

Mridabhakshanjanya Pandu-Review Article

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Ayurveda is the most ancient system of medicine among the different system of medicine existing in the world. In the classification the disease Pandu fell in the group of Varna in which there are significant change in the normal colour of the body. The detail description of Pandu Roga and its classification starts from Ayurvedic Samhitas only. Most of the Acharyas have described five types of Pandu Roga, i.e. Vatika, Paittika, Kaphaja, Tridoshaja and Mridabhakshhana janya Pandu. Acharya Charaka, Vagbhatta and Madhava have given Mridabhakshhanjanya type of Pandu. Major etiological factor is Mridabhakashana (soil eating). It may be considered as either oral ingestion of soil or use articles contaminated with soil as unclean hands and fingers or as improperly washed vegetables or eatables. At least one of the Doshas of the individual who has a habit of eating soil gets aggravated. The intake of astringent soil promotes Vata; the salty soil would provoke Pitta while the intake of sweet soil generates Kapha. Due to the dry nature of the soil, it makes the tissues of the body dry. It will not be digested properly and as a result, it would block various channels of the body. This retards the power of the sensory and motor organs and also the bodily lustre, potency and Ojas, thereby producing Pandu Roga which in turn destroys strength, colour, and digestion of the patient.

Keywords: Pandu Roga; Acharya Charaka; Doshas**Introduction**

Pandu Roga is a disease described in Ayurveda since time immemorial, the first references being found in Vedas. In Rigveda and Atharvaveda, Pandu has been described by the name of Vilohita, Halima and Haribha. The word Pandu is derived from 'Padi Nashane' Dhatu by adding 'ku' Pratyaya to it, the meaning of which is always taken in the sense of Nashana and as Pandu has been kept under the group which is classified and named according to the change in colour. According to Sabdarnava 'Pandustu peetbhagardh ketaki dhulisannibham'[1] means Pandu is like the colour of pollen grains of Ketaki flower which is whitish yellow. The detail description of Pandu Roga and its classification starts from Ayurvedic Samhitas only. Most of the Acharyas accepted the disease under five categories Vataja, Pittaja, Kaphaja, Sannipataja and Mridabhakshanjanya. This type of Pandu has been described

in detail by Acharya Charak, Vagbhatta, Madhava and Harita [2-4]. Acharya Susrutha has mentioned four types of Pandu. He excluded the Mridabhakshanjanya Pandu and he explain for this as the Mridabhakshanjanya Pandu may include in Vatadi Doshaja Pandu's according to Rasa Pradhanatva of Mruttika [5], Madhava has tried to clarify the classification given by Acharya Sushruta by explaining that Dosha Prakopa in the body occurs according to the Rasa of the Mruttika and thus may be included in that particular type. The reason for Acharya Charaka and Vagbhatta including Mridd Bhakshanjanya Pandu separately may be the specific treatment advised for it. Another reason for it could be that Acharya Charaka has not included Pandu in the symptoms of Krimi Roga while Sushruta has done so (in Purishaja Krimi Lakshana), hereby eliminating the need of Mridabhakshanjanya Pandu [6]. In Harita Samhita Rukshana Pandu appear of Mriddabhakshanjanya Pandu [7].

Material and Methods

Nidana

Mridabhakshanjanya Pandu develops in one who is prone to eat soil. Many times soil is eaten by young children and by elderly too due to ignorance. The earth or Soil of Madhura Rasa provokes the Kapha Dosh, the earth or soil of Lavana rasa provokes the Pitta Dosh, & the earth or Soil of Kasaya Rasa provokes the Vata dosha. Soil eating gives rise to three types of Pandu, viz., Vatika, Paittika and Kaphaja [8-10]. Even though, this ailment is related to three Doshas, the soil eating is the most predominant causative factors of this type of Pandu. That is why this type of Pandu is separately categorised in as much as its signs, symptoms and treatment are different. Chakrapani says, in spite of association of Doshas, it is named by earth and not Doshas as the former decides the specific symptoms and line of treatment [11]. Harita has referred to this type of Pandu Roga as Rukshanah Prokta, referring to the main pathogenesis occurring in it i.e. it causes dryness in the body [12]. He has also described the qualities of five types of Bhoomi in the chapter on Jala Varna. He has described that Krishna Bhoomi is Madhura and Ruksha in quality, while Peeta Varnini is Kashaya in Rasa, Rakta Varna Bhoomi is Tikta in Rasa and Shweta (Sita) Bhoomi is Madhura-Amla in Rasa and Neela Bhoomi is Katu in Rasa. This description of Harita can help in the identification of Rasa of Bhoomi from its color. He has further stated that the water present in such kinds of Bhoomi also harbours the same characters as the Bhoomi itself [13]. Hence, it may be possible to know the Rasa of Bhoomi from knowledge of the Rasa of water present there. Gangadhar Roy says that astringent earth etc. aggravate not only Vata etc. but due to specific nature aggravate Tridosha with predominance of one of the Doshas. He says though it aggravates Doshas, it causes the specific disorder and as such is Ubhayahetu (causing aggravation of Dosh as well as specific disorder) [14]. Yogindranatha Sen says that in Susruta the type caused by earth-eating is included in Doshaja types [15].

Samprapti

Soil enters in Amashaya it makes the Dhatus ruksha as well as Sharirvaivarnya. Also this Soil cannot be processed even slightly by the 'Jatharagni' for the Pachana and it gets in Rasavaha Srotas in the same form as it was consumed & it forms an obstruction in these Srotas not to allow any physiologically needful substance to pass through. By this, the Indriyas of the Patient become weaker to receive their own Arthas properly and genuinely. This also damage Saptadhatu (satva) & Jatharagni [16-18].

Rupa

The Features of this type of Pandu are-

- Shuna ganda, akshikuta, bhru (Swelling in the cheeks, eyelids and eyebrows)

- Shhuna pannabhimehanah (Swelling in feet, umbilical region and genitals)
- Krimikoshtha (Worm infestation)
- Atisara (Loose motion)
- Sasruk Kaphanvitam (Stool being associated with blood and mucus)

Features of Mriddbhakshana janya Pandu Roga as described in the various Texts

Sr.	Lashana	Charaka [19]	Vagbhatta [20]	Madhav nidana [21]
1	Ananna Sophha	-	-	+
2	Akshikuta shotha	+	-	-
3	Asya shotha	+	+	+
4	Arsha	-	-	+
5	Atisara	-	-	+
6	Bala kshaya	+	-	-
7	Ganda shotha	+	+	+
8	Krimi koshta	+	-	-
9	Mehana shotha	+	+	+
10	Nabhi shotha	+	-	-
11	Purisha sakapha	+	+	+
12	Purisha sakrimi	-	+	-
13	Pada shotha	+	+	+

Table 1

The features described of this type of Pandu Roga mainly relate to development of Oedema in the various body parts and worms in the gastrointestinal tract, resulting in the passage of excess stools or stool accompanied with mucous and blood [22].

The passage among the three Dosha means one of Vata, Pitta and Kapha. The land rich in alkaline content and hence, non-cultivable is known as Usara. The functioning capacity is the strength of the organs. According to Jejjata, Teja is lustre while it has been interpreted as Usma (heat) by Chakrapani. The potency is known as virya. According to Parasara, Oja is the essence of all the Dhatus including the Shukra and Jejjata says, it means desire to overcome others. In the opinion of Jejjata, Krimikoshtha (worm infestation) refers to the general features of all Pandu varieties. Others opine that this symptoms is to be attributed to Pandu caused by eating soil alone. In the opinion of Videha, consuming soil gives rise to such symptoms as paleness of the body drowsiness, lassitude. Dyspnoea, cough, emaciation, piles, depression, distaste, swelling of feet and hands, emaciation of the body and a weak digestive fire [23].

Discussion

The features described by Acharya Charaka mainly fall under three headings-Oedema in various body parts (peri-orbital, pedal,

umbilical and genital); development of worms in the abdomen; and passage of loose stools and stools associated with mucous and blood. Majority of these features come under the category of worm infestation and their presentations. The oedema in the various body parts could probably relate to the malnourishment occurring as a consequence of worm interfering with digestion and absorption process.

Eating of soil or ingestion of articles contaminated with soil has been scientifically accepted as the cause of anemia due to worm infestation and consequent blood loss. Even such minute amount of blood loss can result in iron deficiency anemia in due course of time, in individuals in whom the loss remains uncompensated. The infested worms suck blood from the intestinal mucosa and then they leave the site which continues to bleed for sometimes further, due to the anticoagulant released by the worms in order to facilitate their blood sucking. Such minute amount of blood loss if continues for a longer period of time, from multiple sites (due to the infestation of many worms) results in the loss of considerable amount of blood. Women with PICA have also been associated with vitamin deficiency of folate, and B12 along with that of iron in a study ranging to the extent of 82.4%, 41.2% and 70.6% respectively [24]. Depending upon the Doshas, different types of treatment should be given to the patient suffering from Mridabhakshanjanya Pandu. However, because of the specific nature of the causative factor this type of Pandu needs special type of treatment. The physician should give Tikshna Shodhana to the patient keeping in view the strength of the patient in order to remove the patient should soil from the boy. After the body is cleansed, the patient should be given different types of medicated Ghee for the promotion of strength. A recipe for causing aversion to soil has been described by Acharya Charak which consists of clay impregnated with Vidanga, Ela, Ativisa, Neem-leaf, Pathya, Katurhini and Kutaja [25].

Conclusion

It can be concluded that Mridabhakshanjanya Pandu Roga is concerned with the vitiation of Tridosha with predominance of one of the Doshas. Majority of features come under the category of worm infestation and their presentations. Ayurvedic management has been effective to treat Mridabhakshanjanya Pandu Roga.

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