनाक्षिकूटो हरितः शीर्णलोमा हतप्रभः ।
कोपनः शिशिरद्वेषी निद्रालुः ष्टिनोऽल्पवाक् ॥
पिण्डिकोद्वेष्टकटयूरुपादरुक्सदनानि च। भवन्त्यारोहणायासै
॥ Ch.Chi.16/13-16

Samanya Rupa:

- Loss of *Indriye Bala*, *Tej*, *Veerya* and *Oja*.
- Loss of *Bala*, *Varna* and *Agni* (power of digestion).
- *Karnashveda* (tinnitus), *Daurbalya* (general weakness), *Annadweshya* (aversion towards food), *Shrama* (fatigue), *Bhramanipidita* (giddiness), *Gatrasula* (body ache), *Jwara* (fever), *Shwasas* (breathlessness), *Gaurva* (heaviness), *Aruchi* (anorexia).
- *Akshikutashoth* (swelling over orbit), *Shirnaloma* (hair fall), *Hataprabha* (loss of body complexion/lustre)

- *Kopana* (dislikes cold things), *Nidralu* (feeling of drowsiness), *Alpawaka* (avoid speaking), *Shtheevan* (spitting frequently)
- *Pindikodweshthana* (calf muscle pain), *Katiuru-Paad Ruka* (pain in the lumbar, thighs and feet), *Arohaneayasa* (patient feels exhausted on climbing)

Vishishta Rupa: Acharya Charka had classified *Pandu Roga* into 5 types; based on these types *Vishesh Rupas* are described-

1. **Vataj Pandu:** *Krishna-Panduta* (black and pale-yellow discolouration), *Rukshata* (roughness), *Aruna-Angatam* (Reddishness of the body), *Angmarda* (body ache), *Ruja* (pain), *Toda* (Pricking type of pain), *Kampa* (tremor), *Parshvashiro-Ruja* (pain in chest-head), *Varchashosh* (dryness of stool), *Aashyavairasya* (distaste in mouth), *Shopha* (oedema over body parts), *Aanah* (constipation), *Bala-Kshaya* (weakness).
2. **Pittaja Pandu:** *Pita-Haritabhata* (complexion become either yellow or green), *Jwara*, *Daha* (burning sensation), *Trishna* (excessive thirst), *Murcha* (fainting), *Pipasa*, *Pitamutrashakruta* (yellowish discolouration of urine and stool), *Sweda* (profuse sweating), *Sheetakamta* (increase desire to take cold things), *Katukasayta* (feeling pungent taste in mouth), *Ushnaamlanupashyata* (uneasiness for hot and sour things), *Vidahe Vidagadhe Anne* (feeling of burning sensation during indigestion of food), *Daurgandhya* (foul smell of body), *Daurbalya* (weakness), *Bhinn-Varcha* (diarrhoea).
3. **Kaphaja Pandu:** *Gaurava* (heaviness), *Tandra* (Drowsiness), *Chhardi*, *Shvetavbhasta* (whitish complexion), *Praseka* (excessive salivation), *Lomoharsha* (Horripilation), *Murchha* (Fainting), *Bhrama* (giddiness), *Klama* (mental fatigue), *Sa-da* (looseness of body parts), *Kasa*, *Shwasa* (dyspnoea), *Alasya* (laziness), *Aruchi* (anorexia), *Vaka-swaragraha* (obstruction of speech and voice), *Shukla Mutra-Akshivarchasa* (whitish discolouration of urine, eye and stool), *Katurukshoshna Kamta* (feeling to take pungent,

Hot and dry things), *Shwayathu*, *Madhurasyata* (sweetishness in mouth).

4. **Sannipataj Pandu:** Signs and symptoms of all three vitiated *Doshas* are present, and this is extremely intolerable because of developing complications.
5. **Mridbhakshanajanya Pandu:** *Bala-Varna-Agni Nash* (loss of strength, complexion, and power of digestion metabolism), *Ganda-Akshikuta-Bhru-Pad-Nabhi-Mehan Shotha* (oedema on cheek, eye socket, eyebrow, feet, umbilical region, genital parts), *Krimi Koshta* (Appearance of intestinal worm), *Atisaryet Mala Sasruka Kapha* (diarrhoea associated with blood and mucus).

Samprapti (Pathogenesis)

समवस्थितम्॥ वायुना बलिना क्षिसं संप्राप्य धमनीर्दश। प्रपन्न केवलं देहं त्वड्मांसान्तरमाश्रितम् ॥

प्रदूष्य कफवातासृक् त्वमांसानि करोति तत् । पाण्डुहारिद्रहरितान् वर्णान् बहुविधांस्त्वचि ॥ Ch.Chi.16/9-11

Acharya Charaka has mentioned the *Samprapti* of *Pandu* in *Chikitsa Sthan*. According to him, due to consumption of *Nidana Pitta* located in the *Hridaya* (*Sadhak Pitta*) gets aggravated and is expelled from *Hridya* by powerful *Vata* and it enters the *Dash-Dhamanya* (attached to the heart) and circulates all over the body. This aggravated *Pitta* reaches the space between skin and muscle tissue, bringing vitiation in *Kapha*, *Vata*, *Asrika*, *Twaka* and *Mamsa*. This leads to abnormal types of colouration like *Pandu*, *Haridra* and *Harita* on the skin.

Samprapti Ghataka

- *Dosha - Pitta Pradhan Tridoshaja*
 - *Pitta - Sadhaka, Ranjaka and Bhrajaka*
 - *Kapha - Avalambaka, Kledaka*
 - *Vyana - Vyan Vayu, Samana Vayu*
- *Dushya - Twaka, Rasa, Rakta, Mamsa and Meda.*
- *Strotas - Rasavaha, Raktavaha*
- *Stroto Dushti - Sanga and Vimarga Gamanam.*
- *Agni - Jatharagni and Dhatvagni.*

- Agni Dushti - Mandagni
- Udbhavasthaan - Amashaya
- Adhishthana - Twaka Mamsa Abhyantara
- Vyaktasthaan - Twaka
- Sancharasthaan - Twaka & Mamsa
- Svabhav - Chirkari

Sadhya-Asadhyata

Patients of persistent chronic *Pandu Roga* whose *Dhatu* gets *Khar* are not cured. Also develops oedema observes all the objects yellowish in colour. *Sharir Dhatu* becomes *Ruksha* and a decrease in *Bala* and *Varna* occurs and *Shotha* develops. *Rogi* suffers from constipation and passes loose stools with mucus having greenish discolouration and becomes *Deena*, who suffers from *Murcha* and *Trushna*.

Chikitsa

According to Acharya Charak

तत्र पाण्ड्वामयी स्निग्धस्तीक्ष्णैरुध्वानुलोमिकैः । संशोध्यो मृदुभिस्तिकैः कामली तु विरेचनैः ॥

ताभ्यां संशुद्धकोष्ठाभ्यां पथ्यान्यान्नानि दापयेत् ।

Ch.Chi.16/40-41

According to Acharya Charak in *Sadhya Pandu Rog*, *Teekshna Vaman* and *Virechan* should be done.

Upadrava

According to Acharya Sushruta *Aruchi*, *Pipasa*, *Vaman*, *Jwara*, *Murdharuja*, *Agnisada Shopha*, *Kanthagata Abalatwa*, *Murcchha*, *Klama* and *Hrudayapidana* are the *Updrava* of *Pandu Roga*.

Pathya-Apathya

- Pathyahara

According to Acharya Charak

- *Shalianna*, *Yava*, and *Godhoom* mixed with *Yusha* prepared from *Mudga*, *Adhaki* and *Masur*
- *Jangal Mamsa Rasa*
- *Panchagavya Ghrit*, *Mahatiktaka Ghrit* and *Kalyanaka Ghrit* used for *Snehan Karma*.

According to Acharya Susruta

- *Pandu Rogi* must use *Arishta* prepared from *Guda*, *Sharkara* (sugar) and *Shahad* (honey)
- *Asava* prepared from *Mutra* and *Kshara* should be used
- *Jangala Mamsa Rasa* added with *Sneha* (fat) and *Amalaka Swaras* should be used
- *Apathyahara*

In *Bhaisajya Ratnavali* following *Apathya Aahar* are mentioned:

- *Rakta Sruti*, *Dhoompan*, *Vaman Vega Dharan*, *Swedan* and *Maithoon* are to be avoided by *Pandu Rogi*.
- Avoid consumption of *Shimbi*, *Patrashaak*, *Ra-Math*, *Masha*, *Ambupaan*, *Pindyaak*, *Tambul*, *Sarshapa*, and *Sura*.
- Intake of water from rivers like those originating from *Vindhya* and *Sahyadri* Mountains.
- All types of salt, sour edibles, *Virudhha Anna* (incompatible foods), food that is *Guru* (heavy to digest) and *Vidahi* (cause a burning sensation).

DISCUSSION AND CONCLUSION

Pandu Roga, primarily a *Pitta*-dominant disorder, involves the vitiation of *Pitta* which normally governs the body's natural color; its imbalance leads to pallor or *Panduta*. However, alongside *Pitta*, *Vata Dosha*, particularly *Vyana Vayu*, also contributes significantly to the onset of *Pandu Roga*. This condition affects many and is classified in ancient texts into five types: *Vatika*, *Paittika*, *Kaphaja*, *Tridoshaja*, and *Mridabhakshhanajanya Pandu*, all affecting the *Rasvaha Srotas*. Several factors contribute to *Pandu Roga*, such as irregular daily routines, both mental and physical, as well as poor dietary habits including insufficient and poor-quality food (*Mridikabhakshana*). According to *Charaka*, three warning signs precede its onset: *Hridyaspandanam* (palpitation), *Rokshyam* (dryness), and *Shram* (fatigue). *Acharya Sushruta* has classified *Panduroga* into four types, while *Acharya Charaka* has added an additional type known as *Mrida*

Bhakshanjanya Pandu. Acharya Vagbhatta has also elaborated on the pathogenesis described by Acharya Charaka, emphasizing that *Pandu Bhava* arises from the vitiation of *Twaka* due to the impurity of *Rakta* in individuals engaging in harmful dietary and lifestyle practices. The pathology of *Panduroga* primarily involves the vitiation of *Pitta*, which subsequently affects *Rakta*, leading to the manifestation of *Pandu Bhava*. *Pitta's* role in the disorder impacts all five of its primary functions, with particular emphasis on *Ranjana* (colouring) and *Bhrajan* (digestion). This disturbance in *Pitta* leads to loosening and heaviness of the *Dhatus*, causing depletion (*Balakshaya*), loss of complexion (*Varnakshaya*), and reduced vitality (*Ojakshaya*). Eventually, *Panduroga* presents with symptoms such as paleness (*Raktalpata*), weakness (*Medalpata*), dryness (*Nihisarata*), discolouration (*Vivarnata*), and loss of sensory functions (*Shithilendriyata*). *Santarpana*, which refers broadly to anabolic processes, exacerbates the production of *Kapha* and *Ama*, leading to sluggish digestion (*Mandagni*) and changes in complexion, namely pallor (*Panduta*). The vitiation of *Kapha* is responsible for heaviness (*Gaurava*), excessive sleepiness (*Nidraluta*), lethargy (*Alasya*), and reduced appetite (*Alpavaka*). Symptoms such as loss of appetite (*Aruchi*), fever (*Jwara*), pallor (*Panduta*), heaviness (*Gaurava*), and drowsiness (*Tandra*) indicate a disturbance in the *Rasa Dhatu*. Body ache (*Angamarda*) suggests the involvement of both *Rasa* and *Rakta Dhatus*, while emaciation (*Karshya*) indicates impairment of the *Mamsa Dhatu*. Excessive sweating (*Atisveda*) and absence of sweating (*Svedabhava*) suggest the involvement of *Twak* (skin), *Mamsa* (muscle), and *Meda* (fat) *Dhatus*. Thinning and alopecia (*Shirnalomata*) are significant indicators of *Asthi Dhatu* disturbance, while loss of lustre and debility suggest depletion of *Oja*. The *Samhitas* detail the general and specific characteristics of *Pandu Roga*. While treatable, *Pandu Roga* can lead to complications if chronic, underscoring the importance of early intervention. *Charaka* advises aggressive therapies like *Teekshna Vaman* (therapeutic emesis) and *Virechan* (purgation) in their early stages. To effectively diagnose and treat *Pandu Roga*, a physician must possess comprehensive

knowledge of various *Samhitas*, ensuring accurate treatment. The clinical presentation of *Pandu* can be correlated with anemia in modern medical terms, characterized by pallor due to blood deficiency, although it remains one of the most underdiagnosed conditions.

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