

An excerpt from the lecture of Dr. L. Mahadevan (BAMS, MD) about pandu

There are certain conditions of pandu, where the pandu is not treated with iron. That is why anemia is not pandu. Pandu is not anemia. But anemia comes under pandu. So many diseases come under pandu, so many hemoglobinopathies you can incorporate under pandu.

You see in the rakta-vṛddhi lakṣaṇas - visarpaḥplīhavidradhīn-gulmopakūśakāmalāḥ-vyaṅgināśasa (A.Hr. Sū.11, 8-9) - pandu is not told. In rakta kṣaya also pandu is not told. But in rasa dhatu [vṛddhi] pandu is told. So pandu is a pathology that is taking place at the level of rasa-rakta where the *mandī* is taking place in rasa-dhatu. It is rasa-dhatu. This is pandu.

vyavāyamamlaṃ lavaṇāni madyaṃ mṛdaṃ divāsvapnamatīva tīkṣṇam niṣevamāṇasya vidūṣya raktaṃ kurvanti doṣāstvaci pāṇḍubhāvam (Su Utt. 44, 3). The *tvak* [tvacā, skin] - the structural component of rasa dhatu it told because it is the site of manifestation of pallor. When we talk about physiology we use the word "rasa". When we use [or], when we want to talk structurally we use the word "tvak".

This is a pandu told by Suśruta. Here rasa-dhatu, there is an agni in rasa-dhatu, the kapha is influencing that agni, so dhatu-agni-māndyam is taking place at the level of rasa-dhatu. So raktam is formed, the raktam is incorporated with *mandatvam* [dullness, quality of non-penetration] and *snigdhatvam* [unctuousness] of kapha-dhatu. Rakta-dhatu is not fully formed, it is incompletely formed due to qualitative and quantitative deficiency which has got the features of immature kapha or an *āma* impregnated with that. So this pandu is actually a metabolic syndrome. The pandu is told by Suśruta is a metabolic pathology. We can call it kapha-āvṛta-rakta. We simply put in. The pandu is told by Suśruta is nothing but kapha-āvṛta-pitta or kapha-āvṛta-rakta. The rakta is being influencing by kapha. Here we will be selecting katu rasa [for treatment]. The katu rasa increases pitta. Once pitta increases - agni is corrected. It removes the kapha also. Why do we select katu rasa? Katu is uṣṇa.

śītena yuktāḥ snigdhadṛyāḥ kurvate śleṣmaṇasā cayam uṣṇena kopam (A.Hr. Sū.12, 21-22). The *vilayana* [melting, dissolving of kapha] takes place only by uṣṇa, and uṣṇa is possible by katu rasa. What is the best example for katu rasa? Gomūtram [cow's urine] is katu rasa. We give chitraka āsava - [having] katu rasa.

The same is in *śvitram* [vitiligo]. *Kilāsam* [a kind of leucoderma] is also a pandu. We can call - it is a pandu in rasa-dhatu or a pandu in rakta-dhatu. [There is] nothing wrong in that. Because the *bhrājaka-pitta* has the deficiency in producing the color [of the skin]. It is āvaraṇa [which] taking place in the rasa-dhatu with kapha at the level of tvak [skin]. So once you give katu rasa, pitta increases, kapha decreases. You see all the dravyas [used in pandu treatment] are of katu rasa: *babachi* [name of the plant: babaci – is hindi word, bakuchi – in sanskr̥t] - katu rasa, *chitrakam* [chitraka] - katu rasam, *gomūtram* - katu rasam, takram [buttermilk] - kīñcid amla katu rasam. All these things - amla rasam, amla katu combination, it is very good [for treatment].

Now we are coming to the pandu told by Charaka. You should understand that. They [Charaka and Suśruta] have difference of opinions. Charaka and Suśruta are entirely talking about two different pathologies. Charaka says - pitta-prādhānya-doṣeṣu - where the pitta comes here? Pitta doesn't come at all. What Suśruta told is different. In Suśruta there is no pittam. Isn't it? Then he [Charaka] says "there are śaithilyam dhatukṣayam ojekṣayam sārakṣayam" - all these things, when pitta-prādhāna

takes place. That is with rakta-pittam, the pitta is increased, [active] in diseases of hemolytic-autoimmune-pathology. This type of pandu also comes in practice, but this is hemolytic in nature, destructive in nature.

When pittam attains *vidagdha*, the agni-guṇa is increased. Here the pittam is tackled with tikta rasam. Tiktam is laghu, śītam. So that is why we give punarnavadi kaṣāyaṃ, tikta rasam in pandu. Pandughnam, śophagham - we call [it], [and] give punarnavadi kaṣāyaṃ. Now you will be realizing that pandu of Suśruta is [of] metabolic spectrum: nutritional disorder, myxedema, metabolic syndrome etc., even ascites, central adiposity, vitiligo. All these things can be incorporated under Suśruta's pandu. Whereas Charaka's pandu - all these destructive pathologies: hemoglobinopathies, glucose-6-phosphate dehydrogenase deficiency, hemolytic anemias. All these things, where we give only guluchyadi, narayana churnam, punarnavadi kaṣāyaṃ. All these things.

So we have got three pandu: vāta pandu, pitta pandu, kapha pandu. Vāta pandu in my practice is all leukemia spectrums, because the multiplication of cells is taking place - *vayurvipacet* - the multiplication of cells [by] vayu. So it is a vāta pandu - leukemia spectrum, pitta pandu - hemolytic anemia spectrum, kapha pandu - nutritional anemia spectrum, sannipāta pandu (and other things) comes under Hodgkin's and non-Hodgkin's lymphoma, mṛdbhakṣaṇa pandu [anemia out of eating of clay] is of course [known] disorder which we are not bother about in this context.