

AYURVEDIC ASPECT OF MENORRHAGIA – ASRIGDARA: A REVIEW

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Article Received on
22 Nov. 2019,

Revised on 12 Dec. 2019,
Accepted on 01 Jan. 2020,

DOI: 10.20959/wjpr20201-16504

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ABSTRACT

Menorrhagia is a major problem or symptom affecting about 30% women in reproductive age. Its prevalence rate is increasing day by day and has become a responsible factor for health issues of a female. Menorrhagia is not a disease, but it is a symptom found in many gynaecological disorders. It is characterised by excessive bleeding per vaginum, in both- in amount and duration. In Ayurvedic Classics, menorrhagia is termed as “*Asrigdara*”, which means excessive discharge of blood per vaginum. In menorrhagia, the menstrual blood loss exceeds 100 ml (which normally should be 50-80 ml) and it affects the physical, emotional, social and material quality of life. Ayurveda is a branch of science which deals with both- prophylactic and curative aspects of disease and helps in maintaining good health. Hence, a study of menorrhagia in perspective of Ayurveda may help in decrease of prevalence of this disease.

KEYWORDS: *Asrigdara*, Menorrhagia.

INTRODUCTION

Nowadays, abnormalities regarding menstrual cycle are common conditions seen by Gynaecologists and Primary Health providers in daily practice. Abnormal menstrual bleeding significantly affects the quality of life and arises health concern for a woman. In normal healthy women, cyclic menstruation persists throughout the reproductive era of life with an average rhythm of 28 +- 7 days, inclusive of 4-6 days of bleeding. Minor variations can occur from time to time. Menorrhagia denotes regularly timed episodes of bleeding that are

excessive in amount (>80ml) and/or duration of flow (>5 days).

Definition of *Asrigdara*: In ancient texts, *Sushruta* has defined “*Asrigdara*” as the menstruation which 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 very scanty and for a short duration), and different from the features of normal menstrual blood. *Vruddha Vagbhata* has noted that excessive bleeding during menstrual or intermenstrual period is known as “*asrugdara, pradara or raktayoni*.”

ETIOLOGY

Many *Acharyas* have given different causes of *Asrigdara* in their texts. These are given below:

1. *Charak Samhita*: Consumption of excessive *lavana, amla, guru, katu, vidahi, snigdha annapana*.
2. *Sushruta Samhita*: *Pittavrita Apana Vayu*
3. *Ashtanga Sangraha*: Increase in amount of blood (*Ativridhhi of Rakta*)
4. *Harita Samhita*: Infertile woman, whose milk carrying channels are filled with *vata*
5. *Bhela Samhita*: Passage of body blood in abnormal passage
6. *Madhava nidana, Bhavprakash and Yogratnakar Samhita*: *Viruddha ashana, adhyashana, ajirna, garbhapata, atimaitun, yaanadva, shok, atikarshan, bharabhighaat, divaswap*.
7. *Kashyapa Samhita*: *Pittavrita Apana vata and ativridhhi of rakta*.

SAMPRAPTI

According to *Acharya Charaka*, aggravated *vata* increases the amount of *Rakta*(blood) 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). Because of increase in the amount of blood, the condition is named as ‘*Asrigdara*’.

SAMANYA LAKSHAN

Charaka has described the only symptom i.e. presence of excessive bleeding during menstruation. *Sushruta* has mentioned that there is excessive vaginal bleeding in all types of *Asrigdara* along with bodyache and pain. *Dalhana* has described symptoms like burning sensation in lower portion of groin, pelvic region, back, flanks and severe pain in lower abdomen. *Vruddha Vagbhata* has said that excessive bleeding during menstrual or

intermenstrual period is known as *asrigdara*, *pradar* or *raktayoni*. *Bhvaprakash*, *Madhava nidan* and *Yog ratnakar* have described the symptoms like bodyache and pain in *Asrigdara*.

CLASSIFICATION

1. *Charaka Samhita*: 4 types i.e. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja Asrigdara*.
2. *Sushruta Samhita*: Mentioned 'all types of *Asrigdara* along with general clinical Features, but has not described any classification.'
3. *Vriddha Vagbhata* : 3 Types i.e. *Vataja*, *Pittaja* and *Kaphaja*.

TREATMENT

Treatment of *Asrigdara* is given under 3 main headings:

- I. Principles of treatment
- II. General treatment
- III. Specific treatment of *asrigdara* caused by different *doshas*.

1. Principles of Treatment

- Use of haemostatic drugs taking into consideration the association of *doshas* which are diagnosed on the basis of colour and smell of the blood.
- Treatment prescribed in '*Yonivyapad*' chapter should be used according to *doshas* predominant in *Asrigdara*.
- Treatment prescribed for *Raktatisara*, *Raktapitta*, *Raktarsha*, *Guhyaroga* is also useful.
- Use of *Basti* is beneficial.
- *Purgation* is used to cure menstrual disorders.

2. General Treatment

It consists of both – External and internal remedies.

Some drugs are used for local application i.e. external remedies and some are used in oral form which helps to cure *Asrigdara* systemically.

Both these treatments are given below.

Drugs for Local/External use

- Root of *Vyaghranakhi* grown in a sacred place situated northwards, uprooted during *Uttarphalguni nakshatra*, is tied to waist of patient, it cures *Raktapradar*.
- *Shatapushpa* oil used in the form of *Nasya* and massage is beneficial.
- Use of *Uttarbasti* is beneficial in *Asrigdara*.

- Some *basti* used are: *Madhukadi Anuvasana basti*, *Kushadi Asthapana basti*, *Rodhradi Asthapan basti*, *Mustadi Yapana basti*.

Drugs for Oral/ Internal use

1. ***Kwath Kalpana (Decoction)***: *Darvyadi kwath*, *Nyagrodhadi kwath*.
2. ***Kalka and Churna Kalpana***: Use of powdered *Madhuka* and sugar each one *karsha* with *tandulodak* (rice water) cures *raktapradar*. *Pushyanuga churna* with honey followed by *tandulodak* should be used.
3. ***Awleha Kalpana***: *Jeerakawleha*, *Kushmanda awleha*, *Bhruhatkushmanda Awleha*, *Khandakushmandak*.
4. ***Ghruta Kalpana***: *Shalmali ghruta*, *Sheetkalyanak ghruta*, *Shatavari ghruta*, *mahatiktat ghruta*.
5. ***Tail Kalpana***: *Shatavari tail*, *Shatapushpa tail*.
6. ***Rasaudhi Kalpana***: *Pradaripu rasa*, *bolparpati*.
7. ***Vati Kalpana***: *Gokshuradi guggula*, *Chandraprabhavati*.

DISCUSSION

In Ayurveda, all gynaecological disorders come under a broad heading “*Yonivyapada*”. Menorrhagia is given as a symptom in many *Yonivyapada* such as *Asrija Yonivyapada* described by Acharya Charaka. Acharya Sushruta’s description of “*Lohitakshara Yonivyapada*” consists of menorrhagia as a symptom. *Asrigdara* in Ayurveda and menorrhagia in modern science are very well co-related. If not treated timely, *Asrigdara* could be a severe and life threatening disease. Main complications of *Asrigdara* include weakness, mental confusion, dyspnoea, delirium, anaemia, convulsions. These are due to vitiation of Vata dosha, as a result of excessive bleeding per vaginum. The treatment of *Asrigdara* includes use of drugs and formulations which have property of “*Kashaya*” and “*Tikta*” rasa. Both of them have Astringent property i.e. *Sthambhana guna* in Ayurveda. Due to this *Sthambhana* property, bleeding will be checked. *Raktasthapan* drugs should be used, to compensate the blood loss happening during excessive vaginal bleeding. *Virechan* is used in treatment of *Asrigdara* which will help in resolving vitiation of *Rakta* and *Pitta* dosha.

These two doshas are the main factors responsible for development of *Asrigdara*. Hence, *Virechan* can be said as the most efficient and superior form of treatment in *Asrigdara*.

CONCLUSION

On the basis of different signs and symptoms, Asrigdara can be compared to Menorrhagia in modern science. Incidence of menorrhagia can be prevented by improving the general health of women. Balya chikitsa plays an important role in prevention of incidence of menorrhagia. Treatment includes use of drugs rich in “Kashaya” and “Tikta” rasa. Raktavardhak drugs help in improving health of women.

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