



## Review Article

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### A CRITICAL REVIEW OF ASRUGDAR

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#### ABSTRACT

In present era the disorders of menstruation are the commonest among gynaecological complaints. Asrugdar is one such disorder plagues a large section of the female population during some period of their lifetime. Menorrhagia is characterized by the excessive bleeding per vaginal in amount and duration both. In Ayurvedic classics, Menorrhagia is termed as Asrugdar, means excessive discharge of blood per vaginal. Backache, pain in lower abdomen and weakness are also present in this disease. All the gynaecological disorders come under the heading of Yonivyapad in Ayurvedic classics. Most of the Yonivyapad have characteristic features of menorrhagia such as Raktayoni, Rudhirkashara, Putraghni, Apraja etc. Among Ashta-artavadushti, Raktajaartava-dushti menorrhagia is also found as prominent symptom. According to Ayurveda is basically related to Pitta and Rkta Dusthi with Apanvayu Vaigunya. Hence, the treatment should be based on the use of drugs which are having predominance of Kashaya rasa and Pitta – shamak properties. Kashayarasa is known as best astringent and because of this property Kashaya rasa plays important role in relieving bleeding discharge due its Stambhana action. There is loss of blood, so, the drugs and diet which increases Raktadhatu (Blood) in body are also effective. But prior to Stambhana Chikitsa, Pachana Chikitsa is to be performed as without Amapachana, Stambhana Chikitsa may not show better efficacy Therefore, treatment mainly based on concept of Raktastambhaka as well as Amapachana and Raktavardhaka.

**Keywords:** Asrugdar, Menorrhagia, Yonivyapad, Artavadushti.

#### INTRODUCTION

A Healthy Woman lays the foundation of a healthy family and society. In present era with the changing role of woman in society, occupational whereabouts and with increased stress there is increase in gynaecological disorder. In today's scenario, disorder of menstruation is the commonest amongst all the gynaecological complaints which have direct effect on the physical as well as psychological health of the female. Menstruation is the visible manifestation of cyclic physiologic uterine bleeding due to the shedding of the endometrium. It denotes the healthy state of female reproductive system. The menstrual rhythm is invisible interplay of hypothalamus-pituitary-ovarian axis. Any physical and mental disorders disturb the normalcy of menstrual cycle which further leads to impairment in function of reproduction.

Artava or menstrual blood is expelled from the uterus through vagina in biological rhythm of women during her reproductive period i.e. from menarche to menopause. Duration of menstruation varies between 4-5 days and estimated blood loss is around 20-80 ml and average is 50 ml<sup>1</sup>. Once the menstrual starts, it continues cyclically at the interval of 21-35 days with the average of 28 days. A change in the normal volume or duration of menstrual bleeding is one of the commonest cause concerns from health of women. Any abnormality in menstrual cycle leads excessive and prolonged uterine bleeding which is known as Asrugdar in classical textbook. In modern texts excessive bleeding through vagina is mentioned as menorrhagia.

The word Asrugdar has described in Brihatrayee i.e. Charaka Samhita, Sushruta Samhita, Astanga Hridaya and Astanga Sangraha. For excessive bleeding per vaginal, the word Asrugdar

has described in Sharangadhara Samhita, Bhava Prakash, Yoga Ratnakara and in commentary on Charaka Samhita by Chakrapani.

Asrugdar (Menorrhagia) is not a disease, but a symptom of so many diseases. Sometimes this symptom becomes so severe and it overshadows the other symptoms of actual disease and patients come to O.P.D. for the treatment of only this symptom. Therefore, Charaka and Vagbhata etc. have described only its symptomatic treatment.

#### Definition of Asrugdar

Due to Dirana (excessive secretion) of Asruk (menstrual blood) in this disease, it is known as Asrugdar. Asrugdar is also called Raktapradara due to Pradirana (excessive excretion) of Raja (menstrual blood)<sup>2</sup>.

#### Aetiology

According to Acharya Charaka, Sushruta and Vagbhata etc. have described different causes of Asrugdar in their texts which are given below.

#### Charaka Samhita

Excessive intake of Lavana, Amla, Katu, Vidahi, Krisara, Payas, Dahi, Mastu, Guru, Snigdha and other Mithya Ahar Sevana.<sup>3</sup>

#### Sushruta Samhita

Pittavrita Apana Vayu.<sup>4</sup>

### Ashtanga Sangraha

Increase in amount of blood (Ativridhi of Rakta).<sup>5</sup>

### Ashtanga Hridaya

Pittavrita Apana Vayu<sup>6</sup>

### Madhava Nidana, Bhava prakash, Yoga ratnakar

Use of incompatible diet, madya, eating before the previous meal is digested, Indigestion, abortion, excessive coitus, Riding, Walking, Grief emaciation, Weightlifting, Trauma and Day-sleeping.<sup>7</sup>

### Harita Samhita

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.<sup>8</sup>

### Kashyapa Samhita

Pittavrita Apana Vata and Ativridhi of Rakta<sup>9</sup>.

### Bhela Samhita

If body blood goes to abnormal passage, the woman suffers from pradara<sup>10</sup>.

### Pathogenesis

According to Acharya Charaka, aggravated Vata affects uterine vessels and boosts amount of blood and this increase in blood thus causes increase in menstrual blood and creates Rakta-pradara.<sup>11</sup> Acharya Bhela explains that cause of Raktapradara is vitiated Apatya-marga.

### Samprapti Ghataka

- Dosha – Vata-Pitta- Pradhana,
- Dushya – Rakta (Pradhana) and Artava, Rasa
- Agni - Jathragnimandya
- Adhisthana - Garbhashaya, ArtavavahiStrotasa
- Strotasa – Rakta Vahi, Artavavahi, Rasavahi
- Srtoto-Dusti Prakara - Atipravritti
- Roga Marga – Aabhyantara Asrigdar is the disease of vitiated Rakta and Pittavrita Apana Vayu. Therefore, it can be considered that Vayu can also be vitiated due to being covered by Pitta. The Chala Guna of Vayu and Sara, Drava Guna of Pitta plays an important role in forming basic Samprapti of Asrigdar.

### Samanya Lakshana

The phase of Purvarupa of the Asrugdar is not mentioned in the texts. (Probably there may not be any premonitory symptoms). The Samprapti of Asrugdar is completed by Dosha- Dushya, Sammurchhana and Sthanasamsraya. The vitiated Dosha create various Lakshanas which are Sthanika as well as Sarvadaihika of Asrugdar Charaka says that excessive vaginal bleeding during menstruation is the only symptom of Asrugdar<sup>12</sup> According to Sushruta Samhita, there are body ache and pain symptoms present in all types of Asrugdar with excessive vaginal bleeding<sup>13</sup>. Dalhana says in his commentary on Sushruta Samhita that burning sensation in lower portion of groin, pelvic region, back,

renal region and flanks and severe pain in uterus as symptoms present in Asrugdar<sup>14</sup>. Vriddha Vagbhata has described excessive bleeding during menstrual or intermenstrual period as symptom of Asrugdar.<sup>15</sup> Bhava Prakash, Madhava Nidana and Yoga Ratnakar have described the same as in Sushruta Samhita i.e. body ache and pain in Asrugdar.

### Classification of Rakta-pradara

Acharya Charaka has described four types of Asrugdar i.e. Vataja, Pittaja, Kaphaja and Sannipataja Asrugdar<sup>16</sup>. Acharya Sushruta has mentioned 'all types of Asrugdar' along with general clinical features of Asrugdar but has not described any classification.<sup>17</sup> Most of Acharyas have mentioned four types of Asrugdar in their texts.

### Treatment

Treatment of Asrugdar has described under following headings:

- Principles of treatment
- General treatment
- Specific treatment according to Doshas.

### Principles of Treatment/Line of Treatment

- Just like raktayoni, here also haemostatic drugs should be used giving due consideration to the association of dosa diagnosed on the basis of colour and smell of the blood<sup>18-20</sup>.
- Pachana Chikista - Tikta Rasa in Rakta Samgrahana and Dosha Pachana while treating Raktapradara<sup>21</sup>.
- Treatment prescribed for Vata etc. Gynaecological disorder should also be used in respective asrugdar<sup>22</sup>
- Treatment prescribed for raktatisara (diarrhoea with blood), raktapitta (bleeding diathesis), raktarsha (bleeding piles), guhyaroga (diseases of reproductive system) and abortions is also useful<sup>23-25</sup>
- A young woman, using congenital diet, having less complications should be treated on the line of adhogaraktapitta.<sup>26</sup>
- Use of basti is beneficial.<sup>27,28</sup>
- Purgation cures menstrual disorder.<sup>29</sup>

### General treatment

General treatment consists of external/local and internal/systemic both i.e. some remedies are effective by their local application to cure Asrugdar and some are beneficial to treat the disease by their internal i.e. oral use. Both of these i.e. external and internal medicines are broadly described in detail under different headings and given below:

### Drugs for external use

- Shodhana - In all types of Pradara is the beginning "Emesis" should be induced.<sup>30</sup>
- Northwards situated root of "Vyaghranakhi" grown in sacred place, uprooted during uttaraphalguninaksatra and tied in the waist cures raktapradara.<sup>31</sup>
- Use of satapuspa oil in the form of inhalation and massage is beneficial<sup>32</sup>
- Uses of two or three Asthapanabastis followed by Uttarbasti is beneficial<sup>33-35</sup>. This should be given during the period of Artava (the period following menstrual bleeding), because during this period the uterus or vagina is free from covering or their orifices are open, thus receive the function easily, however during emergency this basti can be used at any time.

- In asrugdar following basti are beneficial.
- Chandanadiniruha basti, Rasnadiniruha basti, Kushadiniruha basti, Rodhradi Asthapana basti, Madhukadi Anuvasana basti, Mustadi Yapana basti.
- Application of Padmaka, Seeds of Utpala and trapusa, Satavari, Vidarikanda and ikshu root pounded together mixed with Shatadhouta ghrita into Vagina, over the head and all over body alleviates Pradara.<sup>36</sup>
- Yonipichu - Oil cooked with Mudgaparni is used to impregnate a rolled piece of cotton for keeping into vagina.<sup>37</sup>

#### Drugs for Internal/oral use

##### • Rasaushadhi Kalpana

Pradararipu Rasa<sup>38</sup> Bolaparpati,<sup>39</sup> PradarantakaRasa<sup>40</sup>, Balasooryodaya Rasa<sup>41</sup>, Chandrakala Ras<sup>42</sup>, Maha Chandrabala Rasa<sup>43</sup>, Bolbaddha Rasa.

##### • Vati Kalpana (Tablets)

Gokshuradi Guggul<sup>44</sup>, Chandraprabha Vati<sup>45</sup>

##### • Kwath Kalpana (Decoctions)

Darvyadi decoction<sup>46</sup>, Nyagrodhadi Kashaya<sup>47</sup>, Eladi kwath,<sup>48</sup> Aatrushakadikwath.

##### • Arishta and Asava Kalpana

Lodhrasava, Patrangasava, Ashokarishta.

##### • Awaleha Kalpana

Khandakushmandawaleha<sup>49</sup>, Brihatkushmandawaleha, Khandakushmandaka, Khandaamalaka.<sup>50</sup> Jeerakawaleha, Kutajadi Raskriya.

##### • Kshirapaka Kalpana

Milk boiled with decoction of ashoka bark and cooled should be taken.<sup>51</sup>

##### • Ghrita and Tail Kalpana

Sheetakalyanaka Ghrita,<sup>52</sup> Shalmali Ghrita<sup>53</sup>, Mudgadya Ghrita, Shatavari Ghrita, Kashmari Ghrita, Ashoka Ghrita, Patadi Ghrita, Jambvadi Ghrita, Shatavari Taila and Shatapushpa Tail.

##### • Kalka and Churna Kalama

Pestle root of Tanduliyaka with honey,<sup>54</sup> Rasanjana and honey (mixture) should be taken with rice-water, Pushyanuga Churna, Powder of Indrayava and sugar taken with overnight kept water, Powdered root of Bala should be used with Milk, Powdered Bharangi and Nagara are used with rice water. Bhumyamalakichurna.

##### • Kashaya

Musalyadi Kashaya, Baladi Kashaya.<sup>55</sup>

##### • Use of Ekala Aushadhi (Single drug preparation)

Ashoka, Kamal, Durva Swarasa, Kutaja, Nagkesar etc.<sup>56</sup>

##### • Shodhana with Virechana karma

Ayurvedic management is a good alternative to Hormonal therapy as it has no side effects with minimal recurrence rate. Once, Shodhana is done there is less chance of recurrence of the disease. As, vitiation of Pitta dosha is there in Raktapradra so, Virechana karma was advocated according to the general condition of the patient. Moreover, Kashyapa has quoted that purgation cures menstrual bleeding.

##### Pathya-apathya

Wholesome diet recommended in Asrugdar

Godhuma, Shasthikashal, Jangalmamsa Rasa, Pakwa Kushmanda, Pattura, Patola, Tandaleeyaka, Draksha, Dadima, Kharjoora, Dhatriphala, Ghrita, Madhu.

Unwholesome diet in Asrugdar

Katu-Amla-Lavanaahara, Ksharadravya, Matsya, Madya, Vidhahihara, Masha, Nispava, Tila, Kulattha, Lashuna, Dadhi.

#### DISCUSSION

In Ayurvedic classics, all gynaecological disorders come under a big heading 'Yonivyapada'. Menorrhagia is found as symptoms in so many Yonivyapada such as Rakta yoni by Acharya Vagbhata. And Asrijayonivyapada described by Acharya Charaka, also have the Menorrhagia as main symptom. Acharya Sushruta has described the Yonivyapada 'Lohitakshara' which also consists of menorrhagia as a symptom. Complications of Asrugdar includes weakness, giddiness, mental confusion, feeling of darkness, dyspnoea, thirst, burning sensation, delirium, anaemia, drowsiness, convulsion and other disorders due Vata vitiation because of excessive bleeding per vaginal. Prophylaxis of Asrugdar is possible only due the avoidance of all etiological factors causing Raktapradara Asrugdar Chikitsa resembles and adopts core concepts of Rakta Pittahara Chikitsa. It is said that in all kinds of Pradara, the management principles of Raktatisara, Raktapitta and Raktarshas are to be adopted. The reason behind this indication is again the concept of, Pittanubandhatva, Rakta Dushyatva, Nidana Samyatvam are the factors found commonly in both the above Stambhana is the basic treatment principle in Srava Pradhana disorders particularly in Asrugdar. Dosha Pachana has specific role in its management. Further Acharya Charaka explains the role of Tikta Rasa in Rakta Samgrahana and Dosha Pachana while treating Raktapitta. Here the Tikta Rasa and Kashaya rasa is used as a Pachaka particularly Dosha Pachaka of Pitta and agnideepana. Stambhana works very effectively when Doshas are in Niramastate. Hence, Pachana followed by Stambhana certainly provides a great cure in Raktapradara disease. Shodhana is done there is less chance of recurrence of the disease. As, vitiation of Pitta dosha is there in Raktapradra so, Virechana karma was advocated according to the general condition of the patient. Moreover, Kashyapa has quoted that purgation cures menstrual bleeding. Bhavaprakash, Yoga Ratnakar, Charaka Samhita, Sushruta Samhita and other Ayurvedic classics have described formulations of Prameharogadhikar are very effective in Pradararoga. This is only based on the fact that both types of diseases have been characterized by Atipravriti type of Srotodusti.

#### CONCLUSION

Menorrhagia is a common complaint present in women. According to signs and symptoms Asrugdar correlated with Menorrhagia. Nidanparivarjana plays important role in asrugdarchikitsa. From different Granthas, we can conclude that chikitsa of asrugdar should be Deepana, Pachana, Rasayana,

Vata-Pittashamaka and Raktastambhana. The treatment of asrugdar includes use of drugs and formulation which have property of Kashaya and Tikta Rasa. Raktavardhaka drugs help in improving health of women.

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