

**UNDERSTANDING NIDANA OF PCOD****Dr. Vidya Narayan\***

India.

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**\*Corresponding Author.****Dr. Vidya Narayan**

India.

*Stree* being the root cause of progeny, utmost care should be given to protect her from any ailments that affect her motherhood. PCOD is one of the conditions affecting this unique capacity of woman. The disorder is probably the most common hormonal abnormality in women of reproductive age and certainly a leading cause of infertility.

The conditions which are mentioned in various contexts in ayurvedic classics under various headings as Anartava, Nashtartava, Artava Kshaya, Vandhya Yonivyapat, Pushpaghni Jataharini, Granthibhootha

Artavadushti, Srotodushti and Santarpanotha Nidana can be to some extent compared with the symptoms of Polycystic ovarian syndrome which needs to be analyzed as per Ayurvedic parlance.

As we know, *Ayurveda* is a broad spectrum of medical science. All the modern diseases can be included under the broad umbrella of *Ayurvedic* terminologies. Charaka has rightly said that all diseases are not been named, so *Vaidya* should postulate their *Samprapti* by finding the involved *Dosha*, *Dushya*, *Srotasas*, *Agni* etc by examining the signs and symptoms.<sup>[1]</sup>

**Stages of Artava Chakra<sup>[1]</sup>**

The entire period of one month of Artava Chakra is divided into three phases.

**Table 1: Showing the stages of Artava chakra.**

Stage	Duration	Predominant dosha
Rajasrava Kala	3 or 5 days	Vata
Ritu Kala	12 or 16 days	Kapha
Rituvyatita Kala	The days between Ritukala and next Rajasrava Kala, 9 to 13 days	Pitta

**Nidana panchaka**

In every disease five important factors must be considered. They are Nidana (Aetiology), Poorvarooopa (Prodromal symptoms), Roopa (Signs and symptoms), Upasaya and Samprapthi (Patho physiology).

**Nidana**

रोगोत्पादकोः हेतु निदानम् । मधुकोषव्याख्या

Nidana means causative or etiological factors of a disease. Nidana is first step of Nidanapanchaka towards Vyadhiutpatti.

General aetiology of all yonirogas includes Mithyahara-vihara (injurious diet and regimen), Pradushtarthava Beeja dosha (genetic causes) and Daiva. Ca. Chi. 30/7, 8.

Both the Vagbhatas have accepted the abnormalities of Artava and Beeja (abnormality of a portion of Beeja responsible for development of Yoni during embryonic life) as well as curses of Daiva as causative factors. A.S. Ut. 38/32, Indu`.

If we consider Pushpaghni Jathaharini of Kashyapa Samhita as PCOS, it is said that Jathaharinis destroy beeja roopa arthava, the foetuses, the born and those children being to be born(Ka.Sam. Revati kalpa 7). The women who have left righteousness and auspicious acts, cleanliness etc are inclined to this disease. The other causative factors being over eating, over sleeping, over crying and over straining. (Ka.Sam. Revati kalpa 7).

In the aetiology of arthava kshaya( nashtarthava), Dalhana enumerates Vega Dharana, Asathmya Anna, Manasthapa, Avyayama etc.(Su.Su.15/9 Dalhana).The factors which vitiates Kapha, Vata and Meda have a considerable role. If we take a close watch, we can see that the Medoroga, Atisthoulya and Prameha have similar characteristics of PCOS. Its Nidana, Poorvarooopa, Roopa, Upasaya and Samprapthi are almost similar but Sthana Samsraya (location) is in different organ.

**1. Santharpanooha nidana<sup>[2]</sup>**

क्षीणं वातपित्ताभ्याम् । अ.सं.शा. १/२४

क्षीणं प्रागल्कं पित्तमारुताभ्याम् । सु.सू. २/४

According to both Acharya Susruta and Vagbhata, Vata and Pitta Kshaya is responsible for Artava Kshaya. In view of these references vitiation of Vata, Pitta and Kapha needs to be properly emphasized based on the following points.

1. Aharaja Hetu
2. Viharaja Hetu
3. Manasika Hetu
4. Abhighataja Hetu

#### Hetu for Artava Kshaya

Aharaja Hetu	Vata vitiating Hetu	Kapha vitiating Hetu
According to Rasa	Ati Tikta and Kasaya Rasa prominent Ahara	Atimadhura, Atilavana Rasa prominent Ahara
According to Guna	Excessive intake of Sheeta, Laghu, Ruksha Ahara	Excessive intake of Abhishyandi, Guru, Picchila Ahara
According to Dravya	Paryushita Anna, Atishushka Anna	Excessive intake of Pishita, Audaka and Anupa Mamsa Sevana
According to Pramana	Abhojana, Vishamashana	Atibhojana, Adhyashana
Viharaja Hetu	Ativyavaya, Ativyayama, Atiprajagarana, vegadharana	Divaswapna, Alasya
Manasika Hetu	Chinta, Shoka, Bhaya	
Abhighataja Hetu	Vindhya	

#### Ahara

Over indulgence in Snigdha, Madhura, Guru, Picchila, Navaanna, Navamadhya, Aanupa and Varija Prani Mamsa, milk and milk products, Gowndika (food articles prepared out of jaggery).

#### Vihara

Cheshta Dweshi, Divaswapna, Shayya Aasana Sukha.

Scrutinizing these Nidanas in terms of PCOS, sedentary life style adds to the impaired metabolism, also less energy consumption in the form of glucose, hence more of it is converted to fat leading to obesity.

Also the Divaswapna aspect can be easily talked about in the context of PCOS, because the disease is basically seen in those categories of people who have an odd working hour and have the habit of day sleep. This variation in sleep pattern has been studied to have a change in the hormonal pattern.

Over indulgence in any of the above said Ahara factors which have close proximity with that of the Kapha Dosha and Medo Dhatu may lead to the disease process which manifests as the Santharpanotha Vikaras. These Nidanas in terms of PCOS, sedentary life style adds to the impaired metabolism, also less energy consumption in the form of glucose, hence more of it is converted to fat leading to obesity.

It's very clear that the Aama Anna Rasa which is Madhuratara and Atisnigdha property tends to directly vitiate the Medo Dhatu.

Many of the symptoms of Santharpanotha Vikaras can be equated with PCOS as Pramehapidaka, Arochaka, Tandra, Klaibya, Atisthoulya, Alasya, Gurugatrata, Indriasrotas Lepa, Budhimoha, Prameelaka. All these symptoms finds place in the long list of symptoms of PCOS as well.

तस्य ह्यतिमात्रमेदस्विनो मेद एवोपचीयते न तथेतरे धातवः .....।

मेदोमांसातिवृद्धत्वाञ्जलस्फिग्दरस्तनः । अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ॥

च.सू. २१/४

मेदसाऽऽवृतमार्गात्वात् पुष्यन्त्यन्ये न धातवः ।

मेदस्तु चीयते तस्मादशक्तः सर्वकर्मसु ॥

मा.नि.मेदोरोग – २

Analyzing the causes of PCOS, one can find that obesity is one main cause for the disease. And while studying the causes for *Sthoulya*, all are mostly of *Kapha* vitiating, *Sanga* creating and *Srotorodhakara* factors. *Kapha* gets vitiating by the ingested food having properties like *Guru, Madhura* etc., gets mixed with the *Ahararasa*, converts into *Ama* because of *Mandagni* and manifests *Atisthoulya* depending upon *Medodhatu* causing its unproportionate increase. This *Medovridhi* adds to the pathogenesis of the disease by vitiating all *Srotasas* except that of *Meda* and leads to *Vatavaiguniya*.

*Acharya* Charaka had given detail etiopathogenesis of *Sthoulya* where he stated that in obese person all *Dhatu*s, except *Meda*, are not being formed. *Acharya* Madhava also agreed with him.<sup>[55]</sup> So we can say that formation of *Rasa Dhatu* and its *Upadhatu Artava* is not being formed in women with obesity causing menstrual irregularities and infertility due to

anovulation. Other symptoms include *Javoparodha* (tiredness), *Krichhra Vyavayta* (dyspareunia), *Daurgandhya* (bad body odor), etc.<sup>[3]</sup> among them some learned people compare *Krichhra Vyavayta* with infertility. Further, Charaka said that the fat distribution in obese is on *Stana*, *Udara* and *Sffika Pradesha* which shows centripetal manner which is same as found in the obese patients of PCOD.

If we consider Pushpaghni Jathaharini of Kashyapa Samhita as PCOS, it is said that Jathaharinis destroy beeja roopa arthava, the foetuses, the born and those children being to be born (Ka.Sam. Revati kalpa 7). The women who have left righteousness and auspicious acts, cleanliness etc are inclined to this disease.

**2. Beeja dosha as Nidana:** If a mother or father indulges in the Dosha Prakopaka Ahara Vihara there will be vitiation of the Shukra or Shonita. This dushtilakshana may be carried to the offspring after conception. In such cases the female may suffer from related diseases of Rasavaha and/ or Medovaha Srotodusti Vikaras as well as the Garbhashayagata Vikruti Lakshanas. The consequence or the manifestation of the Beeja dosha depends up on the extent and site of Beeja dusti.<sup>[4]</sup> This shows the possibility of the genetical predisposition or the hereditary transfer of a disease.

The defects in the Matruja, Pitruja, Rasaja, Satwa, Satmyaja etc Garbhotpadaka bhavas can also be carried on to the child and have the same manifestation as in the parents. Here in the disease, factors derived from Matruja Bhava such as Meda, Mamsa, Rakta, Hrudaya, Yakrut, Garbhashaya etc. gets vitiated and the same carried to fetus which manifests in latter life. Also the Kesha, Shmasru, Shukra etc factor obtained from the paternal side has also been involved.<sup>[5]</sup> These manifestations can be more evident in the child by further indulgence in the same Nidana. Therefore there are several genes studied to have been associated with the disease. It's also considered that the male phenotype also manifests certain symptoms pertaining to the disease like premature balding, obesity, type II DM etc. All of which suggests the genetical predisposition.<sup>[6]</sup>

### **3. Artava and its relevance as Nidana**

#### **A. Artava as Dhatu**

Susruta while describing the formation of Dhatu accepts formation of Artava as Dhatu in female along with Shukra Dhatu. Bhavamishra elaborates this and writes that women possess one extra Dhatu just as presence of one extra Ashaya.<sup>[7]</sup> Even Chakrapani says that ailment

develops due to disequilibrium of Rasa and Raja Dhatus. This reference indicates Artava as Dhatu.

Guru, Sheeta, Atisnigdha, Atimatra Ahara Sevana, all these factors are considered key points in leading to the Rasa Vaha Srotho Dusti. The over indulgence in these Nidana leads to Agnimandya, leading to improper formation of Annarasa manifesting as Rasa Vaha Srotho Dusti.<sup>[8]</sup>

### B. Artava as Upadhatu

The Upadhatu of Rasa is Stanya and Artava. Therefore when Rasa Dhatu is affected, Artava also gets Dusti.

### C. Other scattered references of Artava and its relation with PCOD

In girls Romaraji (pubic hair and axillary hair) grows in specific age and gradual development of breast and Garbhashaya is because of Artava.<sup>[9]</sup>

In *ayurvedic* classics, there is no any separate or particular description of hyperandrogenism (hirsutism, acne and male pattern balding); rather they are given as symptoms of other diseases. *Atilomata* is said to be one of the *Nindita purusha*<sup>[10]</sup> which can be compared with hirsutism but it is not the place of describing it in context of PCOD. Hirsutism or excessive body hair especially in female is given as a symptom of one of the *Rewati* described by Kashyapa.

वृथा पुष्पं तु या नारी यथाकालं प्रपश्यति ।

स्थूललोमशागण्डा वा पुष्पघ्नी साऽपि रेवति ॥ का. रेवतिकल्प – ३३

Descriptions of some of the *Rewaties* are related with amenorrhea or menstrual irregularities. Out of these the lady with '*Pushpaghni*' *rewati* is having regular cycles but it is fruitless. She has corpulent and hairy cheeks. According to Kashyapa, it is *sadhya rewati*.<sup>24</sup> Picture of *Pushpaghni* bears resemblance with hyperandrogenism condition in which anovulation and hirsutism are prominent features. Since Polycystic ovarian morphology which is consistent for PCOD is not clear from the description of *Pushpaghni*, it may considered as a hyperandrogenic condition occurring due to different etiologies.

Sushruta states that in *vandhyayoni*, the *artava* is destroyed. Here, we can interpret *artava* as ovum and consider *vandhya* as anovulatory menstrual cycle. Ovum is a microscopic

structure; its presence during those days was imagined due to its role in conception.<sup>[11,17]</sup> Vitiated *vata dosha* is the main cause of *vandhya yoni vyapada*.<sup>[12]</sup> Here, *nashtartava* or anovulation is one symptom of the *vandhya*.

Though the word *artava* refers to menstruation, ovum and ovarian hormones, *Ashtoartava dushti* indicates only menstrual disorders probably indicating interwoven disorders of ovum and hormones. The woman suffering from these eight menstrual disorders becomes infertile due to *abeejatvam* as the ultimate effect of *artava vyapada* is '*Abeejatva*'.

#### 4. Other Nidanas

There are other references too, which state the condition of anovulation caused as a complication of some procedures or as an indication of some treatment procedure i.e.,

- स्नेहस्वेदोपपन्न.....स प्रकुपितः प्रलापोन्मादहिक्का ।  
.....बीजोपघाततिमिरपुष्पोपघाताय संपद्यते । का.सि.३/२०
- अल्पपुष्पनष्टपुष्पनष्टबीजाकर्मण्यबीज परीता अनुवास्या इति । का.सि.७/११

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6. Ibidem, Jeffcoate Principles of Gynaecology, 59.
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