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Critical Analysis on the Therapeutic Potentials of *Kushmand Avaleha* on *Raktapradar*

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ABSTRACT

Eumenorrhoea denotes normal, regular menstruation that lasts for usually 3 to 5 days. The average blood loss during menstruation is 35ml. *Raktapradar* also known as *Asrigdara* is the most common abnormality of *Aartav* that is experienced by the females of the reproductive age as well as woman approaching menopause. It may include prolongation of the menstrual phase or an increase in the quantity of menstrual blood. Multiple causative factors may be responsible for the *samprapti* of *Raktapradar* and hence treatment should be selected meticulously aiming to balance the doshas involved. *Ayurved* not only aims at treating the *vyadhi* but also avoids the recurrence of the disease by the use of *Rasayan dravya*. One such formulation is *Kushmand Avaleh* which does *Bruhan* and *Balya karya*. The *dravya* included not only pacifies the *vyadhi* by action on the *dosha* involved but also helps in the *Upadrava* which are seen in *Raktapradar*.

KEYWORDS

Raktapradar, Samprapti, Dosha, Rasayan dravya, Kushmand Avaleh



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INTRODUCTION

Menstruation is a normal physiological process indicating womanhood¹. The menstrual cycle is the reproductive cycle in all primates beginning at puberty and ending with menopause. The usual duration of the menstrual flow is 3-5 days, but flows as short as 1 day and as long as 8 days can occur in normal women. The amount of blood lost may range normally from slight spotting to 80 ml. Loss of more than 80 ml is abnormal². The average menstrual cycle lasts 28 days³. This period is divided into 3 phases according to the physiological changes taking place in the body. The phases are (1) *Rutukala*, (2) *Rutu vyatita kala* and (3) *Rajah kala*⁴. The phases have been explained on the basis of the dominance of *kapha*, *pitta* and *vata kala* respectively. Regular menses reflects the balance between the various systems of the body. Abnormal bleeding from the uterus and vagina is quite a common complaint. Such abnormality can be of various types. Considering the menstrual cycle, the abnormality can be one of the following types⁵-

- (1) Increase in amount
- (2) Increase in duration
- (3) Shortening of interval
- (4) Irregularly irregular bleeding

There is a natural tendency of the females to be ignorant regarding their health issues. Hence such *Yonigata raktasrava* when ignored, further on as time passes, causes a lot of complications or *Upadrava*. Timely treatment, proper diet plan (*Pathya*) and use of *Rasayan dravya* can help to resolve this issue efficiently.

Aims and objectives:

1. To know *Raktapradar* as per ayurvedic texts in detail.
2. To carry out critical analysis on the formulation-*Kushmand Avaleha*.
3. To carry out a literary review on the therapeutic potential of *Kushmand Avaleha* on *Raktapradar*.

REVIEW OF LITERATURE⁶:

VEDA KALA:

A direct reference of *Atiraja pravartana* is available in *Kaushika Sutra*, where in *Arma Kapalika* or *Sushka Panka Mrittika*/ fine mud has been suggested as internal remedy. In the *Atharvaveda*, *Laksha* is indicated for the treatment of *Asrigdara*. It is mentioned that the children of *Asrigdara* have poor health. The treatment of *Kilvikarana* is also indicated for the treatment of *Asrigdara*.

PURANA KALA:

In the *Ramayana*- it has been written that, *Mandodari* was sufferer of *Asrigdara* and *Vaidya Sushena* treated successfully with



Lajuvanthi, Amla, Tenduka and bark of *Ashoka*.

SAMHITA KALA:

Charak Samhita-

Almost all gynaecological disorders characterised with dysmenorrhoea, oligomenorrhoea etc. are described under *vimshati yoni vyapada*. Very elaborate description of *Asrigdara* is available.

Sushrut Samhita-

Though the description of *Asrigdara* is very short, he has included even normal scanty bleeding coming in short inter-menstrual period under it.

Artava vriddhi with their *nidana, lakshana* and *chikitsa* have been described.

Kashyap Samhita-

He has explained the use of *Shatapushpa* and *Shatavari kalpa* for menstrual disorders. He said *Asrigdara* is one of the complications of *Dushprajata*.

Ashtanga Sangraha-

Detailed classification and clinical features of *Asrigdara* of *Charak Samhita, Artavavaha strotas, Marma* of genital tract, *Artavakshaya* and *vriddhi* are given.

Ashtanga Hridaya-

Entire subject of *Ashtanga Sangraha* is described in summarised way.

Madhav Nidana-

Description of clinical features and complications etc. of *Asrigdara* or *Pradara* almost as in *Sushruta*.

Vrinda Madhava-

He has explained treatment of *Pradara, Yoni Vyapad* and *Sutika Roga*.

Chikitsa Kilasa-

Pradara is said to be due to evil deeds (*karmaja*) and as such not cured with medicines. Yet certain recipes are prescribed for the treatment of *Pradara*.

UNDERSTANDING THE SAMPRAPTI OF RAKTAPRADAR:

- *Sankhya samprapti-* 4 (*vataj, pittaj, kaphaj, sannipataj*) as per *Madhav Nidan, Charak Samhita, Sharangdhara Samhita, Yogratnakar, Bhavprakash*. *Acharya Sushrut* has also mentioned 4 types under the name of *Asrigdara*.

- *Vikalp samprapti-* Before analysing the *samprapti* of *Raktapradar* it is important to categorise the *nidana* which are involved in the causation of *Raktapradar-*

(a) *Pitta dosha Vriddhi*

(b) *Rasa- Rakta dhatu dushti*

(c) *Rachana vikruti*

(c) *Sarvadehika vyadhi*

(d) *Rajonivrutti purva*

(e) *Ahaar vihar*

The involvement of excessive use of *Amla rasa, Lavana rasa* having predominance of *Agni+Prithvi, Ambu+Teja Mahabhoot* increases *Pitta* by *Ushna, Sara, Drava guna*. Also *Raktavaha Sroto Dushtikara*



hetu are *Vidahi anna*, *Snigdha anna* (*pishita-gramya-anupa-audak mamsa*), *Ushna anna* (*amla/lavana/ katu rasa pradhan ahaar*) etc⁷. *Rakta dushti* leads to *Pitta dushti*. *Pitta* being *ushna tikshna gunatmaka* and *Aartava* being *Agneya*, there is natural tendency of *vridddhi* due to *samaanata* of *guna*. While explaining the *samprapti* of *Raktapradar*, *Acharya Charak* explains that the *dushit rakta* under the influence of *prakupita vayu* increases *pramanatah*. After reaching *garbhashayagat rajovaha sira*, it increases the amount of *raja* immediately. The increase in amount of *raja* is due to its mixture with *rakta*. Hence it is rightly named as *Asrigdar*-the disease in which there is excessive bleeding due to increase in amount of *dushit Asrik*⁸. Since in this disease there is *pradirana* of *Rakta* it is known as *Raktapradar*⁹. *Acharya Charak*

& *Kashyap Samhita* has considered it as a *Shonita-janya vyadhi*¹⁰⁻¹¹ and it is also entitled under *Raktadoshaj vyadhi* by *Acharya Charak* and *Acharya Sushrut*.¹²

RATIONALE BEHIND SELECTING AVALEHA¹³:

- Good palability
- Faster metabolism and absorption – due to presence of glucose and fructose.
- Absorption and metabolism starts from mouth itself.

REFERENCES OF KUSHMAND AVALEHA:

1. *Sharangadhara Samhita, Madhyama Khanda, 10th Adhyaya- Avaleha Kalpana*
2. *Bruhat Nighantu Ratnakar, Raktapitta adhikaar*
3. *Bhavaprakash Samhita, Chikitsa sthana, Raktapitta chikitsa, Khanda kushmandaleha.*

Table 1 Contents of *Kushmand Avaleha*¹⁴⁻¹⁵:

DRUG	LATIN NAME	QUANTITY	RASA	GUNA	VIRYA	VIPAKA	DOSHA-GHNATA
<i>Kushmand</i>	Benincasa hispida	50 parts	<i>Madhur</i>	<i>Guru</i>	<i>Sheeta</i>	<i>Madhur</i>	<i>Vata-pitta shamak</i>
<i>Ghruta</i>	-----	4 parts	<i>Madhur</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhur</i>	<i>Pitta-shamak</i>
<i>Khanda</i>	-----	50 parts	<i>Madhur</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhur</i>	<i>Pitta- shamak</i>
<i>Pippali</i>	Piper longum	1 part	<i>Katu</i>	<i>Snigdh laghu</i>	<i>Anushna sheeta</i>	<i>Madhur</i>	<i>Vata-kapha Shamak</i>
<i>Shunthi</i>	Zingiber officinale	1 part	<i>Katu</i>	<i>Laghu grahi</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Kapha- vata shamak</i>
<i>Jeerak</i>	Cuminum cyminum	1 part	<i>Katu</i>	<i>San-grahi</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-vata shamak</i>
<i>Twak</i>	Cinnamomum zeylanica	1/4 th part	<i>Katu</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha- vata shamak</i>
<i>Ela</i>	Ellataria cardamom-mum	1/4 th part	<i>Katu Madhur</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha- vata shamak</i>



Patra	Cinnamomum tamala	1/4 th part	Katu	Laghu	Sheeta	Katu	Vataghna
Marich	Piper	1/4 th part	Katu	Tikshna	Ushna	Katu	Kapha- vata shamak
Dhanyak		1/4 th part	Kashay Tikta	Grahi	Ushna	Madhur	Kapha- vata shamak
Madhu	-----	2 parts	Kashay Madhur	Laghu, Ruksha	Sheeta	Madhur	Kaphashamak

METHOD OF PREPARATION:

Avaleha kalpana consists of the following:

(1)*Drava dravya*- It includes both *sneha dravya* & *asneha dravya*.

Sneha dravya- *ghruta*

Asneha dravya- *kushmand swaras*

-*go dugdha* (*Bhavprakash samhita*)

-*Vasa kwath* (*Yogratnakar*)

(2)*Madhur dravya*- *sharkara* and *madhu*

(3)*Prakshepaka dravya*- *Pippali, Shunthi, Jiraka, Twak, Ela, Maricha, Patra, Dhanyaka*

(4)*Kalka dravya*- pulp of *swinna Kushmand*

ANUPAAN:

For administering *kushmand avaleha*, *anupaan* like *Dugdha* or *Vasa kwath* can be used out of the list mentioned in *Sharangadhar Samhita* when *anupaan* is *anukta*¹⁶. *Dugdha* being *madhur rasatmaka* is *aajanma satmya*, does *dhatu prabalan karya*, increases *oja, jivaniya*, does *pitta-shaman karya*. It is also beneficial in terms of availability and affordability.

The *samprapti* of *raktapradar* and *raktapitta* have similarity in terms of doshic dominance. *Vasa* being *shreshtha aushadhi*

in *raktapitta* can be used *yuktivashat* in *raktapradar* also.

TIME OF ADMINISTRATION:

According to *Chakradutta*, in case of *Adhobhaga roga*, *avaleha* is advised *bhojan purva*. This is an *Apaan vayu* dominated *kala*. Also *aartava nishkraman* is *prakrut karma* of *Apaan vayu* and hence medicine administered in this *kala* will be beneficial.

GENERAL INDICATIONS OF KUSHMAND AVALEHA¹⁵:

Raktapitta, Kshaya, Jwar, Shosha, Trushna, Bhrama, Chhardi, Shwasa, Kaasa, urakshata, Ura-sandhanakrut, Vrushya, Bruhana & Balavardhak.

DISCUSSION

'*Raktapradar*' is a *vyadhi* which comes under *Aartav-vyapad*. *Madhav nidan* etc. books have included *Garbhapata, Ati-maithun, Shokaadi* etc. also in the list of the causes along with dietetic abnormalities. Now-a-days stress is an important factor which is commonly found in most of the individuals. It causes *Rasavaha sroto dushti*



leading to *Rakta dushti* and causing certain imbalance in the *Rutuchakra*.

Kushmand Avaleha has *kushmand* as its *pradhana dravya* which is considered as best amongst *Valli-phala* by *Acharya Vagbhat*. It is having *madhur rasa*, *guru guna*, *sheeta virya*, *madhur vipaka* and being *mamsala* it denotes the *parthivata* of the *dravya*. All these qualities of *kushmand* help in pacifying most of the *guna* of *dushita pitta* like *ushna*, *laghu*, *sara*, *drava guna*. It is also *pittaghna (bala phala)* and pacifies diseases related to *rakta* and *vata*. *Kushmand* is said to be *rakta-sangrahi*, *paushtik*, *balya*, *bruhaniya* and hence will also be beneficial in the *upadrava* which are related to *pradar* which also cover up most of the indications of *kushmand avaleha*. It is also *saumya virechak* and may help to do *rechana* of the *dushit pitta*. Also the most highlighting quality of *kushmand* is that it is said to be '*cheto-rogharut*' which shows its action on the *manovaha srotas* and may help in relieving stress or anxiety causing *rasadushti*.

Sneha dravya used here is *ghruta* which is having *madhur rasa*, *guru guna*, *sheeta virya* and *madhur vipaka*. It is *vata-pitta shamak*. It is also considered superior to any other *sneha dravya*. *Ghruta* has a unique property of '*sanskarasya anuvartana*' i.e. when added to another substance it enhances the quality of the

substance and at the same time retains its original properties. It pacifies *vata* involved in the *samprapti* by its *sneha guna*, does *pitta shaman* by *sheeta guna* and shows its action on *kapha* due to its *sanskara*. It contains cholesterol which provides the basic material for the production of sex hormone and anti-stress hormone. Saturated fats present boosts the immune system and protects against pathogens.

Madhur dravya like *madhu* which is *kashay madhur rasatmaka* does *pittashaman*. It is *sukshma* and *ruksha gunatmaka*. It is *deepan*, *medhya*, *srotoshodhak* and *yogavahi*. It is also laxative in action. Honey contains antioxidants, a wide array of vitamins, minerals and amino acids and is a natural source of energy. *Shakara* is also *madhur rasatmaka* and having *sheeta virya* and *madhur vipak*. It is also *vata-pitta shamak*. These *madhur dravyas* do *tarpan* and *dhatu prabalan karya*. It also increases the palatability of the formulation.

The *prakshepaka dravyas* used in the formulation being *sugandhi* denote *sukshmatva* of the *dravyas*. Since most of the *prakshepaka dravyas* are *ushna*, it helps in *dhatvagni-varadhan* which helps to form *prakrut aahar rasa* which forms *prakrut rasa dhatu*, ultimately correcting the *uttarotar dhatu nirmiti*. *Jiraka* and *dhanyaka* both are having *deepan*, *pachan* and *grahi* properties and causes *shoshan* of



the *drava guna* of *pitta* involved in the *samprapti*. Apart from its therapeutic action the *prakshepak dravya* also impart a pleasant odour and flavour to the product.

CONCLUSION

Most of the contents of *kushmand avaleha* help in effectively treating *raktapradar* either by its *rasaadi* qualities or by helping in pacification of *dushit pitta*. Considering the palatability of *avaleha* and its easy administration it can be advised easily. The *pradhan dravya* involved in the formation of *kushmand avaleha* is *kushmand* which is having such qualities that pacify the *pitta*. The main *dosha* involved in the *samprapti* of *raktapradar* is *pitta* and *vata*. Also we know that there is no such disease of *yoni* which does not involve *vata dosha* and hence this formulation which is *parthiv*, *guru* and *madhur rasatmaka* also helps to control *vata* and is beneficial in treatment of *raktapradar*.



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