

CONCEPTUAL STUDY OF ASRUGDARA AND ITS AYURVEDIC MANAGEMENT

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ABSTRACT

Nature has conferred special anatomical and Physiological characteristics in woman which are collectively referred to as “Streekar Bhava”. One of them is Raja Pravrutti i.e. Menstruation. Menstrual abnormalities are scanty or excessive bleeding with or without pathology of internal genital organs. Asrugdara is a disease caused by vitiation of all three Doshas, with predominance of Pitta and presented as excessive amount of blood loss or long duration of bleeding or short intermenstrual period. Modern medicine have solution of Menorrhagia as cessation of heavy bleeding with drugs like Tranexamic Acid or Etamsylate which have temporary action. Other options includes

hormonal therapy having its own adverse reactions. Ayurvedic texts have described variety of treatment options in Asrugdara. Shodhana and Shaman chikitsa are advised to patient according to their Ragnabala. Since Asrugdara is caused due to predominance of Pittavata doshas, Pittashamak chikitsa should be adopted. To prevent recurrence of heavy bleeding and irregularity of menses, shodhan can be given to remove vitiated doshas from the body.

KEYWORDS: Asrugdara, Shodhan, Ayurved, Shaman.

INTRODUCTION

Asrugdara or Raktapradar in Ayurveda is characterized by excessive or prolonged menstruation with or without inter-menstrual bleeding. ‘Asrug’ means blood and ‘dara’ refers to excessive flow. Describing the importance of Stree, Acharya Manu quoted that the societies where women are respected that place is like heavenly abode(residence). The woman is the chief cause for progeny, if she is protected even the progeny is protected. The first step for motherhood commence with menarche and ends with menopause. Women's role

in the society reaches to new horizons due to modernization and increased competition. In the female, the reproductive system has a great importance and any disease in this system will seriously affect her health and happiness and also it proves to be a great discomfort. Asrugdara is one amongst the extensive range of occurrence. Socio-economic conditions, geographical conditions, nutritional standards, environmental influences and strenuous physical and mental activities affects hormonal level and thus menstruation. Changing lifestyle, unhealthy diet, irregular meal time with continuous stress increase in the incidence of Abnormal uterine bleeding in all age group women. This sharp increase in the incidence, requires a permanent solution, the medicine which can be easily available, low cost and with minimum side effects.

Menorrhagia is the medical term for menstrual periods with abnormally heavy or prolonged bleeding. Menorrhagia defined as cyclic bleeding at normal intervals, the bleeding is either excessive in amount (>80ml) or duration (>7days) or both.^[1] It is common problem among women in the reproductive age. Excessive menstrual blood loss interferes with the woman's physical, social, emotional and psychological quality of life. In India reported prevalence of AUB is around 17.9%.^[2]

According to Acharya Sushrut, excessive and prolonged bleeding during menstruation or even in intermenstrual period, that differs from the features of normal menstrual blood is called Asrugdara.^[3] According to Acharya Charak if the menstrual cycle turns to be abnormal due to pradirana (excessive secretion of) Raja, it is termed as Pradara.^[4]

Due to hetusevna, Tridosha mainly Pitta- vata and Rakta gets vitiated. Vitiated Rakta increases in amount and simultaneously raja gets increased in amount. Aggravated Vayu with vitiated Rakta reaches raja carrying vessels (menstrual blood) of uterus. Thus excessive raja that comes out as heavy menses is called Asrugdara.

Here a review on Asrugdara and its Dosha pratyaneeka Chikitsa in Ayurveda with the etiological factors, pathogenesis and management of Asrugdara with herbal formulations are mentioned.

AIM

Aim of this review is to elaborate the Ayurvedic Causes, Etiopathogenesis and treatment of Asrugdara.

Objective

Is to study in detail the Ayurveda management of Asrugdara.

MATERIAL AND METHOD

Review of literature from Brihatrayee and other Ayurveda literatures related to Asrugdara, and from e-sources were compiled.

Conceptual Study

Various conditions in Ayurvedic texts which resemble Menorrhagia are termed as follows:

- Asruja Yonivyapad
- Raktapradar
- Pittaja Rajodushti
- Asrugdara
- Lohitkshara Yonivyapad

Menstruation is a natural physiological phenomenon in women 's life, commencement of which is marked by 'Menarche 'whereas its cessation is called as 'Menopause'. Timespan between menarche and menopause is called as 'Reproductive period'. Normal menstruation occurs for 4-5 days and blood loss ranging between 20-80 ml. Deviation in any of the above is definitely a pathology, One of which is Menorrhagia i.e. *Asrugdara*. According to modern Asrugdara is correlated with menorrhagia. It is Greek word men= menses and rrhagia =bust forth. All type of Asrugdara are mainly associated with body ache and pain.^[5]

General Etiology and Pathogenesis^[6]

According to Acharya Charak the woman who consumes excessive salty, sour, heavy, katu (hot), vidāhi (producing burning sensation) and unctuous substances, meat of domestic, aquatic and fatty animals, Krsarā (olio made with rice and pulses), payasa (rice cooked with milk and sweetened) curd, sukta (vinegar), mastu (curd water) and wine, her aggravated Vayu, withholding the Rakta (blood) vitiated due to above causes increases its amount and then reaching raja carrying vessels (branches of ovarian and uterine arteries) of the uterus, increases immediately the amount of raja (ārtava or menstrual blood), in other words the increase in amount of raja is due to its mixture with increased blood. This increase in menstrual blood is due to relative more increase of rasa (plasma contents). Because of increase in the amount of blood the expert of this treatise named it Asrugdara. Since in this

condition, excessive blood is discharged, hence, it is also known as Pradara. These are general etiology and clinical features.

Harita says that milk carrying channels of infertile woman are filled with vata, thus she has absence of milk secretion, besides she also suffers from excessive menstrual bleeding.

Bhela opines that if body blood goes to abnormal passage, the woman suffers from Pradara. MadhavNidaan, Bhavprakash and Yogaratnakara have mentioned that use of incompatible diet and wine, eating before the previous meal is digested, indigestion, abortion, excessive coitus, riding, walking, grief, emaciation, weight lifting, trauma and day-sleeping are the causes of Asrugdara.

This is also said to be one of the disorders of blood, symptom of Pittavrtta apana Vayu (apano Vayu covered with pitta), increase in amount of blood (ativridhi of Rakta) and complication of yonirogas.

Symptoms of Asrugdara

- Ati Rajastrava praman (Excessive menstrual blood loss)
- Atyadhik Raja kalavadhi (Prolonged duration of menstrual flow)
- Granthil Rajastrav swaroop (Passage of blood clots)
- Kati shool (Low backache)
- Adhodar shool (Pain in hypogastric region)
- Angamarda (Bodyache)

Types of Asrugdara

- The symptoms can be divided into four sets based on the Vitiated Dosha
 - Vataja Asrugdara: Pain, frothy bleeding like the flower of palasha is found.
 - Pittaja Asrugdara: The bleeding will be blackish red, warm and associated with fever.
 - Kaphaja Asrugdara: Pallor, slimy, thick, stable(long-lasting) bleeding is observed in case of Kaphaja asrugdara.

Sannipataja Asrugdara: It is associated with syncope and fever and mixed symptoms of all the three doshas; It is very difficult to treat.

Prognosis^[7,8]

Incurable: Sannipataja vyadhi and if there are features of continuous bleeding, Trushna, Daurbalyata, Swasa, Vataja vyadhi, Jwara, Tama, Andhakar roga.

Complications

Sushrut and Madhav Nidana etc. have mentioned weakness, giddiness, mental confusion, feeling of darkness, dyspnea, thirst, burning sensation, delirium, anemia, drowsiness and convulsion etc. disorders of vāta are complications of excessive bleeding.

Treatment**1. Shodhana Chikitsa****• Basti Prayog**

Basti is preferably given during Rutukala as the orifice is open and hence sneha is received easily. But during an emergency situation, Basti can be given at any time.

1. **Rasnadi Asthapan Basti:** Rasna, Ushira, Trayaman, Amrita, Aragvadh, Bala Panchmula, Bibhitaki and Katuka.^[9]
2. **Lodhradi asthapan basti:** Lodhra, Meda, Madhuka, Manjishtha, Rasna, Ananta, Bala, Sariva, Kasmari, Padmaka, Chandan, Sthira, Trina Panchmula.^[10]
3. Pichcha Basti with Panchphala and Mocharasa.^[11]
4. **Chandanadi Niruha basti:** Chandan, Padhmak, Vrisha, Manjishtha, Lodhra, Sariva, Bala, Sthira, Ridhi, Rasna, Trina Panchmula.^[12]
5. **Madhukadi anuvasan basti:** Madhuka, Usheer, Utpala, Chandan, Shyama, Kashmari, Katuki, Jimutaka, Padmak.^[13]

• Vaman Prayoga

Vaman mentioned for Adhog Raktapitta.^[14]

1. Madanphala, sharkara, Maddhu, Saktu.^[15]
2. Madanphala manth/madhu, sharkara, ikshurasa.
3. Madanphala, Nagarmotha kwatha, Yastimadhu.

• Nasya Prayoga^[16]

1. Shudha goghrat
2. Kamalpatra ghrit
3. Shatavari ghrita
4. Vasa ghrit

5. Vasa Swarasa

2. Shaman Chikitsa

Drugs for External Use

1. Vyaghranakhi (*Solanum surattense*) grown in the north direction at during Uttarphalguni Nakshatra, the root is around waist cures Asrugdara.^[17]
2. Satpushapa oil for Abhyanga and Nasya is beneficial.^[18]

Drugs for Internal Use

• Kalka and Churna

1. **Pushyanug Churna:** Patha, Jambu, Marich, Shunthi, Mridhwika, Raktachandan, Rasanjana, Ambashtha, Mocharasa, Arjuna, Silajit Samanga, Kesar, Ativisa, Mustaka, Bilwa, Lodhra, Ananta, Dhataki, Amra, Madhuka, Gairika, Katphala, Katvanga, Vatsaka, administered with honey followed by rice water.^[19]
2. Tanduliyaka mula kalka with Rasanjana or Madhu and rice water.^[20]
3. Laksha and Rasanjan Churna taken with goats milk.^[21]
4. **Vishveladi Churna:** Shunthi, Gokshur, Ela, Kana, Musali, Sita, Vanshi.^[22]

Kashaya

1. Asrugdarahara kashaya : Musta, Guduchi, Agnimantha, Kana, Mudga, Kulatha, Sevyā, Viswa, Masa, Madhuka, Chandana, Chitraka administered early morning with honey.^[23]
2. Pradarhara Kashaya: Kashaya Of Khadira, Sita, Musta, Salmali Twak, Bala, Asana, Sariva, Vasa, Japa, Amalaki administered with honey and sugar.^[24]
3. Pathyamalakyadi Kashaya : Haritaki, Bibhitaki, Amalaki, Devdar, Shunthi, Haridra is administered with Ksaudhra and Lodhra Churna.^[25]
4. Vasadi Kashaya: Vasa, Apamarga, Twak, Shatavari, Ushira, Bala, Udumbara, Jivakamula, Twak, Administered With Ghrita and Sarkara.^[26]

• Vati Kalpana

1. **Gokshuradi Guggulu:** Gokshur, Triphala, Musta, Guggulu, Trikatu.^[27]

• Varti Kalpana

1. Apamargadi Varti: Apamarga Mula, Godhuma, Khadira, Ahiphena. Use of this varti, is indicated for control of heavy menstrual flow.^[28]

- **Ksheer Prayoga**

1. Ashok Ksheer Paka: Properly prepared cooled milk with decoction of Ashok valkal.^[29]

- **Modaka**

1. Malaya or Alabu phala (Kakodambari) mixed with equal quantity of sugar and honey.^[30]

- **Ghrita**

1. **Mudgadya ghrita:** Mudga masa, Pippali, chitraka, bilwa, rasna, musta.^[31]
2. **Ashoka ghrita:** Murchchit ghrita, Asoka twak kwath, Kshirkakoli, Vridhi, Jiraka kwath, rice wash goats milk Rushabhak, Meda, Mahameda, Kesaraj swarasa, Ashokamula Twaka, Draksha, Kakoli, Madhuyashti, Satavari, Tanduliyaka mula.^[32]
3. **Shalmali ghrit :** salamali, prushnaparni, Kalka of chandana, fruit of kasmari.^[33]
4. **Shit kalyanak ghrita:** Kumuda Kasmari Madhuyashti, Bala, Atibala, Padmaka ,Usira, Godhuma, Talmastaka, Vidari, Satpushapa, Saliparni Jivaka, red Sali, Mudagparni, Payasa, Utpala, Triphala, seeds of Tripusa, unripe fruit of banana milk, water, Ghrit.^[34]
5. **Shatavari ghrita:** Satavari, Milk, Kalka Of Astavarga, Kapikachu, Bala, Chandan, Gokshur, Salaparni, Prushniparni, Vidari, Padmak,Nagabala,Sariva, Madhuyasti, Krushna Sariva, Sarkara, Kasmari.^[35]
6. **Mahatikta ghrita:** Saptachchad, Prativisha, Samyaka Katurohini Patola Nimbi Manjishtha Satavari Trayanti Indrayava, Yasti,pipali, Padmaka Sati Chandan Shanwayasa Visala Dwayam Patha Musta Usira Triphala Parpata, Nisadwayam, Guduchi Sariva Murva Vasa Bhunimba Ghrit, Amalaki.^[36]

- **Awaleha**

1. Madhukadhyavleha : Madhuka, Chandana,Amrapatra, Laksha, Rakta Utpala, Balamula, Rasanjana, Kusa mula, buds of Japakusuma,mustaka, Vasaka mula, Bilwa seeds, Bilwamajja, Mocharasa, Dhataki, Pushpa, Ashoka Twak, Draksha, Nalinipatra, Daruharidra Jambu, Satavari, Vidarikanda, Abhrakbhasma Lauhabhasma ,Rajatbhasma, sugar and Shatavari Swarasa.^[37]
2. Khandakushmandavaleha: Kushmanda, sugar, Dhanyaka patra, Ela, Maricha, Pippali, Shunthi, Jiraka, Twak, honey.^[38]
3. Jirakavaleha: Jiraka, Lodhra, ksheera ghrita, Chaturjatka, Kana, Ajaji, Musta, Balaka, rasaja, Dadima, Dhanyaka, Rajani, Shadvasakam, Vanshaja, taavsheeri, sugar.^[39]

- **Arishta**

1. Patrangasav: Patranga, Khadira, Vasa, Japa, Salmali, Bala Sariva, Kusuma, Darvi Bhunimba, Utpala, Amrasthi, Bhallatak Ahiphena, Draksha, Dhatki, Sarkara, Bilwa, Bhrungraj Twacha, Kumkuma, Lavang, Madhu.^[40]
2. Ashokarista: Ashoka Twaka, Ajaji, Musta, Shunthi, Daru, Guda, Dhataki, Utpala, Phalatrika, vasa, Amrasthi, Jiraka, Chandan.^[41]

- **Rasayoga**

1. Bola parpati : Parada, Gandhaka, Bola churna administered with Sugar and honey.^[42]
2. Pradarantak Rasa: Sudhasuta, Gandhak, Rajat, Kharpar, Vanga, Lauha, Varat and Ghritakumari.^[43]
3. Pradarripu rasa : Rasa, Gandhaka, Sisa, , Vasa Rasanjana, Lodhra administered with Madhu.^[44]
4. Pradarari rasa : Lauhabhasma, Ahiphena, Langabhasma, rasa sindoor, Ashoka Kwatha, Raktotpala, Rakta Chandan,^[45]
5. Chandrakala rasa :Abharak, Kajjali, Tamra, Abharak, Musta, Dadima, Kumari Ketaki, Sahadevi, Durva, Ramasitalika, Shatavari, Katuka, Guduchi, Ushira, Parpata, Satva, Madhavilata, Sariva, swetachandan and Draksha.^[46]

DISCUSSION

Asrugdara or Raktapradar in Ayurveda is characterized by excessive or prolonged menstruation with or without inter-menstrual bleeding. In the female, the reproductive system has a great importance and any disease in this system will seriously affect her health and happiness and also it proves to be a great discomfort. Asrugdara is one amongst the extensive range of occurrence. Excessive menstrual blood loss interferes with the woman's physical, social, emotional and psychological quality of life. Since Asrugdara is caused due to predominance of Pittavata doshas, Pittashamak chikitsa should be adopted. To prevent recurrence of heavy bleeding and irregularity of menses, shodhan can be given to remove vitiated doshas from the body.

CONCLUSION

In Ayurvedic classics, Menorrhagia is termed as Asrugdara, means excessive discharge of blood per vaginum. Backache, pain in lower abdomen and weakness are also present in this disease. By improving personal hygiene and general condition of the patient, we can prevent

the incidence of Menorrhagia. Asrugdara is high among the reproductive age. Conservative Ayurvedic Treatment has been used as a better option than hormonal therapy.

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