



## "ASRUGDARA – A AYURVEDIC LITRETURE REVIEW"

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**ABSTRACT**

Artava darshana generally appears in females around 12 years onwards and disappears around 50 years. In general, the duration of rutuchakra (menstrual cycle) is assumed as twenty eight days, which naturally ranges from 24 – 35 days. Acharya Charaka described the general characters of normal menstruation, the menstruation is that, which has an inter menstrual period of one month, the menstrual blood is not very excessive or scanty in amount. Asrugdara concerned to excessive and irregular bleeding during menstruation. The estimated blood loss per month in menstruation is about 40 – 60 ml. Blood loss more than 80 ml per month is considered as abnormal. In routine practice of stree roga and prasuti tantra number of patients present with excessive and irregular bleeding (asrugdara) per vaginally. Asrugdara gives rise to various systemic and psychological disorders which needs treatment. On account of the disturbance in intake of proper diet, rest, stress and strain, and with the change of the life style, this disease has become a big challenging problem for working class ladies with considerable morbidity.

**KEYWORDS** : Asrugdara.**INTRODUCTION**

According to acharya sushruta the artava darshana seen from 12 years of age and the artava nivarutti seen after 15 years of age. According to acharya kashyapa, since from the childhood the artava present in the body and it gets visible from the yoni when the body elements gets mature. Kashyapa said that sixteen years for artava darshana like that of shukra utpatti in males and also he mentioned that the age limit may influenced by the specific aahara and vihara.

**As per charaka, from rasa dhatu stanya and rakta (artava) upadhatu formed.**

- As per sushruta, from rasa dhatu, the rakta named raja is formed.
- As per ashtang sangraha, rakta reaching garbhashaya comes out for 3 days in every month is artava.
- As per ashtanga hrudaya, raja is formed from rasa, and it flows 3 days per month.

The disease in which there is excessive excretion of asruk (menstrual blood) is termed as asrugdara.

According to acharya charaka, the disease in which there is pradirana (excessive excretion) of the raja (menstrual blood) is called as asrugdara. Chakrapani, commentator of charak samhita says that there is increased rakta gets mixed with raja (menstrual blood), thus the quantity of raja increases.

**AIMS AND OBJECTS**

To study the asrugdara in detail.

**MATERIALS AND METHODS****Literature Review:****Asrugdhar:**

**Derivation:** The word asrugdara derived from two words,

**Asruk** – menstrual blood.

**Dara** – excessive excretion.

**Definition:** According to acharya charaka, the disease in which there is pradirana (excessive excretion) of the raja (menstrual blood) is called as asrugdara.

**PARYAYA (SYNONYMS) –**

The synonyms like pradara, raktapradara, dara, raktayoni, atiraja are stated in sharangadhara samhita and ashtanga

samgraha (indu teeka).

**Causes: a) Aaharaja –**

- The padarthas of having lavana, aamla, katu rasa, those which are vidahi, sneegdha, guru, gramya, jaliya and maydasvee jeeva maamsa, krushara, dadhi, paayasa, shukta, madira paana etc. provokes for the development of the disease. (ch.sam.chi. 30/205,206)
- i) Virudhha bhojana. (matra/ samyoga viruddha)
- ii) Adhyashana.
- iii) Ajeerna.
- iv) Madyasevana. (yog.r.pradar. 1/bhvaprakash/madhava)

**b) viharaja hetu –**

- i) Atyadheeka margagamana.
- ii) Atimaitihuna
- iii) Atibharawahana
- iv) Atikarshana
- v) Deewaswapna (yog.r.pradar. 1/bhvaprakash/madhava)

**c) Mamasika hetu –**

- i) Shoka. (yog.r.pradar. 1/bhvaprakash/madhava)

**d) Anya hetu –**

- i) Abhighata
- ii) Garbhapata (yog.r.pradar. 1/bhvaprakash/madhava)

**PURVAROOPA OF ASRUGDARA –**

- The purvaroopa of asrugdara are not mentioned in the ayurvedic classics.

**ROOP:**

Charakacharya mentioned the only one symptom is pradirana of raja (excessive bleeding during menses).

- According to sushruta, in asrugdara the menstrual blood is in excessive amount and flows for prolonged period, with or without intermenstrual bleeding having different features from normal menses and it denotes features of specific dosha. The lakshanas are angamarda, vedana, daurbalya, bhrama, murcha, tama, daha, pralapa, pandutwa, tandra and vataja roga.

- According to yogaratnakara, bhavaprakasha there are only two symptoms seen in asrugdara these are angamarda and

vedana

- As per ashtanga samgraha, there is excessive bleeding during menstruation or intermenstrual period. The synonyms pradara, vyapada, rakta yoni used for asrugdara.

**Samprapti:** Acharya sushruta, the vitiated apanavayu along with prakupita pitta produces the asrugdara.

#### Classification:

**Charakacharya** classified the asrugdara in four sub types viz.,

- A) Vataja asrugdara
- B) Pittaja asrugdara
- C) Kaphaja asrugdara
- D) Sannipataja asrugdara

#### Updrava:

As mentioned previously, there is excessive blood loss takes place in asrugdara, due to this there is development of dourbalya, bhrama, murcha, tama, trushna, daaha, pralapa, tandra and vataja rogas takes place.

**SADHYA – ASADHYATVA:** As per charakacharya and yogaratnakara, when there is atiraja pravrutti takes place and the patient is suffering from the lakshanas like trushna (thirst), daaha (burning sensation), jwara (fever), raktakshinata then the asrugdara is considered as asadhya.

#### ASRUGDARA CHIKISTA:

According to acharya sushruta the asrugdara chikista should be performed as that of raktapitta chikitsa.

In the treatment part, the basic principle of is nidanapariwarjana it is considered as the ekvidha chikitsa upakarma in the chikista upakaram. The first line of management of the disease is to eradicate the underlying cause and so the pathya and apathya sevena.

The main purpose of the chikista is one should do the dosha and dushaya samyata, this is well achieved by the shodhana and the shaman chikista. The shodhana chikitsa helps to remove the vitiated doshas form their nearest marga but with concern to the topic the shodhana chikitsa is not indicated in the patients those who are having heenabala. In this condition one should perform the shaman chikitsa first and after that when the balvrudhi takes place the shodhan chikitsa is adopted.

Charakacharya mentioned that the chikitsa which is explained in the raktatisara, raktapitta and raktarsha is helpful in the management of asrugdara. In the management of raktarsha

charakacharya explained that for controlling the bleeding, for agnisandipana (jatharagni) and for dosha pachanartha one should use the tikta rasatmaka dravyas.

- A. Swarasa** i) Vasa /guduchi/shatavari swarasa along with yesthimadhu choorna & sharkara 4 karsha. (yo.r.pra.chi. 14)  
 ii) Kashthoundumbara phala swarasa with madhu ( Yo.R,prd.chi.23)  
 iii) Bhumyamalaki mula swarasa with tandulodaka.

- B. Kalka** i) Balamula kalka with godugdha.  
 ii) Rasanjana  
 iii) Rasanjana and laksha chhorma mixed with milk.

- C. choorna** i) Pushyanuga choorna with madhu along with tandulodaka.  
 ii) Kushamulachoorana with tandulodaka.  
 iii) Yasthimadhu choorna with seta along with tandulodaka  
 iv) Sunthi and lodhra choorna along with ghruta or sharkara

**D. Kwatha** i) Ashoka twaka kwatha along with godugdha.

- ii) Negrodhadi kkwatha
- iii) Darvyadi kwatha.

- E. Awaleha** i) Jeerakawaleha  
 ii) Khandakushmanadawaleha  
 iii) Khandamalaka.

- F. Ghruta** i) Mudagadya ghruta.  
 ii) Shalmali ghruta  
 iii) Shatavari ghruta  
 iv) Vasa ghruta  
 v) Shita kalyanaka ghruta.

- G. Rasa aushadhis**  
 i) Bola parpati  
 ii) Pradararipoo rasa

- H. Taila** i) Shatavari taila  
 ii) Shatapushpa taila

- I. Vati/gutika** i) Chandraprabha vati  
 ii) Gokshuradi guggula.

- J. Asava and arishta**  
 I) Sarivasava  
 ii) Chandanasava  
 iii) Ushirasava  
 iv) Ashokarishta  
 v) Kutajarishta.

#### ATYAIK CHIKITSA IN ASRUGDARA –

In asrugdara vyadhi whenever there is continuous blood loss takes place and general medicine fails to treat the disease one go for the aty aik chikitsa. In the aty aik chikitsa of asrugdara following measure are to be adopted,

- i) When there is excessive blood loss takes place then to restore the blood volume blood transfusion is indicated.
- ii) The garbhashaya lekha is useful to controlling the bleeding in asrugdara.
- iii) The final management in this condition is to remove the uterus (hysterectomy).

#### APUNARBHAVA CHIKITSA –

In the treatment part we are treating the vyadhi, but after treating the particular vyadhi there is a chances of recurrence of that particular vyadhi, to prevent this recurrence the apunarbhava chikitsa plays an important role. It is helpful in increasing the sarvadaihika bala of the patient.

With concern to the topic, in asrugdara there is following remedies useful as an apunarbhava chikitsa, those are use of chavanprasha, ashwagadha arishta/choorna, shatavari kalpa, tapyadi loha.

#### DISCUSSION:

In the female reproductive life the artava plays an important role. The artava (shuddha raja) is one of the causative factor for menstruation. According to the different ayurvedic acharyas the artava is considered as the upadhatu, they have clearly mentioned that the raja is formed from the rasadhatu.

The characteristics of the shuddha artava are, it is agneya guna and the teja mahabhuta pradhana which resembles the characteristic of the rakta. Acharya Arunadatta mentioned that the raja is formed from the ahara rasa instead of rasa dhatu.

#### Disease review –

While describing the diseases of the female the acharya Charaka given the detailed description about asrugdara .Acharya Charaka and Kashyapa have considered the asrugdara as raktadoshaja vyadhi. Acharya Sushruta have described the shuddha artava lakshanas before stating the

asrugdara disease , in the sushruta samhita we are found the description about the asrugdara nidana , samprapti , lakshanas and the complication of the asrugdara , but the asrugdara bhedas are not mentioned by acharya Sushruta.

#### CONCLUSION:

- 1.Asarugdara is one of the common menstrual disorder found in the day to day practice.
- 2.It is associated with or without intermenstrual bleeding.
- 3.All the classics have given detailed description about the disease and the treatment.
- 4.Acharyas made it clear that improper mode of life including aahara, vihara and even mental stress has considered as etiological factors for the development of asrugdara.

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