

APPROACH TO AYURVEDIC MANAGEMENT OF ASRIGDARA

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ABSTRACT

Asrigdara is a disease in which manifestation of excessive bleeding per vaginum takes place. *Acharya Charaka* described *Asrigdara* as a independent disease along with its management in *Yonivyapad Chikitsa adhyaya*. *Charaka* also described it, as one of the *Raktaja Vikara* and also in *Pitta Avrita Apana Vayu*. It is mentioned as a symptom in different *yonivyapads*. *Ayurveda* texts have described a variety of treatment options in the management of *Asrigdara* including *Shodhana* and *Shamana Chikitsa*. Out of them, the efficacy of “*Shodhana Chikitsa*” is having prime importance as it expels out the vitiated *Dosha* from the body. *Nidana Parivarjana* is also one of the option of treatment is often the first line management. The General

principles described for *Asrigdara* are *Dosha Shodhana*, *Dosha Shamana*, *Raktasamgrahana* - *Rakta Shodhana* - *Rakta Sthapana*, Use of *Tikta Rasa (Deepana-Pachana)*. *Yogas* for *Asrigdara* with their reference are being described. *Vishesh chikitsa* according to *dosha* is being described.

KEYWORDS: *Asrigdara, sodhana, shamana, nidana parivarjan, Yoga.*

INTRODUCTION

Ayurvedic classics have used different types of words for menstruation or menstrual blood like *Rajah*, *Artava*, *Shonita*, *Rakta*, *Pushpa*, *Lohita*, *Beeja* etc. *Acharya Susruta* has described that in females it's the *rasa dhatu* which flows in the form of blood every month named as

rajah.^[1] In this context *Dalhana* commented that the blood or *rakta* flowing out of female vagina is known as *Rajah*.

Twelve years is considered as the age of Menarche and *Acharya Kashyapa* mentioned 16 years as the age of Menarche, which is probably the description of appropriate age for conception. Further, it is said that this age can be influenced specific diet and health status of the girl. There may be slight variation in individual cases as menarche may occur at eleven years.

Menstruation of a woman is considered normal if it possess following characters

- ◆ Intermittent period of one month.
- ◆ Duration of blood loss – 5 days
- ◆ Not associated with pain or burning sensations or any foul smell.
- ◆ Blood of menstrual flow is not very scanty and excessive in amount.
- ◆ Colour of menstrual blood is like *Gunja phala* (fruit of jequirity) red lotus flower, like *alaktaka* (*Mahavara*), colour of an insect called *indragopa*, blood of rabbit or like red juice of *laksa*.
- ◆ Menstrual blood doesn't stain the cloth (after washing).
- *Bhavamisra* has explained that the variation in colour of menstrual blood (dark red / reddish black) is due to variation in *Prakriti* (Basic constitution) of each individual and vitiated *dosha* are responsible for symptoms like pain, burning sensation etc.
- From the age of 12-50 yrs menstruation occurs every month (lunar month) for 3 days or 5 days^[2] or 7days.

Table: Showing Status of Dosha During Different Stages of Menstrual Cycle.^[3]

Specific Age	Duration	Condition of reproductive system	Dominant dosha
1. <i>Rajhkala</i> (menstrual phase)	3-5 or 7 days	Menstrual blood loss	<i>Vata</i>
2. <i>Ritukala</i> (Proliferative phase including ovulation)	12 or 16 days or whole month, even without menstruation	Establishment of <i>navina raja</i> / endometrium (new cycles), optimum chances of fertilization, increased sexual desire	<i>Kapha</i>
3. <i>Rituvyatitakala</i> (Secretory phase)	9-13 days	Presence of <i>purana raja</i> and constriction of yoni, less chances of conception, raised body temperature.	<i>Pitta</i>

Asrigdara is a disease in which manifestation of excessive bleeding per vaginum is there. *Acharya Charaka* described *Asrigdara* as a separate disease along with its management in *Yonivyapad Chikitsa adhyaya*.^[4] *Charaka* also described it, as one of the *Raktaja Vikara*^[5] and also in *Pitta Avrita Apana Vayu*.^[6] *Acharya Sushruta* described it as a separate disease in *Sharira Sthana* in *Shukra Shonita Shuddhi Sharira Adhyaya*.^[17]

Sushruta also mentioned *Asrigdara* under *Pitta Samyukta Apana vayu*^[8] and in *Rakta Doshaja Vikara*.^[9] *Ashtanga Sangraha* described *Raktayoni* and mentioned *Asrigdara* and *Pradara* as its synonyms.^[10] *Ashtanga Hridya* described *Raktayoni*, but nothing is mentioned about *Asrigdara* or *Pradara*^[11] and hence it is explained under synonym of rakta pradara at some places.

Terms mentioned in various samhitas

Asrigdara term is given by – *Acharya Sushruta* (*Su. Sha.* 2/20)

Pradara (*Cha.Su.*24/12), *Asrigdara* (*Cha.Su.* 28/11) by – *Acharya Charaka*

Raktapradara by –*Sharangadhara*^[12]

Due to *Pradirana* (excessive excretion) of *Raja* (Menstrual Blood), it is named as *Pradara*, and because there is *Dirana* (excessive excretion) of *Asrik* (Menstrual Blood) hence it is known as *Asrigdara*.

According to above definitions it can be said that, Excessive or prolonged bleeding occurring in menstrual or inter-menstrual period is called *Asrigdara* and *Pradara* is the synonym of *Asrigdara*.

• CHIKITSA SIDDHANTA

Ayurveda texts have described a variety of treatment options in the management of *Asrigdara* including *Shodhana* and *Shamana Chikitsa*. Out of them, the efficacy of “*Shodhana Chikitsa*” is having prime importance as it expels out the vitiated *Dosha* from the body.

Chikitsa Sutra of Asrigdara

- Treatment prescribed for *Vataladi Yonivyapad* should be used in *Asrigdara*.
- Treatment prescribed for *Raktatisara*, *Raktapitta*, *Raktarsha* should be used.

- *Acharya Charaka* mentioned that the treatment of *Asrigdara* should be just like *Raktayoni* i.e. *Raktasthapana Oushadha* should be used after giving consideration to the association of *Doshas*
- *Acharya Charaka* includes *Pradara* in *Raktaja Roga* and describes *Raktapittahara Chikitsa* for *Raktaja Roga*.^[13]
- *Acharya Sushruta* also says *Raktapittahara Chikitsa* for *Asrigdara* and should be treated on lines of *Adhoga Raktapitta*.
- *Garbhasravahara* treatment should be used.

The general principles of treatment of *Asrigdara* are as follows^[14]

- *Nidana Parivarjana*
- *Dosha Shodhana*
- *Dosha Shamana*
- *Raktasamgrahana* - *Rakta Shodhana* - *Rakta Sthapana*
- Use of *Tikta Rasa (Deepana-Pachana)*

1. *Nidana Parivarjana*

Nidana plays the prime role in the initiation of pathogenesis which proceeds towards the development of disease. Hence it is the chief principle of treatment in *Ayurveda* texts.

Excessive intake of salty, sour, heavy *katu* (hot), *vidahi* (producing burning sensation) and unctuous substances, *meat of domestic, aquatic, payasa, sukta, mastu & wine*, are considered as *nidana* and these should be avoided.

In context to maintain the normalcy of *Rajah* in any form or to avoid any kind of abnormality i.e. dysmenorrhoea, menorrhagia, oligomenorrhoea, the specific diet regimen is prescribed as ***Rajasvalacharya***. As menstrual cycle is an effective monthly cleansing, thus it is necessary to support that cleansing process by doing *rajasvalacharya* to rejuvenate the body, organs (uterus), *doshas* and *Agni*.

Rajasvalacharya routine is a regimen of diet and work that a menstruating woman should adopt during first three days of cycle. It is as following:

- Vihara*: To avoid day sleeping, bathing, anointing, massaging, laughing, talking too much, combing and excessive exercises. Woman should sleep on bed made with *darbha* over ground. *Nasya, vamana, swedana* are contraindicated during these three days etc.

- b. *Ahara*: Eat *Havishya* (*Sushruta*) or *Yavaka anna* with *paysa* (*Ashtanga sangraha*). In commentary *Dalhana* described *Havishya* as *shali* rice with *ghrita* and *Yavaka* as *yava* (barley) with *ksheera*.

हविष्यं सघृतशाल्योदनादि क्षीरसंस्कृतं, यवान्नमित्येके (Su.Sha. 2/25 Dalhana commentary)

Thus this diet should be taken to get *karshana* effect on female's body and *koshtha shodhana*. As it can be assumed that this regimen is having a deleting and purificatory effect on the old endometrium, therefore giving the uterus a better environment to build up a healthy and proper endometrium from the fourth day.

2. *Dosha Shodhana*

Diseases treated with the *Shodhana Chikitsa* have negligible chance of recurrence because vitiated *Doshas* are totally expelled from the body. Those treated with *Shamana Chikitsa* are vulnerable for recurrence because subtle amount of vitiated *Doshas* left in the body which can get aggravated with the slightest opportunity.

▪ *Virechana*

Virechana has been indicated. The predominant *Dosha* being *Pitta*, *Virechana* serves as the best *Shodhana* therapy. *Acharya Charaka* has suggested the use of *Mahatikta Ghrita* for *Virechana* in *Pittaja Asrigdara*.^[15]

▪ *Basti*

Asrigdara Vyadhi occurs due to vitiation of *Vata* and *Basti* is said to be the best treatment for *Vata Dosha*. Classics have mentioned the use of *Uttar Basti* in *Asrigdara*.

According to *Vagbhata*, use of 2 or 3 *Asthapana Basti* followed by *Uttar Basti* is beneficial.^[16]

3. *Dosha Shamana*

Dosha which are increased brought down to normal by applying different methods of *Shamana Chikitsa*.

4. *Rakta Samgrahana and Rakta Sthapana Dravya*

This means the administration of drugs or other measures which causes *Rakta Stambhana*. In this disease excessive bleeding during menstrual and inter-menstrual period causes a condition of anaemia in the patient. *Raktavardhaka Chikitsa* is also necessary. According to

Acharya Sushruta, Natisheeta, Laghu, Snigdha and Shonitavardhaka Dravyas used in the management of Struta Rakta.^[7]

5. Use of *Tikta Rasa*

Tikta Rasa is advised with following purposes:

- It pacifies the *Pitta Dosha*.
- *Agni Deepana- Dosha Pachana* (To improve metabolism).
- *Rakta-samgrahana* (As a coagulant)
- *Tikta Rasa* has *Lekhana Karma*

A brief review of the some drugs with yoga indicated in *Asrigdara*

S.no.	Drugs	Reference
1.	For Asthapana Basti <ul style="list-style-type: none"> • <i>Chandanaadi Niruha Basti</i> • <i>Rasnaadi Kalpa</i> • <i>Kushadi Asthapana</i> • <i>Lodhradi Asthapana</i> • <i>Mustadi Yapana Basti</i> 	<i>Ch. Si.3/52</i> <i>A. H. Kalpasiddhi 4/12-16</i> <i>Su.Chi.38/51-54</i> <i>Su.Chi.38 /55-59</i> <i>A. S. K.5/11</i>
2.	For Anuvasana Basti: <i>Madhukadi Taila</i> <i>Shatapushpa taila</i>	<i>Su.Chi.37/27-29</i> <i>Ka. K.5/23-25</i>
3.	Internal Medicines <ul style="list-style-type: none"> • <i>Kashayas</i> <ul style="list-style-type: none"> ○ <i>Darvyadi Kwatha</i> ○ <i>Dhataki and Pugi Kusuma</i> – Both are having <i>Kashaya Rasa, Sheeta Guna, Deepana</i> and <i>Raktapittashamaka</i> actions. ○ <i>Pradarhar kashya , asrigdarahar kashya, swetapradarhar kashya (musalikhadiradi kashya), kausamustabhaydi kashya, vasadi kashya, pathyamalakyadi kashya,</i> ○ <i>vasa kashya</i> 	<i>B. P.Chi.68/18</i> <i>Y. R. Pradara Chikitsa/19</i> <i>Sahastrayogam</i> <i>Bha. Rat. 66 / 18</i>

Kalka and churnas

- *Tanduleeyaka Moola Kalka* with *Madhu* and *Tandulambu* (*Ch.Chi. 30/96*) – *Tanduleeyaka* is having *Madhura Rasa* and *Vipaka, Sheeta Guna, Deepana, Pittakaphashamaka* and *Raktavikarashamaka* actions.
- *Rasanjana* and *Laksha Choorna* with *Aja Ksheera* (*Ch.Chi.30/96*) – *Rasanjana* is having *Katu Tikta Rasa* and *Laksha* is having *Kashaya Rasa, Sheeta Snigdha Guna* and *Raktapittashamaka* action. Both are *Kaphashamaka*. *Aja Ksheera* has *Kashaya Madhura Rasa, Sheeta Guna* and *Grahi, Raktapittashamaka* actions.
- *Bala Moola* with milk (*Y.R. Pradara Chikitsa/6*) – *Bala* is having *Madhura Rasa, Sheeta Snigdha Guna, Vatashamaka, Grahi, Raktapittashamaka* actions.
- *Indrayava Choorna* and *Sharkara* (*Y.R. Pradara Chikitsa/5*) – *Indrayava* has *Katu Rasa, Sheeta Guna, Tridoshashamaka, Samgrahi, Deepana* and *Raktadoshahara* actions.
- *Pushyanuga Choorna* with *Madhu* and *Tandulodaka* (*Ch.Chi.30/90-96*).

- **Ksheera Prayoga**
 - *Ashoka Valkala Kwatha Siddha Ksheera* (B. P. Chi. 68/14) – Ashoka has *Kashaya Tikta Rasa*, *Sheeta Guna*, *Doshashamaka*, *Grahi* and *Raktavikara Nashaka* actions. Ashoka has uterotonic and antiestrogenic activity thereby reduces endometrial hyperplasia.
- **Modaka:**
 - *Alabu Phala Modaka* (B. P. Chi. 68/17)
 - *Malaya Phala Modaka* (Y.R.Pradara Chikitsa/15)
- **Avaleha:**
 - *KhandaKushmandavaleha* (B. P. Chi. 9/49-56)
 - *Jeerakavaleha* (Y.R. Pradara Chikitsa/1-4)
 - *Kutajshtakleha* (Chakradutta 3/86-89)
- **Ghrita**
 - *Shalmali Ghrita* (Y.R.Pradara Chikitsa/1-2)
 - *Sheeta Kalyanaka Ghrita* (Y.R.Pradara Chikitsa/1-6)
 - *Shatavari Ghrita* (Ka. K.5/26)
 - *Mahatikta Ghrita* (Sha. Madhyama Khanda 9/45-50)
- **Rasoushadhi**
 - *Pradararipu Rasa* (Y.R. Pradara Chikitsa/1)
 - *Bolaparpati* (Y.R. Pradara Chikitsa/1)
- **Gutikas**
 - *Gokshuradi Guggulu* (Sha. Madhyama Khanda 7/84-87)
- **Asava and Arishta**
 - *Ashokarishta* (B.R.Pradara Roga 66/111-114)
 - *Patrangasava* (B.R.Pradara Roga 66/118-122)

Vishesha Chikitsa according to predominance of Dosha.

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| <ul style="list-style-type: none"> ▪ Vataja Asrigdara^[18] <ul style="list-style-type: none"> ○ <i>Tila Choorna</i> with <i>Dadhi</i>, <i>Ghrita</i>, <i>Fanita</i>, <i>Shookara Vasa</i> and <i>Madhu</i>. ○ <i>Varaha Medayukta Mamsa Rasa</i> with <i>Kulattha</i>. ○ <i>Sharkara</i>, <i>Madhu</i>, <i>Nagara</i>, <i>Yashtimadhu</i> with <i>Dadhi</i>. |
| <ul style="list-style-type: none"> ▪ Pittaja Asrigdara^[19]
<i>Payasya</i>, <i>Utpala</i>, <i>Shalooka</i>, <i>Bisa</i>, <i>Kaleeyaka</i>, <i>Ambuda</i> with milk, sugar and honey. ▪ Kaphaja Asrigdara^[20] <ul style="list-style-type: none"> ○ <i>Nimba / Guduchi Swarasa</i> with <i>Madya</i> ○ <i>Kakajangha Moola Swarasa</i> with <i>Madhu</i> and <i>Lodhra</i>. |
| <ul style="list-style-type: none"> ▪ Sannipataja Asrigdara^[21]
Although it is considered as difficult to treat, yet following medicines can be administered. |

Research carried out on Asrigdara so far

Clinical trial -I: It is carried out by K Pameela Devi (CCRS) on 23 june 2006, clinical evaluation of *pushyanuga churna* and *lodhrasav* in *Rakta pradar* (DUB).

Ayurvedic drugs, *pushyanuga churna* and *lodhrasav* was selected for the study. Of total 46 cases studied, 12 (29.26%) cases showed good response. 16 cases (39.02%) showed fair response, 9 cases (21.95%) showed poor response and 4 cases (9.75%) did not show any

response after treatment. The treatment was found to be highly significant (P less than 0.001) in reduction of uterine haemorrhage.

Clinical trial -II: Swatirekha Mohapatra, Rachana Gupta Kalpana Sharma, Gyanendra Datta Shukla, Efficacy of Shunthi-Lodhra Churna in the Management of Asrigdara (DUB) Vol 10 No 1(2019) January – march 2019.^[22] They conducted a clinical trial for 90 days on 30 patients of age group 18-45 yrs. They administered *Shunthi Churna* (2 gms.) and *Lodhra Churna* (3gms) mixed with *Sharkara* (5 gms.) i.e. total (10gms) thrice daily with cold water, after food. Two observations were taken, 1st after 45 days of treatment and the 2nd one after completion of treatment on various parameters like amount and duration of blood loss, inter-menstrual period, passage of clots and pain during menstruation. **Results:** Based on the parameters studied, we observed 60% of patients improved moderately, 36.7% showed mild-improvement, 3.3% showed marked-improvement in different symptoms. The results are highly significant on most parameters. **Conclusion:** Drug formulation *Shunthi Churna* and *Lodhra Churna* with *Sharkara*, proved to be effective in treating most of the symptoms of *Asrigdara*.

Clinical trial –III: Neelam & Jaya BHU 9 january 2007 Management of dysfunctional uterine bleeding with Bhumyalaki, Bhumyalaki showed better results than the control group, which showed better results than the control group, which was treated with triquilar a triphasic hormonal tablet.

CONCLUSION

Hence, in above mentioned paragraph we discussed about the line of management of asrigdara with their yoga and reference. We discussed about vishesh chikitsa according to doshas. *Nidana* plays the prime role in the initiation of pathogenesis which proceeds towards the development of disease. In context to maintain the normalcy of *Rajah* in any form or to avoid any kind of abnormality i.e. dysmenorrhoea, menorrhagia, oligomenorrhoea, the specific diet regimen is prescribed as *Rajasvalacharya*. Asrgdara is a common Artavvikara. Modern treatment with analgesics and hormonal therapy has limitations, side effects and which also leads to the recurrence of disease. Ayurveda have number of herbal and polyherbal compound drugs useful to manage Asrgdara and related symptoms and complications.

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