

AYURVEDIC APPROACH ON MENORRHAGIA: ASRIGDARA

¹*Dr. Abhilasha Kumari Suman, ²Dr. Mamata Kumari Swain, ³Dr. Deepika Gupta

¹P.G Scholar, P.G Dept. of Prasuti Tantra Evam Stree Roga, Jeevan Jyoti Medical College and Hospital, Lodha Aligardh U.P.

²HOD and Guide, P.G Dept. of Prasuti Tantra Evam Stree Roga, Jeevan Jyoti Medical College and Hospital, Lodha Aligardh U.P.

³Professor, P.G Dept. of Prasuti Tantra Evam Stree Roga, Jeevan Jyoti Medical College and Hospital, Lodha Aligardh U.P.

Article Received on 05 June 2026,
Article Revised on 25 June 2026,
Article Published on 01 July 2026

<https://doi.org/10.5281/zenodo.21068659>

***Corresponding Author**

Dr. Abhilasha Kumari Suman

P.G Scholar, P.G Dept. of Prasuti
Tantra Evam Stree Roga, Jeevan
Jyoti Medical College and Hospital,
Lodha Aligardh U.P.



How to cite this Article: ¹*Dr. Abhilasha Kumari Suman, ²Dr. Mamata Kumari Swain, ³Dr. Deepika Gupta (2026). Ayurvedic Approach On Menorrhagia: Asrigdara. World Journal of Pharmaceutical Research, 15(13), 1443-1451.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Menorrhagia has become a common gynecological problem among young generation nowadays. It is not a disease but a symptom on other underlying disorders or factor. Menorrhagia is characterized by excessive cyclic bleeding per vaginum in amount or duration or both. In ayurveda it is generally correlated to *asrigdara* which in literary means excessive flow of blood per vaginum. This condition is primary caused by vitiation of *vata*, aggravation of *pitta* dosha along with *rakta dushti* leading to excessive bleeding per vaginum and menstrual cycle irregularity. Since in ayurveda it is also a symptom of underlying gynaecological dysfunction most of the *yonivapada* have a characteristic feature of *asrigdara* that is excessive or prolonged blood flow through vagina as in *raktayoni*, *rudhikshara*, *putraghni*, *apraja* etc. among *astha vidha atarava dushti raktaja artava dushti* can be correlated as well. Since

asrigdara is mainly due to *vata-pitta dosha* the treatment predominantly should focus on *kshaya rasa* and *piita shamaka* drugs. also as there is *rakta dushti kshaya rasa* being astringent in nature also helps in stopping of blood discharge by its *sthambana* action. If due to prolonged bleeding the patient can experience generalized weakness, emaciation or develops anemia we can include *rakta vardhaka* and *poshaka* drugs after the cessation of blood flow through vaginum and create a healthy well being.

INTRODUCTION

Menstruation is the visible manifestation of cyclic physiologic uterine bleeding due to shedding of endometrium. The normal duration of menstruation is about 4-5 days and amount of blood loss is estimated to be around 20-80 ml with an average of 35 ml. Same goes for *ayurvedic* texts as well but with the consideration toward normal color as well. As we talk about the menstrual cycle we should also know about the ovarian cycle as well as it is the development and maturation of a follicle, ovulation and formation of corpus luteum and its degeneration is what is called an ovarian cycle. Any hindrance in ovarian cycle may it be due to hormones or hindrance in hypo thalamo- pituitary- ovarian-endometrium axis can lead to disturbances in the menstrual cycle. this disturbance whether it be the colour, duration of cycle, amount of blood loss can be included in *artavadushti* menorrhagia being a part of it.

Other external factors can be emotional stress nutritional changes infection birth control pills etc. According to modern texts menorrhagia is defined as cyclic bleeding at normal interval the bleeding can either be excess in amount (that is more than 80 ml) or duration (that is more than 7 days) or both present at the same time. Now a days it has become a common gynaecological complaint in OPD as well but we should keep in mind that menorrhagia is not a disease on itself but a symptom which easily hides the underlying disorder that is causing it. It is important for us as ayurvedic practitioners to remember it as without curing the underlying disorder we can never be able to cure menorrhagia and also It is one of our core principle to cure the underlying disorders as well as *dosha dushtis*.

Definition of asrigdara: Due to *dirana* (excessive secretion) of *Asrik* (menstrual blood) in this disease, it is known as *asrigdara*. *Asrigdara* is also referred as *raktapradara* due to *pradarina* (excessive excretion) of *raja* (menstrual blood).^[1]

Samanya Hetu

According to different acharyas different causes of *asrigdara* has been described which are given bellow.

Charaka Samhita: The woman who consumes excessive salty, sour, heavy, *katu vidahi* and unctuous substances meat of domestic, aquatic and fatty animals, *krsara*, *sukta*, *payasa*, *mastu* and wine are the reasons for *asrgdara*.^[2]

Sushruta Samhita: *pittavrita apan vayu*.^[3]

Ashtanga Sangraha: *ativridhi* of *rakta*.^[4]

Harita Samhita: milk carrying channels of infertile woman are filled with *vata* hence no milk secretion she also suffers from excessive menstrual bleeding.

Bhela Samhita: If body goes to abnormal passage the woman suffers from *pradara*.

Madava nidana, Bhavaprakasha, yogratnakara: has mentioned the use of incompatible diet and wine, eating before previous meal is digested, indigestion, abortion, excessive coitus, riding, walking, grief, emaciation, heavy weight lifting, trauma and sleeping in day.

Kashyapa Samhita: *pittavrita apana vayu* and *ativridhi of rakta*.

Samprapti

According to *Acharya Charaka* due to inculcating of above given etiological factors in daily life *vayu* gets aggravated which with holds the *rakta* which is also vitiated due to above given causes, increase in amount and then reaches to *raja* carrying vessels of uterus. So this increase in *raja* excessive amount of blood is discharged within the menstrual cycle it is called *rakta pradara*.^[5]

Samanya lakshana

Charaka Samhita: excessive bleeding during menstruation.^[6]

Sushruta Samhita: when blood is discharged for a prolong period of time and in excess amount within or without the period of menstruation and is different from the features of normal menstrual blood mostly associated with a specific dosha. Also body ache and pain is associated with all types of *asrgdara*.^[7]

Dalhana: burning sensation in lower portion of groin, pelvic region, back, region of kidney and flanks and severe pain in uterus.^[8]

Ashtanga sangraha: excessive bleeding during menstrual or intermenstrual period.^[9]

Madhava nidana bhavaprakasha and yogratnakara: bodyache and pain is present.

Classification of rakta pradara

According to *Acharya Charaka* there are four types of *asragdara* that is *vataja pittaja kaphaja* and *sannipattaja*.^[10]

Acharya Sushruta has described all type of *asrigdara* along with general clinical features but has not described any classification.^[11]

Treatment

Chikitsa sidhantha

1. Use of treatment described in *yonivyapada* chapter according to respective dosha.^[12]
2. Use of treatment described for *raktayoni* that is use of hemostatic drugs which are also suitable for specific dosha.^[13,14,15]
3. Treatment prescribed for *raktatisara*,^[12] (diarrhea with blood) *rakta pitta*^[12,16,17] (bleeding diathesis) *guhyaaroga*^[17] (diseases of reproductive system) *raktaarsa*^[12] (bleeding piles) and abortion^[18] is also useful (as the formulations used in these diseases are hemostatic in nature)
4. The line of treatment used in *adhoga raktapitta* should be used in a young woman suffering from *asrigdara* but having less complications.^[16]
5. Basti is advisable to cure *asrigdara*^[19,20]

Samanya chikitsa (general treatment)

Acharyas has prescribed many drugs which include both external use drugs as well as internal use medicine which will be described below.

Drugs for external use

1. Northwards situated root of *vyaghranakhi* which is grown in sacred place harvested during *uttaraphalguni nakshatra* and tied in the waist cures *rakta pradara*.^[22,23]
2. Inhalation and massage of massage of *shatapushpa* oil is also beneficial in *asrigdara*.^[24]
3. Use of *basti* specially *Uttara basti* is greatly beneficial others are given bellow.^[25,26,27]
Chandanadi niruhabasti, rasnadi niruhabasti, madhukadi anuvasan basti, kushadi asthapan basti, mustadi yapana basti are also greatly beneficial.

Drugs for internal use (oral use)

- A. *Rasaushadhi: Pradara ripu rasa*^[28] *Bolaparpati*^[29]
- B. *Vati Kalpana: Chandra Prabha vati*^[31], *gokshuradi guggullu*^[30]
- C. *Kwath Kalpana: Nyagrodhadi Kashaya*^[32]
- D. *Avleha Kalpana: Khandakushmanda avleha*^[33], *Brihat kushmanda avleha*,^[34]
- F. *Arishta and Asava: ashokarishtha, lodhrasava*
- G. *Ghrita and Tail Kalpana: Sheetkalyanaka ghrita*,^[36] *shalmali ghrita*,^[37] *shtavari taila*^[38]
- H. *Kalka and churna Kalpana: pushyanuga churna, pestled root of tanduliyaka with honey*.^[39]
- I. *Kshirpaka Kalpana: kshirpaka made with stem bark of Ashoka*.^[37]

Use of *ekala aushadhi*

Bolbadha rasa: in a clinical study of 15 patients were given *bolabadha rasa* 500mg tds for two menstrual cycle with *madhu* as *anupana*. *Bolbadha rasa* has *pitta shamaka*, *vatanulomaka raktasthapaka* and *Deepana pachana* properties which are very fruitful for the patients as patients experienced improvement in bleeding specially intensity, amount and duration were decreased.^[42]

Bhumyاملaki churna: In a clinical study of 60 patients were conducted with division in two groups with each group containing 30 patients. One group was treated with placebo other was treated with *bolabadha rasa*. As *bhumyاملaki* is astringent in nature and being of *sheeta virya* it reduces blood flow improves uterine tonicity has a *pitta shamaka*, *Deepana*, and *pachana* property. As a result, out of 30 patients 15 patients saw improvement in symptoms and rest of 15 patients were cured.^[40,41]

Shodhana* with *virechana: According to *Acharya Kashyapa* purgation cures menstrual bleeding.^[43]

DISCUSSION

In *ayurvedic* texts most of all of the gynecological disorders come under *Yonivyapada* as we have already discussed menorrhagia is a symptom of many of the *yonivyapada* such as *Asrija yonivyapad* as described by *Acharya Charaka* or *lohikshara* described by *Acharya Shushrutta* or *rakktayoni* described by *Acharya Vagbhatta*. As we discussed above menorrhagia is very closely correlated to *asrigdara*. *Asrigdara* holds such immense importance in *ayurveda* as it can be very easily fatal if not cured on time. The importance can also be judged by the fact that *Acharya sushruta* has stated complications of *asrigdara* as weakness, giddiness, mental confusion, feeling of darkness, dyspnea, thirst, burning sensation, delirium, anaemia, drowsiness and convulsion and disorders of *vata* because of excessive bleeding per vaginum. *Acharya Charaka* and *Acharya Vagabhatta* has mentioned edema as a complication. Principal treatment of every disorder in *ayurveda* is *nidana parivarjana* as prophylaxis of *asrigdara* only when there is avoidance of all etiological factor causing *asrigdara*. The drugs used in the treatment of *asrigdara* are generally of *Kashaya rasa* and *tikta rasa* because both have *stambhana* properties helpful in *rakta stambhana*. Followed by *dhatu poshan* (replenishing the lost *dhatu*s in body) as in patients we generally see anaemia due to prolonged bleeding, correcting the heamoglobin level in blood by drugs is helpful in increasing it is also very necessary for patient well being. *Maharishi Kashyapa* has

stated that *virechana* to be the most appropriate treatment of *asrigdara*, as in *asrigdara* there is a *dushti* of *pitta dosha* and for *pitta dosha virechan* is the superior treatment. It is also beneficial in *rakta dhatu dushti* as both *pitta dushti* and *rakta dushti* have similar symptoms.

CONCLUSION

As we have discussed above menorhagia can be correlated to *asrigdara* due to similarities in sign and symptoms as well as *acharyas* and modern scientist both declaring it as a disorder caused due to underlying dysfunction. Correcting the underlying dysfunction of related *dosha* it is easily curable and by avoiding the etiological factors it can be easily prevented. *Asayurveda* deeply focuses on eradicating the cause and maintaining the general health of the patient the success rate is higher than the conventional treatment given. Treatment drugs with *sthambana* guna like formulations predominant in *Kashaya rasa* and *rakta pitta vardhak* properties followed by *dhatu poshan* with *balya* drugs makes menorrhagia easily curable.

REFERENCE

1. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 777.
2. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 777.
3. Acharya Sushruta, Sushruta Samhita (Nidana sthana), Ayurveda Tatva Sandipika, Hindi commentary by Ambika Dutta Shastri, Chaukhambha Sanskrit Series, 2003; 231.
4. Acharya Vriddha Vagbhat, Astanga Samgrah (Sutra sthana), Jeevan Hindi Commentary by Dr Shailaja Srivastawa, Chaukhambha Orientalia, 2006; 328.
5. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 777.
6. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 777.
7. Acharya Sushruta, Sushruta Samhita (Sharira Shana), Ayurveda Tatva Sandipika, Hindi commentary by Ambika Dutta Shastri, Chaukhambha Sanskrit Series, 2003; 12.

8. Acharya Sushruta, Sushruta Samhita (Uttara Tantra), Ayurveda Tatva Sandipika, Hindi commentary by Ambika Dutta Shastri, Chaukhambha Sanskrit Series, 1998; 310.
9. Acharya Vriddha Vagbhat, Astanga Samgrah (Sharira Shana), Indu Sanskrit Commentary by Vaidya Anant Damodar Athawale, Pune, 1980; 262.
10. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 778.
11. Acharya Sushruta, Sushruta Samhita (Uttara Tantra), Ayurveda Tatva Sandipika, Hindi commentary by Ambika Dutta Shastri, Chaukhambha Sanskrit Series, 1998; 310.
12. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 780
13. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 763.
14. Acharya Vriddha Vagbhat, Astanga Samgrah (Uttara Tantra), Indu Sanskrit Commentary by Vaidya Anant Damodar Athawale, Pune, 1980; 837.
15. Acharya Vagbhat, Astanga Hridaya (Uttara Tantra) Vidyatini Hindi commentary by Atri Dev Gupta, Chaukhambha Sanskrit Sanshan, Varanasi, 1993; 573.
16. Acharya Sushruta, Sushruta Samhita (Sharira Sthana), Ayurveda Tatva Sandipika, Hindi commentary by Ambika Dutta Shastri, Chaukhambha Sanskrit Series, 2003; 12.
17. Acharya Vriddha Vagbhat, Astanga Samgrah (Sharira Sthana), Indu Sanskrit Commentary by Vaidya Anant Damodar Athawale, Pune, 1980; 262.
18. Acharya Vriddha Vagbhat, Astanga Samgrah (Uttara Tantra), Indu Sanskrit Commentary by Vaidya Anant Damodar Athawale, Pune, 1980; 837.
19. Acharya Vriddha Vagbhat, Astanga Samgrah (Chikitsa Sthana), Indu Sanskrit Commentary by Vaidya Anant Damodar Athawale, Pune, 1980; 428.
20. Acharya Sharandhara, Sharandhara Samhita, Dipika Hindi Commentary by Brahmanand Tripathi, Reprint, Varanasi, Chaukhambha Sanskrit Pratisthana, 1998; 361.
21. Acharya Vridha Jeevak, Kashyap Samhita, Vidyotini Hindi Commentary by Sri Saya Pal Bhisagcharya, Chaukhambha Sanskrit Sansthan, Varanasi, 1998; 150.
22. Acharya Bhav Mishra, Bhav Prakash Nighantu (Uttarkhanda), Hindi Commentary by Shree Brahma Shankar Mishra, Chaukhambha Sanskrit Bhawan, Varanasi, 2009 p.762.
23. Yoga Ratnakar, Hindi Commentary by Achrya Laxmipati Shastri (Pradara Roga chikitsa),

- Published by Chaukhambha Prakashan, Varanasi. reprint, 2013; 399.
24. Acharya Vridha Jeevak, Kashyap Samhita (Kalpa sthana), Vidyotini Hindi Commentary by Sri Saya Pal Bhishagcharya, Chaukhambha Sanskrit Sansthan, Varanasi, 1998; 187.
 25. Achaya Charaka, Charak Samhita (Chikitsa sthana), Hindi Translation by Pandit Kashinath Nath Shastri and Dr Gorakh Nath Chaturvedi, Reprint, Varanasi, Chaukhambha Sanskrit Series, 1997; 985.
 26. Acharya Vriddha Vagbhat, Astanga Samgrah (Sutra Sathan), Indu Sanskrit Commentary by Vaidya Anant Damodar Athawale, Pune, 1980; 215.
 27. Acharya Vagbhat, Astanga Hridaya (Sutra Sthana) Vidyatini Hindi commentary by Atri Dev Gupta, Chaukhambha Sanskrit Sanshan, Varanasi, 1993; 125-126.
 28. Yoga Ratnakar, Hindi Commentary by Achrya Laxmipati Shastri (Pradara Roga chikitsa), Published by Chaukhambha Prakashan, Varanasi. reprint, 2013; 401.
 29. Yoga Ratnakar (Pradara Roga chikitsa), Hindi Commentary by Achrya Laxmipati Shastri, Published by chaukhambha Prakashan, Varanasi. reprint, 2013; 401.
 30. Acharya Sharandhara, Sharandhara Samhita (Madhyam khanda), Dipika Hindi Commentary by Brahmanand Tripathi, Reprint, Varanasi, Chaukhambha Sanskrit Pratisthana, 1998; 206.
 31. Yoga Ratnakar (Pradara Roga chikitsa), Hindi Commentary by Achrya Laxmipati Shastri, Published by chaukhambha Prakashan, Varanasi. reprint, 2013; 87.
 32. Acharya Sharandhara, Sharandhara Samhita (Madhyam khanda), Dipika Hindi Commentary by Brahmanand Tripathi, Reprint, Varanasi, Chaukhambha Sanskrit Pratisthana, 1998; 149-150.
 33. Acharya Bhav Mishra, Bhav Prakash Nighantu (Uttarkhanda), Hindi Commentary by Shree Brahma Shankar Mishra, Chaukhambha Sanskrit Bhawan, Varanasi, 2009; 118.
 34. Acharya Bhav Mishra, Bhav Prakash Nighantu (Uttarkhanda), Hindi Commentary by Shree Brahma Shankar Mishra, 4th edition, Varanasi, Chaukhambha Vishwabharati, 1988; 118-119.
 35. Acharya Bhav Mishra, Bhav Prakash Nighantu (Uttarkhanda), Hindi Commentary by Shree Brahma Shankar Mishra, Chaukhambha Sanskrit Bhawan, Varanasi, 2009; 762.
 36. Yoga Ratnakar (Pradara Roga Chikitsa), Hindi Commentary by Achrya Laxmipati Shastri, Published by Chaukhambha Prakashan, Varanasi. reprint, 2013; 400.
 37. Yoga Ratnakar (Pradara Roga Chikitsa), Hindi Commentary by Achrya Laxmipati Shastri, Published by Chaukhambha Prakashan, Varanasi. reprint, 2013; 400.
 38. Acharya Sharandhara, Sharandhara Samhita (Madhyam khanda), Dipika Hindi

- Commentary by Brahmanand Tripathi, Reprint, Varanasi, Chaukhambha Sanskrit Pratisthana, 1998; 237.
39. Yoga Ratnakar (Pradara Roga Chikitsa), Hindi Commentary by Acharya Laxmipati Shastri, Published by Chaukhambha Prakashan, Varanasi. reprint, 2013; 398.
40. Sridevi Swamy. Therapeutic Effect of Bhumyamalaki Churna in the Management of Pittaja Rakta Pradara. AAMJ, 2015; 1: 374-7.
41. Neelam, Jaya. Management of dysfunctional uterine bleeding with Bhumyamalaki. Indian Journal of Traditional Knowledge, October 2008; 7(4): 568-571.
42. Meenakshi Pal, Priyadarshini Sharma, C.M. Jain, Sushila Sharma. A Clinical Study to Evaluate the Effect of Bolbaddha Ras in Asrigdar. International Journal of Research in Ayurveda and Pharmacy, 2016; 7(1): 53- 56.
43. Parmar Meena, Parmar Gaurav. Role of Shodhana and Sanshamana Chikitsa in Asrigdara: A Case Study. International Journal of Ayurveda and Pharma. Research., 2014; 2(6): 54-56.