

An Analysis Contemporary Lifestyles and Pandu with Special Reference to IDA : Review

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ABSTRACT

In Ayurveda, "*dosha dhatu mala mulam hi shariram*" refers to the biological forces that function through *dhatu*s and *malas*. *Dhatu*s and *malas* are structural components, whereas *doshas* are energy forms.

Nidan or *Hetu* (causes) are the most important factors in disease development. When vitiated *Doshas* affect *Dhatu*s, this agglomeration causes a condition of *Vikriti* (unbalance) in our bodies, which then leads to the emergence of one or more diseases. In any condition, *Hetu*'s involvement may be separated into three pathways: *Dosha Prakopan* (depravation of *Doshas* by *Hetu*), *Kh-Vaigunya* (impairment of part/parts of systems by *Hetu*), and *Dhatu Dusti*. The function of each causal element in the development of a specific illness can be seen through either of these three routes. If *rasa-dusti* occurs either due to *vriddhi* (increase in quantity) or due to *kshaya* (decrease in quantity) of *rasa dhatu* then various diseases may occur. *Pandu* is one of the *Ras pradoshaj vyadhi*. There are many *hetu* explained in *samhitas*. Today's era has changed our food habits and lifestyle.

In this article the Author has made an effort to correlate the *Hetu* mentioned in *Samhitas* and new age life style.

Keywords: *Pandu, Pandu hetu, Ras dhatu dushti*, new age life style

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INTRODUCTION

Ahara (diet) is very important to sustain life and maintaining normal physiological functioning of human body.¹ *Ahara* is the vital breath of living beings because the people rush to the food. *Varna* (Complexion), *Prasada* (cheerfulness), *Swara* (good voice), *Jeevana* (life), *Sukha* (happiness), *Saara* (contentment), *Bala* (strength), *Medha* (intellect)– all these are dependent on food.²

Ahara not only gives sustenance but also protects against infections, promotes growth and development, improves the functioning of sense organs, and promotes physical and mental health. Ayurveda offers a rational and scientific way for selecting the appropriate *Ahara* (meal) based on a person's *Prakriti*, *Agni*, *Saara*, and other factors. Ayurveda believes that *Ahara* has both positive and negative aspects. Ayurveda takes a complete approach to treatment; hence the *Ahara* component is well handled. Ayurveda makes references to good eating and its benefits. Ayurveda emphasizes eating a healthy, balanced diet.

The imbalance between different *Doshas* following vitiation of one or more *Doshas* within our body is known as *Vikara* (disease) and when these *Doshas* remain in an equilibrium condition, it is known as *Prakriti* or *Arogya* (healthy state).³

So, the process of illness causation begins with the vitiation of distinct *Doshas* inside the body, which occurs as a result of the consumption of various morbid elements in the form

of an unwholesome food and lifestyle, a phenomenon called as '*Nidan Sevan*' or '*Hetu sevan*.' As a result, *Nidan* or *Hetu* has been seen as the most basic cause of illness onset, with the avoidance of such causative elements (known as '*Nidan Parivarjan*') regarded as the most important part of treatment.⁴

Hetu of Pandu

According to *Charaka Samhita* - In (*Cha.chi.16*) Chapter he mentioned *Hetus of Panda Vyadhi* in detail. These are as follows *Kshara*, *Amla*, *Lavan*, *Nishpav*, *Maash*, *Pinyak*, *Til tail*, Excessive *Ushna*, *viruddha*, *asatmya* & *vidagdha Aahara*. *Viharaj Hetu* includes *Divaswapna*, *Vyayama*, *Maithun*, *Pratikarma* *vishamta*, *Ruta* *vishamta*, *Veg dharana*.

Manasik Hetus are *Kama*, *Chinta*, *Krodha*, *Shoka* which are vitiating mind & disturbing mental health.⁵

According to Sushruta Samhita

Maithunadi causes helps for vitiation of *doshas* that vitiates *Rakta dosha* & turns into *Pandu vyadhi* Due to *Maithun* (sexual intercourse) *tridoshas* vitiated. It may also indicate lifting heavy weights & anger etc, causes which results in *vata* & *pitta* vitiation. Due to *Amla* & *Lavana* food products *pitta* & *Kapha* doshas get vitiated. Practice of eating dirt or soil vitiates *Tridoshas*. Practice of *Diwaswap* & *Tikshna* food products vitiates *Tridoshas* & *pitta dosha* respectively.⁶

According to Vagbhat Acharya

Table 1: *Granthokta Aahar* and its Correlation with New age lifestyle

Sr. No.	<i>Garanthokta Aahar</i>	New age lifestyle
1.	<i>Kshar</i>	Cold drinks, Idali, <i>Dhokla</i> , fermented food products, bakery food products
2.	<i>Amla</i>	Pickles, Maaza, Frooti, Rasna, Yogurt, Vinegar, sourdough bread
3.	<i>Lavana</i>	Salted nuts, Salted canned meat, Pizza, Burrito, Sausage rolls, Spam, Pasta, Noodles, Ravioli (Stuffed Pasta), Salty chips, French fries, Butter, cheese
4.	<i>Nishpav</i>	Broad Beans (Saem), French Beans, Chinese Long Beans (Bora), <i>Surti Papdi</i> , String Beans, Snap Beans, Runner Beans,
5.	<i>Maash</i>	<i>Udad dal</i> is a main ingredient in <i>Dhokla</i> , <i>Meduvada</i> , <i>Idali</i> , <i>Dosa</i>
6.	<i>Viruddha Bhojana</i> ¹⁹	<i>Veerya Viruddha</i> - Eating Ice cream with Hot fudge <i>Sanskara Viruddha</i> - Potato chips <i>Matra Viruddha</i> - Ghee and Honey with in equal quantity <i>Agni Viruddha</i> - Large Heavy meal at night <i>Kala Viruddha</i> - Ice cream in winter season <i>Krama Viruddha</i> - Consume food before the earliest food is digested or in absence of proper appetite <i>Samyoga Viruddha</i> - Fruit Salad, Cheese fruit, milk along with banana <i>Parihara Viruddha</i> - Cold water before hot tea <i>Paka Viruddha</i> - Half cooked, Burnt food, Filtered oils <i>Hridya Viruddha</i> - Eating food not liked by person <i>Sampata Viruddha</i> - Unripped mango (<i>Kairi</i>)/Over ripen mangoes, Unripped / Over ripened Banana <i>Vidhi Viruddha</i> - Eating food while watching T.V. or talking <i>Dosha Viruddha</i> - <i>Kapha prakriti</i> person eating ice cream, <i>Vata prakriti</i> person eating in small amount, dry foods Excessive exercise <i>Koshtha Viruddha</i> - Milk given in <i>krura koshtha</i> person <i>Awastha Viruddha</i> - <i>Vata</i> vitiating foods and drinks like dry, cold food by the person who is heavy physical work etc. <i>Desha Viruddha</i> - Eating spicy food in hot climate like Rajasthan <i>Satmya Viruddha</i> - Vegetarian person Suddenly start eating Nonveg foods <i>Upachara Viruddha</i> - Drinking cold water after taking ghee
7.	<i>Atiushna & Vidagdha Bhojana</i>	Chinese food products, Tandoor chicken, Tandoor roti, Barbeque food items which are prepared in a furnace. Food products like mayonnaise, Chinese sausages
8.	<i>Diwa swapna</i>	Due to Night shifts and
9.	<i>Vyayam & Maithun</i>	In the present era everyone tends to burn their calories & fat with excessive exercise in Gymnasium. Due to availability of abundant erotic material Maithun practices increased in many folds.
10.	<i>Pratikarma vishamata</i>	<i>Asamyak shodhana</i> (panchakarma procedures or Treatment) is happening due to use of improper <i>Pathya</i> , or regimens & not following instruction properly by the Patients.
11.	<i>Vegvidharana</i>	Due to unawareness about <i>dharniya vega</i> / <i>Adharniya vega</i> , modern day lifestyle and workload <i>Vegavidharana</i> is pretty common.
12.	<i>Rutu Vishamta</i> ²⁰	This is a common phenomenon now a days as Pollution and Global warming is interfering Natural Climate heavily.
13.	<i>Kama, Chinta, Bhaya, Krodha, Shoka</i>	These manovikaras are provoked by modern-day lifestyle.

In *Ashtang Hrudayam Hetus of Pandu vyadhi* mentioned as *Pitta prakopaka hetus*. In *Ashtang Sangraha* the same concept is scripted.⁷

Kshar

*Aacharya Sushrut*⁸ mentioned qualities and dosh of *kshar* such as *Atitikshna*, *Atiushna*, *Atilaghu*, *atipicchil*, *Ruksha*, *Dahan* & similar to *Agni* which is *Pitta* provoking.⁹

Amla

Effects of excessive intake of *Amla Rasa* products are mentioned in *Cha.su*. 26th chapter.¹⁰ These are quoted as

Pitta prakopa, *Rakta dushti*, *Mamsa vidahan*, *Kaya shithili karan* means vitiating normal equilibrium of body.

Lavana

According to *Cha.su*. 26th chapter¹¹ excessive intake of salty food products leads to *indriyakriyahani*.

Nishpav¹²

It provokes *Vata dosha* in *Koshtha*. *Nishpav* is categorized in *Shimbi Varga*.

Maash¹³

Maash is *Pitta Kapha Kar*, *Ahita shamidhanya*.¹⁴

Pinyak

Outer covering of *Til* (sesame seed) provokes *Pitta* & *Kapha* Dosh.

Tila Taila (Sesame oil)

This has *ushna virya*, qualities like *Pitta* & *Kapha* provoking.

Viruddha Bhojana

Any food that dislodges the doshas (morbid humours) but does not expel them from the body is referred to be *Viruddha Ahara*. The Substance which are contrary to *dehadhatu* behave with *virodha* (antagonist) to them is called *Viruddha Ahara*.¹⁵ 18 types of *viruddha Bhojan* are described.

Asatmya Bhojana

In ancient times people ate food which was available in their area. Food habits of particular areas are according to their climatic, geographical, & economical conditions.

Atiushna & Vidagdha Bhojana

Both hetus are again contributed in dushti of *Rakta Vaha Srotas*.

Diwa swapna

causes *snigdha* & *strotorodha* (obstruction to *Srotas*) and vitiation of *pitta*.¹⁶

Vyayam & Maithun

Both are responsible for *Vata* provocation.

Pratikarma vishamata

This is basically the concept of *Asamyak panchakarma* procedures or treatment. Procedures like *Vamana*, *virechana* may turn into *Asamyak shodhana* due to use of improper *Pathya*, or regimens & not following instruction properly.

Vegvidharana¹⁷

In *Sutrasthana* Chapter 7th *Adharaniya vega* mentioned that one should not control the natural urges of the body. In case they are controlled & retained in the body, toxins increase & may suffer from many types of disease & *dosha* provocation.

Rutu vishamta

In the *Tasyashitiya* chapter seasonal regimen is explained in detail.

The regimen should be followed in each *Rutu*. If a person fails to follow the *Ritucharya* it may cause provocation of *Doshas*.

Manasik Hetu

Kama, *Chinta*, *Bhaya*, *Krodha* *Shoka* *Kama* is any type of desire. *Krodha* is always feeling jealous of others achievements & growth can turn into extreme anger. All these are different psychological factors among which *Krodha* has been directly attributed to vitiation of *Pitta Dosh* and impairment of *Rakta Dhatu*.¹⁸ Loss of Loved ones, children may lead to deep sorrow. Always having a fear of loss or having doubt (overthinking) *Atichintana* causes vitiation of *Rasa dhatu*. These *Hetus* are vitiating *Mana*. *Mana* resides in *Hrudaya*, *Hrudaya* is a *sthana* of *sadhaka pitta*, one of the 5 types of *Pitta*. This vitiated *pitta* has a major role in *samprapti*.

DISCUSSION

Charak Samhita extensively elaborates on the causes of *Pandu vyadhi*, which can be classified into *Aaharaj*, *viharaj*, and *Manas Hetus*. *Sushruta Samhita*, on the other

hand, provides similar causes but in brief phrases. In *Vagbhata Samhitas*, the factors leading to *pitta prakopaka* are included in the *samprapti* section. In today's modern era, it's crucial to correlate these factors with contemporary influences to effectively prevent diseases like *Pandu*. Only by identifying and avoiding these factors can we successfully prevent such ailments.

CONCLUSION

The aforementioned *Hetus* collectively play a role in the onset of *Pandu*. Each *Hetu* contributes to the prognosis or progression of the disease. These factors can be linked to aspects of contemporary lifestyles. Understanding these *hetus* is crucial as it aids in comprehending the disease progression within the patient's body. It is essential to commence the treatment process by avoiding the causative factors (*Nidan parivarjan*).

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