CONCEPT OF PACHANA IN ASRIGDARA

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ABSTRACT

Asrigdara is a common ailment in reproductive age group among the female population. The abnormal uterine bleeding can be understood in the lines of Asrigdara Samprapti and Adhogata Raktapitta samprapti. In recent days consumption of junk foods, suppression of Urges (natural reflexes like hunger, thirsty ...) etc. lead to derangement in the process of digestion (jataragni dusti), ultimately producing Rasa- Raktadi Dhatu dusti. To rectify the underlying pathology of Asrigdara, ‘Ama pachana’ is taken up as the first line of the treatment. For the Pachana karma, Tikta rasa dravyas are more suitable especially in RaktaPitta related Ama conditions. In this paper, it is tried to state this clearer in simpler and systemic ways.

Keywords: Asrigdara, Raktapitta, Pachana, Tikta rasa.

INTRODUCTION

ASRIGDARA:

Asrigdara is a condition with abnormally heavy or prolonged cyclic/ acyclic menstrual period. This disease can be better understood with condition Abnormal Uterine Bleeding (AUB) in terminology. This disease state constitutes of blood loss greater than 80ml and/or menstrual period longer than 7 days. AUB affects 30-50% of women in reproductive age and a leading cause (50-70%) for the women who get hysterectomy before the age of 60 years. In most of cases (approximately 50%), no organic pathology is evident and DUB (Dysfunctional uterine bleeding) is diagnosed.

AIMS AND OBJECTIVES:
1. To study the Samprapti of Asrigdara w.s.r. to Amadosha.
2. To study the role of Pachana Chikitsa in Asrigdara
3. To provide the effective therapy for Asrigdara patients.
Table No 1: Clinical features of Asrigdara acc to dosha

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Vataja</th>
<th>Pittaja</th>
<th>Kaphaja</th>
<th>Sannipataja</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount of Flow</td>
<td>Alpam</td>
<td>Nitanta Raktam</td>
<td>Bahalamsu</td>
<td>-</td>
</tr>
<tr>
<td>Colour</td>
<td>Kimshukodaka Krishna Arunama</td>
<td>Neela Peeta Krishna</td>
<td>Pandu</td>
<td>Sarpimajja Vasopama</td>
</tr>
<tr>
<td>Smell</td>
<td>Ioha gandha.</td>
<td>Visra Matsyaganda</td>
<td>Vasagandha.</td>
<td>Durgandhi</td>
</tr>
<tr>
<td>Consistency</td>
<td>Phenila,Tanu, Ruksa</td>
<td>Snigdha</td>
<td>Guru,Pichchhilam, Ghanam</td>
<td>Pichchhilam</td>
</tr>
<tr>
<td>Nature (clotting)</td>
<td>Askandi</td>
<td>Askandi, Madhu</td>
<td>Tantumata</td>
<td>Bahuvega</td>
</tr>
<tr>
<td>Pain</td>
<td>Saruja/Niruja</td>
<td>Pittarti</td>
<td>Mandarujakaram</td>
<td>-</td>
</tr>
<tr>
<td>Associated Symptoms</td>
<td>Kati Vankshanam, Hritparshva,Prishtha, Shronishoola</td>
<td>Daha, Raga, Trishna, mo-ha, Jwara,Bhrama</td>
<td>Chardi, Arochaka,Hrillasa, Shwasa, Kasa.</td>
<td>Trishna, Daha, Jwara,Ksheena Rakta, Durba-la</td>
</tr>
<tr>
<td>Temperature</td>
<td>Sheeta</td>
<td>Atiushnam</td>
<td>Sheetalam</td>
<td>-</td>
</tr>
</tbody>
</table>

Upadrava (complications):

Acharya Sushruta and Madhava Nidana etc. have mentioned weakness, giddiness, mental confusion, feeling of darkness, dyspnea, thirst, burning sensation, delirium, anemia, drowsiness and convulsion etc. disorders of Vata as complication of excessive bleeding [1].

Acharya Charaka and Vagbhata have mentioned edema as a complication. The Asadhya Lakshana indicates the severity and chronicity of the disease. Chronicity of a disease, weakness, decreased body resistance the body resistance renders the disease incurable.

- Loss of body resistance together with the weakness due to continuous and excessive loss of blood gives a bad prognosis to the disease.
- Bhrama, Murcha etc. are due to cerebral hypoxia resulting from the reduced oxygen carrying capacity of blood.

- Dourbalya is the result of Raktakshaya. Rakta gives Jivana to body; loss of it's naturally leads to Dourbalya or weakness.
- Trishna results from the Rasakshaya i.e. the loss of fluids from the body.
- Raga or Varna of the body is due to adequate quantity of blood in the body and excessive loss of blood from the body causes pallor-Panduta.
- The Ushna Guna of the vitiated Pitta causes Daha in Asrigdara and PittaPrakopa causes Daha. Anaemic condition and vitamin b12deficiency results in neuritis which expresses itself as Daha.
- Loss of blood causes Vata Prakopa and this PrakupitaVata in turn results in Vataja Roga. It can be thus seen that all the Upadrava mentioned are due to Tridosha Prakopa and Raktakshaya.

Sama roga:
Asrigdara mentioned in SamaRaktaja Vikaras [2].

Nidana of Asrigdara:
Lavana & Amla Rasa both have predominance of Jala, Tejo Mahabhuta. Due to Jala Mahabhuta increases the Drava Guna& Tejo Mahabhuta increases of Pitta because of UshnaGuna. These increased Ushna with increased dravata leads to SamaPitta.

Over intake of Snigdha, Krushara, Payasa, Gramya, Audaka Mamsa together Medo Vridhikara substances are generally of Guru property. Snigdha and Guru properties enhances the Dravamsha in the body. When these are associated with remaining Pitta vardhaka Dravyas, the Dravamsha of Pitta also enhances, thus making the PittaSama[3].

Atimatrasana is given in both Charaka Samhita and Ashtanga Samgraha which means Atimatrasana is the chief causative factor for Amapradosha[4].

Ajeerna, Abhojana, Atibhojana, Atimatrasana, Vishamasana will cause Ama[5].

Samprapti of Asrigdara:
The woman who partakes the Hetu enlisted earlier, her aggravated Vayu withholding the Rakta being accompanied by Rasa vitiated due to the Nidanasevana carries it to the uterine vessels and increases the amount of Raja.

The Pitta, which is aggrevated due to its Nidana factors is propelled by Vata into the RaktaDhatu. As Rakta is the yoni for Pitta, the quantity of Rakta increases in amount. The Ushma, the quality of Pitta or Rakta which is excess at this stage, makes all the other Dhatus to secrete more Drava. Rasa which is also increased due to its own Nidana factors also contain more Drava which also is secreted by the Ushma. This secreted Drava enters into the Rakta which vitiates the quality of Rakta. This Drava is nothing but the ‘Samatva’ of Pitta. As the Gunas of Rakta are vitiated, so the characters of Rakta also get vitiated. Hence, Suddha Artava Lakshanas which must be seen are not visible in this condition [6].

Lavana rasa and Amla Rasa both have predominance of Jala and Agni Mahabhuta. These increased Ushna and dravata along with above Nidana produces ama in Pitta. Inappropriate exposure to Snigdha, Krushara, Payasa, Gramya, Audaka Mamsa together Medo Vridhikara substances which have Guru property generates ama first in kosta, then in dhatu in due time.

Being the yoni of Pitta, Raktadhatu gets vitiated instantaneously by aggravated pitta and the quantity of Rakta increases in amount (रक्तप्रभावपुण्यक्रम) . The deranged Rakta and pitta enters into Rajovaha srotas and further increase in quantity by the union with rasa( Raja is get nourished by rasaDhatu)

(यस्मादविविषयत्यायसभावादविभावत) . This Samprapti causes Asrigdara in females.

Ama:
“Amamannarasm kechit, kechittu malasanchayam| prathamaam doshadushtim cha kechidaamam prachakshate”||
The food which is not properly digested is Ama. Others describe the accumulation of doshas in the body as Ama[7].

Table No 2: Sama pitta, Nirama pitta lakshanas

<table>
<thead>
<tr>
<th>Niraama Pitta lakshna (Guna)</th>
<th>Amatva in pitta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa Snigdha</td>
<td>Ati Snigdha</td>
</tr>
<tr>
<td>Laghuta (Sara)</td>
<td>Guruta</td>
</tr>
<tr>
<td>---------------</td>
<td>--------</td>
</tr>
<tr>
<td>Dravata</td>
<td>Ati dravata</td>
</tr>
<tr>
<td>Katu rasa</td>
<td>Amla rasa</td>
</tr>
</tbody>
</table>

**PACHANA:**

*Pachana* is one of the Shamana rupiLanghana[^8].

**Nirukti:** पच - -

As per the Nirukti mentioned in Shabda Stoma Mahanidhi, the word *Pachana* is derived from पच - Dhatu and Pratyaya is applied.

**Synonyms:**
- *Pachana* as Jarana[^9].
- *Pachana* as paki[^10].

**Definitions:**
- *Pachana* is the treatment principle which has the capability of digesting the Apakva Ahara and SamaYuktaDhatus[^11].
- That which digests[^12].
- The drug or action which enhances the capability of Agni to perform its function is called *Pachana* Shamana of Dosha by digesting Ama is called as *Pachana*[^13].
- *Pachana* of Amadosha is called as *Pachana*[^14].
- The procedure which does AmaPachana but does not do Agnidipti is called as *Pachana*[^15].
- Ama Lakshana is nothing but Sarva Do- sha Prakopa due to Agnimandya&Avipakva Rasa and Pachana of Avipakva Rasa is AmaPachana[^16].
- *Pachana* is indicated in AmaSamsritaDosha[^17].
- *Pachana* described as AmaPachana in JwaraChikitsa context[^18].
- By giving strength to Agni and by suppressing the pratipakshana, *Pachana* performs its action[^19].

**Role of Pachana:**

The *pachana* is the procedure to resolve the Ama at various elements i.e. koshta, dosha, dhatu level. It is a special method of Langhana which is in turn one among Shadupakrama and part of Apatarpna chikitsa. *Pachana* oushadhi is indicated in initial stages of many disorders including Jwara and RaktaPitta etc. The Chikitsa of Asrigdara adopts core concepts of RaktaPittahara Chikitsa. Acharya Charaka clearly states that Stambhana Chikitsa is not advocated when Shonita is dushta and patient is strong enough to sustain the bleeding. He made more stress in the role of Ama while treating RaktaPitta. As Amata of the Pitta augment the RaktaPitta,DoshaPachana has specific role in its management. *Pachana* is considered as one of the Shamanaarupa Langhana as the part of Shadupakrama. Acharya charaka stressed more on Amahara in RaktaPitta as RaktaPitta become uncontrolled in presence of Ama. (theamlata, dravata, guruta of Ama yukta pitta delays the Raktaskandana) [^20].

“Prayanahi samutklistam aamadoshaacchaa-ririnaam
Vriddim prayati pittasrik tasmat langhana-
maditaha”

**Role of Tikta rasa in pachana:**

Even though direct classification is unavailable in classic texts many instances available for use of different Rasas in different levels of Ama Pachana. Rasa that have lead role in Pachana procedure are Katu and Tikta rasa.

1. **Katu pachana:** Katu pachana is generally used when Ama in koshta (Ahararasa gata Ama) or Ama associated with Kapha. It acts by virtue of its Ushna, Lag-
2. **Tikta pachana**: Tikta rasa is more useful when Ama is associated with pitta or in conditions with Drava Guna is increased (i.e. Bahu drava sleshma).

“Agni sandipanartham cha rakta sangrahanyakach
Doshanaam pachanartham cha param tik-tayrupacharet”

Acharya charaka primarily indicated the use of Tikta rasa for Agni Vriddi, to promote Rakta skandana and more specifically at Dosha pachana. Tikta rasa acts explicitly by its Laghu, Rukshna guna and Vayu, Akasha bhava. This is used where ever Rukshana and Drava soshana is desired as in Amlapitta, Raktapitta and Raktarsha.[21]

**Adopting the Tiktapachana in Asrigdara:**

Acharya charaka advised to use the management principles which are narrated contextually at different chapters i.e. Rakratisra, Raktapitta and Raktarshas [22]. And as per the Sutra - "Karana sthana moolaylyadekameva chikitsitam"

The management principles can be adopted when Samyata (relevance) is observed in Samprapti i.e. Doshas, Utpatti sthana [23]. In Samprapti of Asrigdara, Dosha (pitta) Dhatu(Rakta, Rasa) and Srotodusti(Atipravritti) resembles the Samprapti of Raktapitta.

Asrigdara is very prevalent and hardly treatable clinical condition that forcing the clinicians for surgical intervention in many cases. Hence, the treatment principle of Ama harana of Pitta with Tiktarasa which will facilitate Agni deepana (primarily dhatwagni) and ultimately Rakta skandana.

**CONCLUSION**

Pachana is indicated in different disease conditions in the period when they are associated with Ama. Pachana chikitsa is indicated in a wide variety disorders and different Rasas acts at different levels of Ama. Disease when associated with Pitta, Rakta and Ama, Pachana is to be performed with Tikta rasa Dravyas.

Tikta pachana is very useful in Rakrapitta so as in Asrigdara. Its acts in multi aspects like Agni Deepana- Rakta Samgrahana- Dosha Pachana. Hence it is considered as first line of treatment in Asrigdara.

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Source of Support: Nil
Conflict of Interest: None Declared