



Review Article

COMPLETE REVIEW OF AYURVEDIC MANAGEMENT OF RAKTAPRADAR W.S.R. TO
BRIHATRAYI AND LAGHUTRAYI

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ABSTRACT

Raktapradar in Ayurveda is characterized by excessive or prolonged menstruation with or without intermenstrual bleeding, which is one of the most common bleeding disorders in women. Excessive bleeding from uterus either at the time of menses or in intermenstrual time is considered as *Asrigdara* or *Raktapradar* in Ayurveda. Normal menstrual bleeding including ovulation or more specifically the organized sequence of endocrine signals that characterizes the ovulatory cycle, menses regularities, predictability & consistency. It is most basic concept that control the endometrial cycle, the volume & the duration of menstrual flow. Cyclic regular menstrual bleeding which is excessive in amount & duration considered as Menorrhagia. *Raktapradar* can be correlated with menorrhagia. As per modern science, menorrhagia is defined as cyclic regular bleeding which is excessive in amount (>80ml) or duration (>7 days) or both. It is considered as one of the commonest leading gynecological problem. In modern medicine haemostatic, analgesic and hormonal therapies are advised for Menorrhagia, which includes hormonal therapy, antiprostaglandins & antifibrinolytic agents. These have not proven their definitive efficacy in spite of high costs; their side effects have led to hormonal imbalances hence it is need of time to have an integrated and comprehensive therapeutic intervention in Ayurveda to prevent recurrence & would overcome the modern medicine limitations. Many herbal & herbo-mineral preparations, *Shodhan & Shaman Chikits* as per *Rugnabal* are mentioned in Ayurveda to cure *Raktapradar* and related symptoms which can be used as per *Anubandha Dosh* and *Lakshana*.

INTRODUCTION

Detail description of *Stirogyadhies* and various changes that occur during all stages of women life such as puberty, reproductive age, menopause, diseases that occur during these stages and most important treatment mentioned in oldest system of health science i.e., Ayurveda. When the amount of bleeding per vagina is so intense that it reflects organ (endometrial layer) deeply ruptured, this is considered as *Raktapradar* where abnormality in menstrual cycle leads to excessive secretion of *Raja* i.e., *Pradirana*.

This whole explanation mentioned under *Raktapradar* by Acharya Charak. Due to *Pradirana* of excessive *Raja* is also termed as *Raktapradar*.^[1] Menarche marks the beginning of an important stage in a young woman physical reproductive maturation and development. Even before the onset of this entirely natural but potentially disturbing function, a young woman's early psychological reactions to menstruation, and probably also her life long view can be influenced by accuracy of her information and degree of empathy with which this knowledge is conveyed to her. In the modern science the process of cyclic menstruation is a natural phenomenon.

Regular menstruation results from the balanced relationship between the endometrium and its regulating factors. In present time due to changing life style with food habits, incidence of excessive and irregular menstrual bleeding is increasing day by day because of which women need to take off from the

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work due to excessive bleeding as this excessive bleeding affects not just physical but also social, emotional and psychological well being and quality of life. So it is been correlated with Menorrhagia. It is defined as cyclic bleeding at normal intervals, the bleeding is either excessive in amount (>80ml) or duration (>7days) or both.^[2]

It is common phenomena among women at the reproductive age. This type of *Artav Vikar* is distressing and can cause many complications. In this complete review on *Raktapradar*, as per Ayurveda (*Brihatrayi* and *Laghutrayi*) which include *Dosha Pratyaneeka Chikitsa, Nidan, Samprapti* and *Chikitsa* of *Raktapradar*.

AIM: This review aims at evaluating and discussing the various aspects of *Raktapradar* considering etiology and pathogenesis as per *Brihatrayi* and *Laghutrayi*.

OBJECTIVE: Is to elaborate the Ayurveda management of *Raktapradar*.

MATERIAL AND METHOD

The review of Ayurveda literatures encompassed from *Brihatrayi* and *Laghutrayi* on *Raktapradar* and from relative e-sources were compiled and brought less than one heading for better assimilation and execution.

CONCEPTUAL STUDY

According to author Howkins and Bourne Shaw's text book of Gynecology (16th edition)-Menorrhagia denotes cyclic regular bleeding which is excessive in amount or duration. It is generally caused by conditions affecting the uterus or its vascularity rather than any disturbance of function of the hypothalamic - pituitary - ovarian (H-P-O) axis.

Whenever the uterine endometrial surface is enlarged, the bleeding surface is increased, contributing to excessive bleeding. So, in menorrhagia duration (>7 days) and quantity (>80ml) of the menstrual loss are increased. In normal menstrual bleeding, platelets aggregation forms clots in the open vessels. Prostaglandins $F_{2\alpha}$ ($PGF_{2\alpha}$) causes myometrial contractions and constricts the endometrial vessels, the repair and epithelial regeneration begin on the third and fourth day of period, by the growth of epithelial cells from the open endometrial glands aided by the vascular endothelial, epidermal and fibroblast growth factor.

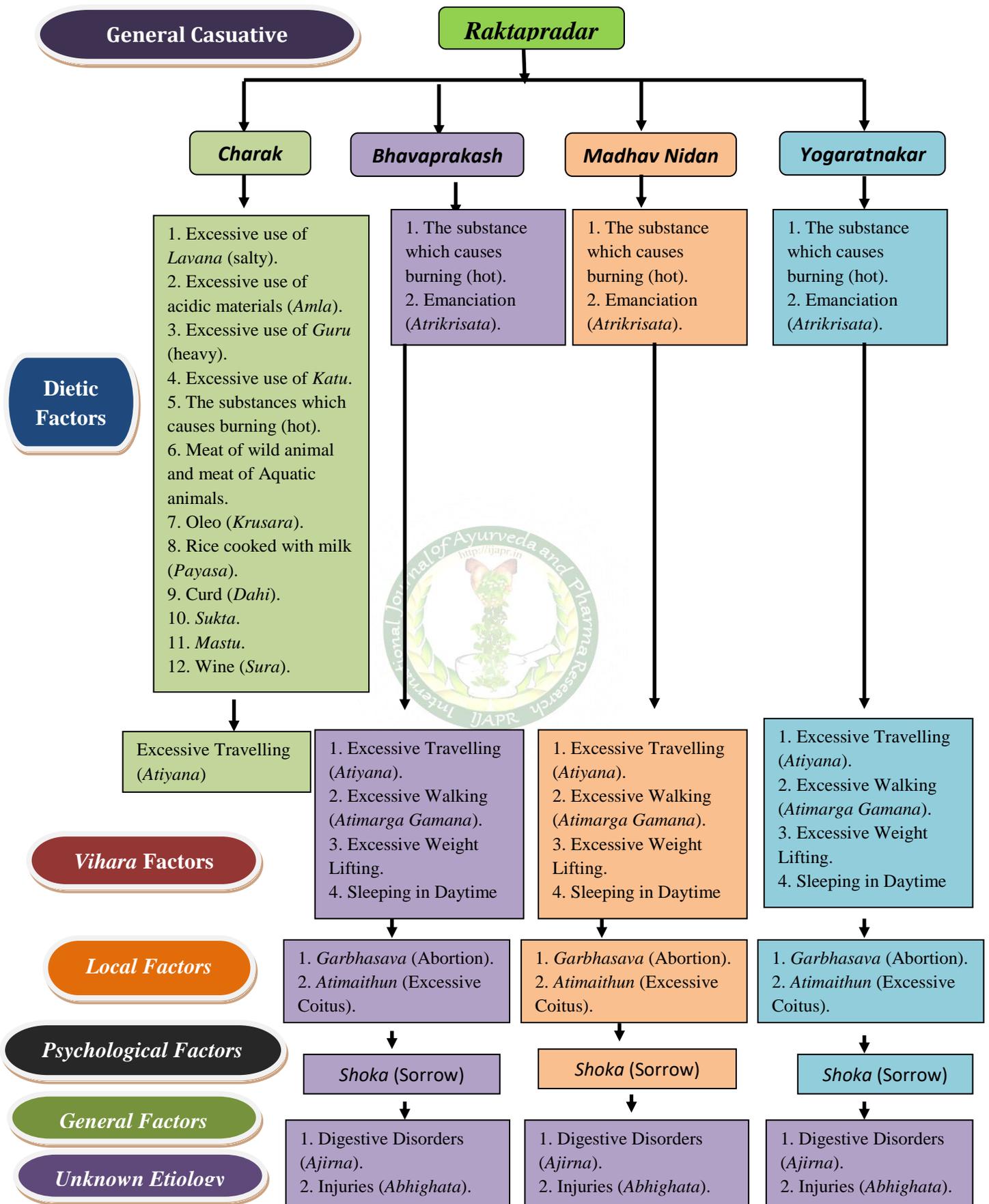
In excessive bleeding, with regular menstrual cycles the (H-P-O) axis is intact but endometrial changes gets altered. It is observed that in these cases, PGE_2 (Prostacyclin) which is local vasodilator is increased as compared to $PGF_{2\alpha}$ in the endometrial tissue.

Definition of *Raktapradar* Mentioned in Ayurveda (*Brihatrayi* and *Laghutrayi*):

1. In the explanation of *Raktapradar*, Acharya Charak has clearly mentioned that per vaginal bleeding increase in amount in every *Ruthu Chakra* (menstrual cycle). The amount of bleeding is so intense that it reflects that the organ is deeply ruptured (intensity of rupture of endometrial lining is more).
2. Acharya Madhav Nidan says that *Asrigdara* or *Raktapradar* is a disease where *Atyartav* or excessive amount of *Asrik* or *Rakta* per vagina is seen.
3. *Asrigdara/ Raktapradar* and *Raktayoni* considered as under same headline by Acharya Vagbhat where he says that when menstrual blood increases more than the normal amount in every *Ruthu Chakra* or presence of this bleeding when seen in between two *Ruthu Chakra* (i.e., Inter-menstrual bleeding).
4. Acharya Dalhan mentioned slightly different opinion about *Asrigdara* where he says that presence of per vaginal bleeding even if it is less in amount but it can be seen as inter-menstrual period and the duration of this intermenstrual bleeding is short.
5. According to Acharya Bhel, in *Pradara* disease there is a presence of *Shonita*/bleeding coming out from wrong passage which leads to *Shosa*.

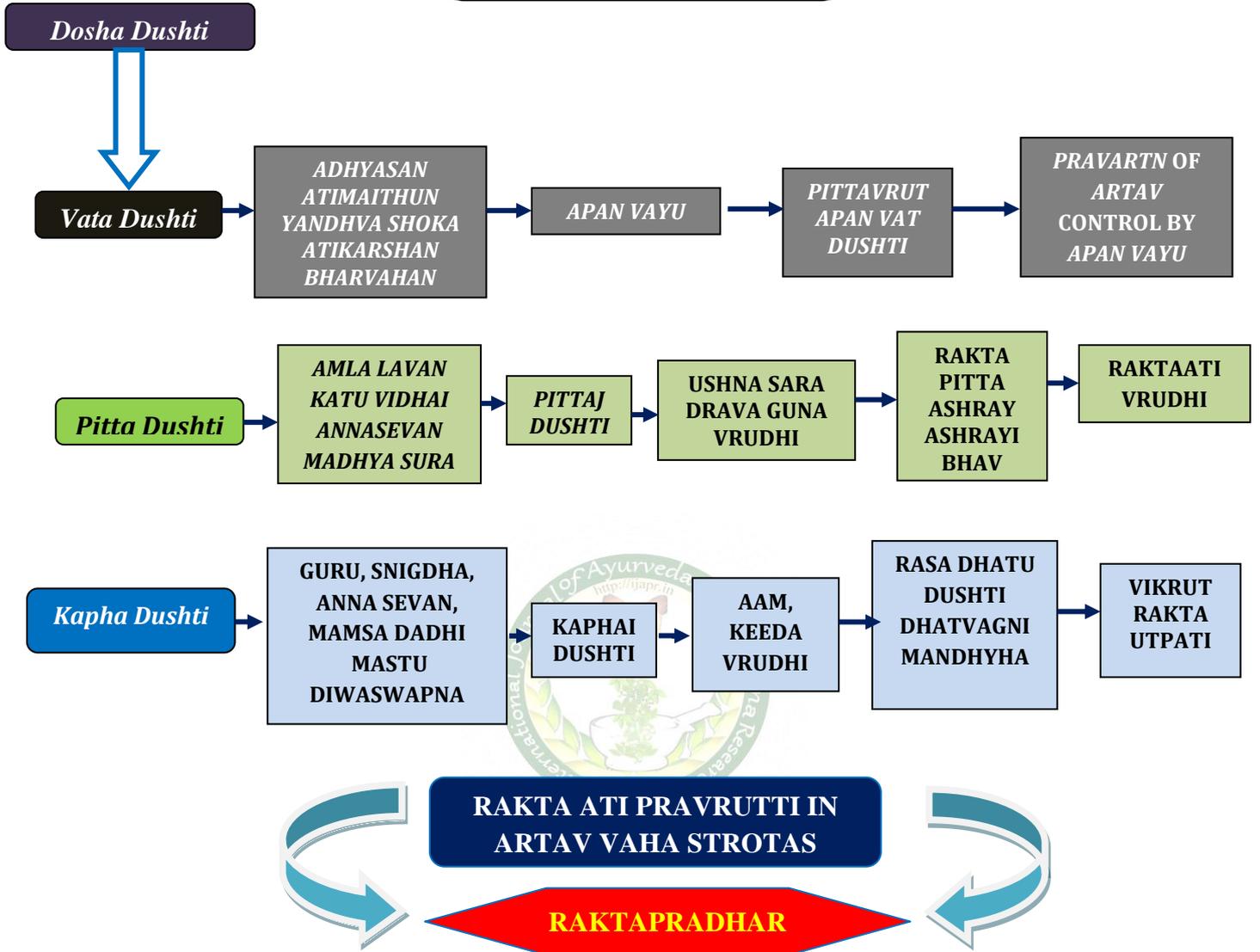
Hence generalized consideration on the basis of Ayurveda (*Brihatrayi* and *Laghutrayi*) includes *Asrigdara* or *Raktapradar* as excessive flow and prolonged duration of menses during menstrual cycle or with or without inter-menstrual bleeding.^[3]

According to Acharya Sushruta, excessive and prolonged bleeding during menstruation or even in intermenstrual period, different from the features of normal menstrual blood is called "*Asrigdara*".^[4] The quantitative increase in blood it termed as *Asrigdara* and excessive discharge of blood is termed as *Pradara*^[5]. It is mostly associated with body ache, lower abdominal pain and backache.



SAMPRAPTI [10-13]

SAMPRAPTI of ASRIGDARA



Classification^[14,15]

On basis of *Dosha*, four common types of *Raktapradar* by Acharya Charak, Madhav Nidan, Sarangadhara, Bhavaprakash and Yogaratnakar

1. *Vataja Raktapradar/Asrigdara*.
2. *Pittaja Raktapradar/Asrigdara*.
3. *Kaphaja Raktapradar/Asrigdara*.
4. *Sannipataja Raktapradar/Asrigdara*.

For *Raktapradar* Acharya Vagbhat and Acharya Sushruta did not mention any classification. In the chapter of venesection, by the commentator Acharya Dalhana scripted the exactly similar points i.e., he mentioned special clinical features of *Raktapradar* depends on physical entities of blood which includes common clinical features as well. Nevertheless, *Doshaj Asrigdara/Raktapradar* (except *Sannipataja Raktapradar*), particular treatment and formulations specifically considered by Acharya Charak.

Commentator *Indu* just like *Dalhana* has adjusted that the *Asrigdara* should be divided according to association of *Dosha* which is to be judged on the basis of features of blood described in venesection. In other word commentator *Dalhana* classify the *Asrigdara* into seven groups

1. *Vataja*
2. *Pittaja*
3. *Kaphaja*
4. *Vatapittaja*
5. *Pittakaphaja*
6. *Vatakaphaja*
7. *Sannipataja*

Nidan

General etiology or causative factors of *Raktapradar* are mentioned by Acharya *Bhavamisra*,

Acharya Yogaratnakar and Acharya Madhav. Maharishi Sushruta described there is only increased amount of blood loss during intermenstrual period in *Raktapradar*. Acharya Charak has stressed the importance of only dietetic substance in the cause of this disease. Acharya Madhav has explained local contributory factors for the disease.

Sadhya-Asadhyata (Prognosis) [16,17]

As per all Acharya, prognosis is deprived in the type of – *Sannipataja Raktapradar* (accepted by all the Acharya).

- ❖ *Atyartav* (Per Vaginum excessive bleeding).
- ❖ *Angamard* (body ache), *Daurabalya* (generalized weakness), *Trishna* (thirst), *Dah* (generalized Burning sensation), *Bhram* (dizziness), *Murcha* (unconsciousness), *Tandra* (drowsiness), *Jwara* (fever) etc. These are all associated common symptoms. Less amount of blood in the body.
- ❖ *Raktanyunata* (Anemia- Less amount of blood in the body).

Upadrava (Complication) [18]

As per Acharya Sushruta, when the patient is suffering through following symptoms:

Atyartav (Per Vaginum continuous bleeding) *Tama* (blurring of vision), *Pralap* (delirium), *Raktanyunat* (anemia/loss of blood in the body), *Angamard* (body ache), *Daurabalya* (generalized weakness), *Trishna* (thirst), *Dah* (generalized Burning sensation), *Bhram* (dizziness), *Murcha* (unconsciousness), *Tandra* (drowsiness), *Jwara* (fever) and other *Vatajanya Vikar Akshepakadi* i.e., neurological brain disorders. Acharya Madhava, Bhavamishra and Yogaratnakar have similar opinions. According to Acharya Charaka, *Raktapradar* is one of the etiological factors of *Sotha* because this is a well known fact that continuous bleeding leads to anaemia and causes oedema.

Chikitsa Siddhanta (Principle of Treatment) [19-23]

According to Acharya Charak, *Raktastambhak chikitsa* and *Raktastambhak* drug should be used in *Raktapradar*, same prescribed for *Raktayoni Chikitsa*. Treatment mentioned in gynaecological disorders should also be used in respective *Raktapradar*. This same principle and same line of treatment has mentioned in *Raktatisara* (diarrhea with blood) *Raktapitta* (bleeding diathesis), *Raktarsa* (bleeding piles) *Guhyaroga* (diseases of reproductive system) and abortion where *Raktastambhak Chikitsa* has applied as like in *Raktapradar*. Commentator Dalhanahas clearly said that *Raktapradara* should be treated same as like *Adhoga Raktapitta*. All menstrual disorders should get treated by purgation- this is what prescribed by Acharya Kashyap. According to *Chakrapani* the Management of *Raktapradar* runs parallel to the management of *Raktapitta* treatment.

General overall condition of patient and causative factors decides applicable line of treatment for *Raktapradar*, because the excessive bleeding per vagina lead to poor general condition and if general condition of patient is very poor, patient cannot tolerate vigorous treatment. So, the aim of treatment is to control the bleeding immediately and remove the cause. While dealing the treatment of *Yoni-roga*, Acharya Charak has specified the treatment according to predominance of *Dosha*.

- **Vataja Yoni-roga-** *Snehan*, *Swedana* and *Basti Chikitsa*.
- **Pittaja Yoni-roga-** Use of *Sheeta* material with other treatment of *Raktapitta* to stop the bleeding.
- **Kaphaja Yoni-roga-** The hot and dry thing should be used.
- **Sannipataja Yoni-roga-** Line of Treatment Decided on the basis of predominance of *Dosha* and accordingly mixed therapy can also be given.

Acharya Sushruta has mentioned in the treatment of *Yoni Roga* regarding *Snehana* and *Basti* according to *Dosha*, which is predominant. The main and basic principles for treatment of any *Roga* for complete and better cure (including *Raktapradar*) can be divided into following types:-

- ❖ *Nidan Parivarjanam*
- ❖ *Dosha Shodhan*
- ❖ *Dosha Shaman*
- ❖ *Rakta Sthapana*

Nidan Parivarjanam- This is the pivotal principle which means all types of causative factors- like *Aharatmak*, *Viharatmak* or *Manasic Hetu*/causative factors which leads to development of disease, should get identity first and immediately get removed or eradicated. Without eradication of causative factors no treatment get complete curable result. As neglecting causative factors in treatment of disease increase the chance of recurrence of that disease.

Dosha Shodhan- One of the most important pillars of Ayurveda *Chikitsa Paddhati* is “*Shodhan Chikitsa*”. It mainly focuses on complete detoxification of body caused by any factors and which leads to imbalance in *Dosha*, by *Shodan Chikitsa* this equilibrium get achieved with no relapse. Normally, the *Shodhan Chikitsa* is considered as use of *Panchakarma Chikitsa* with *Purvarupa*. But this therapeutic procedure is contradicted in delicate women and weak person. In *Raktapradar* there is excessive loss of blood which shows extreme weakness in every woman. As blood contributed in major important components of whole body. Numbers of natural purifying majors are less but there is involvement of *Lekhana Karma*/curettage has also mentioned.

➤ **Basti Prayoga:** Among the five main *Shodhan Chikitsa*, *Basti* contributes majorly and that is the reason why it is denoted as *Ardha Chikitsa*. There are various types of *Basti* mentioned in *Ayurveda* but it's mainly used to achieve balance in *Vata Dosha*. *Basti* is nothing but enema of herbal oils (*Anuvasan Basti*) or decoctions (*Niruha Basti*) or both. There are many formulations mentioned in *Ayurveda* following are mainly used in *Raktapradar Chikitsa*: *Rasnadi Asthapan Basti*, *Chandanadi Niruha basti*.^[23, 24]

➤ **Vaman Prayog** ^[25,26]- Its one of the important *Shodhan Chikitsa* which mainly applies for those diseases where cause of *Dosha Dushti* is *Kapha* or Predominance of *Kapha Dosh* is Present. *Vaman* means emesis therapy where involvement of controlled medical induced vomiting done with the use of "*Vaman Yoga/ Formulations*"

- *Madanphala, Saktu, Maddhu Sharkara.*
- *Madanphala manth/ Ikshurasa madhu sharkara.*
- *Madanphala Yastimadhu Nagarmoth kwatha.*

Dosha Shaman- In this process treatment is given according to predominance of *Doshas*. In other word it is a symptomatic treatment.

Rakta Sthapana- The treatment is given to stop the bleeding. *Charak* has mentioned a long list of drug for *Raktasthapana*. For good results, one of the best formulations is considered for treatment of *Raktapradar* which is *Pushyanug Churna* similar to this highly reputed formulations which also includes the other drugs which also shows good efficacy and curable outcome for treatment of *Raktapradar* like *Pradarntak Lauha* and *Prabal Bhasma*.

Drugs for External Use

Vyaghranakhi: (*Solanum surattense*) grown in the northern direction at uprooted during *Uttarphalguni Nakshatra* the root tied around waist cures *Raktapradara*.^[26]

Drugs for Internal Use

Kashaya

1. **Pradarhara Kashaya:** *Kashaya* of *Khadira, Sita, Bala, Asana, Sariva, Vasa, Japa, Musta, Salmali Twak, Amalaki* administered with sugar and honey. ^[27]
2. **Asrgdarahara Kashaya:** *Musta, Guduchi, Madhuka, Chandana, Sevy, Viswa, Masa, Agnimantha, Kana, Mudga, Kulatha, Chitraka* administered early morning with honey. ^[28]
3. **Pathyamalakyadi Kashaya:** This decoction mainly used in *Rakta Dushti* and *Pitta Dushti* so shows good results in *Raktapradar*, administered with (*Anupan*), *Madhu* and *Lodhra Churna*. The decoction mainly consists of *Pittashamaka* and *Raktashodak* drug like *Haritaki, Amalaki, Bibhitaki, Sunthi, Devdaru* and *Haridra*.

Kalka and Churna

1. *Rasanjana* and *Laksha Churna* taken with goat's milk.
2. *Kalka* of *Tanduliyaka Mula* with *Madhu* or *Rasanjana* with *Madhu* and rice water. ^[30]
3. **Pushyanug Churna:** *Patha, Jambu, Amra, Silajita, Rasanjana, Ambashtha, Mocharasa, Samanga, Kesar, Ativisa, Mustaka, Bilwa, Lodhra, Gairika, Katphala, Marich, Sunthi, Mridhwika, Raktachandan, Katvanga, Vatsaka, Ananta, Ghataki, Madhuka, Arjuna* administered with honey followed by rice water.^[31]
4. **Vishveladi Churna:** *Shunthi, Ela, Kana, Musali, Gokshura, Vanshi, Sita.* ^[32]

Avaleha

Madhu kadhyaleha, Jirakavaleha, Khandakushmandavaleha. ^[33, 34]

DISCUSSION

In *Raktapradar*, every patient presents with the different *Dosha Dushti, Lakshana, Samprapti* and *Doshanubandha*. On the basis of considering these important events in *Raktapradar, Samprapti Vighatana* and *Doshanubandha* (i.e., *Avasthika Chikitsa*) decide the exact line of treatment. *Asrigdara* treated with *Raktasthambhak, Raktasthapak, Dipan* and *Pachan Bruhaniya Balya Chikitsa* by utilizing *Madhur Tikta Kashaya Rasa Pradhana Dravyas* in different types of *Samprapti* of *Asrigdara*. Certain herbal or poly herbal *Ayurvedic* drugs are used to reduce *Raktapradar* and its complications. *Vata Pradhan Raktapradar* treated with *Madhur Amla Lavana Snigdha Guru Ushna Anuloman Aushadhi* i.e., *Taila Tila Madhu Lavan Ela Nagar Mamsa rasa* etc and *Basti chikitsa*. When *Raktapradar* is due to predominance of *Pitta Dosha* leads to *Rakta Dushti* so here *Pitta Shamaka* i.e., drug or formulation with *Pitta Kashaya, Madhur, Snigdha, Shita, Dipan, Pachan* should be used like *Virechan Chikitsa* drug in *Ghritha* formulation. When there is *Kapha* predominance *Raktapradar Aama Pachana* is recommended as first step where *Pitta Katu Kashaya Rasatmaka, Laghu Ghun* and *Stamban Kari* formulations with *Vaman Chikitsa* comes under consideration. *Triphala Lodhra Nimba* shows good results on *Kapha* predominance *Raktapradar*. In *Pitta* predominant *Raktapradar* where *Pitta and Rakta* have *Ashray Ashrayi Bhava Virechan Chikitsa* gives good outcomes.

CONCLUSION

Raktapradar is one of the common *Artav Vikar* which affects women health drastically. The clinical condition of *Raktapradar* is more or less similar to menorrhagia various treatment protocols mentioned in modern science like use of hormonal therapy, anti-prostaglandin, anti-fibrinolytic drugs and surgical interventions are mentioned for treatment

menorrhagia. After the reviewing the aspect of *Raktapradar* or *Asrigdara* as per Ayurveda which intends to intervene and proves that the entities discussed in the article are safer, reliable and effective therapies.

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