

Literary study of Ashoka in Stree-Roga

Shreevalli P^{1*}, Suchethakumari²


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^{1*} Shreevalli P, Post Graduate Scholar, Department of Pg and Phd Studies in Prasooti Tantra and Stree Roga, Sri Dharmasthala Manjunatheshwara College of Ayurvedaand Hospital Research Centre, Udupi, Karnataka, India.

² Suchethakumari, Associate Professor, Department of Pg and Phd Studies in Prasooti Tantra and Stree Roga, Sri Dharmasthala Manjunatheshwara College of Ayurveda Hospital Research Centre, Udupi, Karnataka, India.

Ashoka, a revered herb in Ayurveda, has been extensively mentioned in ancient Indian texts for its medicinal properties particularly in the context of Stree-Roga. Streeroga and Prasutitantra is very important branch of Ayurveda which deals with health and diseases of women. In modern era women have to face many stressful situations, so it directly affects her physical and mental health leading to menstrual problems. To deal with this problem, Ayurveda has got a wonderful drug Ashoka which is so called popularly as Streepriya which is most commonly used by Ayurvedic Practitioners. Ashoka is one of the most auspicious and legendry trees of India. Its medicinal value seems to be recognized first in Charaka Samhitha. Its medicinal values are potentially used in field of Streeroga for betterment of women health. Hence Ashoka is selected for the present study. This review aims to provide in depth analysis of Ashoka's therapeutic applications, pharmacological properties and its clinical efficacy in various Streeroga conditions.

Keywords: Ashoka, Streeroga, Saraca asoca, Ashoka tree, Ayurvedic medicine, Traditional medicine, Menorrhagia treatment, Female reproductive health

Corresponding Author	How to Cite this Article	To Browse
Shreevalli P, Post Graduate Scholar, Department of Pg and Phd Studies in Prasooti Tantra and Stree Roga, Sri Dharmasthala Manjunatheshwara College of Ayurvedaand Hospital Research Centre, Udupi, Karnataka, India. Email: shreevallip02@gmail.com	Shreevalli P, Suchethakumari, Literary study of Ashoka in Stree-Roga . J Ayu Int Med Sci. 2025;10(1):203-205. Available From https://jaims.in/jaims/article/view/3902	

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Introduction

Ashoka (Saraca asoca), a deciduous tree native to the Indian sub-continent, has been an integral part of *Ayurvedic* medicine for centuries. The herb is renowned for its medicinal properties, particularly in the management of *Stree-roga* like *Udavartini yoni Vyapad*, *Rakta Pradara*, *Asrigdhara* etc. It is used internally in the form of *Vati*, *Kashaya*, *Asava*, *Arista*, *Ghritha* etc. and externally for *Yoni Dhavana*, *Pichu*, *Uttarabasti* etc.

Saraca asoca also carries deep symbolic meaning in Indian literature, particularly in Sanskrit texts. Its name *Ashoka* which translates to one without sorrow, has often been used metaphorically to represent relief from sorrow and pain, especially in women.

The study of *Saraca asoca* in the context of *Streeroga* in classical Indian literature highlights a harmonious integration of health and symbolism.

Its medicinal use in treating conditions related to women's health is mirrored by its role in literary and mythological texts, where it represents purity, beauty and resilience.

Thus, it stands as a bridge between the practical aspects of *Ayurvedic* medicine and the spiritual or emotional symbolism in Indian literary traditions.

Materials and Methods

Materials

Literature of *Saraca asoca* is collected from Authentic *Samhitha (Laghutrayi, Bruhatrayi)* *Ayurvedic* textbooks and updated internet data.

Methods

The literature collected from different classical *Ayurvedic* texts and data presented as

Rasa	Kashaya, Tiktha
Guna	Ruksha, Laghu
Veerya	Sheetha
Vipaka	Katu
Doshagnatha	Kapha-Pitta Shamaka
Rogagnatha	Rakta-Sthambaka, Rakta Shodhaka, Shothahara, Yoni-Doshahara, Raktapradarahara
Other Karmas	Varnya, Vishaghna, Deepana, Bhedhana, Krumighna,
	Shothaghna, Trushnahara, Dahahara, Grahi, Sravavranavinashini.

Therapeutic uses

Rajo Vruddhi	Ashoka Churna with Jala
Rajo Dusti	Ashoka Twak Kwatha
Yoni Shula, Kastarthava	Ashoka Ghritha with Sheetala Jala
Asrigdhara, Raktapradara	Ashoka Valkala Kwatha with Dugdha
Mutraghatha	Ashoka Beeja with Jala

Formulations

Ashoka Twak Churna
Ashoka Twak Kwatha
Ashokarista
Ashoka Ghritha

Biological and Pharmacological Activity

Anti-menorrhagic activity
 Anti-microbial activity
 Anti-helmenthic activity
 Analgesic and anti-pyretic activity
 Anti-preglycemic and antioxidant activity
 Anti-oxytotic
 Anti-cancer, CNS depressant

Results And Discussion

Saraca asoca is *Kapha-Pitta Shamak*. By *Tikta Kashayrasa*, *Sheet Virya - Pitta Shamak*, *Rakta Prasadak*, *Rakta Stambhak*. By *Tikta Kashay Rasa*, *Katu Vipak - Kapha Shamak*. Probable Mode of action of *Saraca asoca* as a "*Raktasthambhak*". Definition of *Asrugdar* given as "रजः प्रदीर्यते यस्मात् प्रदरस्तेन स स्मृतः॥". Because of *Hetu Sevan*, there is *Rakta Dushti* & quantitative increase in *Rakta dhatu* which with the help of aggravated *Vayu*, reaches to *Raja* carrying vessels of uterus. In other words, increase in amount of *Raja* due to its mixture with increased blood. This increases in menstrual blood due to relative more increase of *rasa*. Because of increase in the amount of blood, named as, *Asrugdar*. *Asrugdar* is treated like treatment of *Raktatarsha*, *Raktapitta* and *Raktatarsha*. Mainly *Raktasthapak* treatment should be done. *Saraca asoca* is *Kashay Rasatmak* and *Sheeta Virya Dravya*. *Kashay Rasa* is *Ruksha*, *Sheet* and *Laghu Gunatmak Rasa*. So probably it acts as *Rakta Sthapak*. It will probably directly help symptomatically control excessive bleeding. And also purify the blood, because *Saraca ashoka* is *Raktaprasadaka*.

Thus, due to its *Rakta Stambak* property, *Saraca asoca* may be indicated in *Asrugdar*, *Rajovrudhi*, *Raktatarsha*, *Raktatarsha*.

Saraca asoca is included in *Vedanasthapak - Mahakashaya* by Charak. So, it can be probably useful in *Yonishul* and *Kashtartava* (dysmenorrhea). *Yonidoshahar* is the property of *Saraca asoca* describe in *Nighantu*. Also, it is *Pittashamak*. So probably it can be useful in *Pittaj Yonirog*. *Saraca asoca* is also *Kapha-Meda Har*. So probably, it can be useful in *Kapha-Pradoshaj Yoni Roga*.

Saraca asoca is *Kashay Rasatmak*, *Sughandhit* drug. So, it can be useful in *Shwetpradara* externally. In *shwetpradara*, along with per vaginal white discharge it is associated with foul smell, itching and cervical erosion. As *Saraca asoca* is *Sarva Vrana Vinashani*, it can be helpful to decrease symptoms of *Shwetpradara*. As *Saraca asoca* is *Dahahar*, *Shothaghna*, it can be useful for *Mutrghat*.

Conclusion

By considering all the facts from different *Ayurvedic* classical texts, it proves that *Saraca asoca* can be useful in most of *Streeroga* like *Asrudar*, *Shwetapradar*, *Mutrghat*, *Yonishul*, *Kashtartav*, *Rajavrudhi*, *Rajodushti* etc.

Saraca asoca holds a prominent place in the treatment of female reproductive health disorders in *Ayurvedic* medicine. Its use in *Streeroga* is supported by both traditional knowledge and modern scientific research, which highlights its potential as a natural remedy for conditions such as menstrual disorders, uterine health, and infertility. However, further clinical studies, particularly human trials, are needed to fully establish its efficacy and safety profile in contemporary medicine.

Future research should aim at isolating and characterizing the active compounds responsible for its therapeutic effects and exploring its mechanisms of action in detail. The growing interest in integrative medicine, which combines traditional and modern approaches, presents an opportunity to further study *Saraca asoca* and its potential applications in women's health.

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