

## UNDERSTANDING *NIDANAS* OF *ASRIGDARA* IN *AYURVEDA*

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### ABSTRACT

*Asrigdara* is a gynecological problem presenting with excessive or prolonged uterine bleeding during menstruation or intermenstrual period, which can be compared to Dysfunctional Uterine Bleeding. Understanding *Nidana* of *Asrigdara* has become important as it is a life threatening disease which may be fatal. woman of all the age group may face this problem either once or may be many times which not only disturbs her day to day activity but also imposes on Physical, Psychological and Social condition in society. The *Nidanas* such as *Lavana*, *Amala*, *Katu*, *rasa dravyas*; *Guna-Guru*, *Vidhahini*, *Snigdhaaharas* leads to vitiation of *Dosa Pitta* and *Vata*, *Rakta* and manifestation of *Asrigdara*. In the Classics, *Acharyas* have highlighted the *Nidanas* of *Asrigdara*, analyzing them helps in the prevention of disease and better management.

**Keywords:** *Asrigdara*, Dysfunctional Uterine bleeding, *Rasas*, *Guna*, *Lavana*, *Amala*, *Katu*.

### INTRODUCTION

Woman plays major role in the family as well as in the society. She has the responsibility of fulfilling the needs of her family. *Asrigdara* is a gynecological condition which distresses her Physically and Psychologically and unable to perform her routine activity, though it seems to be simple, but have impact on the Psychological and social behavior. *Acharya Charka* has described the *Nidana*, and *Samprati* in detail in the 30th chapter of *Chikitsasthana* i.e. 'Yoni-Vyapat' of *ChikitsaAdhyaya.Charaka*<sup>1</sup> says the woman who consumes excessive *Lavana* (salty), *Amala* (sour), *Guru* (heavy), *Katu* (hot), *Vidahi* (producing burning sensation), and unctuous

substances, meat of fatty Domestic and Aquatic animals, *Krsara* (olio made of rice and pulses), *Payasa* (rice boiled with milk and sugar), *Dadhi* (curd), *Sukta* (vinegar), *Mastu* (curd water) and *Sura* (wine), her aggravated *Vayu*, withholding the *Rakta* which is vitiated by above *nidanas* causes increase in the amount and then reaching *Rajacarrying* vessels (ovarian and uterine arteries) of the uterus, increases immediately because of mixture with increased blood; this increase in menstrual blood due to relative more increase of *Rasa* and leads to excessive blood discharge which is named as *Asrigdara*. He liberally used the term *Pradara*. *Acharyaa Susru-*

tha described Asrigdara as excessive menstrual bleeding. Vagbhata in 'Puthrakameeya' adhyaya of Sareerasthana said that Rakta yoni, Asrigdara and pradara are one and the same disease. Where as in Ashtanga Hridayam description about Rakta yoni is given and nothing is mentioned about Asrigdara or Pradara.

The clinical features of Asrigdara<sup>1,2</sup> is Atipravrutti<sup>3</sup>(excessive flow), Athyadhika kala<sup>3</sup> Artavasrava<sup>3</sup>(prolonged bleeding) and pravrut-tam anrutavapi<sup>3</sup> (intermenstrual bleeding), this is because of vitiation of Dosha and Dushya i.e.Vata, Pitta and Rakta. The vitiation of do-shas because of Nidanas<sup>4</sup> of Aharaja such as Lavana, Amala, Vidhahi etc leads to vitiation of Raktadosha, Viharaja such as Soka leads to viti-ation of Vatadosha, where the dosha and dushya manifests life-threatening gynecological disorder called Asrigdara which can be compared to Dysfunctional Uterine bleeding<sup>5</sup> in modern text. If this condition is not treated properly, it can cause further complications like Balahani, Dha-tuksheenata, Daurbalya, Pandu, Brahma, An-gamardha affecting her quality of life.

### AIMS AND OBJECTIVES:

Understanding Nidanas of Asrigdara and prevention of disease by creating the awareness of the causes through this article.

**Table 1:Nidanas<sup>6</sup>**

Aharajanidanas	Viharajanidanas	Manasikanidanas	Anya nidanas
1.Rasa-Lavana, Amala And Katu Guna-Snigdha, Guru, Vidahi Ahara-Mamsa, Krishara, Payasa, Dadhi, Shukti, Mastu, Sura, Madhya.(Charaka)	--	--	--
2.Viruddhabhojana-Matra(equal quantity ofg- hee+honey)/ Samyoga (raddish+curd),Madhyasevana (M.Ni/B.P./Y.R)	Atimaitihuna, Yana, Adhvagamana, Diva- shayana, Bahara- vahanaabhighata.	Shoka	Garbhapata, Ati- karshana.
3.Acc to Bhelasamhita	--	--	Vitiated Apathya- marga

### DISCUSSION

Nidanas can be better understood under the heading of Aharajanidanas, Viharajanidanas and Manasikanidanas. Aharajanidanas having Rasas such as Lavana and Amla and Ushanaviryaya property by which Pittadosha is vitiated, in turn Rakta because of same properties, is vitiated. Katu rasa having property of Laghu, Rukshaguna leads to Vatavruddhi; other properties like Ushana, Tikshana, Visadaguna leads to Pitta prakopa. Guna- Guru, Snigdha- Krushara, Payasaand Audakamamsaahara increases Kapha leads to increase the proliferation of endometrium have direct relation with Asrigdara. Dadhi, Mastu, Sura and Sukta are ushnaviryaya vitiates Pittadosha. Viharajanidanas such as Atimaitihuna (excessive coitus), Yaana (riding), Aadhwaa (walking), Atikarshana (emaciation), Bhara (weight lifting), Abhighata (injury), leads to vitiation of Vatadosha; Shayanaathdivaacha(day sleeping) leads to vrudhhi of kapha leads to pelvic congestion. Manasika- Soka (grief), here vitiation of Vatadosha takes place where it shows impact on HPO axis and disturbance in the pathway leads to DUB.

4. Acc to Harithasamhita	--	--	Vata-purithaksheenanadi
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**Table No.2: Rasa, Guna, Aahara**

Rasa	Guna	Aahara
1. Lavana-Potatochips, Salted Ground Nuts, Indian Papad, Pickles 2. Amala-Tamarind, Lemon, Curd, Vinegar. 3. Katu-Ginger, Garlic, Onion, Chili, Pepper, Hingu, Raddish	Snigdha-Bhajji/ Pakoda, Dosa, Fried Rice, Paratha, Icecream, Milk Shakes, Biscuits, Choclates Guru-Cheese, Payasa/Kheer Vidahini-KaturasaPradhana dravyas	Mamsa <sup>7</sup> -, Gramya-Cow, Goat, Sheep-Kaphapittakara; Aoudaka-Pig (Kulae-chara), Kosastha (Covered)-Sankha (Conch Shell), Sukti (Oyster Shell), Karkata (Crab), Padi-Kurma (Tortoise); Matsya-Fish-Guru, Abhisandhi, Kapahakaraka. Krishara-, Rice+pulse boiled together Payasa-Milk+rice+sugar boiled, lastly added sugar. Dadhi-Curd, Shukti-Vinegar, Mastu-Curd Water, Sura-wine,



**Samprapti Ghatakas:**

- Dosha-Tridosaja, (Mainly Vata and Pitta)
- Dhatu-Rasa, Rakta
- Upadhatu-Artava
- Agni-Jatharaagnimandhya, Dhatuvaagnimandhya
- Srotas-Rasa, Rakta, ArtavahaSrotas
- SrotoDusti-Atipravrtti
- Asaya-Garbhasaya, ArtavahaSrotas
- UdhhavaSthana-Garbhasaya, ArtavahaSrotas

- VyaktaSthana-Yoni

**Samprapti Vighatana:**

In Chikitsa Siddhanta of Asrigdara said to adopt line of treatment of diseases such as Raktapittahara, Raktaatisara, Raktaarsa, Guhyaroga, Garbhasrava and Sodhana therapies such as Virechana and Basthi and Ousada like Raktasthambaka Dravyas. By Acharya Charaka and Vagbhata says Vata is main cause for manifestation of allyoni rogas and Artavavyapad

such as *Asrigdara*; by *Sthana* (*garbhasaya*) also it is *Vata* predominant, so it has to be treated first followed by *Pittahara Ousadas*.

#### Disturbance of HPO axis due to Nidana:

*Nidanans* such as *Rasa- katu* vitiates *vata*; *Lavana*, *Amla* vitiates mainly *Pitta*, & these vitiates *Pitta* vitiates *Rakta* as both are of same origin, then *dosha* & *dushya* agitates *Vata* further leads to *Asrigdara*. Here by *Gunachala* of *Vata* and *sara* and *dravaguna* of *Pitta* disturbs HPO axis. Aggravated *Vata* disturbs the normal function of hypothalamus which in turn effects the initiation of menstruation; aggravated *Pitta* cause more FSH release, in turn excessive secretion of estrogen causing hyperplasia of endometrium, where menstruation starts by the withdrawal of estrogen results into excessive bleeding.

#### CONCLUSION

In *Ayurveda*, concept of *Nidanaparivarjana* has a great role in prevention of disease, where *Asrigdara* is one of *Artavavyapad*, explained *nidanans* as a main cause in manifestation of disease. *Asrigdara* is a disease if not managed conservatively it may itself need surgical procedure like Dilatation and curette or hysterectomy which is uneventful and burden to a woman in all aspect such as Physically, Psychologically and Socially. By understanding *Nidanans* of *Asrigdara* help every woman to prevent in manifestation of such disease and maintain of her health which leads to cheerful society.

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