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 lifetime 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 Asirgdara with its nidana, samprapti, poorvaroopa, roopa, sadhyasadhya, upadrava, chikitsa and pathya-apathy.

KEYWORDS: Raktapradara, Asirgdara, 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 Garbhshayana 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[3]. 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 Rakapradara 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 मासिन्द्र मासित्वः सत्वात्। (भ.प्र.पृ. 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 - Garbhashayana and Artavaha dhamani

ARTAVA PRAMANA - स्त्रीणां रजसोऽञ्जलयश्चत्व रः। (अ.सं.शा. 5/98)
The Artava praman is 4 anjali[4].
THE FORMATION OF RAJA

रसादेव स्त्रिया रक्तं रजः संज्ञां प्रवतति। (सू.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 dhatu 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

गुञ्ज फलसवणं च पद्म लक्तकसन्निभम्। इन्द्रगोपकसङ्क शम र्तवां। शुद्धम न्निशेर््। (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\[13\].

शश िृक्तप्रसतमां यत् तु यद्वल क्ष रिोपमम्। तद ततवां प्रशांिस्त्रि यद ्व िो न सवरञ्जयेत्॥ (च.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 Raktapradosha 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 garbashaya, angamardha etc.
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 प्रदीर्घते यस्मातः प्रदर्शन स्‍मृतः। (च.सं. वि. 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

<table>
<thead>
<tr>
<th></th>
<th>Charaka</th>
<th>Harita</th>
<th>Bhela</th>
<th>Madhava, Bhavaprakasha, Yogaratnakara</th>
<th>Charaka, Susruta</th>
<th>Kashyapa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>lavana, amla, guru, katu, vidahi, unctuous substances, sevana</td>
<td>Milk carrying channels of Vandhya are filled with vata[18]</td>
<td>If blood (raktu dhatu) goes to abnormal passage[19]</td>
<td>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]</td>
<td>pittavrt apana vayu[23, 24]</td>
<td>raktatati-vriddhi[25]</td>
</tr>
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</table>
SAMPRAPTI

Acharya Caraka\(^{[16]}\)

Nidanakara aahara-vihara,  
\[ \downarrow \]
Aggravates vayu  
\[ \downarrow \]
The aggravated vayu withholds rakta  
\[ \downarrow \]
increases its amount reaching the rajovaha sira  
\[ \downarrow \]
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  
Adhisthana : Garbhashaya, Artavavaha Srotas

POORVARUPOA OF RAKTAPRADARA

The poorvaroop 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, Bhavapraksha, Yogaratnakara - mentioned angamardha and vedana as the symptom\textsuperscript{[20, 21, 22]}.

### TYPES / BHEDA

<table>
<thead>
<tr>
<th>ACHARYA CHARAKA</th>
<th>ACHARYA SUSHRUTA</th>
<th>ASHTANGA SANGRAHA</th>
<th>BHAVA PRAKASHA</th>
<th>YOGARA TNAKAR</th>
<th>SHARANG DHARA</th>
<th>MADHAVA NIDANA</th>
<th>DALHANA</th>
<th>INDU</th>
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<td>VATAJA</td>
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<td>PITTAJA</td>
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<td>SANNIPATAJA</td>
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<td>VATA-PITTAJA</td>
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<td>PITTA-KAPHAJA</td>
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<td>KAPHA-VATAJA</td>
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Sushruta has mentioned all types of asrigdhara under general clinical features and has not given any classification.

### Lakshanas

<table>
<thead>
<tr>
<th>Vataja Asrigdara</th>
<th>Pittaja Asrigdara</th>
<th>Kaphaja Asrigdara</th>
<th>Sannipataja Asrigdara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenila, tanu, ruksha, shyava/aruna varna, Kimshukodaka sankasha, Sarujam vanirujam, Kati, vankshana, hrt, parshva, prshta, shroni vedana</td>
<td>Neela, peeta, Atyushna, Asita, Nitanta raktu, Muhurmuhur arti, Daha, raga trishna, moha, jwara, bhrama</td>
<td>Picchila, Panduvarna, Guru, snigdha, Sheetal, Sheshhma mala, Ghana, Mandarujam, Chardi, arochaka, hrullasa, swasa, kasa</td>
<td>Durgandhi, Picchila, Peeta, Vigandha, Vasa, medascha pitta tejasa, Sarpi majja vasopama srava, Trishna, daha, jwara, ksheena raka, durbala, Asadhya</td>
</tr>
<tr>
<td>Pakabhimukham krshnam, Sheegra skandhi, Apichhila, Accha</td>
<td>Neela, peeta, harita, shyava, Visra, Pippilika, makshikanam anishtam, Askandi</td>
<td>Gairikodaka partikasha, Snigdha, Sheetala, Bahala, Picchila, Chirasravi, Mamsapeshi prabham</td>
<td>Sarva lakshana samyukta, Kanjikabham, Durgandhi</td>
</tr>
<tr>
<td>Kashayarasam, Lohagandi, Sheetam</td>
<td>Grahahuma, Anjanodaka, Krshna, peeta, harita varna, Visra, Ushna</td>
<td>Kovidara pushpa, Gairikodaka, Pandu, sheeta</td>
<td>Kansa neela, Durgandha</td>
</tr>
</tbody>
</table>
**SADHYA-ASADHYATA**

Sadhya – Eka doshaja Asrigdara
Asadhya – Sannipataya Asrigdara

Asrigdara is considered as Asadhya in the following conditions:

- When there is ati-rajra pravrutti, trishna, daaha, jwara, rakta-kshinata.
- 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.

**UPADRAVA**

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

**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.
- Treatment prescribed for Raktatisara, Raktapitta, Raktarsha, Guhyaroga and Garbhasrava should be used.
- Use of basti is beneficial.
- Virechana (purgation) cures menstrual disorders.
**BAHYA PRAYOGA AUSHADI (EXTERNAL USE)**

1. The root of Vṛṣṇarāhuni grown in the northern direction at a sacred place, uprooted during Uṭṭara-phalguni nakṣatra 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 Uṭṭara basti is beneficial in Asrigdhara[47].
   - Rasnadi nīruha basti[48], Madhukadi anuvasa basti[49], Kushadi asthapana basti[50]
   - Lodrādi asthapana basti[50], Rasnadi asthapana basti[50], Shatapushpa taila vasti[51].
4. **Pichu** - Udumbhari taila[52], Priyanvgadi taila[53], Sudhakara taila[54]
5. **Varti** - Apamargadi varti[55]

**ABHYANTARA PRAYOGA (INTERNAL USE)**

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

2. **Swarasa**
1. Kshoudrayukta Udumbhari or Kastoudumbhari phala Swarasas followed by Ksheera and rice with Madhur[45, 56].
2. Swarasas 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 Nagar churina 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 ghrīta 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 swarasas and Rasanjana pestled with Tandulodaka and mixed with Madhur[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 churina or guda or pradara bhasma or rasa sindhura and arakamurti rasa with ghrīta[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**
   - Madhukadhyya avaleha\(^{62}\), Pushkara lehya\(^{62}\), Jeeraka avaleha\(^{59}\)
   - Khandakusmandawaleha, Brhatkusmandawaleha\(^{63}\).

7. **GHrita**
   - Mudgadhyya ghrita\(^{59}\), Shalmali ghrita\(^{64}\), Sheetakalyanaka ghrita\(^{64}\)
   - Ashoka ghrita, Nyagrodhadya ghrita, Vishwavallabha ghrita\(^{65}\).

8. **RASAYOGA**
   - Bola parpati\(^{64}\).
   - Pradarantaka rasa, Sarvanga Sundara Rasa, Pradarari rasa, Pradaripu rasa, Pradarari lauha, Pradarantaka lauha, Lakshmana lauha\(^{65}\).

9. **VATI** - Rânaprabha 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 Ghra\(^{71}\).
- 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 swaras with Madya is beneficial\(^{57}\)
- Kakajangha swarasa with Yashtimadhu and Lodhra cura\(^{57}\)
- 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 cura\(^{57}\).
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 ghrt and mixed with Dhati and Dadima Phala[72].
- Paravata, shankha, Kurma mamsa rasa with Ghrt[72].
- Utpaladi gana dravya siddha ksheera with madhu and sarkara[72].
- Hima pradeha and Madhura gana dravyas and ghrt[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]
- Yashhti, Lodra, Sariva siddha ksheera mixed with madhu and sita[73]
- Krishnatila, Sāmanga, 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 factor for healthy progeny. Women having regular menstruation is considered to be healthy and gives birth for a healthy progeny. Any deviation in the monthly regimen disturbs the emotional and physical state of woman. Asrigdara is the excessive bleeding from uterus during both menstrual and intermenstrual period. 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 are having 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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