



AN AYURVEDIC LITERATURE REVIEW ON RAKTAPRADARA

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ABSTRACT

Ayurveda, the science of life, is a traditional system of medicine. In Ayurveda, women's health is given utmost importance. Every woman goes through a series of profound changes during her life-time and the process of cyclic menstruation is one among the natural phenomenon. The female menstrual cycle involves the shedding of endometrium along with hormonal changes affecting a woman's emotional and physical state. If there is abnormally excessive or prolonged bleeding it leads to the condition Raktapradara/Asirgdhara. Raktapradara can be correlated to Dysfunctional Uterine Bleeding. Dysfunctional Uterine Bleeding is the state of abnormal uterine bleeding following anovulation due to dysfunction of hypothalamo-pituitary-ovarian axis. It is the commonest problem encountered by gynecologist in today's practice and incidence becomes higher with degree of civilization. It varies in both amount and duration. It is commonest among the women of reproductive age. About 10 to 30% of reproductive aged woman are affected by Raktapradara. Excessive bleeding per vagina not only hampers the women's day to day activities but also interferes with the woman's physical, emotional, social and psychological quality of life. Ayurveda describes a wide range of treatment principles in the management of Raktapradara which not only cures Raktapradara and prevents its recurrence but also helps in improving the general health of women. Raktapradara is mainly due to vitiation of Vata and Pitta dosha hence Kashaya rasa and Pitta shamaka Chikitsa may be adopted. The present review includes the aspect of Raktapradara from nirukti of Asrigdara with its nidana, samprapti, poorvaroop, roopa, sadhyasadyata, upadrava, chikitsa and pathya-apathya.

KEYWORDS : Raktapradara, Asrigdara, Raja, Menstrual blood, Excessive bleeding, Artava.

INTRODUCTION

In Ayurveda (Ancient Vedic Medicine System), the woman is considered to be the 'Mother' and the 'Source of Creation'. Woman having regular menstruation, possessing Shuddha Aartava, Shuddha Yoni and Garbhashaya can bestow a Sreshta Praja^[1]. Menstrual blood refers to the visible manifestation of cyclic physiologic uterine bleeding due to the shedding of endometrium^[2]. The average length of menstrual cycle is 28 days. However, a cycle can range in length from 21 days to about 35 days and still be normal. The duration of menstruation is about 4-5 days and the amount of bleeding is estimated to be 20 to 80ml with an average of 35 ml^[2]. A deviation of 2-3 days from the monthly rhythm is quite common but if there is abnormally excessive or prolonged bleeding it may hamper reproductive function and may result in surgical intervention. It is majorly seen reproductive age group, in adolescent and peri-menopausal. The prevalence of Dysfunctional Uterine Bleeding among reproductive-aged women is estimated to be between 3% to 30%, with a higher incidence occurring around menarche and perimenopause. In Ayurveda, different gynecological disorders are discussed in Ayurvedic classics in Yonivyapad and Artavavyapad.

AIMS AND OBJECTIVES

Review on Raktapradara and its management.

MATERIALS AND METHODS

Review of Literature from Bruhatrayee, Laghutrayee and other Ayurvedic literature were compiled.

REVIEW OF LITERATURE

THE WORD ARTAVA

- It refers to menstruation or the menstrual blood or the ovum produced in Ritukala.
- The blood which is expelled from yoni every month in women is Artava.
- रजः स्त्रीणां मासि मासि त्र्यहं स्त्रवेत्। (भा.प्र.पू. 3/204)
- Rajas is that which occurs periodically in woman for 3 days^[3].

PARYAYA - Artava, Raja, Shonita, Pushpa, Beeja

STHANA - Artava vaha strotas

MOOLA - Garbhashaya and Artavaha dhamani

ARTAVA PRAMANA - स्त्रीणां रजसोऽञ्जलयश्चत्वारः । (अ.सं.शा. 5/98)

The Artava pramana is 4 anjali^[4].

THE FORMATION OF RAJA

रसादेव स्त्रिया रक्तं रजः संज्ञं प्रवर्तते। (सु.सं.सू. 14/6)

- Rajas is the Rakta which is formed from Rasa^[5].
- Raja is the upadhatu of rasa dhatu^[6].
- Both Rajas and stanya are formed from the essence of Rasa^[7].
- Sharangdhara says that rajas is formed by the action of pitta on rasadi dhatus in one month^[8].
- Rajas is formed from ahara rasa and not from rasa dhatu^[9].

ARTAVA SWAROOPA

- Artava is Agneya due to predominance of Tejo mahabhuta^[10].
- It has all the characteristics of Rakta and is responsible for the formation of Garbha^[11].
- Artava is sowmya during its formation as it is formed from Rasa and it changes to agneya during excretion^[12].

SHUDDHA ARTAVA LAKSHANA

गुञ्जालसवर्णं च पद्मालक्तकसन्निभम्। इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत्। (च.सं.चि.)

The menstruation which appears every month which is free from picchila, daha and arti, that which continues for five nights and which is neither excessive nor scanty and resembles the colour of gunja phala, padma, or indragopa is normal/pure^[13].

शशासृक्तप्रतिमं यत् तु यद्वा लाक्षारसोपमम्। तदार्तवं प्रशंसन्ति यद् वासो न विरञ्जयेत्॥ (सु.सं.शा.)

The menstrual blood which is similar to Shasha asrik (rabbit blood) or the laksha rasa and that which does not stain the cloth are the characteristics of normal menstrual blood^[14].

ARTAVA NISHKRAMANA

This phenomenon is explained by Vagbhata stating that every month well developed and processed Artava sheds out from destroyed vessels of uterus and odourless slightly blackish artava expelled through yonimukha. This is the vata prakopa kala and lakshanas like constipation, agnimandhya and pindikotweshtan i.e. leg cramps is seen in some cases.

THE TERM RAKTAPRADARA

Raktapradara is mentioned as one of the Raktapradoshaja Vikara^[15].

Raktapradara is characterized by artava ati pravrutti, anruta kala pravrutti, deerga kala pravrutti, daha in adho vankshana pradesha, sroni, prushta and kukshi, shoola in garbhashaya, angamardha etc.

NIRUKTI

The word Asrigdara is derived from Asrik + Dara

Asrik = Rakta / Raja (blood), Dara = Continuous / Excessive flow

Asrik + Dara = Asrigdara

Asrigdara is characterized by excessive uterine bleeding without any obvious structural or systemic pathology.

PARIBHASHA (DEFINITION)

रजः प्रदीर्यते यस्मात् प्रदरस्तेन स स्मृतः। (च.सं. चि. 30/209)

- Due to pradirana (excessive excretion) of raja (menstrual blood) it is named as Pradara^[16].
- Since there is dirana (excessive excretion) of asrk (menstrual blood) it is known as Asrgdara^[17].
- When increased rakta i.e. blood gets mixed with raja i.e. menstrual blood, the quantity of menstrual blood increases, thus causing Asrigdara/ Pradara^[16].

NIDANA AND SAMPRAPTI OF RAKTAPRADARA

1. Charaka	<ul style="list-style-type: none"> ▪ lavana, amla, guru, katu, vidahi, unctuous substances, sevana ▪ gramya, odaka and medhya mamsa ▪ krsara, payasa, dadhi, sukta, mastu, sura^[16]
2. Harita	<ul style="list-style-type: none"> ▪ Milk carrying channels of Vandhya are filled with vata^[18]
3. Bhela	<ul style="list-style-type: none"> ▪ If blood (raktu dhatu) goes to abnormal passage^[19]
4. Madhava, Bhavaprakasha, Yogaratnakara	<ul style="list-style-type: none"> ▪ matra evum samyoga viruddha aahara, Madhya sevana, Adhyashana, Ajeerna, ▪ Garbhapata, ati-maithuna, ati-yaana sevana, adhika marga-gamana, ▪ shoka, ati-karshana, ati-bhaara-vahana, abhighata, divaswapna^[20, 21, 22]
5. Charaka, Susruta	<ul style="list-style-type: none"> ▪ pittavrta apana vayu^[23, 24,]
6. Kashyapa	<ul style="list-style-type: none"> ▪ rakta ati-vridhi^[25]

Nidanakara aahara-vihara,



Aggravates vayu



The aggravated vayu withholds rakta



increases its amount reaching the rajovaha sira



further increases the rajas



Pradara

It is evident from the pathogenesis described above that active or passive congestion is the main pathology, which leads to increase in the amount of blood in the uterus.

SAMPRAPTI GHATAKA

Dosha : Tridosha

Dushya : Rasa, Rakta, Artava

Agni : Jatharagnimandya

Srotas : Artavavaha, Rasavaha, Raktavaha, Mamsa

Srotodushti : Atipravritti

Adhithana : Garbhashaya, Artavavaha Srotas

POORVARUPA OF RAKTAPRADARA

The poorvarooopa of Raktapradara is not mentioned in our Ayurvedic classics.

ROOPA

- **Charaka** – Presence of excessive bleeding during menstruation^[16].
- **Susruta** – Menstruation in excessive amount and for prolonged period in normal cycle and scanty in intermenstrual period, different from normal features of suddha artava and associated with body-ache and pain^[26].
- **Ashtanga Sangraha** – Excessive bleeding during menstrual or intermenstrual period^[27].
- **Dalhana** – Burning sensation in lower portion of groin, pelvic region, back, region of kidney, flanks and severe pain in uterus^[28].

- *Madhava Nidana , Bhavaprakash , Yogratnakara* - mentioned angamardha and vedana as the symptom^[20, 21, 22].

TYPES / BHEDA

	ACHARYA CHARAKA	ACHARYA SUSHRUTA	ASHTANGA SANGRAHA	BHAVA PRAKASHA	YOGARA TNAKARA	SHARANG DHARA	MADHAVA NIDANA	DALHANA	INDU
VATAJA	+	-	+	+	+	+	+	+	+
PITTAJA	+	-	+	+	+	+	+	+	+
KAPHAJA	+	-	+	+	+	+	+	+	+
SANNIPATAJA	+	-	-	+	+	+	+	+	+
VATA-PITTAJA	-	-	-	-	-	-	-	+	+
PITTA-KAPHAJA	-	-	-	-	-	-	-	+	+
KAPHA-VATAJA	-	-	-	-	-	-	-	+	+

Sushruta has mentioned all types of asrigdhara under general clinical features and has not given any classification.

Lakshanas

	Vataja Asrigdara	Pittaja Asrigdara	Kaphaja Asrigdara	Sannipataja Asrigdara
Acharya Charaka ^[16]	<ul style="list-style-type: none"> ▪ phenila, ▪ tanu, ▪ ruksha, ▪ shyava/aruna varna, ▪ Kimshukodaka sankasha, ▪ Sarujam vanirujam ▪ Kati, vankshana, hrt, parshva, prshta, shroni vedana 	<ul style="list-style-type: none"> ▪ Neela, peeta ▪ Atyushna ▪ Asita ▪ Nitanta rakta ▪ Muhurmuhur arti ▪ Daha, raga trishna, moha, jwara, bhrama 	<ul style="list-style-type: none"> ▪ Picchila, ▪ Panduvarna ▪ Guru, snigdha ▪ Sheetala ▪ Shelshma mala ▪ Ghana ▪ Mandarujam ▪ Chardi, arochaka, hrullasa, swasa, kasa 	<ul style="list-style-type: none"> ▪ Durgandhi ▪ Picchila ▪ Peeta ▪ Vigandha ▪ Vasa, medascha pitta tejasa ▪ Sarpi majja vasopama srava ▪ Trishna, daha, jwara, ksheena rakta, durbala, ▪ Asadhya
Acharya Sushruta ^[29]	<ul style="list-style-type: none"> ▪ Pakabhimukham krshnam ▪ Sheegra skandhi ▪ Apichhila ▪ Accha 	<ul style="list-style-type: none"> ▪ Neela, peeta, harita, shyava ▪ Visra ▪ Pippilika, makshikanam anishtam ▪ Askandi 	<ul style="list-style-type: none"> ▪ Gairikodaka partikasha ▪ Snigdha ▪ Sheetala ▪ Bahala ▪ Picchila ▪ Chirasravi ▪ Mamsapeshi prabham 	<ul style="list-style-type: none"> ▪ Sarva lakshana samyukta ▪ Kanjikabham ▪ Durgandhi
Acharya Vagbhata ^[30]	<ul style="list-style-type: none"> ▪ Kashayarasam ▪ Lohagandhi ▪ Sheetam 	<ul style="list-style-type: none"> ▪ Grhadhuma, Anjanodaka, ▪ Krshna, peeta, harita varna ▪ Visra, Ushna 	<ul style="list-style-type: none"> ▪ Kovidara pushpa ▪ Gairikodaka ▪ Pandu, sheeta 	<ul style="list-style-type: none"> ▪ Kansa neela ▪ Durgandha

		<ul style="list-style-type: none"> ▪ Matsya Gandhi ▪ Katurasa ▪ Askandhi ▪ Makshika anishta ▪ Chandrakam ▪ Gomutrabham 	<ul style="list-style-type: none"> ▪ Snigdha, skandhi, ▪ Ghana, picchila ▪ Tantudravam dwaravasadi ▪ Lavana rasam ▪ Vasa gandhi 	
Madhava ^[31] , Bhavamishra ^[32] , Yogaratnakara ^[22]	<ul style="list-style-type: none"> ▪ Pishitodabhakam, ▪ Discharged in small amounts ▪ Associated with vatika type of pain. 	<ul style="list-style-type: none"> ▪ Neela, peeta asita, rakta ▪ Pittarti yukta ▪ Ushna, ▪ Brusha vegi 	<ul style="list-style-type: none"> ▪ Ama ▪ Shalmali niryasa sadrushya picchila ▪ Pandu ▪ Pulakatoya pratimam 	<ul style="list-style-type: none"> ▪ Sakshoudra, sarpi ▪ Haritala varna ▪ Majja prakasham ▪ Kunapam ▪ Asadhyam

SADHYA-ASADHYATA

Sadhya – Eka doshaja Asrigdara

Asadhya – Sannipataja Asrigdara^[33]

Asrigdara is considered as Asadhya in the following conditions :

- When there is ati-raja pravrutti, trishna, daaha, jwara, rakta-kshinata^[34].
- When there is bleeding before the onset of next menstrual cycle (intermenstrual bleeding), fever, continuous bleeding are considered as arishta lakshanas of artava and such a woman may not survive^[35].

UPADRAVA

- Excessive bleeding leads to Dourbalya, shrama, murcha, mada, trishna, daaha, pralapa, pandutva, tandra and vataja rogas^[36]. Considered as asadhya and patient should be rejected.
- Acharya Charaka mentioned Shopha^[37].

ASRIGDARA CHIKITSA

CHIKITSA SIDDHANTA

- Hemostatic drugs indicated in Raktayoni should be used considering the doshas associated which are diagnosed on the basis of colour and smell of the blood^[38].
- Treatment prescribed for Raktatisara, Raktapitta, Raktarsha^[39], Guhyaroga^[40] and Garbhasrava^[41] should be used.
- Use of basti is beneficial^[42].
- Virechana (purgation) cures menstrual disorders^[43].

BAHYA PRAYOGA AUSHADI (EXTERNAL USE)

1. The root of Vyaghranakhi grown in the northern direction at a sacred place, uprooted during Uttara-phalguni nakshatra should be tied around the waist^[44, 45].
2. Shatapushpa taila should be used for Nasya and abhyanga^[46].
3. **BASTI** - 2-3 Asthapana basti followed by Uttara basti is beneficial in Asrigdhara^[47].
 - Rasnadi niruha basti^[48], Madhukadi anuvasana basti^[49], Kushadi asthapana basti^[50]
 - Lodradi asthapana basti^[50], Rasnadi asthapana basti^[50], Shatapushpa taila vasti^[51].
4. **PICHU** - Udumbaradi taila^[52], Priyangvadi taila^[53], Sudhakara taila^[54]
5. **VARTI** - Apamargadi varti^[55]

ABHYANTARA PRAYOGA (INTERNAL USE)**1. KWATHA**

1. Pradarahara Kashaya, Asrigdarahara Kashaya, Musali khadiradi Kashaya.
2. Vasa Kashaya^[56], Darvyadi kwatha^[45]
4. Dhataki and Pugi pushpa kwatha for 3 days^[45]

2. SWARASA

1. Kshoudrayukta Udumbara or Kastoudumbara phala Swarasa followed by Ksheera and rice with Madhu^[45, 56].
2. Swarasa of Vasa / Guduchi / Shatawari along with 1 karsa Madhuka churna and 4 karsha Sarkara with tandulodaka^[57].

3. KALKA/CHURNA

1. Tanduliyaka mula kalka with madhu or Rasanjana with madhu along with tandulodaka^[58].
2. Madhuka churna and sarkara each 1 karsa with tandulodaka^[44].
3. Bala moola churna should be used with Ksheera^[44].
4. kankatika mula churna mixed with sarkara and madhu^[44].
5. Bharangi and Nagara churna with tandulodaka^[44].
6. Kalka of Kusha moola with Tandulodaka for 3 days^[44, 45].
7. Bhumiamalaki mula kalka/churna with tandulodaka for 3 days^[45].
8. Shunti and Tirishta churna or Kutajashtaka churna with ghrita and sarkara^[45].
9. Pellets of rat with milk according to one's own digestive power (agni) relieves intolerable pradara within three days^[45].
10. Ashoka twak swarasa and Rasanjana pestled with Tandulodaka and mixed with Madhu^[45].
11. Indrayava churna (1 niska) and sarkara (2 nishka) taken with overnight kept water^[59].
12. Chandanadi churna^[60].
13. Pushyanuga churna with madhu followed by tandulodaka^[60].
14. Utpaladi churna^[60].
15. Sharapunkha churna (1 karsha) with Tandulodaka^[61].
16. Saisam (lead) bhasma with petakari churna or guda or pradara bhasma or rasa sindhura and arkamurti rasa with ghrita^[61].

4. **KSHEERAYOGA** - Ashoka valkala kwatha siddha susheetala ksheera sevana should be done according to one's strength (bala) in pratah kala^[44].
5. **MODAKA** - Modaka prepared with Alabu phala or Malaya phala churna mixed with equal quantity of sarkara and madhu^[44, 45].
6. **AVALEHA**
 - Madhukadhya avaleha^[62], Pushkara lehya^[62], Jeeraka avaleha^[59]
 - Khandakusmandawaleha, Brhatkusmandawaleha^[63].
7. **GHRITA**
 - Mudgadhya ghrita^[59], Shalmali ghrita^[64], Sheetakalyanaka ghrita^[64],
 - Ashoka ghrta, Nyagrodhadya ghrta, Vishwavallabha ghrta^[65].
8. **RASAYOGA**
 - Bola parpati^[64].
 - Pradarantaka rasa, Sarvanga Sundara Rasa, Pradarari rasa, Pradaripu rasa, Pradarari lauha, Pradarantaka lauha, Lakshmana lauha^[65].
9. **VATI** - Ratnaprabha vatika^[65], Shilajatu vatika^[65], Chandraprabha gutika^[66].
10. **ARISHTA** - Ashokarishta, Patrangasava, Lakshmanarishta^[65].

OTHER RECIPES

- Shatapushpa and Shatawari acts like a nectar^[67].
- Lasuna kalpa^[68].
- Yusha prepared with Sana, Shalmali, Dhataki, Padma, Saugandhika, Kokidara, Karbudara pushpa medicated with Dadima devoid of any taila or amla dravya^[69].
- Peya prepared with Bala, Vrsatparni, Salaparni, Dadima and unripe Bilwa^[69].

VISHISHTA CHIKITSA

1. VATAJA ASRIGDARA CHIKITSA

- Tila churna/ Dadhi/ Ghrita/ Phanita/ Shaukara vasa with madhu^[38].
- Varaha meda mamsa rasa with Kulattha kwatha is beneficial^[38].
- Dadhi mixed with Sarkara, Madhu, Yashtimadhu and Nagara^[38].
- Sauvarcala Lavana, Ajaji, Madhuka, Nilotpala churna and Madhu with Dadhi^[57].
- Curna of Nagara, Madhuka, Taila, Sita, Dadhi (equal quantity) is churned together and taken^[57].
- Ela, Amsumati, Draksha, Ushira, Tikta rohini, Candana, Krishna lavana, Sariva and Lodhra churna (all in equal quantity) taken with dadhi^[57].
- Bharangi, Madhuka, Bhadradharu siddha Ghrita paana^[70].
- Kashmarya, ksudrasaha siddha ksheera^[70].
- Priyangu and Tila kalka yoni dharana^[70].
- Sarala, Mudgaparni Kashaya yoni prakshalana^[70].

2. *PITTAJA ASRIGDHARA*

- Churna or kalka of Payasa, Utpala, Shaluka, Bisa, Kaliyaka and Ambuda should be taken with Ksheera, Sarkara and Kshoudra^[38].
- Virechana with Mahatikta Ghrta^[71].
- Ahara-vihara prescribed for Garbhasrava^[71].
- Tanduliyaka moola kalka and madhu with tandulodaka^[71].
- Rasanjana or Laksha churna with Chaga payasa^[71].
- Madhuka, Triphala, Lodhra, Musta, Saurastrika Churna with Madhu^[71].
- Curna of Ela, Amsumati, Draksha, Ushira, Tikta rohini, Candana, Krshna Lavana, Sariva and Lodhra (all in equal quantity) with madhu^[57].
- Kwatha of Dwaya Kakoli and Vidari mula/ Utpala and Padmaka/ Madhuka pushpa and Kashmarya phala each mixed with Sarkara^[70].
- Sveta Chandana kwatha with Kshoudra^[70].
- Virechana with Shyamaka and Gavakshi Siddha Ksheera^[70].
- Chandana and Payasya kalka yoni dharana^[70].
- Gairika and Arishta Kashaya Yoni prakshalana^[70].

3. *KAPHAJA ASRIGDARA*

- Nimba patra and Guduci kalka with madya should be used^[71]
- Nimba twak patra/ Guduci/ Rohitaka/ Malaya swarasa with Madya is beneficial^[57]
- Kakajangha swarasa with Yashtimadhu and Lodhra curna^[57]
- Kutaja, katuka and ashwaghandha kwatha^[70]
- Ksheeri Vriksha kwatha with Madhu^[70]
- Ksheeri Vruksha churna with Madhu and Grhta as lehya^[70]
- Vamana with Madanaphala kwatha^[70]
- Madanaphala kalka Yoni Dharana^[70]
- Lodra and Tinduka Kashaya Yoni Prakshalana^[70].

4. *SANNIPATAJA ASRIGDARA*

Sannipataja asrigdara is considered as Asadhya. But Bhava Mishra and Yogaratnakara have mentioned the following formulations :

- Rasanjana and tanduliyaka moola churna is mixed with madhu and taken with tandulodaka^[44, 45]
- Pathya, Amalaki, Bibhitaka, Visvausadha and Daru-Rajani kwatha mixed with madhu and Lodhra curna^[57].

PATHYAPATHYA

No specific pathyapathya is mentioned for Asrigdara in our classics. Those mentioned for Raktapitta are adopted for Asrigdara too.

- Sheeta payasa, Jangala mamsa rasa, Yusha, Sali pishtika^[72].
- Vegetables of tender leaves of patola, Sleshmataka, Sunisannaka, Yuthika, Vata and Atimuktaka and Sindhuvara are fried with ghrta and mixed with Dhatri and Dadima Phala^[72].
- Paravata, shankha, Kurma mamsa rasa with Ghrta^[72].
- Utpaladi gana dravya siddha ksheera with madhu and sarkara^[72].
- Hima pradeha and Madhura gana dravyas and ghrta^[72]
- Sita kwatha of utpalādi gana^[72]
- Nyagrodadhi gana dravya siddha aja ksheera mixed with sita and madhu^[73]
- Ksheerotta sarpi with kheera anupana^[73].
- Shallaki, Priyangu, Tinisa, Salmali, and Plakshatwak siddha ksheerawith kshoudra^[73]
- Yashti, Lodra, Sariva siddha ksheera mixed with madhu and sita^[73]
- Krishnatila, Samanga, Utpala and Yashtimadhu siddha ksheera with madhu and sita^[73]
- Shasha, kapinjala, Paravata mamsa rasa^[73]
- Tanduliyaka, mudga and kashmaryabija rasa^[73]
- Phalini kalka with madhu and tandulodaka^[73]
- Chandana kalka with sita and kshoudra^[73].

DISCUSSION

In female reproductive life Artava plays a very important role. Artava is that which refers to menstruation or menstrual blood. Shuddha artava is one of the most important factors for healthy progeny. Women having regular menstruation are considered to be healthy and give birth to a healthy progeny. Any deviation in the monthly regimen disturbs the emotional and physical state of a woman. Asrigdara is excessive bleeding from the uterus during both menstrual and intermenstrual periods. As the disease is characterized by excess flow of blood out of the body and Rakta is known to be a vital substance of the body (jivana karma). Women thus require a rapid, safe and effective treatment. Treatment which is gentle, non-hormonal, practical, safe and effective in the medical management is advisable. Ayurveda describes a wide range of medicines/drugs which are vata-pitta shamaka, balya, brmhana, vrshya and rasayana, it is haemostatic in action, analgesic & anti-inflammatory in the management of Raktapradara. Most of the drugs have Tikta, Kashaya and Katu rasa properties. Tikta and katu rasa dravyas → dipana and pachana karma → Agni vardhana and Ama pachana → Strotoshodhana → Prakrita rasa and Rakta dhatu formation. Kashaya rasa → Sthambhana, Grahi, Sleshmahara, Raktapitta hara → Thus reduces the duration and amount of bleeding. It not only regulates normal menstruation but also improves the health of the woman.

CONCLUSION

Raktapradara is one of the common menstrual disorder found in day to day practice. Treatment of Asrigdara is mainly based on the use of drugs having predominance of Kashaya rasa, Pitta shamaka, Vatanulomana, Rakta-sthapaka properties. Considering all the data and literature review regarding treatment of Raktapradara, it can be said that the management of Raktapradara in Ayurveda is a better alternative to hormonal therapy providing significant improvement in cardinal symptoms as well as associated symptoms of Raktapradara. Ayurvedic management appears to be safe, cost-effective, easily available as compared to modern system of medicine and herbal formulations have no side effects and cures the disease with chances of minimal recurrence.

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