

DEVELOPMENT AND VALIDATION OF ASSESSMENT TOOL FOR ASRIGDARA W.S.R. TO PITTAJA ASRIGDARA

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ABSTRACT

Continuation of race by giving birth to offspring are the special qualities of woman. For proper fulfillment of the same purpose women she is bestowed with the quality of *Strikarabhavas*. Lady having regular *masika dharma*, possessing *shuddha artava*, *shuddha yoni* and *garbhashaya* can only bestow a *shreyasi praja*. On the contrary, abnormality in the menstrual regime leading to uncontrolled heavy menstrual bleeding is a major life threatening condition. Of course the Health of the female is disturbed rather the whole family of her will be in anxious state. Untreated conditions will definitely land up in infertility a major social problem. Proper follow of *Rajaswala charya*,

ahara vihara of the lady will solve the condition in most of the cases. Knowledge of the Healthy menstrual pattern, nature and amount of monthly bleeding, its normal abnormal condition will give the clue on *doshik* vitiation and is going to prevent the consequence of major illness. Here an attempt is made for Development of standard parameters of menstrual bleeding with respect of *pittaja* qualities in case of *Asrigdara*.

KEYWORDS: Artava Lakshanas, Gandha, Pittaja Asrigdara, Ushnata, Varna.

INTRODUCTION

“The Happiness of the human society needs proper care and respect of woman”. Nidation of seed will grow only in a favourable environment, Likewise production of good offspring highly depends on the woman’s health, that’s why *nari* is said as “*Apatyamula*”. Menstruation is a natural physical specific property of a female. *Artava* or menstrual blood is expelled from the uterus through vagina in biological rhythm.

Asrigdara indicates the excessive and irregularity of menstruation. It is a disease caused by vitiation of all the three *doshas*, with a clear predominance of *pitta* and manifesting as excessive amount of blood loss or long duration of blood loss or short inter menstrual period. This can be menometrorrhagia.

रजः प्रदीर्यतेयस्मात् प्रदरस्तेन स स्मृतः। च. चि. 30/209

तदेव अतिप्रसङ्गेन प्रवृत्तमनृतावपि।

असृग्दरं विजानीयादतो अन्यद्रक्त लक्षणात्

असृग्दरं भवेत् सर्वः साङ्गमर्दः सवेदनः ।। सु.शा. 2/18-19

In *charaka Samhita*, *sharangadhara Samhita*, *madhava Nidana*, *bhavaprakasha* and *yogaratanakara* all these *acharyas* classify *Asrigdara* under four groups. Among the four varieties, here we are dealing with *Pittaja Asrigdara* for validation.

नीलं पीतं हरितं श्यावं विस्त्रमनिष्टं पिपीलिका।

मक्षिकाणामस्कन्दि च पित्तेन दुष्टं। सु. सू. 14/21

Aims and Objectives

- Compilation and analysis of references of *Pittaja Asrigdhara*.
- To develop the parameters for symptoms of *Pittaja Asrigdhara*.

MATERIALS

Instruments - Thermometer, Cappillary glass pipette, Glass plate, dropper, Sample collecting test tube, glass container with a lid for closing.

METHODS

Analysis of symptoms of *Pittaja Asrigdhara*.

- अम्लोष्णलवणक्षारैः पित्तं प्रकुपितं यदा। पूर्ववत् प्रदरं कुर्यात् पैत्तिकं लिङ्गगतः शृणु।। सनीलमथवा पीतमत्युष्णमसितं तथा। नितान्तरक्तं स्त्रवति मुहुर्मुहुश्चार्तिमत्।।
दाहरागतृषामोहज्वरभ्रमसमायुतम्। असृग्दरं पैत्तिकं स्यात् (च.सं.चि.30/214-216)
- नीलं पीतं हरितं श्यावं विस्त्रमनिष्टं पिपीलिका।
मक्षिकाणामस्कन्दि च पित्तेन दुष्टं। (विस्त्रम् आमगन्धि -डल्हण) ; सु. सू. 14/21
- गृहधूमाञ्जनोदककृष्णं पीतं हरितं विस्त्रं मत्स्यगन्धि
कटुत्वान्मक्षिकाऽनिष्टमौष्णयादस्कन्दि सचन्द्रकं गोमूत्राभं पित्तात्।। (अ.सं.सू. 36/19)
- सपीतनीलासितरक्तमुष्णं पित्तार्तियुक्तं भृशवेगि पित्तात्। (पित्तार्तियुक्तं दाहचिमचिमादियुक्तं। भृशवेगि बहुवेगि।
(मधुकोश टीका)

- (भृशवेगि बारम्बारं प्रवृत्तियुक्तम्— भा. प्र. टीका) (मा.नि. 61/3; भा.प्र.चि. 68/5, यो.र.स्त्रीरोग)

After analysing these symptoms can be categorized as

1. Generalised symptoms.
2. Symptoms related to Menstruation.

The Generalised symptoms as per different acharyas are

Table I.

	<i>Charaka</i>	<i>Sushruta</i>	<i>Dalhana</i>
<i>Daaha</i>			
<i>Raaga</i>			
<i>Trushna</i>			
<i>Moha</i>			
<i>Jwara</i>			
<i>Bhrama</i>			
<i>Angamarda</i>			
<i>Garbhasaya Arti</i>			
<i>Daha in shroni, vankshana, prushta, vrukka and kukshi.</i>			

Symptoms related to Nature of Menstrual flow are

Table II.

	<i>Charaka</i>	<i>Sushruta</i>	<i>Vagbhata (A.S.)</i>	<i>Ma.Ni, Ba.Pr, Yo.Ra.</i>
<i>Neela Varna</i>			-	
<i>Peeta Varna</i>				
<i>Asita Varna (Krushna+Raktha)</i>		-	-	
<i>Harita Varna</i>	-			-
<i>Shyaava Varna</i>	-			-
<i>Rasaanjanavath (Krishna+Peeta)</i>	-			-
<i>Gruhadhumavath</i>	-			-
<i>Gomutrabha</i>	-	-		-
<i>Sachandraka</i>	-	-		-
<i>Katu Rasayukta</i>	-	-		-
<i>Pepeelika makshika apriya</i>	-	-		-
<i>Askhandhata</i>	-	-		-
<i>Ushnata yukta</i>		-		
<i>Muhur muhur srava</i>		-	-	-
<i>Bhrusha Vega srava</i>	-	-	-	
<i>Ruja yukta srava</i>		-	-	-

Self designed assessment criteria of some of the above mentioned generalized and localized symptoms are as follows.

1. *Ushnata yukta Pitta dushita artava*




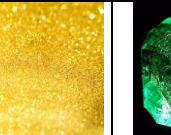


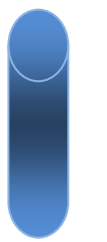
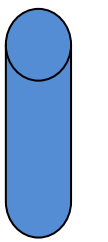

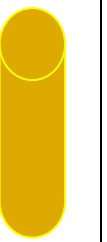
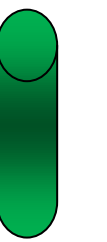
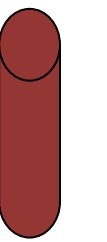
In case of Asrugdara there is feeling of hotness by the patient during menstrual flow. This can be assessed by measuring per vaginal temperature. Here gradings were given according different temper mentioned.



Normal Vaginal Temperature	99 F - 0
Mild rise of Vaginal Temperature	99-100 F - 1
Moderate rise of Vaginal Tempr.	100 – 101 F – 2
Severe rise of Vaginal Tempr	101 -102 F – 3

2. *Varna of Pitta dushita artava*

Colour of Menstrual blood in *Pittaja Asrugdara* are *peeta*, *neela*, *harita*, *asita*, and *shyava varna*. A standard colour strips were prepared as per the colour explained. Menstrual blood of patient is compared with those standard coloured strips.

					
Neela varna		Peeta varna		Harita vara	Shyav varna
					
Standard Colour Strips of Pitta artava					

3. *Gandha of Pitta dushita artava*

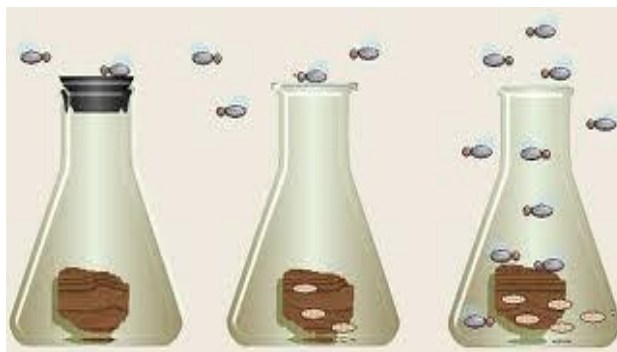
Perception of different varieties of altered smell of *artava* is explained in classics for pittaja asrugdara patients, According to those varied smell perception, patients were enquired for the presence of any of these odour in their menstrual flow.

Table III.

	<i>Sushruta</i>	<i>Vagbhata</i>	<i>Dalhana</i>
<i>Mathsya Gandha</i>	-	✓	-
<i>Visra Gandha</i>		✓	-
<i>Aama Gandha</i>	-	-	✓

4. *Artava apriyata by pipeelika and makshika.*

As per our classics, in *Pittaja Asrugdhara* - *Pitta dushita artava* is disliked or rejected by flies and ants. This can be demonstrated as follows.



Clean glass container with a covering lid is taken. 2ml of Menstrual blood is dropped in the centre. Housefly and ants were allowed inside the container where menstrual blood is placed. These insects were observed for half an hour. Wandering around the sample or rejection of Menstrual blood by these insects confirms the predominance of *Pitta*.

5. *Askandata lakshana of Pitta dushita artava*



Fig. 18.2: Wright method of clotting time

Acharyas explain that *Pitta dushita artava* is *Askandata* in nature. To know this inability of clotting mechanism, Menstrual blood is taken in micro-capillary tube. The capillary tube is then broken slowly after 4 minutes duration. Absence of fibrin strings or thread like structure while breaking the capillary tube confirms that *Pitta dushita artava* doesnot clot.

6. *Vegasravi lakshana of Pittadushita artava*

The *Pittaja asrugdhara artava* is not having clots during its flow, This *artava* is having *vegasravi guna*. Due to the action of fibrinolysis, the clotting mechanism is altered.



This can be understood by observing the duration of soaking of sanitary pads by the menstrual blood.

Soaking of one pad within 5-6 hours – 0

Soaking of one pad within 3-4 hours – 1

Soaking of one pad within 2-3 hours - 2

Soaking of one pad within 1-2 hours – 3

DISCUSSION

After scrutinizing the details of pittaja Asrugdara lakshana, for proper understanding of the disease condition, we have developed certain parameters with gradings. These were standardized after adequate pilot study. The nature of artava in case of pittaja asrugdara is explained by all our acharyas. Among them important, clinically projectable signs and symptoms were considered.

The parameters developed for the Pittaja Asrugdara sample are as follows.

1. *Ushnata yukta Pitta dushita artava*
2. *Varna of Pitta dushita artava*
3. *Gandha of Pitta dushita artava*
4. *Artava apriyata by pipeelika and makshika.*
5. *Askandata lakshana of Pitta dushita artava*
6. *Vegasravi lakshana of Pittadushita artava*

There is increased hotness in vagina is mentioned and as well as observed in the patients of *Pittaja Asrigdara*. For the clinical purpose, to assess the condition, thermometer can be very well used in the patients during their bleeding phase, according to the vaginal temperature grading mentioned will help us to know the severity.

There is mention of variation in the colour of the menstrual blood in every *doshik* vitiation. In the same way, reference for different pittaja artava varna is explained. They were *peeta*, *neela*, *harita*, *asita*, and *shyava varna*. The pittaja artava should coincide with the colour

mentioned. With this point of view, standard colouremeter is prepared. The altered colour if resembles with the colour of standard strips, that infers the involvement of the pittadosha in causing abnormal menstrual blood loss.

Pittaja type of gandha is also mentioned by our acharyas, they are matsya gandha, ama gandha and visra gandha. When enquired with the patients they accepted with the presence of fishy odour. Accepting of these odour in their menstrual blood, will give the clue regarding pittaja involvement in the excessive menstrual flow.

The rejection of sample of menstrual blood of the patient of Asrugdara is very well seen, when we treated the sample to the flies and ants. There were no fibrin strings seen when capillary tube containing menstrual blood is broken. This confirms inability to clot or *Askandata lakshana of Pitta dushita artava*. *Vegasravi laxkhana* of the *artava* is analysed by counting the wetting of the sanitary pads in particular duration of time. Grading were given according to wetting of single sanitary pad in different time duration. That definitely confirms the less flow or heavy menstrual flow.

All these parameters were of tremendous clinical value in understanding the *tara tama bhava of pittaja lakshanas*. Other differential variable diseases can be easily ruled out. Final diagnosis is achieved on the *ayurvedic* parameters only. There won't be any doubt in treating such patients. These were like investigatory modalities of *ayurveda*. There is necessary for development of such standard parameters for all the *doshas and lakshanas* mentioned in our literature. The clinical trial should be conducted on these conceptual work.

CONCLUSION

To have complete knowledge of any particular subject is a reward itself. In *Ayurvedic* science there are tremendous references available for the research scholar and the work to be done is awaiting. In this view, conceptual study and analysis of the pittaja asrugdhara is the need of the day. Inadequate parameters for the analysis of the condition in the present day scenario is the main drawback for *ayurvedic* literature. Here standard parameters were prepared for analysis of *doshik* involvement in case of *pittaja Asrugdara*. These parameters will help us in understanding of the condition, ruling of differential diagnosis and treatment of the Asrugdara patients. The unavoidable consequences can be very well prevented.

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