



A Critical Review of *Raktapradara* and its Management by *Vasa Panchanga Siddha Ghrita*

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Abstract:

Heavy menstrual bleeding is one of the important features of *Raktaja* and *Asruja Yonivyapad* described in *Charaka Samhita* and *Sushruta Samhita* respectively. The available literature regarding *Raktapradara*, Abnormal Uterine Bleeding and its management have been critically reviewed for this literary work.

The disease *Asrugdara* also referred to as *Raktapradara* described in Ayurveda texts resembles Abnormal Uterine Bleeding (AUB). AUB is reported to occur in 9 - 14% women between menarche and menopause. The *Vata Dosha* after getting vitiated increases the volume of *Rakta* (blood), takes this *Rakta* to *Rajovaha 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*.

Raktapradara has to be treated on the lines of *Yonivyapad*, *Raktatisara*, *Raktapitta* and *Raktarsha*. The principles of treatment for *Raktapradara* can be divided into following types, viz. *Nidana-Parivarjana*, *Dosha-Shodhana*, *Dosha-Shamana* and *Raktasthapana* (*Raktastambhaka*). *Vasa Ghrita* prepared from *Vasa Panchanga* (*Adhatoda vasica* Linn.) is one of the formulations mentioned in *Charaka Samhita Chikitsa Sthana* for the management of *RaktapittaVyadhi*. This *Vasa Panchanga Siddha Ghrita* because of its *Kashaya-Tikta Rasa* and *Raktapittahara* attributes, aids in treatment of *Raktapradara*.

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. A normal menstrual cycle has a frequency of 24 to 38 days, lasts 7 to 9 days, with 5 to 80 milliliters of blood loss.^[1]

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. The disease *Asrugdara* also referred to as *Raktapradara* described in Ayurveda texts resembles Abnormal Uterine Bleeding (AUB). AUB is a broad term that describes irregularities in the menstrual cycle involving frequency, regularity, duration, and volume of flow outside of pregnancy.^[4] The reported prevalence of AUB in India is about 17.9%. 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 *Ahara-Vihara*. 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. *Nidana-Parivarjana*, *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*, *Pushyanugachoorana*, *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 effortless with which any medicine may be obtained is gaining popularity among physicians and pharmaceutical companies. Therefore, many formulations of *Vasa* are found in the literature. *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 *Artava-Vyapad* are because of vitiated *Vata Dosha*.

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

<i>Vataja Pradara</i>	The menstrual blood is frothy, thin, rough, dark (blackish), reddish, resembling water of <i>Palasha</i> flower in colour, comes with or without pain. During menstruation, intense pain occurs in waist, groin, cardiac region, back, flanks and pelvic region
<i>Pittaja Pradara</i>	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
<i>Kaphaja Pradara</i>	The menstrual blood flows out as greasy (slimy), pale, heavy, unctuous, cold, mixed with <i>Kapha</i> , viscous and with mild pain. It is associated with vomiting, loss of appetite, alacrity or nausea, breathlessness and cough.

Sannipataja Pradara	The discharge is foul smelling, slimy and yellow due to burning with the heat of Pitta. Along with this, the <i>yonis</i> also expels with force the muscle fat etc, burnt with Pitta hence resembling like marrow and blood or fat.
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If the different symptoms which are mentioned for *Vata*, *Pitta* and *Kapha Dosha* are present collectively then it is said to be *Sannipataja Pradara*.

Sadhyaadhyata (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. Along with or without *Angamarda* (body ache) and *Vedana* (pain)

Management of *Raktapradara*: According to *Charaka Samhita*, *Raktapradara* has to be treated on the lines of *Yonivyapad*, *Raktatisara*, *Raktapitta* and *Raktarsha*.

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. *Vasa* along with branches, leaves and root should be boiled and made into decoction. Ghee should be cooked with this decoction putting *Vasa* flowers as paste. This *Vasa Panchanga Siddha Ghrita* with honey checks the hemorrhage quickly.

According to *Bhavaprakasha Purvakhanda*, *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]

Raktapradara management needs the administration of drugs or other measures which cause *Rakta Stambhana*. 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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