

Review Article



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“AYURVEDIC PERSPECTIVES ON ASRIGDARA: A REVIEW OF CONCEPTUAL UNDERSTANDING AND MANAGEMENT”

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ABSTRACT:

Asrigdara, or excessive menstrual bleeding, is a significant gynecological disorder discussed extensively in classical Ayurvedic texts. Defined as excessive or prolonged menstrual blood loss, with or without intermenstrual bleeding, it is primarily linked to the vitiation of *Pitta*, *Rakta*, and *Apana Vayu*. The condition is commonly classified into four types: *Vataja*, *Pittaja*, *Kaphaja*, and *Sannipataja*, each associated with distinct etiological factors, clinical features, and pathological mechanisms. The etiology of Asrigdara includes improper dietary habits, excessive physical exertion, emotional stress, and trauma. Classical texts emphasize the role of vitiated doshas and *Rakta* in the pathogenesis of the disease, leading to symptoms such as fatigue, dizziness, and profuse bleeding. The management of Asrigdara involves a combination of internal and external treatments, including the use of *Rakta-Sthapana* (haemostatic) herbs, *Panchakarma* therapies like *Virechana* (purgation) and *Basti* (medicated enema), and dietary adjustments. Additionally, specific formulations and therapeutic interventions, such as *Kwathas*, *Churnas*, and *Ksheer Prayoga*, are prescribed to address the underlying *dosha* imbalances and restore normal menstrual flow. This review aims to provide an in-depth understanding of Asrigdara as presented in the classical Ayurvedic texts, elucidating its etiology, pathogenesis, clinical manifestations, and treatment strategies for practitioners and researchers.

Keywords: *Asrigdara*, Menstrual bleeding, *Ayurveda*, *Pitta*, *Rakta*, *Doshas*, Pathogenesis, Treatment, *Virechana*, *Basti*, *Rakta-Sthapana*.

INTRODUCTION:

"*Vyadhi*" refers to anything that is uncomfortable for the body or mind. By discussing gynecological illnesses individually, the classics of Ayurveda have given them priority. According to Ayurveda, *Asrigdara* is excessive menstrual bleeding that is protracted, cyclic, or acyclic. According to *Acharya Sushruta*, the clinical manifestations of *Asrigdara* include discomfort and body ache, as well as protracted and profuse menstrual bleeding. According to *Acharya Charaka*, it falls under *Pittaavrita Apana Vayu* and is one of the *Rakta Pradoshaja Vikara*. It is stated by *Acharya Sushruta* in *Rakta Pradoshaja Vyadhi* and under *Pitta Samyukta Apana*. In its explanation of *Raktayoni*, *Ashtanga Sangraha* used the terms *Asrigdara* and *Pradara* as synonyms. *Raktayoni* has been detailed by *Ashtanga Hridaya*, although *Asrigdara* and *Pradara* are not mentioned.

OBJECTIVES OF THE STUDY

1. To thoroughly examine the idea of *Asrigdara* as it is presented in the old Ayurvedic texts.
2. To gather the various *Asrigdara* management tenets as outlined in classics.

Nirukti (the word *Asrigdara*'s derivative)

The phrases *Asrik*, which means "menstrual blood," and *Dara*, which means "excessive excretion," are the roots of the word "*Asrigdara*."

Asrigdara Paribhasha (Definition)

The *Charaka Samhita* states that *Pradara* is caused by *pradirana*, or the profuse discharge of *raja*, or menstrual blood. As per the *Sushruta Samhita*, *Asrigdara* is defined as excessive or extended menstrual blood loss, with or without intermenstrual bleeding. According to *Charaka* and *Chakrapani*, more *Rakta* (blood) is combined with *Raja* (menstrual blood), increasing the amount of *Raja*.

According to *Dalhana*'s explanation of general clinical aspects, *Asrigdara* is defined as excessive and/or extended blood loss during menstruation or even minimal blood loss throughout the intermenstrual phase. According to *Vaghbata*, the primary symptom is profuse bleeding throughout the menstrual or intermenstrual phase [1,2].

Asrigdara Pitta Vriddhi is caused by a variety of clinical entities, including aggravated pitta, vitiated *Rakta*, and abnormal or excessive menstrual blood discharge (*artava*), which can produce weakness,

vertigo, disorientation, delirium, and a burning sensation throughout the body.

Rakta Dosha Vikriti: According to *Acharya Charaka*, *Rakta Dosha Vikriti* is characterized by bleeding diseases.

Pittaavrita apna vayu: symptoms include profuse vaginal secretions, giddiness, burning sensations, and thirst.

Rakta pitta: The vitiated pitta further vitiates the *Rakta*, which increases the amount of blood circulating in the blood vessels, causing the blood vessels to become extremely pressed, and the blood begins to leak through the body's openings.

Rakta gulma: When vitiated *Vata* enters *Yoni mukha*, it obstructs menstrual blood and causes abnormal vaginal discharges that smell bad.

Artava dushti, including *Pittaja Rajodushti* and *Kunapa-gandhi artava dushti* *Artava* vitiated by *Pitta* has an overabundance of it, a burning feeling, and a bodily odor.

Yonivyapada, including *Asrija Yonivyapada*, *Lohit-Kshara*, *Raktayoni*, *Pittaja Yonivyapada*, and *Paripluta Yonivyapada* When vitiated pitta and *rakta* reach the reproductive organs, they cause profuse vaginal bleeding, a burning feeling, localized suppuration, fever, and heat. Aggravated doshas that reach the *yoni* or reproductive organs and become localized in *Rakta* and *Mamsa* of the *yoni* produce muscle sprouts that resemble umbrellas and are linked to unpleasant, unctuous, blood-mixed discharges (*Yoniarsha*) [3].

In Raktarbuda, vitiated doshas cause the blood and blood vessels (*Siras*) to compress and constrict, resulting in a rapidly expanding muscular protuberance that either does not suppurate or has very little suppuration, is covered in muscular sprouts, and is linked to wet discharges. The flow of vitiated blood is considerable and ongoing.

Parisravi Jataharini: This condition is characterized by emaciated women who have profuse and continuous vaginal secretions.

NIDANA OF ASRIGDARA (ETIOLOGY)

Four headings comprise all of *Asrigdara*'s *nidana*: 1. *Aaharaja* 2. *The Viharaja* 3. *Mansika* and 4. Additional people.

1. *Nidana Aaharaja*: (a) *Charaka Samhita*: *Lavana*, *snigdha*, *guru*, *vidahi gunas*, *amla* and *katu rasa*. *Dadhi*, *shukti*, *mastu*, *sura*, *madya*, *krishara*, *payasa*,



and *mamsa*. (b) *Adhyashana, Ajeerna, Atimadya sevan, Viruddha bhojana, Madhava, Bhavaprakash, and Yogaratnakar*.

2. *Atimaithuna, Atiyana, Atimarga gamana, Atibharvahana, and Diwaswapna* are the Viharaja *nidanas* of *Madhava, Bhavaprakash, and Yogaratnakar*.

3. *Madhava, Bhavaprakash, and Yogaratnakar's Mansika nidana-Shoka*

4. Other: Vitiated *Apatya Marga* (*Bhela Samhita*), *Vata-purita ksheena nadi* (*Harita Samhita*), and *Garbha prapata & Abhigata* (*Madhava, Bhavaprakash, and Yogaratnakar*) [4,5].

SAMPRAPTI OF ASRIGDARA (PATHOGENESIS)

Charaka states that when the aggravated *Vayu* withholds the vitiated *Rakta* (blood) from *Nidana Sevana*, it increases its amount. It then reaches *Raja* carrying vessels (branches of the ovarian and uterine arteries) of the uterus, which instantly increases the amount of *Raja* (*artava* or menstrual blood); in other words, the increase in *Raja* is caused by its mixture with increased blood. Due to a proportionate rise in *Rasa* (plasma contents), menstrual blood has increased. The scholar who wrote this book gave it the name *Asrigdara* because to the rise in blood.

Pradara is another name for this illness because of the profuse blood discharge. According to *Harita*, infertile women's milk-carrying ducts are clogged with *Vata*, which prevents them from secreting milk. In addition, they experience heavy monthly bleeding. According to *Bhela*, the *Pradara* is caused by "vitiated *Apatyamarga*."

SAMANYA LAKSHANAS OF ASRIGDARA (GENERAL CLINICAL FEATURES)-

According to *Acharya Sushruta*, *Asrigdara* is when the same menstrual flow occurs in excess, for an extended period of time, and/or even without a regular menstrual period (during menstruation in excess, for a prolonged period, but in the intermenstrual period even scanty, for a short duration). It differs from the characteristics of normal menstrual blood. Pain and bodyaches are associated with all forms of *Asrigdara*. The only symptom, which is the occurrence of profuse bleeding during menstruation, has been described by *Acharya Charaka*. *Vagabhata* According to me,

Asrigdara, Pradara, or Raktayoni are the terms for profuse bleeding throughout the menstrual or intermenstrual phase. According to *Madhava Nidana, Bhava Prakasha*, and *Yogaratnakara*, there is agony and bodyache associated with all forms of *Asrigdara* [6].

PRAKARA OF ASRIGDARA

(CLASSIFICATION)

1. *Vataja* 2. *Pittaja* 3. *Kaphaja* and 4. *Sannipatata*

Etiology of Vataja Asrigdara:

According to *Charaka*, *Sthanasantshraya* in *Garbhashaya gata Sira* causes *Vata* to become vitiated together with *Rakta*, and *Ruksha Ahara Vihara* and other *nidanas* would produce this.

Clinical Features

According to *Charaka*-(a) Thin and frothy menstrual flow, *Phenila, Tanu*, and *Ruksha strava*. (b) Black or reddish blood is a sign of *Shyava* or *Aruna varna strava*. (c) "Kimshukodaka-Samkasham": This is similar to *Palasha Pushpa's* washing (d) The following symptoms of *Vedana* will be experienced: back, groin, iliac, sacral, and heart pain; *Vankshana, Hridaya Pradesha, Parshwa*, and *Prismtha*; and *Shroni*. (e) *Teevra vedana*: The pain is intense. *Sushruta* states that *Parusha* (limpid) and *Askandi* (does not clot) are both true. (a) *Accham* is watery; (b) *Loha-gandhi* smells like iron; (c) *Vega-strivi* flows swiftly; and (d) *Sheeta* is frigid, according to *Vagabhata* [7].

Pittaja asrigdara

According to *Charaka*, the etiology of *pittaja asrigdara* is as follows: *Sthanasantshraya* in *Garbhashaya gata Sira* causes *pittaja asrigdara*, and *atyadhika sevana* of *Amla, Ushna, Lavana*, and *Kshara* vitiates *Pitta* together with *Rakta*.

Clinical Features

Charaka-(a) *Neela, peeta, asita rakta strava*: Bleeding that is blue, yellow, or blackish in color. (b) Hot bleeding, or *Atyushna rakta strava*. (c) *Nitya rakta strava*: Bleeding that is nearly constant. (d) *Muhur-muhur rakta strava*: Recurrent vaginal bleeding. (e) *Arti-pain*. (f) *Daha*: A burning feeling. (g) *Raga*: The entire body is red. (h) Thirst, *Trishna*. (i) *Moha*: Confusion of the mind. (j) Fever in *Jwara*. (k) Giddiness-*Bhrama*. *Sushruta* states that (a) *Askandi* does not clot and (b) *Pipilika Makshika anishta*: *Makshika* dislikes bleeding. *Vagabhata* claims that: (a) *Grihadhuma, anjana udaka*: This

resembles water combined with smoke or *Rasanjana*; (b) *Matsya Gandhi*: This smells like fish; and (c) *Sachandraka*: Water spreads like moonlight. (d) *Gomutrabha*: It looks like cow urine.

Kaphaja asrigdara

Etiology- According to *Charaka*, *Sthana-sanshraya* in *Garbhashaya gata Sira* will result in *Kaphaja Asrigdara*, and *Guru Aahar* and *Vihara* will vitiate Kapha in addition to Rakta.

Clinical features- The slimy, heavy, unctuous bleeding is described by *Charaka* as (a) *Pichhila*, *guru*, and *snigdha rakta strava*. (c) *Sheetala raktastrava*: cold bleeding, (b) *Pandu varna raktastrava*: pale-colored bleeding, (d) *Ghana, manda rujakara raktastrava*: severe bleeding from thick mucoid (e) vomiting, *Chhardi* (f) *Anorexia Arochaka*, (g) *Nausea Hrillasa*, (i) *Kasa*: Cough; (h) *Swasa*: Dyspnea. *Sushruta* states that *Gairikodaka* (a) resembles water that has been combined with red ochre. (b) *Mamsa-peshi-prabha*: A muscle that clots. *Vagabhata* states that *Kovidara pushpa* (a) resembles water combined with kovidara flow. (b) *Tantu yukta*: Linked to fibrils in muscles. (c) *Vrana-dvara vasa*: Sticks to the outside. As said by *Madhava-Nidana*- (a) *Shalmalyaadi niryasa*- *Shalmali-like*. (b) *Pulaka* is similar to *pulaak toya pratima* [8].

Sannipatataj asrigdara

Etiology- In *Sannipatataj Asrigdara*, *Charaka* claims that all three *Doshas*' *Lakshanas* are present. Her *Atikupita Vata* withholds *kapha*, which is already *vidagdha*, *durgandha yukta*, *pichhila*, *pita varna*, and has *viprita guna* due to *Teja guna* of *pitta*, and discharges it through the *Yoni* along with *vasa* and *majja* when *Vyadhi pidita* and *Rakta Kshaya pidita stree* consume *tridosha prakopa Ahara* and *Vihara*.

Clinical Features- *Charaka* states that *Durgandha*, *Pichhila*, and *Vidagdha rakta strava* are (a) slimy, scorched with *pitta*, and bleeding with an unpleasant odor. (b) Yellowish white discharge, or *peeta rakta strava*. (c) *Ragta Strava Sarpi, Majja, Vasa*: Bleeding that resembles *ghrita*, *Vasa*, *Majja*. (d) *Vegasravi*: Forceful discharge. (e) *Nirantara strava*: persistent hemorrhage. (f) *Trishna's* thirst (g) Burning *Daha*. (h) *Jwara*-fever. *Kanji-yukta rakta strava*: Bleeding like *kanjika*, according to *Sushruta*-(a). (b) *Durgandhi*: offensive odor.

Vagabhata-Kamsya Neela claims that bleeding has a bronze-like appearance. *Madhava Nidana* claims that bleeding is similar to *haritala* (a) *varna*. The bleeding in *Majja-prakasha* (b) is similar to bone marrow. (c) *Kunapa* has a foul, corpse-like odor.

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) - *Ek Doshaja Asrigdara* is *Sadhy*a, while *Sannipatataj Asrigdara* is *Asadhy*a. A woman is deemed *Asadhy*a if she possesses the following characteristics. *Atyadhidhik Rajastrava, Trishna, Daha, Jwara, Ksheena Rakta*, and *Daurbalya* are the first five.

UPADRAVA (COMPLICATIONS)

According to *Acharya Sushruta* and *Madhava Nidana*, among others, excessive bleeding can result in *vata* diseases such as weakness or giddiness, mental confusion, a feeling of gloom, dyspnea, thirst, burning sensations, delirium, anemia, drowsiness, and convulsions [9].

TREATMENT OF ASRIGDARA

Principle of treatment

1. *Rakta Sthapaka* (Haemostatic) dravyas, including *Raktayoni*, should be utilized after determining the *dosha* participation based on the color and scent of menstrual blood.
2. Gynecologic diseases indicated for *Vatala*, etc., should also be treated in the appropriate *Asrigdara*.
3. Treatment for *Guhyaroga* (reproductive system diseases), *Rakta-pitta* (bleeding diathesis), *Raktarsha* (bleeding piles), and *Raktatisara* (bloody diarrhea) is also beneficial.
4. *Adhoga-Rakta-pitta* should be used to treat a young woman with fewer difficulties who follows a congenial diet.
5. It is advantageous to use *Basti* (Medicated enema).
6. Menstrual diseases are cured by purgation, or *virechana*.

The following are the main guidelines for treating vaginal bleeding: *Tikta Rasa*, *Rakta-Sthapana* & *Rakta Sangrahana*, *Dosha Shodhana*, *Dosha Shamana*, and elimination of the source.

- a) Eradication of the cause: This is the main Ayurvedic therapy principle.



b) *Dosha Shodhana*: In Ayurvedic medicine, Shodhana indicates that a therapy should be such that the condition does not return. It can be carried out via *Panchakarma Chikitsa*, which includes *Virechana* (purgation) and *Basti* (medicated enema).

c) *Dosha Shamana*: This remedy functions as a kind of antipathy. Several techniques are introduced to bring elevated doshas back to normal.

d) *Rakta-Sthapana & Rakta Sangrahana*: This refers to the use of medications or other techniques that cause blood to coagulate. *Charaka* referred to one class of medications as *Shonita-Sthapana*.

e) *Tikta Rasa* Use: *Tikta Rasa* is recommended for the following reasons: To restore the doshas back to normal, to enhance metabolism, and as a coagulant.

General Treatment

Medication administered especially for *Asrigdara* has been summarized under this section. Similar to how *Bhawaprakasha* and *Yogaratnakara* suggested using *Kushmanda khanda*, which is mentioned under *Rakta-pitta*, to treat *Asrigdara*, *Harita* prescribed specific medications for *Yonipravaha* (vaginal discharges or bleeding); these medications are also covered here. Despite being discussed elsewhere, the *Nyagrodhadi* group of medications' decoctions has been included since it is effective as an astringent and has positive health effects.

External use

1. *Vyaghranakhi* roots growing in a sacred location to the north are uprooted during *Uttarphalguni nakshatra* (a particular time of day) and tied around the waist to treat *Raktapradara*.

2. *Kashyapa* states that it is advantageous to use *Shatpushpa* oil for massage and inhalation.

Internal use

1. *Basti* (medicated enema) administration: It is helpful to use two or three *Asthapana Bastis*, followed by *Uttarbasti*. Although this *Basti* can be performed at any time in an emergency, it is best administered during *Artava* (*Ritukala* or the time after menstrual flow), when the uterus or vagina is free of coverings or has open orifices, making it easier to receive the unction. *Chandanadi* or *Rasnadi Niruha Basti* (cleaning enema), *Madhukadi Anuvasana Basti* (nutritive enema), *Kushadi Aasthapana Basti*, *Rodhradi Aasthapana Basti*, *Rasnadi Asthapana Basti*, *Mustadi Yapan Basti*, and

Shatpushpa oil *basti* are among the beneficial *basti* in *Asrigdara*.

2. Decoction of *Kwatha*, *Darvyadi Kwatha*, *Dhataki-Puga Kwatha*, *Eladi Kwatha*, and *Nyagrodhadi Kwatha* are the first four.

3. *Churna* and *Kalka* (Powders and Pastes) -(a) Take rice and water with pestled *Tanduliyaka* root and honey or honey and *Rasanjana*, (b) Take goat milk with powdered *Rasanjana* and/or *Laksha*, (c) *Raktapradara* is cured by mixing rice water with powdered *Madhuka* and sugar for each *karsha*. (d) Use powdered *Kankatika* root combined with sugar and honey; (e) Use powdered *Bhargi* and *Nagara* with rice water to treat *Pradara* and dyspnea.

(f) Women who use *Kusha* root pestled with rice water experience relief from *Pradara* in three days.

(g) *Asrigdara* is cured by consuming milk and rice sweetened with sugar, followed by the juice of unripe *Udumbara* or *Kashthodumbara* fruit mixed with honey. (h) Use the juice of *Vasa*, *Guduchi*, or *Wari*, one *karsha* powder of *Madhuka*, and four *karsha* sugars that have been pestled with rice water.

(i) Milk should be used with powdered *bala* root. Use an equal amount of rice water and pestled *Kusha* and *Vatyalaka* roots. (j) A woman's *pradara* is treated in three days by combining rice water with powdered or pasted *Bhumyamalaki* root.

(k) Very severe *Pradara* can be cured by combining powdered *Shunthi*, *tirinta*, or *kutajashtaka* with sugar and *ghrita*. (l) *Pradara* is relieved by combining rice water, honey, and the stem bark juice of *Ashoka* and *Rasanjana* pestle. (m) *Pradara* is cured by taking powdered *Indrayava* one *Nishka* and sugar two *Nishka* with water that has been preserved overnight. (n) Vaginal discharges, vaginal soreness, and discomfort from thirst can be relieved by using pestled *Madhuka*, *samanga* (*Lajjalu*), leaves of *Ela* and *Nimba*, *Pathya*, *musta*, *Vishala*, and *Katurohini* along with sugar. (o) You should use *Pushyanuga Churna* with rice water and honey.

4. *Ksheer Prayoga* (Medicated Milk Use): If taken in the morning, in accordance with one's own digestive ability, properly prepared and cooled milk medicated with *Ashoka* stem bark decoction treats severe *Asrigdara*.

5. *Modaka* (sweetmeal or balls) and *Avaleha*: (a) Powdered *Alabu* or *Malayan* fruits (*kakodumbari*) combined with an equal amount of sugar and honey

should be used to make the balls. (b) Pradara is also prescribed the Kushmandakhandaka mentioned in Raktapitta. Three recipes that are helpful even in Pradara are accessible with names like this or ones that are nearly identical, so they are all being recapped. *Khandamalaka*, *Khandakushmandaka*, *Brihatkushmandavaleha*, *Jirakavaleha*, and *Khandakushmandavaleha*.

6. *Rasa*, *Gutika*, Oils, and *Ghrita*. The following are examples of *ghritas*: *Vrihatashatavari*, *Phalaghrita*, *Mudgadya*, *Shalmali*, *Shitakalyanaka*, and *Mahatikta*.

(b) Shatapushpa and Shatavari oils. (c) Bolaparpati & Pradararipu *Rasa*. (d) Chandraprabha *gutika* and Gokshuradi *guggulu*.

7. *Yusha* and *Peya* (Beverages and Soups) (a) Flowers of *Shana*, *Shalmali*, *Dhataki*, *Padma*, *Saugandhika*, *Kovidara*, and *Karbudara* should be used to make the soup. *Dadima* should be used to medicate this soup without combining oil or sour ingredients. *Asrigdara*, *Raktapitta*, scorching sensations, and conditions affecting the eyes and abdomen can all benefit from using this. (b) For severe *s* abortion, and bloody diarrhea, a drink made with *bala*, *vrisatparni*, *shalaparni*, *dadima*, and unripe young *bilva* fruits is helpful.

8. **Anya kalpa (Other kalpas)**- *Lashuna Kalpa* and *Shatapushpa* & *Shatavari* *kalpa*.

Specific Treatment

Vataja Asrigdara treatment: (a) Take powdered *Tila* with curd, *ghrita*, *phanita*, and honey. (b) Use curd that has been combined with sugar, honey, *yashtyawaha*, and *nagara*. (c) *Ajaji*, *Madhuka*, *Nilotpala*, and *Sauvarchala* salt powders, each with two *mashas*, combined with four *Karshas* curd and eight *mashas* honey. (d) Equal amounts of oil, sugar, curd, *Nagara*, and *Madhuka* powders should be combined and churned. (e) Along with curd, take equal amounts of powdered *Ela*, *Anshumati*, *Draksha*, *Usheera*, *Tiktarohini*, *Chandana*, black salt, *Sariva*, and *Lodhra*.

Treatment of Pittaja Asrigdara- (a) Milk, sugar, and honey should be consumed with powdered *Payasya*, *utpala*, *shaluka*, *kaliyaka*, and *ambuda* paste. (b) Pittaja *Asrigdara* should receive the same treatment as *Raktapitta*. (c) Honey should be consumed with powdered *madhuka*, *triphal*, *lodhra*, *musta*, and *saurashtrika*. (d) Wine should be served

with *nimba* and *guduchi*. (e) Purgation should be accomplished with *Mahatikta ghrita*. Both *Vasa Ghrita* and *Mahatikta Ghrita* are advantageous. (f) Abortion-related treatment, dietetics, and lifestyle recommendations should also be applied here. (g) Use either powdered *Rasanjana* with rice water, powdered *Laksha* with goat milk, or root of *Tanduliyaka* with honey [10].

(h) Pittaja *Asrigdara* is cured by mixing honey with powdered paste of *Ela*, *Anshumati*, *Draksha*, *Usheera*, *Tiktarohini*, *Chandana*, black salt, *Sariva*, and *Lodhra* (all in equal amounts).

Treatment of Kaphaja Asrigdara- (a) Wine should be paired with *nimba* and *guduchi* powder. (b) Wine should be paired with fresh juice from any of the following: *nimba*, *guduchi*, *rohitaka*, or *malayu*. (c) *Kaphaja Asrigdara* is cured by combining the juice of the *Kakajangha* root with *Lodhra* powder and honey.

DISCUSSION

By discussing gynecological illnesses individually, the classics of Ayurveda have given them priority. Excessive vaginal bleeding is a symptom of the disease *asrigdara*. According to Acharya Sushruta, the clinical manifestations of *Asrigdara* include pain and bodyaches, as well as protracted and profuse menstrual bleeding. Serious, potentially fatal side effects, such as mental disorientation, dyspnea, delirium, anemia, and convulsions, could result from delayed treatment. Excessive blood loss results in *vata prakopa* and *raktakshaya*, which in turn produce *daurbalya* and other *upadravas*. In order to reach *Raja* carrying vessels (branches of ovarian and uterine arteries) of the uterus, the aggravated *Vayu* first raises the amount of *Rakta* (blood) vitiated by *Nidana Sevana*. This immediately increases the amount of *Raja* (artava or menstrual blood).

The treatment of *Asrigdara* involves the use of medications and formulations with the properties of *Sheeta virya*, *Katu Vipaka*, *Shothahara*, *Grahi*, *Garbhashaya* *Balya*, *Rakta shodhaka*, *Rakta-stambhana*, and *Vatanulomana*. In addition, the *stambhana* property of *Kashaya* and *Tikta rasa* will be used to check bleeding. In order to make up for the blood lost during severe vaginal bleeding, *shonita-sthapana* medications should be administered. When *Asrigdara* is treated with *Virechana*, the vitiation of *Rakta* and *Pitta* doshas is



resolved. Basti's systemic effect and targeted action on vata improve the signs and symptoms of Asrigdara.

CONCLUSION

Asrigdara is characterized by heavy and extended menstruation or intermenstrual bleeding, as well as body aches and pains. Aggravated Vayu raises the amount of Rakta (blood) that has been vitiated by Nidana Sevana by withholding it. This increases the amount of Raja (menstrual blood) right after it reaches Raja carrying vessels (branches of ovarian and uterine arteries) of the uterus. Following a review of several studies and Ayurvedic texts, the general guidelines for treating vaginal bleeding are: Eliminating the cause, Shamana Dosha, Shodhana Dosha, Rakta-Sthapana, Rakta Sangrahana, and Tikta Rasa all aid in controlling excessive menstrual flow, strengthening the reproductive system, and resolving vitiation of the Rakta and Pitta doshas through Shodhana Chikitsa, or Virechana, while Basti enhances the Asrigdara through its unique vata-related action.

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