

CONCEPTUAL REVIEW OF ARTAVA VYAPADA- ASRIGDARA IN AYURVEDA

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ABSTRACT

In Ayurveda, one of the most common *Artavavyapada* characterized by excessive flow of *Artava* through *Yonimarga* is described as *Asrigdara*. *Asrig* means *Raja* (Menstrual blood) and *Dara* means excessive excretion of *artava*. As mentioned in ayurvedic texts, *Rituchakra* occurs every month in women. *Aacharya Charaka* has mentioned *Asrigdara* as *Pradara* in *Yonivyapada Chikitsa Adhyaya* because in *Pradara*, *pradirana* of *Raja* is the main characteristics feature too. Normal menstrual cycle occurs at an interval of 21 to 35 days for duration of 4 to 5 days with an average 20 to 80 ml of menstrual blood. Menses persisting either for more than 7 days or 80 ml in terms of amount is considered as Menorrhagia which is one of the causes of DUB. Dysfunctional Uterine Bleeding is regarded as excessive bleeding of uterine origin not related to any demonstrable pathology. Hence, *Asrigdara* can be correlated with DUB in modern science. *Asrigdara* is one of the *Rakta pradoshaja vyadhi* and comes under *Pittavritta Apana Vata*. The main cause of any disease to be occur is the *Nidana*- causative factors which initiate *samprapti* of disease. Various *Vata-pitta* and *rakta* vitiating *nidana* commences *samprapti* of *Asrigdara*. Ayurveda is based upon principle of *Nidana Parivarjana* as first line of *chikitsa* in any *vyadhi*. In current study, main efforts are made to review literature related to *Asrigdara* with *Nidana* and *Samprapti* with focus on *chikitsa* of *Asrigdara* in Ayurveda.

KEYWORDS: *Artavavyapada*, *Artava*, *Asrigdara*, DUB, *Nidana Parivarjana*, *Chikitsa*.

INTRODUCTION

Artavavyapada are called as disorders of *Artava*. In Ayurveda, *Artava*, *Asrig*, *Raja* etc. words denote menstrual blood. Menstruation is physiologically occurring phenomenon in every woman. *Rituchakra* or Menstrual cycle occurs at every monthly interval with certain amount of bleeding through *yonimarga* naturally. *Asrigdara* is one of the *Artavavyapada* defined as excessive, prolonged and irregular uterine bleeding. It is one among the *Rakta Pradoshaja Vyadhi* described in Ayurveda. It impairs woman's physical, emotional, social and psychological quality of life. In modern science, *Asrigdara* can be correlated with Dysfunctional Uterine Bleeding which is one of the causes of abnormal uterine bleeding without any clinically detectable organic, systemic and iatrogenic cause. It is devastating gynecological condition affecting approximately 30% of patients attending gynecological clinic, if not treated earlier, can lead to adverse effects on reproductivity of female or may require surgical intervention later on to get relief from symptoms. In this article, review of *Asrigdara* with its *Nidana*, *Samprapti* and *Upadrava* with prime focus on various types of *Chikitsa* is

mentioned.

AIM AND OBJECTIVE

Primary aim is to discuss about *Asrigdara* and its *Nidana*, *Samprapti* with an objective to review role of Ayurveda in Management of *Asrigdara*.

MATERIAL AND METHOD

All classics of Ayurveda like *Brihatrayee*, *Laghutrayee* including other texts and articles related to *Asrigdara* are reviewed.

CONCEPTUAL STUDY

In Ayurveda, *Artava* is defined as something which flows out at specific period through *Apatyamarga* by *Vayu* with having characteristic feature of specific odor and slight blackish color.^[1] This *Artava* or *raja* is produced from *Rasa dhatu*, coming out for 3 days at every monthly interval.^[2] Normal *artava* is that which is not *pichhila* in nature occurring at intermenstrual period of one month for duration of five days without any associated pain or burning sensation and not in very excessive or scanty amount.^[3] Normal amount of *artava* is four *Anjali*.^[4]

Any abnormality in *rituchakra* leads to excessive, prolonged and irregular uterine bleeding. *Asrigdara* comprises of two words, *Asrig* and *Dara*. *Asrig* means *Artava* or *Raja*. *Dara* means excessive excretion. Therefore, *asrigdara* is characterized by excessive flow of *Artava* through *yonimarga*.^[5] *Acharya Sushruta* defined it as excessive bleeding including prolonged blood loss during menstruation with scanty blood loss during intermenstrual period which is different from normal *artava*.^[6] It is also described as *Pradara* and *Raktayoni*.^[7] In Ayurveda, Majority of Acharyas have accepted four types of *asrigdara* according to involvement of doshas. All types of *asrigdara* are

associated with bodyache and pain.^[8]

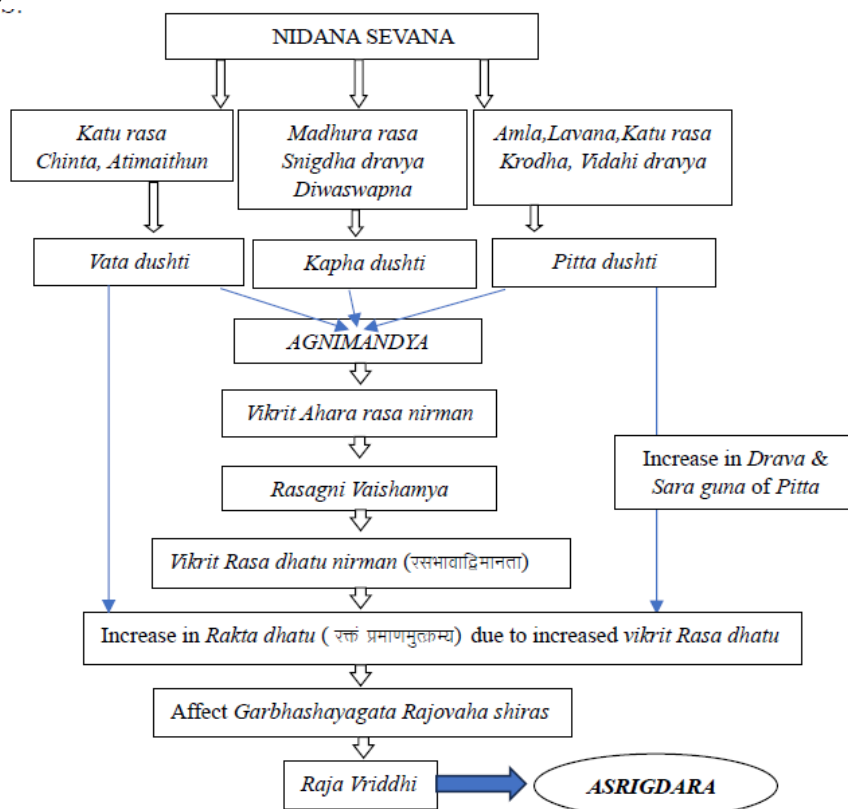
In Modern science, Menstruation is the visible manifestation of cyclic physiological uterine bleeding due to shedding of endometrium following invisible interplay of hormones through HPO axis.^[9] Normal menstrual cycle occurs at an interval of 21-35 days with mean of 28 days for duration of 4-5 days in amount of approximately 20-80 ml blood loss with an average of 35 ml. A state of abnormal uterine bleeding without any clinically detectable organic, systemic and iatrogenic cause is termed as Dysfunctional Uterine Bleeding.^[10]

ETIOLOGY

There are variable causes of *Asrigdara* are mentioned in various texts of Ayurveda which are listed below;

SAMHITA	NIDANA
Charaka Samhita	- Woman who intakes <i>Lavana</i> , <i>Amla</i> , <i>Guru</i> , <i>Katu</i> , <i>Vidahi</i> , <i>Snigdha dravyas</i> , <i>Mamsa</i> of <i>Gramya</i> , <i>Aaudaka</i> & <i>Medya</i> animals, <i>Krshara</i> , <i>Payasa</i> , <i>Dadhi</i> , <i>Shukta</i> , <i>Mastu</i> , <i>Sura</i> excessively ^[11] - <i>Shonitajanya Vyadhi</i> ^[12] - As a complication of <i>Yonivyapada</i> ^[13]
Sushruta Samhita	- <i>Pittavritta Apana Vata</i> ^[14]
Ashtang Samgraha & Ashtang Hridaya	- <i>Rakta-ativridhi</i> ^[15] and as <i>Upadrava</i> of <i>Yoniroga</i>
Madhav Nidana, Bhav Prakash & Yoga Ratnakar	<i>Viruddha bhojana</i> , <i>Madya sevana</i> , <i>Adhyashana</i> , <i>Ajeerna</i> , <i>Garbhapata</i> , <i>Atimathun</i> , <i>Atimargagaman</i> , <i>Atikarshana</i> , <i>Abhighata</i> , <i>Diwaswapna</i> , <i>Shoka</i> ^{[16],[17],[18]}
Harita Samhita	<i>Vata</i> filled milk carrying channels of <i>Vandhya</i> (Infertile woman) ^[19]
Bhela Samhita	Due to blood entering into abnormal passage ^[20]
Kashyapa Samhita	<i>Rakta Pradoshaja Vyadhi</i>

PATHOGENESIS



CLINICAL FEATURES

As per *Aacharya Charaka*, the main characteristic feature of *Asrigdara* is excessive bleeding P/V during menses. *Aacharya Sushruta* also includes excessive amount of bleeding for prolonged period during menstruation and/or with scanty flow even for shorter duration in intermenstrual period which is different from *shuddha artava* as *Asrigdara*. All types of *Asrigdara* are associated with bodyache & pain. *Acharya Dalhana* also mentioned burning sensation in lower portion of groin, pelvic region, back, kidney region and pain in uterus.^[21]

TYPES

Most of classical texts of Ayurveda such as *Charaka Samhita*, *Madhava Nidana*, *Bhavprakash*, *Yoga Ratnakar*, *Sharangdhara Samhita* have described 4 types of *Asrigdara* i.e. *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja*.^[22] *Aacharya Charaka* has also mentioned *Dwandaja* type of *Asrigdara* as he described treatment of *Pitta-vataja Asrigdara* also. *Aacharya Vriddha Vagbhatt* explained its 3 types.^[23] Commentators *Dalhan* & *Indu* mentioned 7 types of *Asrigdara*. Clinical features of each type of *Asrigdara* according to dosha are as following;

SYMPTOMS	VATAJA	PITTAJA	KAPHAJA	SANNIPATAJA
AMOUNT OF FLOW	अल्पमत्स्य(M.N)	मुहुर्मुहु (Ch) भृशवेगि(M.N)	बहलं(Su)	
COLOUR	किंशुकोदक ,श्याव(Ch) अरुण(Ch,M.N), पिशितोदकाभ(M.N) कृष्ण(Su)	नील, पीत, असितं, नितान्तरक्त(Ch) हरित, श्याव(Su) गृध्रमाज्जनोदक कृष्ण(A.S)	पाण्डु(Ch) गैरिकोदक(Su)	सर्पिर्मज्जावसोपमं(Ch) काञ्जिकाभं(Su)
ODOUR	लोहगंधी(A.S)	विस्म(Ch) मत्स्यगंधी(A.S)	वसागंधी(A.S)	दुर्गन्धि (Su)
CONSISTENCY	फेनिल,तनु,रुक्ष(Ch) परुष(Su)		गुरु,पिच्छिल, घनं(Ch)	पिच्छिलं(Ch)
NATURE OF FLOW	शीघ्रं अस्कंदी(Su) वेगस्त्रावि(A.S)	अस्कंदी (Su)	तन्तुमत्,स्कंदी, व्रणद्वारावसादी(A.S) चिरस्त्रावी(Su)	शब्दत् स्त्राव(Ch)
PAIN	सरुज / नीरुज(Ch)	अतियुक्तं(Ch)	मंदरुजाकारं(Ch)	
ASSOCIATED SYMPTOMS(Ch)	कटिवद्धक्षण हृत्पाथपृष्ठश्रोणीशूल	दाह, राग, तृष्णा, मोह ज्वर, भ्रम	छर्दी, अरोचक, हृल्लास, श्वास, कास	तृष्णा, दाह, ज्वर, क्षीणरक्त, दुर्बल
NATURE OF DISCHARGE	शीतलं (A.S)	अत्युष्ण (Ch)	शीत (Ch)	

COMPLICATIONS

If *Asrigdara* is not treated earlier, it can lead to *Daurbalya*, *Bhrama*, *Murchha*, *Tama*, *Daha*, *Pralapa*, *Pandutva* and disorders of *Vata* like *Akshepaka* etc...due to excessive bleeding.^[24] *Aacharya Charaka* & *Vagbhatt* have mentioned *Shoth* resulting due to chronic blood loss as delayed complication.^[25]

PROGNOSIS

Sannipataja Asrigdara is incurable according to Ayurveda. *Acharya Charaka* there has explained its incurability if women suffering from profound continues bleeding with thirst, burning sensation, fever, anaemia & weakness.^[26]

DIFFERENTIAL DIAGNOSIS

In Ayurveda most of the gynaecological disorders have described under the headings of *Yonivyapada* and *Artavavyapada* or *Astartavadusti* which often present with profuse vaginal bleeding as a symptom. Following are the conditions that also cause excessive, irregular bleeding P/V which should be differentiated from *Asrigdara*;

- *Raktayoni Yonivyapada*
- *Putraghni Yonivyapada*
- *Asrija Yonivyapada*

- *Lohitakshara Yonivyapada*
- *Artava Ativridhi*
- *Pittala Yonivyapada*
- *Artava Dusti*

TREATMENT

Principles of Ayurveda for the treatment of any diseases include identifying the root cause of disease and strictly restraining from it. *Nidana* plays the major role to initiate *samprapti* of any *vyadhi* which progress towards the development of the *vyadhi*. To stop this *samprapti* to progress further, it is always better to avoid all *nidana* which can lead to manifestation of actual *vyadhi*. The treatment of *Asrigdara* is compiled under following headings;

- Nidana Parivarjana-** Avoidance of all *nidana* or etiological factors which are explained in classics is the first line of management of any disease.^[27]
- Chikitsa Siddhant**
 - Treatment described for *Raktayoni* i.e. *Raktasthapaka aushadhi* on the basis of involved *dosha* and colour of *asrig* should be done.^[28]
 - Each *Pradara* should be treated as those of respective *Vatala* etc. *yonivyapada*.^[29]

- Treatment prescribed for *Raktatisara-Raktapitta* & *Raktarsha*^[30], *Guhyaroga*^[31], *Garbhasrava*^[32] should be done for *Asrigdara* too.
- A woman who consumes healthy, wholesome diet having less complications should be managed with the treatment described for *Adhogata Raktapitta*.^[33]
- *Asrigdara* is *Niruha basti sadhya vyadhi*.^[34] *Vata* is the main provoking *dosha* along with *Pitta* in *Asrigdara*. To pacify this vitiated *vata*, *Basti* is very helpful.
- As *Pitta* is prime *dosha* involved in the *samprapti*, *Virechana* is also beneficial for it.
- *Uttarbasti* is recommended by classics after 2 to 3 *Asthapana Basti*.

C. *Samanya Chikitsa*- It includes both external & internal medications which are effectively treat *Asrigdara* when applied locally or taken internally respectively. These medications are described under following headings^[35];

i. Medications for External use

- *Vyaghrinakhi* root situated in northwards direction, grown in sacred place, uprooted during *Uttaraphalguni* Constellation and tied around waist will cure *Asrigdara*.^[36]
- *Nasya* and *Abhyang* with *Shatpushpa* oil is useful.^[37]

ii. Medications for Internal administration- Shamana Chikitsa

KWATH	CHURNA & KALKA	KSHEER PRAYOGA	AVALEHA	VATI	GHRITA	TAILA	RASA-AUSHADHI	ASAVA & ARISHTA
*Darvyadi Kwath *Nyagrodhadhi Kwath *Eladi Kwath *Kwath of Dhataki & Puga	*Pushyanuga Churna *Indrayava Churna *Bhumyamalaki Churna *Rasanyana and/or Laksha Churna *Atibala moola churna *Tanduliyaka moola kalka	*Ashoka Valkala Siddha Kshirapaka	*Kushmanda khandaka *Jirakavaleha *Brihat Kushmandavaleha *Khandamalakha *Kushmandavaleha	*Gokshuradi Guggulu *Chandraprabha Vati	*Brihatshatavari Ghrita *Phalaghrit *Shalmali Ghrit *Sheetakalyanaka Ghrita *Mahatiktaka Ghrita	*Shatavari Taila *Shatpushpa Taila	*Pradararipu Ras *Bolaparpati *Pradarantak Lauha *Pradarantaka Rasa	*Lodhrasava *Patrangasava *Ashokarishta

iii. Shodhana Chikitsa

BASTI	VIRECHANA	UTTARA BASTI	NASYA
* Chandanadi Niruha Basti * Rasnadi Niruha Basti * Rodhradi Asthapana Basti * Kushadi Asthapana Basti * Madhukadi Anuvāsana Basti	* Mustadi Yapana Basti * Shatpushpa Taila Basti * Pichha Basti	* Mahatiktaka Ghrita	* Kashmarya-Kutaja Ghrit * Shatavari Ghrit * Shatpushpa Taila

DISCUSSION

In Ayurveda, most of menstrual disorders have been described under the name of *Ashtartavadushti* & *Artavavyapada*. *Yonivyapada* described by our ancient Acharyas explained can be co-related with different gynaecological disorders of female. As per Ayurveda, *Shuddha artava* is very much important for every female of reproductive age group to perpetuate progeny forwards. *Asrigdara* is characterized by excessive, irregular bleeding P/V during mense or intermenstrual period. *Yonivyapada* such as *Raktayoni* mentioned by Acharya Vagbhata & *Asrija Yonivyapada* by Acharya Charaka have similar symptom of *Asrigdara*. As *Rakta* or blood is considered as *Jeeva* by Acharya Sushruta in *Sushruta Samhita* and in *Asrigdara*, *Artava (Raja)* is excessively flowing out from the body its *chikitsa* becomes very much necessity. Treatment of *Asrigdara* is mostly based upon involved *dosha* and *samprapti vighatana*. Different *Raktastambhak* & *Raktasthapak* drugs are used for the treatment of *Asrigdara* according to involvement of *dosha*. For instance, *Vataja Asrigdara* is treated by using *madhur*, *amla*, *lavana rasa pradhana dravyas* having *snigdha guna*. Treatment of *Pittaja Asrigdara* should be done with the help of *dravyas* having *madhura*, *tikta*, *kashaya rasa* & *sheeta guna*. Without involvement of *vata dosha*, no any *Yonivyapada* will manifest. In *samprapti* of *Asrigdara* also *Vata* is main

vitiatng *dosha* along with *pitta*. Thus, *vata* should be combat first in any *chikitsa* of any *vyadhi* and for this no therapy other than *Basti* is useful. *Virechana* is also beneficial for pacification of vitiated *pitta* & *rakta* to treat *Asrigdara* as they both have *Ashrayashrayi bhava* with each other. Treatment described for *Raktapitta*, *Raktatisara* and *Raktarsha* are recommended for *Asrigdara* also.

CONCLUSION

Asrigdara is a common *Artavavyapada*, characterized by excessive & irregular uterine bleeding. If not treated earlier can cause severe complications. Ayurveda have number of herbal medicines useful to manage *Asrigdara* related symptoms and complications. Some *Bruhaniya* & *Rasayana yoga* are also helpful to prevent recurrence of disease and to treat complications of *Asrigdara*.

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