UNDERSTANDING NIDANAS OF ASRIGDARA IN AYURVEDA

Preethi Agarwal¹, Sandhya Rao K²

PG Scholar¹, Professor², Department of PrasootiTantra and StriRoga, SDMCAH, Hassan, RGUHS, Karnataka, India

Email: agarwalpreethi78@gmail.com

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.Charaka¹ 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 Sareerasthan 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 not mentioned about Asrigdara or Pradara.

The clinical features of Asrigdara\textsuperscript{1,2} is Atipravrutti\textsuperscript{3} (excessive flow), Athyadhika kala\textsuperscript{3} Artavasrava\textsuperscript{3} (prolonged bleeding) and pravruttam anrutavapi\textsuperscript{3} (intermenstrual bleeding), this is because of vitiation of Dosha and Dushya i.e.Vata, Pitta and Rakta. The vitiation of doshas because of Nidanas\textsuperscript{4} of Aharaja such as Lavana, Amala, Vidhahi etc leads to vitiation of Raktadosha, Viharaja such as Soka leads to vitiation of Vatadosha, where the dosha and dushya manifests life-threatening gynecological disorder called Asrigdara which can be compared to Dysfunctional Uterine bleeding\textsuperscript{5} in modern text. If this condition is not treated properly, it can cause further complications like Balabha, Dhautusheenata, Davurba, Pandu, Brahma, Angamardha 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\textsuperscript{6}

<table>
<thead>
<tr>
<th>Aharajanidanas</th>
<th>Viharajanidanas</th>
<th>Manasikanidanas</th>
<th>Anya nidanas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.Rasa-Lavana, Amala And Katu Guna-Snigdha, Guru, Vidahi Ahara-Mamsa, Krishara, Payasa, Dadhi, Shukti, Mastu, Sura, Madhya.(Charaka)</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>3.Acc to Bhelasaamhita</td>
<td>--</td>
<td>--</td>
<td>Vitiated Apathyamarga</td>
</tr>
</tbody>
</table>

DISCUSSION

Nidanas can be better understood under the heading of Aharajanidanas, Viharajanidanas and Manasikanidanas. Aharajanidanas having Rasas such as Lavana and Amla and Usnavirya property by which Pittadosha is vitiates, in turn Rakta because of same properties, is vitiates. Katu rasa having property of Laghu, Rukshaguna leads to Vatavruddhi; other properties like Ushana, Tikshana, Visadaguna leads to Pitta prakopa. Guna- Guru, Snigdha- Krishna, Payasaand Audakamsaahara increases Kapha leads to increase the proliferation of endometrium have direct relation with Asrigdara. Dadhi, Mastu, Sura and Sukta are usnavirya vitiates Pittadosha. Viharajanidanas such as Atimaithuna (excessive coitus), Yaana (riding), Aadhwa (walking), Atikarshana (emaciation), Bhara (weight lifting), Abhiggata (injury), leads to vitiation of Vatadosha; Shayanaathadhivacho(day sleeping) leads to vruddhi 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.
### Table No.2: Rasa, Guna, Aahara

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Guna</th>
<th>Aahara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Lavana-Potatochips, Salted Ground Nuts, Indian Papad, Pickles</td>
<td>Snigdha-Bhajji/ Pakoda, Dosa, Fried Rice, Paratha, Icecream, Milk Shakes, Biscuits, Chocolates</td>
<td>Mamsa¹-, Gramya-Cow, Goat, Sheep-Kaphapittakara; Aoudaka-Pig (Kulachehara), Kosastha (Covered)-Sankha (Conch Shell), Sukti (Oyster Shell), Karkata (Crab), Padi-Kurma (Tortoise); Matsya-Fish-Guru, Abhisyandhi, Kapahakaraka, Krishara-, Rice+pulse boiled together Payasa-Milk+rice+sugar boiled, lastly added sugar. Dadhi-Curd, Shukti-Vinegar, Mastu-Curd Water, Sura-Wine,</td>
</tr>
<tr>
<td>3. Katu-Ginger, Garlic, Onion, Chili, Pepper, Hingu, Raddish</td>
<td>Vidahini-Katurasaradropadhana dravyas</td>
<td></td>
</tr>
</tbody>
</table>

### Samprapti

- VayktaSthana-Yoni

**SampraptiGhatakas:**
- Dosha-Tridosaja,(Mainly Vata and Pitta)
- Dhatu-Rasa, Rakta
- Upadhatu-Artava
- Agni-Jatharaagnimandhya, Dhatuvaagnimandhya
- Srotas-Rasa, Rakta, ArtavahaSrotas
- Srotodusti-Atipravrtti
- Asaya-Garbhasaya, ArtavahaSrotas
- UdhhbhavaSthana-Garbhasaya, ArtavahaSrotas
- VyaktaSthana-Yoni

**SampraptiVighatana:**

In Chikitsa Siddhanta of Asrigdara said to adopt line of treatment of diseases such as RaktaPittahara, Raktaatisara, Raktaarasa, Guhyaroga, Garbhasrava and Sodhana therapies such as Virechana and Basthi and Ousada like Raktaasthambaka Dravyas. By Acharya Charakaa 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:**

Nidanas such as Rasa-katu vitiates vata; Lavana, Amla vitiates mainly Pitta, & these vitiated 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 Nidana parivarjan has a great role in prevention of disease, where Asrigdara is one of Artavayyapad, explained nidanas 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 Nidanas of Asrigdara help every woman to prevent in manifestation of such disease and maintain of her health which leads to cheerful society.

**REFERENCES**


**Source of Support: Nil**

**Conflict Of Interest: None Declared**