

# A Dangerous Evaluation of Raktapradara and its Supervision

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**Abstract:** AUB is reported to occur in 9 - 14% women between menarche and menopause. Sira and increases the quantity of Rajah that flows through the Rajovaha Sira and causes Raktapradara. It is classified as Vataja, Pittaja, Kaphaja and Sannipataja. RVasa Ghrita prepared from Vasa Panchanga (Adhatoda vasica Linn.) is one of the formulations mentioned in Charaka Samhita Chikitsa Sthana for the management of RaktapittaVyadhi.

**Keywords:** Abnormal Uterine Bleeding, Asrugdara, Raktapradara, Vasa, Vasa Panchanga Siddha Ghrita

## Introduction

Aartavachakra, i. e., menstrual cycle is a vital physiological manifestation in a woman which gives her distinctiveness of motherhood. Menstruation commences in a female with menarche and ends with menopause. The female menstrual cycle involves vivid monthly hormonal changes affecting a woman's emotional and physical state. The menstrual cycle involves the shedding of endometrium.

According to CharakaSamhita, if the menstrual cycle turns to be abnormal due to Pradirana (excessive secretion) of Rajah, it is termed as Pradara. According to Sushruta Samhita, excessive and prolonged bleeding during menstruation or even in inter-menstrual period, different from the features of normal menstrual blood is called Asrugdara. [2,3] Heavy menstrual bleeding is also an important feature of Raktaja and Asruja Yonivyapad described in Charaka Samhita and Sushruta Samhita respectively. Previous studies have shown that prevalence varies between different regions and it ranges between 10-30%. [5-7]

The factors responsible for Asrugdara as described by Acharya Charaka are mostly Pitta-Dosha aggravating AharaVihara. Without the influence of Vata Dosha, Yoni never gets vitiated so all the Yonivyapad and Artava-Vyapad are mainly because of vitiated Vata Dosha. [8]

According to Charaka Samhita, Raktapradara can be managed on the lines of Yonivyapad, Raktatisara, Raktapitta and Raktarsha. [9] The principles of management for Raktapradara can be divided into following types, viz. NidanaParivarjana, Dosha-Shodhana, Dosha-Shamana and Raktasthapana (Raktastambhaka). The drugs and formulations used to control excessive blood loss are Kashaya and Tikta Rasatmaka i.e., having Raktastambhaka action. Some of the commonly used herbs and formulations include Nagakeshara, Mocharasa, Laksha, Vasa, Ashoka, Lodhra, Doorva, Gairika, Pushyanugachorna, Ashokarishta, Pradarantaka Loha, etc.

Various studies are being carried out for providing a good solution to this from treasures of Ayurveda. Vasa (Adhatoda vasica Linn.) Panchanga is an extensively available medication that is available throughout the year. The effortlessness with which any medicine may be obtained is gaining popularity among physicians and pharmaceutical companies. Vasa Ghrita prepared from Vasa Panchanga (Adhatoda vasica Linn.) is one of the formulations mentioned in Charaka Samhita Chikitsa Sthana for the management of Raktapitta Vyadhi which can be useful in the management of Raktapradara too. [10] This review was carried out to put together all available information regarding Raktapradara and its management by Vasa Panchanga Siddha Ghrita available from Ayurveda texts. It can be useful in planning as well implementation of future studies.

**Methods:** The classic texts of Ayurveda and their commentaries were reviewed as primary source of information. Various references scattered through them were enlisted and careful deliberation was done over it. Scholarly articles, books etc. were also referred wherever needed.

Results: According to Acharya Bhavaprakasha, Malarupa Rudhira which makes its appearance / flows through vagina every month (menstrual blood) is called as Rajah. The presence of regular menstruation indicates the starting of reproductive life of a woman, which is described by Bhavaprakasha as Stree Dharma. [11] The important factor in Stree Sharira, essential for reproduction is called as Artava. The word Artava is used for both Masika Rajasrava / Stree Dharma and Stree Beeja. Artava is formed from Rasa Dhatu, but unlike Rasa which is Soumya, the nature of Artava is Agneya (predominance of Teja Mahabhuta). According to Acharya Bhavaprakasha, Rajah is the Upadhatu of Rasa Dhatu whereas Acharya Sharangdhara mentions it as the Upadhatu of Rakta Dhatu. The synonyms of Artava are Rajah, Shonita, Asruka, Rakta, Lohitam, Pushpam, Rudhiram etc.[11] Characteristics of Shuddha Artava: The normal Rajasrava (menstruation) mentioned in the texts has inter-menstrual period of 1 month, duration of blood loss for 3 days. It starts at the age of 12 years (menarche) and ends at the age of around 50 years (menopause).[12] If menstrual discharge (Artava) comes after a month without stickiness (sliminess), burning sensation and pain, persists for five days, neither too little nor excess in quantity then it is considered as normal or free from Dosha. In colour, the normal Artava (menstrual blood) is bright red like Gunja fruit or Padma flower or Alaktaka or Indragopaka insect. [13]

Rakatapradara: According to Acharya Charaka, if the menstrual cycle turns to be abnormal due to Pradirana (excessive secretion) of Rajah, it is termed as Pradara. [14] According to Acharya Sushruta, excessive and prolonged bleeding during menstruation or even in inter-menstrual period, different from the features of normal menstrual blood is called Asrugdara. [15] Heavy menstrual bleeding is also an important feature of Raktaja and Asruja Yonivyapad described in Charaka Samhita and Sushruta Samhita respectively. The disease Asrugdara or Raktapradara described in Ayurveda texts resembles Abnormal Uterine Bleeding (AUB). [16]

The factors responsible for Asrugdara as mentioned in Charaka Samhita are generally Pitta-Dosha aggravating Ahara-Vihara. Without the influence of Vata Dosha, Yoni never gets vitiated so all the Yonivyapad and ArtavaVyapad are because of vitiated Vata Dosha.

Raktapradara is classified as Vataja, Pittaja, Kaphaja and Sannipataja. [17]

<b><i>Pittaja Pradara</i></b>	The menstrual blood is bluish, yellow or blackish in colour, very hot, and it is discharged in profuse amount frequently with pain, burning, redness, thirst, mental confusion, fever and dizziness
<b><i>Kaphaja Pradara</i></b>	The menstrual blood flows out as greasy (slimy), pale, heavy, unctuous, cold, mixed with Kapha, viscous and with mild pain. It is associated with vomiting, loss of appetite, alacrity or nausea, breathlessness and cough.
<b><i>Sannipataja Pradara</i></b>	The discharge is foul smelling, slimy and yellow due to burning with the heat of Pitta. Along with this, the <i>yoni</i> also expels with force the muscle fat etc, burnt with Pitta hence resembling like marrow and blood or fat.

If the different symptoms which are mentioned for Vata, Pitta and Kapha Dosha are present collectively then it is said to be Sannipataja Pradara. Sadhyasadyata (prognosis) of Raktapradara: If there is continuous discharge from the vagina of woman and associated with thirst, burning sensation and fever and if she is anemic and weak then her Pradara Roga is incurable, and it should not be treated. [18] Upadrava (Complications) of Raktapradara: As per Acharya Sushruta, the complications of Raktapradara are Atyartava (Per Vaginum continuous bleeding), Tama (blurred vision), Pralapa (delirium), Raktanyunata (anemia/loss of blood in the body), Angamarda (body ache), Daurbalya (generalized weakness), Trishna (thirst), Daha (generalized Burning sensation), Bhrama (dizziness), Murccha (unconsciousness), Tandra (drowsiness), Jwara (fever) and other Akshepakadi Vatajanya Vikara. [19] Acharya Madhava, Bhavamishra and Yogaratnakar opine the same.

**Samprapti Ghataka:**

Dosha - Vata-Pitta Pradhana, • Dushya - Rakta (Pradhana) and Artava, Rasa • Agni - Jathragnimandya • Adhishthana - Garbhashaya, Artavavahi Strotasa • Strotasa - Rakta Vahi, Artavavahi, Rasavahi • Sroto Dusti Prakara - Atipravritti • Roga Marga - Aabhyantara Samanya Lakshanas 1. Raja Atipravritti (Excessive bleeding) 2. Deerghakalanubandhi (Prolonged menstruation) 3. Inter-menstrual bleeding 4.

Management of Raktapradara: According to Charaka Samhita, Acharya Dalhana has clearly mentioned that Raktapradara should be managed on the similar lines as that of Adhoga Raktapitta. According to Acharya Kashyapa, all menstrual disorders should get treated by Virechana (purgation). According to Acharya Chakrapani, the Management of Raktapradara runs parallel to the management of Raktapitta treatment.

Vasa Ghrita prepared from Vasa Panchanga (*Adhatoda vasica* Linn.) is one of the formulations mentioned in Charaka Samhita Chikitsa Sthana for the management of Raktapitta Vyadhi. Method of preparation of Vasa Panchanga Siddha Ghrita is also given in Charaka Samhita Chikitsa Sthana 4th chapter. This Vasa Panchanga Siddha Ghrita with honey checks the hemorrhage quickly. According to Bhavaprakasha Purvakhandha, Vasa possess Kashaya-Tikta Rasa, and Sheeta Veerya. It acts as Vatakara and Kapha-Pittahara. The plant actions are described on the basis of Kashaya-Tikta Rasa, and Sheeta Veerya. [20]

An excessive bleeding during menstrual and inter-menstrual period occurs in this disease condition. Use of Tikta Rasa is advised with following purposes: Pitta Dosha Shamana, Agni Deepana - Dosha Pachana and Rakta-Samgrahana (as a coagulant).[21] Tikta Rasa along with Kashaya Rasa and Sheeta Veerya in Vasa Panchanga Siddha Ghrita causes alleviation of Pitta Dosha, Agni Deepana, Dosha Pachana and Rakta-Samgrahana, thus relieves the symptoms and signs of disease condition in the patients.

**Discussion & Conclusion:**

In ancient texts of Ayurveda, most of the gynecological ailments come under a common nomenclature called 'Yonivyapad'. Raktapradara is severe and at times grave disease which may become fatal to the patient if not treated properly and timely. The woman, who consumes Vata and Pitta-Dosha Prakopaka Aahara Vihara, causes vitiation of Vata and Pitta Dosha. Along with this, vitiated Rakta increases its amount and such increased Rakta stays in the Artavavaha Srotas and hence instantly increases the menstrual blood. The increased Raja is by virtue of mixture with increased Rakta thus leads to Raktapradara or Asrigdara. Raktapradara has to be treated on the lines of Yonivyapad, Raktatisara, Raktapitta and Raktarsha. The drugs and formulations used in management of Raktapradara are mainly rich in Kashaya Rasa and Tikta Rasa because both of these Rasa have Stambhana Guna in Ayurveda and thus due to astringent property, bleeding will be checked. Vasa Panchanga Siddha Ghrita is a formulation which possesses all these attributes can be used in patients suffering from Raktapradara for the effective management. This formulation is palatable and would not any major adverse events. The clinical trial can be conducted in future to assess the clinical efficacy and safety of Vasa Panchanga Siddha Ghrita in patients suffering from Raktapradara. Ayurvedic intervention, i. e. Vasa Panchanga Siddha Ghrita mentioned above can be recommended as a safer, feasible and effective therapy for the management of Raktapradara.

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