

Ayurvedic Management of Asrigdara with Mudgadya Ghrita: A Review Study

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Abstract

Asrigdara is a common gynecological disorder described in Ayurveda, characterized by excessive or prolonged menstrual bleeding per vagina, and can be correlated with abnormal uterine bleeding (AUB) in modern gynecology. The condition significantly affects the physical, psychological, and reproductive health of women and may lead to complications such as anemia, fatigue, and reduced quality of life. According to Ayurveda, Asrigdara mainly results from the vitiation of Pitta Doṣa and Rakta Dhatu along with the involvement of Apana Vayu. The present review study, titled “Ayurvedic Management of Asrigdara with Mudgadya Ghrita: A Review Study”, aims to evaluate the therapeutic efficacy of MudgadyaGhrita in the management of Asrigdara through classical Ayurvedic principles and modern pharmacological perspectives. Classical Ayurvedic texts such as Charaka Samhita, Sushruta Samhita, Astanga Hridaya, and Yogaratnakara were reviewed to understand the etiopathogenesis, clinical features, and principles of treatment of Asrigdara. MudgadyaGhrita contains ingredients possessing Grahi, Stambhaka, Deepana-Pachana, Balya, and Dosha-shamaka properties, which help in controlling excessive bleeding, improving Agni, pacifying vitiated Doshas, support the proper functioning of ArtavavahaSrotasand strengthening the reproductive system. The formulation also supports restoration of Dhatu balance and improves the overall health status of affected women. Thus, MudgadyaGhrita appears to be an effective Ayurvedic formulation for the management of Asrigdara by addressing both the underlying pathogenesis and associated symptoms, thereby improving reproductive health and overall quality of life. However, further clinical studies are necessary to establish its therapeutic efficacy scientifically and validate its role in contemporary gynecological practice.

Keywords: Asrigdara, Mudgadya Ghrita, Abnormal Uterine Bleeding, Menorrhagia, Raktapradara

1. Introduction

Asrigdara is a gynecological disorder described in Ayurveda, characterized by excessive menstrual bleeding per vagina, and is considered one of the most commonly encountered conditions in clinical practice. The term Asrigdara is derived from two components—Asrik, meaning menstrual blood, and Dara, meaning excessive discharge—thus collectively indicating an abnormal increase in menstrual flow^[1]. It is also referred to as Pradara, owing to the excessive expulsion (Pradirana) of Raja (menstrual

blood) [2]. Classical Ayurvedic texts recognize this condition as a distinct disease entity; Acharya Charaka has elaborated on its etiology and management under Yonivyapad Chikitsa Adhyaya, while Acharya Sushruta has discussed it in the context of Artava Dusti. According to Ayurveda, Asrigdara mainly occurs due to vitiation of Pitta Dosha and Rakta Dhatu, often associated with the dysfunction of Apana Vata, resulting in excessive uterine bleeding. The management primarily focuses on Dosha pacification, Rakta-stambhana (hemostasis), and strengthening of the uterine tissues. Among the formulations mentioned in classical texts, Mudgadya Ghrita, described in Yogaratnakara under Streerogadhikara, is considered beneficial because of its cooling, hemostatic, and nutritive properties.

Clinically, Asrigdara can be correlated with abnormal uterine bleeding (AUB) in modern gynecology, which refers to uterine bleeding that differs from the normal pattern in volume, duration, regularity, or frequency [3]. This condition can lead to complications such as anemia, fatigue, weakness, and psychological distress, thereby affecting a woman's quality of life. In recent years, altered dietary habits, stress, and sedentary lifestyles have contributed to the increasing prevalence of menstrual disorders. Therefore, the present study aims to understand Asrigdara and evaluate the efficacy of Mudgadya Ghrita in its management.

AIM AND OBJECTIVES

Aim

To review the efficacy of Mudgadya Ghrita in the management of Asrigdara.

Objectives

- To analyze Ayurvedic understanding of Asrigdara
- To evaluate the pharmacological properties of Mudgadya Ghrita
- To assess its therapeutic role in controlling excessive uterine bleeding

MATERIALS AND METHODS

Asrigdara in Ayurveda

Charaka

Acharya Charaka mentioned Asrigdara in Yonivyapad Chikitsa Adhyaya and According to him Asrigdara is a disorder characterized by an unusually heavy flow of menstrual blood [4]. Charaka also mentioned Asrigdara as one of the raktaja vikara [5] and pitta avritaapana vayu [6]

Sushruta

As described by Sushruta, overindulgence in sexual activity may lead to abnormal uterine bleeding outside the menstrual period, a condition referred to as Asrigdara [7]. He also mentioned Asrigdara as pitta Samyukta apana vayu [8] and raktadosaja vikara [9]

Vagbhata

Vagbhata explains that menstrual bleeding which exceeds normal limits in either quantity or timing is termed Asrigdara, also known as Pradara or Raktayoni [10].

Madhava

Madhava describes the condition as profuse vaginal bleeding accompanied by pain [11].

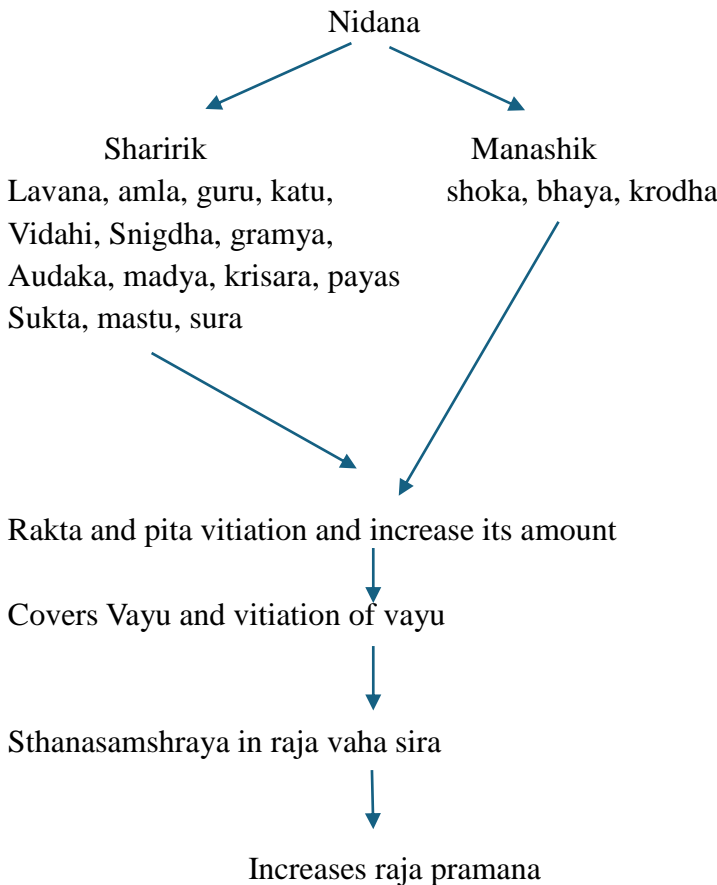
Table 1: Types of Asrigdara

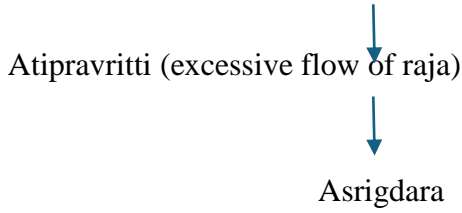
Charaka ^[12]	Dalhana ^[13]	Yogaratanakara ^[14] Sarnagadhara ^[15] Madhav nidana ^[16] Bhavprakash ^[17]	Astanga samgraha ^[18]
Vataja Pittaja Kaphaja sanniapataja	Vataja Pittaja Kaphaja Sanniapataja Vata-pitta Vata-kapha Pitta-kapha	Vataja Pittaja Kaphaja Sanniapataja	Vataja Pittaja Kaphaja

Table 2: Nidana of Asrigdara

Author	Nidana
Chraka ^[19]	Excessive lavan, amla, guru, katu, vidahi, snigdha food
Susruta ^[7]	Atimaithun
Yogaratanakara ^[14]	Viruddhaahara, adhyasana, ajirna, repeated garbhapata, atimaithun
Madhav Nidana ^[11]	Viruddhaahara, adhyasana, ajirna, repeated garbhapata, atimaithun

Samprapti (Pathogenesis):





SAMPRAPTI GHATAK

- Dosa: vata, pitta
- Dhatu: rasa, rakta
- Upadhatu: artava
- Agni: jatharagni, dhatvagni
- Srota: rakta and artavavaha
- Srotadusti: Atipravritti
- Udbhavsthan: Amapakwasaya
- SthanaSamsraya: Garbhasaya and artavavahasira
- Vyaktisthana: Yoni and apatyamarga

RUPA

In Vataja Asrigdara, excessive intake of rukṣa ahara leads to aggravation of VataDoṣa. Acharya Charaka describes the menstrual blood as phenila (frothy), tanu (thin), rukṣa (dry), and having syava, aruṇa, or kiṃsukodaka varṇa ^[20]. Bleeding may occur with or without pain. Sushruta mentions features such as frothy, reddish-black, rough, thin, rapidly flowing, and non-clotted blood ^[21]. Vagbhata further adds characteristics like clear, dry, astringent-tasting blood with an iron-like odour and forceful discharge ^[22].

In Pittaja Asrigdara, consumption of amla, uṣṇa, and lavaṇa dominant foods causes vitiation of Pitta Dosa. Charaka describes the menstrual blood as nila or pita varṇa, hot in nature, excessive and frequent in quantity, often associated with pain. The patient commonly experiences daha, raga, triṣṇa, moha, and jvara ^[23]. According to Sushruta, the blood may appear blue, green, yellow, or dark in colour, possess a foul smell, and is generally avoided by ants and flies ^[21]. Vagbhata describes the discharge as resembling grihadhooma water or collyrium water, with fishy odour, dark yellow or greenish colour, and consistency similar to cow's urine ^[22].

In Kaphaja Asrigdara, excessive intake of guru and sita ahara aggravates Kapha Dosa. Charaka explains that the menstrual blood becomes picchila (slimy), pale in colour, heavy, unctuous, cold, mixed with Kapha, thick in consistency, and associated with mild pain. Associated symptoms include chardi, arocaka, hrillasa, svasa, and kasa ^[24]. Sushruta describes the blood as resembling muddy water, cold, thick, slimy, slowly flowing, and fleshy in appearance ^[21]. Vagbhata compares the discharge to the colour of Kovidara flower or muddy water and describes it as pale, cold, unctuous, thick, slimy, thread-like, salty in taste, and having a fatty odour ^[22].

In Sannipataja Asrigdara all three Doṣas become simultaneously vitiated. Charaka describes the discharge as foul-smelling, slimy, yellowish, resembling sarpi, vasa, and majja, and expelled forcefully through the yoni. The patient may suffer from triṣṇa, daha, and jvara ^[25]. Sushruta mentions that all the symptoms of the three Doas are present together and the discharge resembles fermented sour gruel with foul odour ^[21]. Vagbhata describes the blood as bluish as bronze, impure, and foul-smelling in nature ^[22].

UPADRAVA

Table 3: Upadrava of Asrigdara

Susruta ^[26]	Madhav Nidana ^[27]	Bhavprakash ^[28]
➤ Dourbalya	➤ Trishna	➤ Trishna
➤ Bhrama	➤ Daha	➤ Daha
➤ Murcha	➤ Jwara	➤ Jwara
➤ Tama	➤ Kshinarakta	➤ Durbala
➤ Trishna	➤ Durbala	➤ Kshinarakta
➤ Daha		
➤ Pralap		
➤ Pandutva		
➤ Tantra		
➤ Vatajaroga		

CHIKITSA SUTRA

Acharya Charaka, in Chikitsa Sthana, states that all four types of Pradara should be managed according to the line of treatment prescribed for Vatala Yoni Vyapad. He further explains that PradaraRoga should be treated on the principles of therapies indicated for Raktaatisara, Raktapitta, and Raktarsa ^[29]. Since Acharya Charaka has described Raktapradara under the condition of Pitta Avarita Apana Vayu, the treatment should primarily focus on Pitta-shamaka and Vayu-avirodhiChikitsa ^[30]. The management of Avrita Apana Vayu includes the use of therapies and drugs possessing Agnideepaka, Grahi, Vatanulomaka, and Pakwashaya Vishodhaka properties ^[31]. Acharya Sushruta also emphasizes that a young woman who follows a wholesome regimen and presents with a disease of minimal complications should be treated systematically on the therapeutic principles of Raktapitta ^[32]. Similarly, AstangaSangraha recommends that the treatment modalities prescribed for Raktapitta and Guhyaroga should be adopted in the management of Pradara ^[33]

Therapeutic approach for Asrigdara can be classified into the following categories

General treatment comprises both external/local therapies and internal/systemic medications. Certain remedies are applied locally for immediate haemostatic and soothing effects, while others are administered orally to correct the underlying Dosha imbalance and improve reproductive health.

A. External / Local Therapies

1. The root of Vyaghranakhi, uprooted from a sacred place situated in the northern direction during Uttaraphalguni Nakshatra, is tied around the waist of the patient as a traditional measure for controlling Raktapradara.^[34,35]
2. Nasal inhalation and external massage with Shatapushpa Taila are considered beneficial in Asrigdara.^[36]
3. Uttarbasti is also described as an effective therapy in the management of Asrigdara^[37,38,39]. Various Basti preparations indicated in Asrigdara include:
 - ChandanadiNiruha Basti
 - RasnadiNiruha Basti
 - MadhukadiAnuvasana Basti
 - KushadiAsthapana Basti

- RodhradiAsthapana Basti
- RasnadiAsthapana Basti
- MustadiYapana Basti

Internal / Oral Medications

1. Rasaushadhi Kalpana

- Pradararipu Rasa^[40]
- Bolaparpati^[41]

2. Vati Kalpana (Tablet Preparations)

- Gokshuradi Guggulu^[42]
- Chandraprabha Vati^[43]

3. Kwatha Kalpana (Decoctions)

- DarvyadiKwatha^[44]
- Nyagrodhadi Kashaya^[45]

4. Arishta and Asava Kalpana

- Lodhrasava
- Patrangasava
- Ashokarishta

5. Avaleha Kalpana

- Khandakushmandavaleha^[46]
- Brihat Kushmandavaleha^[47]
- Khandakushmandaka
- Khandaamalaka

6. Kshirapaka Kalpana

- Kshirapaka prepared from the stem bark of Ashoka^[48]

7. Ghrita and Taila Kalpana

- SheetakalyanakaGhrita^[49]
- Shalmali Ghrita^[50]
- MudgadyaGhrita
- Shatavari Ghrita
- Mahatiktaka Ghrita
- Shatavari Taila^[51]
- Shatapushpa Taila

8. Kalka and Churna Kalpana

- Paste of Tanduliyaka root mixed with honey^[52]
- Rasanjana with honey administered along with rice water
- PushyanugaChurna
- Powder of Indrayava mixed with sugar and taken with overnight-stored water

9. Ekala Aushadhi (Single Drug Therapy)

Single herbal drugs beneficial in Asrigdara include:

- Ashoka
- Kamala
- Durva Swarasa

- Kutaja
- Nagakesara etc.

10. Shonita sthapakausadhis- 10 drugs mentioned in charaka Samhita shonitasthapanamahakasaya and they are- Madhu, Madhuka, Rudhira, Mocarasa, Mritkapala, Lodhra, Gairika, Priyangu, Sarkara, Laja ^[53].

DRUG REVIEW [54, 55, 56, 57, 58]

Table 4: Details of the Ingredients

S N	Drug	Latin name	Rasa	Guna	Virya	Vipak	Karma	Part used	Chemical composition
1	Mudga	Phaseolus radiatus	Madhur Kasaya	Ruksa Laghu	Sita	Madhur	Grahi Kaphapittahara, vranahara, pustibalaprada	Seed	Protein Carbohydrates Fiber, minerals vitexin, isovitexin,
2	Masa	Phaseolus mungo	Madhur	Snigdha Guru	Ushna	Madhur	Vatasamak Balaprada brimhaniya	Seed	Protein, carbohydrate, lipid Quercetin, kaempferol
3	Rasna	Pluchea lanceolata	Tikta	Ruksa Guru	Ushna	Katu	Vatanasak Sothahara Shoolahara pachani	Root	Quercetin Isorhamnetin Pluchine
4	Chitrak	Plumbago zeylanica	Katu Tikta	Ruksa Laghu	Ushna	Katu	Deepan Pachan Kaphavatahara Sothahara grahi	Root	Plumbagin
5	Mustak	Cyperus rotundus	Katu Tikta Kasaya	Ruksa Laghu	Sita	Katu	Grahi Deepan Pachan Kaphapittasamak Dhatvagnivaedhak Raktakoapnashak	Whole plant	Alpha-cyperone Cyperene Flavonoids phenolic acids starch glycosides

6	Pippali	Piper longum	Katu	Snigdha Laghu	Sita	Madhur	Rasayan Deepana Vatakaphasamak	fruit	Piperine Pipilsterol
7	Bilwa	Aegle marmelos	Tikta Kashaya Madhura	Snigdha Laghu	Sita	Katu	Grahi Deepan Pachana vatakaphasamak	Fruit	Marmalolin oil
8	Ghrita	-	Madhur	Mridu Soumya	Sita	Madhur	Pitta anila hara, Dahasamana	-	

MODE OF ACTION

Ayurvedic Perspective

The formulation comprises several drugs that act synergistically in managing the condition. Mudga possesses pittahara properties and exhibits grahi action, which helps control excessive bleeding. Its kashaya rasa contributes to grahi, stambhaka, and rakta-pitta shamaka effects, while madhura rasa balances vata and pitta, promoting stability (sthiratva) of rakta and rasa dhatus and aiding in the restoration of blood loss. Its sheetavirya further pacifies pitta by reducing ushna and tikshna guna, thereby helping in the management of Asrigdara. Masa acts as a vata-nashaka and, due to its madhura rasa, also balances vata and pitta; it provides strength (balya) and nourishes meda and mamsa dhatus, thereby supporting the tone of endometrial capillaries and the reproductive system. Rasna is known for its kapha-vata hara action and exhibits shotha hara and shoola hara properties, which help reduce uterine congestion and menstrual pain; its tikta rasa supports deepana-pachana activity. Chitraka acts as vata-pitta shamaka and has grahi and shotha hara properties, aiding in controlling bleeding and reducing uterine congestion; it also helps in alleviating pandu and, through its katu and tikta rasa, enhances digestive fire (agnideepana) and metabolism (pachana). Mustaka balances kapha and pitta, exhibits grahi action to arrest bleeding, and works as a deepana and raktakopanashaka; its katu, tikta, and kashaya rasa contribute to agnideepana, pachana, and stambhana effects, helping control rakta-pitta. Pippali is primarily deepaniya and tridoshashamaka, with its katu rasa enhancing digestive fire. Bilwa also shows significant grahi action in controlling bleeding, along with deepaniya and pitta-shamaka properties; its tikta and kashaya rasa support deepana-pachana and stambhana, while madhura rasa helps in balancing vata and pitta. Together, these drugs act through grahi, stambhaka, deepana-pachana, dosha shamana, and dhatu poshana mechanisms to effectively manage Asrigdara.

Modern Perspective

The pharmacological actions of the drugs in this formulation reveal a multifaceted therapeutic effect. Mudga contains bioactive compounds such as vitexin, isovitexin, quercetin, and rutin, which exhibit significant anti-inflammatory properties. The presence of phenolic acids helps reduce endometrial inflammation, while rutin contributes to capillary stability. Additionally, magnesium aids in muscle relaxation and iron supports haemoglobin formation. Masa is rich in flavonoids like quercetin and kaempferol, which possess anti-inflammatory effects and strengthen capillary walls; its iron content also

helps in correcting anaemia. Rasna contains quercetin and isorhamnetin, both known for their anti-inflammatory action, along with pluchine, which further enhances this effect, while isorhamnetin also contributes to vascular stability. Chitrak contains plumbagin, which stimulates bile secretion, mildly enhances metabolic activity, and demonstrates anti-inflammatory and antioxidant properties. Mustak exhibits anti-inflammatory and antispasmodic effects due to cyperene, while its flavonoids inhibit prostaglandin synthesis, thereby reducing vasodilatation and strengthening capillaries. The presence of phenolic acids adds anti-inflammatory and antioxidant benefits, and constituents like starch, glycosides, and fatty acids aid in tissue repair. Pippali plays a supportive role by enhancing the bioavailability of other drugs and providing mild anti-inflammatory action. Bilwa contains marmelosin, which has anti-inflammatory and smooth muscle modulating effects, along with aegeline, a metabolic modulator with anti-inflammatory properties; tannins present in it produce an astringent effect, leading to local vasoconstriction. Together, these pharmacological actions contribute to anti-inflammatory, haemostatic, capillary-stabilizing, and tissue-repairing effects.

Discussion

Asrigdara is a significant gynecological disorder described in Ayurvedic classics and is mainly attributed to the vitiation of Pitta Doṣa and Rakta Dhatu along with the obstruction and dysregulation of Apana Vayu. Excessive intake of lavana, amla, guru, katu, and vidahihara, along with psychological factors such as shoka, bhaya, and krodha, contribute to the vitiation of Rakta and Pitta, leading to excessive menstrual bleeding. The management principles mentioned in classical texts emphasize Pitta-shamana, Rakta-stambhana, Agni deepana, Vata-anulomana, and strengthening of the reproductive system. Mudgadya Ghrita, mentioned in Yogaratnakara, appears to effectively fulfill these therapeutic requirements due to its multidimensional properties. The ingredients of the formulation possess Grahi, Stambhaka, Deepana-Pachana, Balya, and Dosha-shamaka actions, which help in controlling excessive bleeding and restoring normal physiological function. Drugs like Mudga, Mustaka, and Bilwa exhibit Grahi and Pitta-shamaka properties, while Masa provides nourishment and strength to Dhatus. Rasna and Chitraka help reduce inflammation and congestion through their Shothahara and Agnideepana actions. From a modern pharmacological perspective, the formulation demonstrates anti-inflammatory, antioxidant, haemostatic, capillary-stabilizing, and tissue-repairing effects due to constituents such as quercetin, rutin, plumbagin, cyperene, and marmelosin. Thus, Mudgadya Ghrita acts both symptomatically and pathogenetically in the management of Asrigdara and may provide a safe and holistic therapeutic approach for women suffering from excessive uterine bleeding.

Conclusion

Asrigdara is a common and distressing gynecological condition that adversely affects the physical and reproductive health of women. Ayurveda explains the disease mainly on the basis of vitiated Pitta Doṣa, Rakta Dhatu, and Apana Vayu dysfunction. Mudgadya Ghrita, described in Yogaratnakara, possesses significant therapeutic potential in the management of Asrigdara due to its Grahi, Stambhaka, Deepana-Pachana, Pitta-shamaka, and Vata-anulomana properties. The formulation not only helps in controlling excessive menstrual bleeding but also improves Agni, nourishes Dhatus, reduces inflammation, and strengthens the reproductive system. Modern pharmacological actions of its ingredients further support its efficacy through anti-inflammatory, antioxidant, and haemostatic activities. Therefore, Mudgadya Ghrita can be considered an effective and holistic Ayurvedic formulation for the management

of Asrigdara. However, further clinical and experimental studies with larger sample sizes are required to establish its efficacy scientifically and validate its therapeutic role in contemporary gynecological practice.

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