

**CONCEPT OF ASRIGDARA WITH ITS PRINCIPLES OF
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If the menstrual cycle turns to be abnormal with excessive and prolonged bleeding associated with pain or appearing at irregular intervals is suggestive of some underlying pathology. 9-14% of women in their reproductive age lose 80 ml of blood in each cycle. *Asrigdara* explains the excessive or prolonged blood loss during menstruation with or without bleeding during the intermenstrual period. Excessive bleeding from genital tract is associated with considerable health consequences and its impact on the social, economical and psychological wellbeing of a women can be severe. If it is not treated timely, it may lead to severe life threatening complications including mental confusion, dyspnea, delirium, anemia and convulsions. In

conventional system of medicine, heavy uterine bleeding is managed with medical therapy with associated side effects, and if unsuccessful is followed by surgical intervention. *Ayurveda* is a branch of science which deals with both preventive and curative aspects of the disease and helps in maintaining good health. In *Ayurvedic* classics, drugs and formulations which have property of *Kashaya* and *Tikta rasa*, *Sheeta virya*, *Katu Vipaka*, *Shothahara*, *Grahi*, *Garbhashaya Balya*, *Rakta shodhaka*, *Rakta-stambhana* and *Vatanulomana* properties are described for the treatment of *Asrigdara*.

KEYWORDS: *Asrigdara*, *Ayurveda*, *Grahi*, *Rakta-shodhaka*, *shothahara*.

INTRODUCTION

Anything causing discomfort either to the mind or body is known as 'Vyadhi'. The classics of *Ayurveda* have given importance to the gynecological disorders by describing it separately. *Asrigdara* is prolonged, cyclic or acyclic excessive menstrual bleeding in *Ayurveda*.^[1] *Acharya Sushruta* has said that prolonged and excessive menstrual bleeding alongwith pain and bodyache are the clinical features of *Asrigdara*.^[2] *Acharya Charaka* considers it as one of the *Rakta Pradoshaja Vikara*^[3] and also under *Pittaavrta Apana Vayu*.^[4] *Acharya Sushruta* has mentioned it under *Pitta Samyukta Apana*^[5] and in *Rakta Pradoshaja Vyadhi*.^[6] *Ashtanga Sangraha* has explained *Raktayoni* and said *Asrigdara* and *pradara* as its synonyms.^[7] *Ashtanga Hridaya* has described *Raktayoni*, but nothing is mentioned about *Asrigdara* or *pradara*.^[8]

Nirukti (Derivation) of the word Asrigdara

The derivation of word "*Asrigdara*", is derived from two words, *Asrik*- 'Menstrual Blood' and *Dara*- 'Excessive excretion'.

Paribhasha (Definition) of Asrigdara

According to *Charaka Samhita*, due to *pradirana* (excessive excretion) of *raja* (menstrual blood) it is known as *Pradara*.^[9] According to *Sushruta Samhita*, Excessive or prolonged blood loss during menstruation with or without bleeding during the intermenstrual period is called as *Asrigdara*.^[10] *Charaka* and *Chakrapani* say that increased *Rakta* (blood) gets mixed with *Raja* (menstrual blood), thus the quantity of *Raja* increases. *Dalhana*, while explaining general clinical features says that excessive and/or prolonged blood loss during menstruation or even scanty blood loss during intermenstrual period is known as *Asrigdara*. *Vagbhata* has mentioned excessive bleeding during menstrual or intermenstrual period as main symptom.

Different clinical entities leading into Asrigdara

Pitta vridhhi^[11]- Aggravated *pitta*, vitiates the *Rakta* and causes *abnormal or excessive discharge* of the menstrual blood (*artava*) which can lead to weakness, dizziness, vertigo, delirium and burning sensation in the body.

Rakta dosha vikriti^[12]- *Acharya Charaka* has described bleeding disorders in *Rakta Dosha Vikriti*.

Pittaavrita apana vayu^[13]- Symptoms like burning sensation, thirst, giddiness and excessive vaginal discharges.

Rakta pitta^[14]- The vitiated *pitta*, in turn vitiates the *Rakta*, this further enhances the quantity of blood flowing in the blood vessels creating immense pressure in the blood vessel & the blood starts flowing through various openings of the body.

Rakta gulma^[15]- *Vitiated Vata* enters into *Yoni mukha* and obstruct the menstrual blood and producing foul smelling *abnormal vaginal discharges*.

Artava dushti^[16] such as *Pittaja Rajodushti* and *Kunapa-gandhi artava dushti*- Artava vitiated by *Pitta* smells like dead body and has *excessive in amount*, associated with burning sensation and heat.

Yonivyapada^[17] such as *Pittaja Yonivyapada*, *Asrija yonivyapada*, *Lohit-kshara*, *Raktayoni* and *Paripluta yonivyapada*- Vitiated *pitta* and *rakta* reaches reproductive organs and produces burning sensation with local suppuration, fever and heat (generalized) and there is *excessive bleeding per vaginum*.

Yoniarsha^[18]- Aggravated *Doshas* reaching yoni or reproductive organs, getting localized in *Rakta* and *Mamsa* of yoni produce umbrella shape muscular sprouts, which are associated with foul smelling, unctuous, *blood mixed discharges*.

Raktarbuda^[19] – *Vitiated Doshas*, compressing and constricting the blood and blood vessels (*Siras*), produces fast growing muscular protuberance, which either does not suppurate or has very little suppuration, is associated with moist discharges and is covered with muscular sprouts. There is *continuous and excessive discharge of vitiated blood*.

Parisravi Jataharini^[20]- Emaciated women having *constant and excessive* discharges per vaginum is known as suffering from parisravi jataharini.

OBJECTIVES OF THE STUDY

1. To study in detail the concept of *Asrigdara* as described in *Ayurvedic* classics.
2. To compile the different principles of management of *Asrigdara* as described in classics.

NIDANA OF ASRIGDARA (ETIOLOGY)

All the *nidana* of *Asrigdara* are grouped under four headings- 1. *Aaharaja* 2. *Viharaja* 3. *Mansika* and 4. Others.

1. **Aaharaja nidana-** (a) Charaka Samhita- *Lavana, amla and katu rasa, snigdha, guru, vidahi gunas. Mamsa, krishara, payasa, dadhi, shukti, mastu, sura and madya.*^[21] (b) Madhava, Bhavaprakash and Yogaratnakar- *Viruddha bhojana, Atimadya sevan, Adhyashana and Ajeerna.*^[22]
2. **Viharaja nidana-** *Madhava, Bhavaprakash and Yogaratnakar-* *Atimaitihuna, Atiyana, Atimarga gamana, Atibharvahana and Diwaswapna*^[23]
3. **Mansika nidana-** *Shoka* (Madhava, Bhavaprakash and Yogaratnakar)^[24]
4. **Others-** *Garbha prapata & Abhighata* (Madhava, Bhavaprakash and Yogaratnakar), *Vitiated Apatya Marga* (Bhela Samhita) and *Vata-purita ksheena nadi* (Harita Samhita)

SAMPRAPTI OF ASRIGDARA (PATHOGENESIS)

According to *Charaka*, The aggravated *Vayu*, withholding the *Rakta* (blood) vitiated due to *Nidana Sevana*, increases its amount and then reaching *Raja carrying vessels* (branches of ovarian and uterine arteries) of the uterus, increases immediately the amount of *Raja* (artava 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 the increase in the amount of blood, the expert of this treatise named it *Asrigdara*. Since in this condition, excessive blood is discharged, hence it is also known as *Pradara*.^[25] *Harita* says that milk carrying channels of infertile women are filled with *Vata*, thus she has absence of milk secretion, besides she also suffers from excessive menstrual bleeding.^[26] *Bhela* explains the “*vitiated Apatyamarga*” causes the *Pradara*.^[27]

SAMANYA LAKSHANAS OF ASRIGDARA (GENERAL CLINICAL FEATURES)-

Acharya Sushruta says that when same menstruation comes in excess amount, for prolonged period, and/or even without normal period of menstruation (during menstruation in excessive amount and for prolonged period, but in intermenstrual period even scanty and for a short duration), and different from the features of normal menstrual blood is known as *Asrigdara*. All types of *Asrigdara* have association of bodyache and pain.^[28] *Acharya Charaka* has described the only symptom i.e, presence of excessive bleeding during menstruation. *Vagabhata I* says that excessive bleeding during menstrual or intermenstrual period is known

as *Asrigdara*, *Pradara* or *Raktayoni*. *Madhava Nidana*, *Bhava prakasha* and *Yogaratanakara* have mentioned that in all types of *Asrigdara*, pain and bodyache are present.

PRAKARA OF ASRIGDARA (CLASSIFICATION)

1. Vataja 2. Pittaja 3. Kaphaja and 4. Sannipataja

Vataja asrigdara

Etiology-According to *Charaka- Ruksha Ahara Vihara* and other nidanas will cause vitiation of *Vata* along with *Rakta*, there is *Sthanasanshraya* in *Garbhashaya gata Sira* and it will leads to *Vataja Asrigdara*.

Clinical Features

According to *Charaka*^[29]- (a) *Phenila, Tanu, Ruksha strava*- Frothy and thin menstrual bleeding. (b) *Shyava or Aruna varna strava*- Blackish or reddish bleeding. (c) “*Kimshukodaka- Samkasham*”- Resembles of washing of *Palasha pushpa* (d) *Vedana* will be felt in *kati, Vankshana, Hridaya Pradesha, Parshwa, prishtha* and in *Shroni*- Pain in back, groin including Iliac, sacral, cardiac regions. (e) *Teevra vedana*- Pain is severe in nature. According to *Sushruta*^[30]- *Parusha* (Limpid) and *Askandi* (Does not clot). According to *Vagabhata*^[31]- (a) *Accham* – Watery in nature, (b) *Loha-gandhi*- smells like iron, (c) *Vega-stravi*- Flows quickly and (d) *Sheeta*- cold.

Pittaja asrigdara

Etiology-According to *Charaka*^[32]- *Atyadhika sevana* of *Amla, Ushna, Lavana* and *Kshara* will cause vitiation of *Pitta* along with *Rakta*; there is *Sthanasanshraya* in *Garbhashaya gata Sira* and it will leads to *pittaja Asrigdara*.

Clinical Features

According to *Charaka*- (a) *Neela, peeta, asita rakta strava*- Blue, yellow or Blackish coloured bleeding. (b) *Atyushna rakta strava*- Hot bleeding. (c) *Nitya rakta strava*- Almost continuous bleeding. (d) *Muhur-muhur rakta strava*- Repeated bleeding per vagina. (e) *Arti*- pain. (f) *Daha*- Burning sensation. (g) *Raga*- Redness all over body. (h) *Trishna*- Thirst. (i) *Moha*- Mental confusion. (j) *Jwara*- Fever. (k) *Bhrama*- Giddiness. According to *Sushruta*- (a) *Askandi*- does not clot, (b) *Pipilika Makshika anishta*- Bleeding disliked by *makshika*. According to *Vagabhata*- (a) *Grihadhuma, anjana udaka*- Resembles the water mixed with

smoke or *Rasanjana*, (b) *Matsya Gandhi*- Fishy smell, (c) *Sachandraka*- Water spreads like moonlight. (d) *Gomutrabha*- resembles cow's urine.

Kaphaja asrigdara

Etiology- According to *Charaka*^[33]- *Guru Aahar* and *Vihara* will cause vitiation of *Kapha* along with *Rakta*, there is *Sthana-sanshraya* in *Garbhashaya gata Sira* and it will leads to *Kaphaja Asrigdara*.

Clinical features- According to *Charaka*- (a) *Pichhila, guru, snigdha rakta strava*- slimy, heavy, unctuous bleeding, (b) *Pandu varna raktastrava*- Pale coloured bleeding, (c) *Sheetala raktastrava*- Cold bleeding, (d) *Ghana, manda rujakara raktastrava*- Thick mucoid painful bleeding, (e) *Chhardi*- vomiting, (f) *Arochaka*- Anorexia, (g) *Hrillasa*- Nausea, (h) *Swasa*- Dyspnoea, (i) *Kasa*- Cough. According to *Sushruta*- (a) *Gairikodaka*- Resembles water mixed with red ochre. (b) *Mamsa-peshi-prabha*- Clotted like muscle. According to *Vagabhata*- (a) *Kovidara pushpa*- Resembles water mixed with flow of *kovidara*. (b) *Tantu yukta*- Associated with muscle fibrils. (c) *Vrana-dvara vasa*- Adheres to surface. According to *Madhava- Nidana*- (a) *Shalmalyaadi niryasa*- Resembles to *Shalmali*. (b) *Pulaak toya pratima*- resembles to *pulaka*.

Sannipataja asrigdara^[34]

Etiology- According to *Charaka* in *Sannipataja Asrigdara*, Lakshanas of all the three Doshas are present. When *Vyadhi pidita* and *Rakta Kshaya pidita stree* consumes *tridosha prakopa Ahara* and *Vihara*, then her *Atikupita Vata* withholding *kapha* which is already *vidagdha, durgandha yukta, pichhila, pita varna* and having *viprita guna* due to *Teja guna* of *pitta*, discharges it through the *Yoni* along with *vasa* and *majja*.

Clinical Features- According to *Charaka*- (a) *Durgandha, Pichhila, vidagdha rakta strava*- bleeding with foul smelling, slimy, burnt with *pitta*. (b) *Peeta rakta strava*- Yellowish white discharge. (c) *Sarpi, majja, vasa rakta strava*- Bleeding resembling *ghrita, vasa, majja*. (d) *Vegasravi*- Discharge with force. (e) *Nirantara strava*- continuous bleeding. (f) *Trishna*-thirst (g) *Daha*- burning. (h) *Jwara*- fever. According to *Sushruta*-(a) *Kanji-yukta rakta strava*- Bleeding resembling *kanjika*. (b) *Durgandhi*- Foul smelling. According to *Vagabhata*- *Kamsya neela*- Bleeding resembles bronze. According to *Madhava Nidana*-(a) *Haritala varna*- Bleeding resembles *haritala*. (b) *Majja-prakasha*- Bleeding resembles bone marrow. (c) *Kunapa*- putrid smell like dead body.

Dwidoshaja asrigdara

Acharya *Sushruta* and *Ashtanga Sangraha* has considered *Dwidoshaja Asrigdara* also. In this, the Lakshanas of both the involved doshas are present.

SADHYA-ASADHYATA (PROGNOSIS) - Sadhya- Ek Doshaja *Asrigdara*, Asadhya-Sannipataja *Asrigdara*. The female having following features is considered as Asadhya^[35] (a) *Atyadhik Rajastrava*, (b) *Trishna*, (c) *Daha*, (d) *Jwara*, (e) *Ksheena rakta*, (f) *Daurbalya*.

UPADRAVA (COMPLICATIONS)

Acharya *Sushruta* and *Madhava Nidana* etc. have mentioned weakness/giddiness, mental confusion, feeling of darkness, dyspnea, thirst, burning sensation, delirium, anemia, drowsiness and convulsion etc. disorders of *Vata* as complications of excessive bleeding.^[36]

TREATMENT OF ASRIGDARA**Principle of treatment**

1. Just like *Raktayoni*, *RaktaSthapaka* (Haemostatic) dravyas should be used after assessing the involvement of doshas based on colour and smell of menstrual blood.^[37]
2. Treatment prescribed for *Vatala* etc. gynecologic disorders should also be used in respective *Asrigdara*.
3. Treatment prescribed for *Raktatisara* (Diarrhoea with blood), *Raktapitta* (Bleeding Diathesis), *Raktarsha* (Bleeding piles), *Guhyaroga* (Diseases of reproductive system) and abortions is also useful.
4. A young women, using congenial diet, having less complications should be treated on the line of *Adhoga-Raktapitta*.
5. Use of *Basti* (Medicated enema) is beneficial.^[38]
6. *Virechana* (Purgation) cures menstrual disorders.

The *general principles of treatment* of bleeding per vaginum as follows- Eradication of the cause, *Dosha Shodhana*, *Dosha Shamana*, *Rakta-Sthapana* & *Rakta Sangrahana* and Use of *Tikta Rasa*.

- a) **Eradication of the cause-** It is the chief principle of treatment in *Ayurvedic* System.
- b) **Dosha Shodhana-** According to *Ayurvedic* science, *Shodhana* means, A treatment should be such that there should be no recurrence of the disease. It can be performed by means of *Panchakarma Chikitsa* including *Basti* (Medicated enema) and *Virechana* (Purgation).

- c) **Dosha Shamana-** This treatment is a sort of an anti-pathology. *Doshas* which are increased, are brought to normal by introducing various methods.
- d) **Rakta-Sthapana & Rakta Sangrahana-** This means the administration of drugs or other methods which cause coagulation of blood. *Charaka* described one group of drugs under the name *Shonita-Sthapana*.
- e) **Use of Tikta Rasa-** Tikta rasa is advised with the following purposes- To improve metabolism, As a coagulant, For the *Pachana of Doshas* i.e; to bring them normal.

General Treatment

Under this heading, medications prescribed specifically for *Asrigdara* have been recapitulated. *Harita* has prescribed certain drugs for *Yonipravaha* (Vaginal discharges or bleeding), similarly *Bhawaprakasha* and *Yogaratanakara* have advised use of *Kushmanda khanda* described under *Raktapitta* for the treatment of *Asrigdara*, these drugs have also been included here. Decoction of *Nyagrodhadhi* group of drugs, though described somewhere else, yet being good Astringent and positively beneficial has also been included.

External use

1. Northwards situated root of *Vyaghranakhi* grown in a sacred place, uprooted during *Uttarphalguni nakshatra* (Specific period of the day) and tied in the waist, cures *Raktapradara*.^[39]
2. According to *Kashyapa*, Use of *Shatpushpa oil* in the form of inhalation and massage is beneficial.

Internal use

1. **Administration of Basti (medicated enema)-** Use of two or three Asthapana Bastis followed by Uttarbasti is beneficial. This should be given during the period of Artava (Ritukala or the period following menstrual bleeding), because during this period the Uterus or Vagina is free from coverings or their orifices are open, thus receive the unguent easily, however, during emergency this Basti can be used at any time.^[40] In *Asrigdara*, following Basti are beneficial- (a) Chandanadi or Rasnadi Niruha Basti (Cleansing enema), (b) Madhukadi Anuvasana Basti (Nutritive enema), (c) Kushadi Aasthapana Basti, (d) Rodhradi Aasthapana Basti, (e) Rasnadi Asthapana Basti, (f) Mustadi Yapan Basti, (g) Shatpushpa oil basti.
2. **Kwatha (Decoction)**^[41]- (a) Darvyadi Kwatha, (b) Dhataki -Puga Kwatha, (c) Eladi kwatha and (d) Nyagrodhadi Kwatha.

3. **Kalka and Churna (Pastes and Powders)**^[42] –(a) Pestled root of Tanduliyaka mixed with honey or honey with Rasanjana should be taken with rice – water, (b) Powdered Rasanjana and or Laksha should be taken with goat milk, (c) Use of powdered Madhuka and sugar each one karsha with rice water cures Raktapradara, (d) Powdered root of Kankatika mixed with sugar and honey should be used, (e) Powdered Bhargi and Nagara if used with rice water, cure dyspnea and Pradara, (f) Women using root of Kusha pestled with rice water gets with relief from Pradara within three days, (g) Use of Juice of Unripe fruit of Udumbara or Kashthodumbara mixed with honey followed by diet consisting of Milk and rice sweetened with sugar cures Asrigdara. (h) Juice of Vasa or Guduchi or wari along with one karsha powder of Madhuka and four karsha sugar pestled with rice water should be used. (i) Powdered root of Bala should be used with milk. Equal quantity of pestled root of Kusha and Vatyalaka should be used with rice water. (j) Pradara of a women using powder or paste of root of Bhumyamalaki with rice water is cured within three days. (k) Use of powdered Shunthi and tirinta or kutajashtaka with ghrita and sugar cures very severe Pradara. (l) Juice of stembark of Ashoka and Rasanjana pestle with rice water and mixed with honey gets relief from Pradara. (m) Powder of Indrayava one Nishka and Sugar two Nishka taken with overnight kept water cures pradara. (n) Use of pestled Madhuka, samanga(Lajjalu), leaves of Ela and Nimba, Pathya, musta, Vishala and Katurohini mixed with sugar cures vaginal discharges, vaginal pain and discomfort of thirst. (o) Pushyanuga Churna with honey followed by rice water should be used.
4. **Ksheer Prayoga (Use of medicated milk)**^[43]. Properly prepared and cooled milk medicated with decoction of stembark of *Ashoka*, if used in the morning according to one's own digestive capacity cures severe *Asrigdara*
5. **Modaka (Sweetmeal or balls) and Avaleha-** (a) The balls should be made with powdered fruits of *Alabu* or *Malaya* (kakodumbari) mixed with equal quantity of sugar and honey.^[44] (b) Kushmandakhandaka described under Raktapitta is also prescribed for Pradara. With this or almost similar names three recipes beneficial even in Pradara are available, thus all three are being recapitulated. Jirakavaleha, Khandakushmandavaleha, Brihatkushmandavaleha, Khandakushmandaka and Khandamalaka.^[45]
6. **Ghrita, Oils, Rasa and Gutika-** (a) Vrihatashatavari Ghrita, Phalaghrita, Mudgadya ghrita, Shalmali Ghrita, Shitakalyanaka Ghrita, Shatavari ghrita and Mahatikta Ghrita.^[46] (b) Shatavari oil and Shatapushpa oil.^[47] (c) Pradararipu Rasa & Bolaparpati.^[48] (d) Gokshuradi guggulu, Chandraprabha gutika.

7. **Yusha and Peya (Soups and beverages)**^[49] (a) The soup should be prepared with flowers of shana, shalmali, dhataki, Padma, saugandhika, kovidara and karbudara. Without mixing oil or sour articles, this soup should be medicated with dadima. Use of this is beneficial for Asrigdara, Raktapitta, burning sensation and disorders of abdomen and eyes. (b) A beverage prepared with bala, vrisatparni, shalaparni, dadima and unripe young fruits of bilva is beneficial in diarrhea mixed with blood, severe Asrigdara and abortion.
8. **Anya kalpa (Other kalpas)**- Lashuna Kalpa and Shatapushpa & Shatavari kalpa.

Specific Treatment^[50]

Treatment of Vataja Asrigdara- (a) Powdered *Tila* should be taken with curd, *ghrita*, *phanita*, and honey. (b) Curd mixed with sugar, honey, *Yashtyawaha* and *Nagara* should be used. (c) Powders of *Sauvarchala salt*, *Ajaji*, *Madhuka* and *Nilotpala* each two mashas mixed with four Karshas curd and eight mashas honey. (d) Powders of *Nagara* and *Madhuka*, oil, sugar, and curd all in equal quantity should be churned together and taken. (e) Powdered *Ela*, *Anshumati*, *Draksha*, *Usheera*, *Tiktrohini*, *Chandana*, black salt, *Sariva* and *Lodhra* all in equal quantity should be taken with curd.

Treatment of Pittaja Asrigdara- (a) Powder of paste of *Payasya*, *utpala*, *shaluka*, *kaliyaka* and *ambuda* should be taken with milk, sugar and honey. (b) The treatment prescribed for *Raktapitta* should be used in Pittaja Asrigdara. (c) Powdered *madhuka*, *triphala*, *lodhra*, *musta* and *saurashtrika* should be taken with honey. (d) *Nimba* and *Guduchi* should be used with wine. (e) *Mahatikta ghrita* should be used for purgation. *Mahatikta ghrita* and *Vasa Ghrita* are beneficial. (f) Treatment, dietetics and mode of life prescribed for abortions should be used here also. (g) Either root of *Tanduliyaka* with honey or powdered *Rasanjana* with rice-water or powdered *Laksha* with goat milk should be used. (h) Use of powder of paste of *Ela*, *Anshumati*, *Draksha*, *Usheera*, *Tiktrohini*, *Chandana*, black salt, *Sariva* and *Lodhra* (all in equal quantity) with honey cures Pittaja Asrigdara.

Treatment of Kaphaja Asrigdara- (a) Powder of *Nimba* and *Guduchi* should be used with wine. (b) Fresh juice of any one out of *nimba*, *guduchi*, *rohitaka* or *malayu* should be used with wine. (c) Use of juice of root of *Kakajangha* mixed with powder of *Lodhra* and honey cures *Kaphaja Asrigdara*.

Treatment of Sannipataja Asrigdara- (a) *Rasanjana* and root of *Tanduliyaka* (powder or paste) mixed with honey and then taken with rice water, cure Asrigdara caused by all the Doshas. (b) Use of decoction of *Pathya*, *Amalaki*, *Bibhitaka*, *Vishwaushadha* and *darurajani* mixed with honey and powdered *lodhra* cures Tridoshaja Asrigdara.

Treatment of Vatapittaja Asrigdara- Use of pestled leaves of *Rajadana* and *Kapittha* fried with ghrta cures Pittavataja Asrigdara.

Garbhasravokta Chikitsa- The treatment described in *Garbha-strava chikitsa* can be implemented in *raktapradara-* (a) Complete bed rest with head low down position on comfortable bed. (b) Cold compressions on hypogastric region. (c) Application of certain drugs in *kalka or ghrta form-* *Shatadhauta ghrta*, *Sahasradhauta ghrta*, *Yashtimadhu ghrta*. (d) *Parisheka-* *Godugdha*, *Nyagrodhadi Kashaya* and *Madhukambu*. (e) *Pichu-Nyagrodhadi gana siddha ksheera*, *Nyagrodhadi gana siddha ghrta*, *Shringa siddha ksheera*, *Shringa siddha ghrta*, *Yashtimadhu ghrta*, *Shatadhauta ghrta* and *Sahasradhauta ghrta*. (f) *Paanartha-* *Ksheeri-vriksha kashaya siddha ksheera*, *Aja ksheera prepared with gandha-priyangu*, *utpala*, *shaluka*, *udumbara*, *Nyagrodha* and *Ghrta sanskrita laaja*, *kapinjala*, *kuranga*. (g) *Lehanaartha-* *Padma*, *utpala*, *kumuda*, *kinjalka churna*, *madhu* and *sharkara*. (h) *Bhakhshanaartha-* *Mridu*, *surabhi*, *sheetala raktashali odana* mixed with *madhu* and *sharkara* and *Shali*, *shashtika odana* mixed with *bala*, *atibala*, *ikshumula*, *kakoli*.

PREVIOUS RESEARCH WORKS DONE ON ASRIGDARA

S.NO.	INSTITUTION	AUTHOR	YEAR	TITLE	CONCLUSION
1.	I.P.G.T & R.A., Jamnagar	Dr. Himangi V. Baldaniya	2006	Role of Darvyadi Ghana vati in the management of Asrigdara	Darvyadi Ghana Vati(2 tab. TDS for 2 months) provide 88.88% relief in duration of bleeding and total amount of blood loss was reduced by 55.55%
2.	Central Council for Research in Ayurveda and Siddha(CCRAS) Janakpuri, New Delhi	K. Prameela Devi	2007	Clinical evaluation of Pushyanug Churna & Lodhrasava in Rakta Pradara(DUB), Indian Journal of Traditional Knowledge,2007,6(3 ,pp 429-43	Pushyanug churna(5gm) was administered TDS while Lodhrasava(30ml) was given TDS. Out of 41 cases, 28 cases got benefited with this regimen. The efficacy

					of both the drugs was found to be highly significant($p < 0.001$) in Rakta pradara.
3.	S.V. Ayurvedic college, Tirupati, A.P., India	Nomina V. Adwani, Paramkush Rao M	2012	A Study on Ayurveda Poly Herbal Compound of Yogaratnakar(17 A.D.) w.s.r. Rakta Pradara(Abnormal Uterine Bleeding), International Journal of Ayurvedic Medicine, 2012, 3(4), pp 222-231	Clinical study was conducted on 30 patients and divided into 3 groups. Group 1-Shatavari Yashti Yoga(5gm BD) with anupana Tandulodaka.(SYT) Group 2- Shatavari yashti yoga without Tandulodaka(SY) Group 3- Placebo with Tandulodaka(50 ml)(PL). Results are as follows. Group 1- Highly significant($p < 0.001$) group 2- significant & group 3- very significant.
4.	Faculty of Ayurveda, IMS, BHU, Varanasi.	Mishra Sarita, Sinha Mukta, Mishra S.P	2015	A comparative study of Darvyadi Kashaya & Darvyadi taila uttar basti in Asrigdara, International Ayurvedic Medical Journal, 2015, 3(12)	Darvyadi kashaya & Uttar basti with Darvyadi taila is helpful in managing Asrigdara effectively($p < 0.001$) than Darvyadi kashaya and Darvyadi taila Uttar Basti given alone because of systemic effect of kashaya & local effect of Uttar basti.
5.	Dr. NRS Govt. Ayurvedic College, Vijaywada, A.P., India	M. Bhuvneswari, Kishore Seetarama D	2017	Role of Pushyanug Churna in Rakta Pradara, International Ayurvedic Medical Journal, 2017, 5(12).	Pushyanug Churna is Classical Ayurvedic Formulation which has drugs with Stambhana action & with antibacterial & antifungal action. Pushyanug churna given with Tandulodaka gives better results in Rakta Pradara.

DISCUSSION

The classics of *Ayurveda* have given importance to the gynecological disorders by describing it separately. *Asrigdara* is a disease manifesting as excessive bleeding per vaginum. *Acharya Sushruta* has said that prolonged and excessive menstrual bleeding along with pain and bodyache are the clinical features of *Asrigdara*. If it is not treated timely, it may lead to severe life threatening complications including mental confusion, dyspnea, delirium, anemia and convulsions. The loss of excessive blood causes *raktakshaya* and *vata prakopa* leading to *daurbalya* and other *upadrava*. The aggravated *Vayu*, withholding the *Rakta* (blood) vitiated due to *Nidana Sevana*, increases its amount and then reaching *Raja carrying vessels* (branches of ovarian and uterine arteries) of the uterus, increases immediately the amount of *Raja* (artava or menstrual blood). The treatment of *Asrigdara* includes use of drugs and formulations which have property of *Kashaya* and *Tikta rasa* (Due to the *stambhana* property of these *rasa*, bleeding will be checked), *Sheeta virya*, *Katu Vipaka*, *Shothahara*, *Grahi*, *Garbhashaya Balya*, *Rakta shodhaka*, *Rakta-stambhana* and *Vatanulomana* properties. *Shonita-sthapana* drugs should be used, to compensate the blood loss during excessive vaginal bleeding. *Virechana* is used in treatment of *Asrigdara* which will help in resolving vitiation of *Rakta* and *Pitta dosha* and Treatment by *Basti* improves the sign and symptoms of *Asrigdara* by its systemic effect and specific action on *vata*.

CONCLUSION

Asrigdara is prolonged and excessive menstrual bleeding or intermenstrual bleeding alongwith pain and bodyache. Aggravated *Vayu*, withholding the *Rakta* (blood) vitiated due to *Nidana Sevana*, increases its amount and then reaching *Raja carrying vessels* (branches of ovarian and uterine arteries) of the uterus, increases immediately the amount of *Raja* (Menstrual blood). After reviewing different research articles and *Ayurvedic* classics, the general principles of treatment of bleeding per vaginum are- Eradication of the cause, *Dosha Shodhana*, *Dosha Shamana*, *Rakta-Sthapana* & *Rakta Sangrahana* and Use of *Tikta Rasa*, these help in regulating the excessive menstrual flow, promotes the strength of the reproductive tract and by means of *Shodhana Chikitsa* i.e, *Virechana* is help in resolving vitiation of *Rakta* and *Pitta dosha* and *Basti* improves the *Asrigdara* by its specific action on *vata*.

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