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Review on Management of iron deficiency Anaemia with Ayurveda.

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ABSTRACT: -

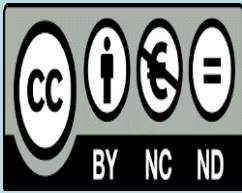
Introduction- In India, anaemia is a major public health issue. Because all of the clinical signs and symptoms of Pandu and anaemia are similar, the clinical condition of Pandu in Ayurveda can be linked to anaemia as described in mainstream medicine. Apart from the existing platforms, complementary and alternative systems/traditional medications can be investigated for the treatment of anaemia.

Aims-To examine numerous Nighantu (dictionaries), Samhita (traditional Ayurvedic treatise), Samgrahagrantha, *Chikitsagrantha* (Ayurvedic compendia), and *Rasagrantha* (compendia connected to Rasashastra) to determine the various formulas used for the prevention and management of *Panduroga*.

Material and methods- Classical Ayurvedic books, were thoroughly examined, together with Sanskrit commentary were explored. A thorough search of the Internet was conducted to locate prior study papers and related material to Anaemia.

Result and conclusion- Ayurveda the traditional science of Indian medical system described *Pandu roga as Pitta Pradana Vyadhi* which mainly affects *Rasa and Rakta Dhatu*. Disease involves lack of Dhatus nourishment due to intake of *Pitta Prakopaka Ahara*. Various ayurvedic formulations described in Ayurveda if taken appropriately could help in treatment of this disease.

Keywords- Iron deficiency, anaemia, Pandu, Ayurveda



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INTRODUCTION

Panduroga is a disease condition described in Ayurveda that has a lot of similarities to anemia's clinical presentation. It occurs as a result of the depletion of Rasadhātu, which renders *Raktadhātu* production inefficient. Pandu is described in Ayurvedic texts in three ways: as an illness, as a complication, and as a symptom of specific ailments. The most common nutritional deficiency disorder in the world is anaemia. [1] Pallor of the skin is caused by a decrease in haemoglobin, the number of RBCs per cumm of blood, and the quantity of Hb percent in this disease. Anemia affects 1.62 billion people worldwide, or 24.8 percent of the population. [1] In India, anaemia affects around half of the population. As more women are affected by it than men, the problem grows more serious. Anemia is thought to be responsible for 20- 40% of maternal fatalities in India, with one in every two Indian women (56%) suffering from some form of anaemia. Anaemia has a very high prevalence rate all over the world, and despite the huge efforts of contemporary medical technology, a good control has yet to be realised. Such novel associations in the treatment module are more effective in combating anaemia. [2] NIDANA This word is derived from the Sanskrit Dhatu 'Nil' which carries the meaning to determine (*NiNischaya Deeyate Inamam*) *Nidana of Pandu Roga* can be classified into following three categories. [3][4]

(1) *Aharaja Nidana*

(2) *Viharaja Nidana*

(1) **Aharaja Nidana-** Acharya charaka has described following etiological factors regarding Ahara.

- Excessive intake of *Kshara, Amla, Lavana, Ati ushna anna.*
- *Virrudha Bhojana.*
- *Asatmya Bhojana.*
- Excessive intake of *Nispava, Masha, Pinyaka, Tilatail Excessive intake of Madhya Mridbhakshana*
- Excessive intake of *Kashya ,katu rasa.*

(2) **Viharaja Nidana-**

- Sleeping, Exercise and Sexual Intercourse even before the food is not properly digested.
- Suppression of natural urges. (*Vega Vidharana*)
- Affliction of mind with *Kama, Chinta, Bhaya, Krodha, Shoka*
- Improper administration of *Pancha Karma Therapies. (Pratikarma)*
- Transgression of prescribed seasonal regimen. (*Ritu – Vaishmaya*)

Purvarupa

According to the Acharyas, *Purvarupa* consists of *Hridaya Spandana* (Palpitation) and *Raukshya* (Unctuousness) *Swedabhava, Swedabhava, Swedabhava* (Absence of sweating) *Shrama -* (Fatigue) *Rupa* appears in the fifth *kriyakala* of the disease, the *Vyaktavastha*. This is the only stage of the sickness where all of the symptoms and signs are clearly visible: *Akshikutashotha, Aruchi, Arohaneayasa, Alpawaka, Annadwasha,*

Balakshaya, Bhrama, Durbalya, Dhatugaurava, Gatramarda, Hatanala, Sadana, Sthivanadhikya, Sannasakthi^{[5][6]}

Classification according to Acharya Charaka - Acharya Charaka has classified the Pandu Roga of 5 types

- (1) *Vataja Pandu Roga*
- (2) *Pittaja Pandu Roga*
- (3) *Kaphaja Pandu Roga*
- (4) *Tridoshaja Pandu Roga*
- (5) *Mridbhakshanaja Pandu Roga*

Classification according to Acharya Sushruta – *Mridbhakshanja Pandu* is not mentioned by Acharya Shushruta. Because *Mridbhakshana's* variety of Pandu is included in the *sannipatika* variety of Pandu, according to him.

Samprapti- *Samprapti*, in general, refers to the progression of an illness, and comprises the sequences of processes or occurrences that lead from *Nidana Sevena* to the typical progression of a disease.

Samprapati Ghataka

Udbhava – Hridaya

Adhithana - Rasa dhatu

Vyakti - Twaka

Dosha - Sadhaka, Pachaka, Ranjaka, Alochaka

Pitta - Vyana vayu, Samana Vayu, Kledaka

Kapha Dushya - Rasa, Rakta, Mamsa Srotasa -

Rasavaha, Raktavaha

Chikitsa

All the available Ayurvedic Texts envisage the management of Pandu which can be classified under two headlines.

- (1) *Chikitsasutra*, which refers to Pandu Roga

teachings in general. *Snehan, Shodhana (Vamana, Virechana) Aaushadhisevan* are their names.^[7]

(2) *Pandu Guluchayadi Kashayam' Drashadi Kashayam, Ardhavilwam Kashayam, Lohasavam, Punarnavaasavam,*

Parthadyaristam, Dantyarishtam, Loha Mandur, Madhu Mandur, Navayasa Lauham,

(3) *Svarnamakshika Bhasma, Rasasindh Honey And Ghee-Based Loha Bhasam Loha Bhasama With Shunthi Churna Gomutra Bhasama With Loha Bhasama Ela + Jeeraka+, Sita Powders – Taken In Equal Amounts Haridra Churnama (Curd Churnama)*^[8]

DISCUSSION

The causes of Pandu are well-documented in the Samhitas. *Diwasvapa, Viruddha Bhojana, and Krodha*, according to Acharya Sushruta, vitiate *Rakta. Krodha, Shoka, Bhaya, Vidagdha Anna Sevana, Ati Maithuna, and Tila Tailand Pinyaka*, according to Acharya, cause *Pitta Dosha* vitiation. *VataPrakopa* is reached by the practises of *Ativyayama, Ratrijagarana, Nidranasha, Ativyavaya, and AtiAdhvagamana*.^[9] *Pandu Roga* is a condition created by the suppression of *Chhardi, Vegavarodha, Viruddha Anna Sevena*, and the overuse of *Ati Amla and Lavana Rasa*, according to Acharya Charaka. *Chinta, Bhaya*, and other toxins have a negative impact on digestion, according to Acharya Charaka.

All of these factors contribute to poor food digestion, which impedes the formation of *Rakta Dhatu, Mamsa Dhatu, and other Dhatus*, resulting in *Pandu Roga*. involves vitiation of *Agni and Ama* production, which then obstructs the *Dhatuvaha Srotas*, causing disruption in the *Dhatuposhan Krama*, and eventually producing *Pandu*. As a result, the pathology of *Panduroga* is primarily concerned with *Pitta* vitiation, which

in turn vitiates the *Rakta*, resulting in *Pandubhava*.^[10]

CONCLUSION

Because the world's population is rapidly growing, the majority of people are living in unsanitary, under-nourished conditions and are subjected to different stress and strain factors. Illiteracy is also a concern in emerging countries like India, where the vast majority of people are poor and unable to obtain a suitable quantity and qualitative nutrition. Not only do poverty and malnutrition play a part in the genesis of anaemia, but so do a number of additional etiological and predisposing variables such as chronic intestinal worm infection and malnutrition. Anaemia is linked to Pandu due to the similarity of signs and symptoms.

All Acharyas had stated the various conditions of *Pandu*. This demonstrates that sickness has existed since the beginning of time. *Pitta Pradhana Dosha* vitiates initially in this ailment, then enters *Dhatu*, causing *Sithilta in Dhatus*. *Dhatukshaya* is produced, which leads to *Ojakshaya*. In this situation, a human gets transformed into *Nishara*. When we compare it to anaemia, we can observe that anaemia is caused by a haemoglobin deficit or malformation, according to modern medical knowledge. When haemoglobin is depleted, bilirubin and biliverdin are produced in significant quantities. Jaundice develops as a result of this. This demonstrates that *Pandu Roga and Kamla* are provided in the same chapter because of their relationship. In this ailment, Acharya Charaka was the first to mention *Sodhana*. As a result of this procedure, nutritious food can be absorbed into the body via patent *Srotasa*, resulting in proper *Rasaadi Dhatu*.

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