

AYURVEDIC REVIEW ARTICLE ON RAKTAPRADARA (DISFUNCTIONAL UTERINE BLEEDING)

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ABSTRACT

DUB is the diagnosis given to women with Abnormal uterine bleeding in whom no clear etiology is detected. DUB is one of the important cause of Menorrhagia which is similar to Asrugdarin ayurveda. The prevalence rate in women is 10%, this problem has affected life of many women upto major extent that she is even not able to do her daily work therefore it becomes a major point of concern in women's life. In modern medicine several drugs are available for DUB treatment, but without satisfactory results and has unwanted side effects of the drugs and in most of the cases surgical intervention becomes the ultimate option of treatment. Ayurveda is defined as the science of life and it provides a holistic approach in the management of DUB. This Article deals with the study of different treatment modalities of ayurveda in DUB such as *Nidan Parivarjan*, *Shaman Chikitsa*, *Shodhan Chikitsa*, *Shonitsthapan Drugs*, *Raktavardhak Dravyas*, *Rasayan* etc. with the aim to control bleeding, correct anemias, prevent recurrence of DUB and improve the quality of life.

KEYWORDS: DUB, Menorrhagia, Asrugdar, Rasayan, Shonitsthapan drugs.

INTRODUCTION

Women has great importance because she creates a life. That's why Ayurveda has explained women's health in details. If she is healthy physically and mentally then only she can give birth to a healthy child. Normal regular menstrual flow with normal quantity and duration is the one of the part of her physical fitness. But because of some reasons if this get

disturbed then she has to face problems regarding that. *Asrigder* or *raktapradar* is one of the condition. In which per vaginal excess bleeding is present. The word *Asrigdar* has described in *Brihatrayeei* also in *Sharangadhara Samhita*, *Bhava Prakash*, *Yoga Ratnakara* and, and in *Chakrapani*.

Due to *Dirana* (excessive secretion) of *Asrik* (menstrual blood) in this disease, it is known as *Asrigdara*. *Asrigdara* is also called *Raktapradara* due to *Pradirana* (excessive excretion) of *Raja* (menstrual blood).^[1] Normal menstrual bleeding is cyclic, 3-5 days durations and 50-60 ml with its normal color. But when normal menstrual bleeding pattern is altered in reference of duration, amount, color and cycle, the conditions are called *Artavadushti*. Menorrhagia can occur due to many reasons, including menstrual cycle, infection, poor nutritional intake, mental stress, pregnancy, usage of medications - like oc pills. Excessive menstrual blood loss interferes with the woman's physical emotional social and psychological quality of life. This study aimed at systematic compilation, analysis and interpretation of the concepts of *Raktapradar*.

SAMPRAPTI

According to *Acharya Charaka*, aggravated Vata affects uterine vessels and boosts amount of blood and this increase in blood thus causes increase in menstrual blood and creates *Rakta-pradara*. *Acharya Bhela* explains that cause of *Raktapradara* is vitiated *Apatya-marga*. Classification There are four types of *Asrigdara* i.e. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja Asrigdara*. *Acharya Sushruta* has mentioned 'all types of *Asrigdara*' along with general clinical features but has not described any classification.

Most of Acharyas have mentioned four types of *Asrigdara* in their texts

1. **Vataja:** Menstrual blood is frothy, thin, blackish, *kinshukodaksankasha*, *Pishitodaksankabha*, *lohagandhi*, expelled with or without pain, discharge repeatedly in small amounts. Severe pain in sacral groin, chest region, flanks, back and pelvic, *vatika* type of pain.
2. **Pittaja:** Menstrual blood is blue, yellow colour, hot, expelled profusely and repeatedly with pain. *Aamgandhi*, *Katurasa*, does not clot, *Gruhadhuma*, *Rasanjana sadrasa*, *Katurasa* spreads evenly when dropped in water.
3. **Kaphaja:** Menstrual blood is Pale, Heavy, Cold, Mucoid, Thick and discharged with Mild pain. Relatively more bleeding, *Gairikodaka*, excreted slowly, clots like *mamsapeshi*, *vasangandhi*, *kovidarpushpasadrashya*, *lavanrasa* associated with vomiting, loss of appetite nausea, *kasa*, *swasa*.
4. **Sannipataja:** Menstrual blood is *Kanjikabham*, blue, yellow, foul smell, the flow resembles *ghee*, *vasa* and *Majja* associated with thirst, burning sensation, anemia, weakness and all combine symptoms of *Tridosha*.

SAMANYA LAKSHAN

Charaka says that excessive vaginal bleeding during menstruation is the only symptom of *Asrigdara*. According to *Sushruta Samhita*, there are body ache and pain symptoms present in all types of *Asrigdara* with excessive vaginal bleeding. *Dalhana* says in his commentary on *Sushruta Samhita* that burning sensation in lower portion of groin, pelvic region, back, renal region and flanks and severe pain in uterus as symptoms present in *Asrigdara*. *Vridha Vagbhata* has described excessive bleeding during menstrual or intermenstrual period as symptom of *Asrigdara* *Bhava Prakash*, *Madhava Nidana*, and *Yoga Ratnakar* have described the same as in *Sushruta Samhita* i.e. body ache and pain in *Asrigdara*.

Chikitsa Siddhanta(Principle of Treatment)^[2-6]

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 *Dalhana* has clearly said that *Raktapradar* 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 *Yoniroga*, *Acharya Charak* has specified the treatment according to predominance of *Dosha*.

Vataja Yoniroga-Snehan, Swedana and Basti Chikitsa.

Pittaja Yoniroga-Use of Sheeta material with other treatment of *Raktapitta* to stop the bleeding.

Kaphaja Yoniroga-The hot and dry thing should be used.

Sannipataja Yoniroga-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 increases 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 *Shodhan 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*.

Vaman Prayog - 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 “*VamanYoga/ 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*. Drugs for Internal *UsKashaya*

1. *Pradarhara Kashaya*: *Kashaya* of *Khadira*, *Sita*, *Bala*, *Asana*, *Sariva*, *Vasa*, *Japa*, *Musta*, *Salmali Twak*, *Amalaki* administered with sugar and honey.
2. *Asrgdarahara Kashaya*: *Musta*, *Guduchi*, *Madhuka*, *Chandana*, *Sevya*, *Viswa*, *Masa*, *Agnimantha*, *Kana*, *Mudga*, *Kulatha*, *Chitraka* administered early morning with honey.
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.
 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.

Vishveladi Churna: *Shunthi*, *Ela*, *Kana*, *Musali*, *Gokshura*, *Vanshi*, *Sita*. *Avaleha Madhuka dhyaleha*, *Jirakavaleha*, *Khandakushm* and *avaleha*.

DISCUSSION

Shuddha Artava is one of the most important factors for healthy progeny. *Raktapradara* means excessive bleeding from the uterus during menses or intermenstrual. It can be correlated with Dysfunctional Uterine Bleeding (DUB). Different types of *Samprapti*, *Dosanubandha*, and *Anubandhita Lakshana* are seen in every patient of *Raktapradara*. So, the treatment should be dependent on the basis of *Doshanubandha* and *Samprapti Vighatana*. Certain herbal or poly herbal Ayurvedic drugs are used to reduce *Raktapradara* and its complications. *Raktapradara* treated with *Raktasthambhak*,

Raktasthapaka, Dipan, Pachan, Bruhaniya, and Balya Chikitsa by using *Madhura, Tikta, Kasaya rasa Pradhan dravyas* in a different type of *samprapti* of *Raktapradara*. *Vata Pradhan Raktapradara* is treated with *Madhura, amla, lavana, snigdha, guru, ushna anulomana ausadhi*, i.e., *Basti Chikitsa*. *Raktapradara* is due to the predominance of *pitta dosha* leads to *Rakta dushti*, so here, *Pitta shamak*, i.e., drug or formulation with *Kashaya, Madhura, snigdha, shita*, should be used like *Virechan chikitsa* drug in *Ghrita* formulation. When there is *Kapha* predominance, *Aama pachan* is recommended where *katu, kasaya laghu guna, and stambhan kari* formulation with *Vaman chikitsa* are done. *Triphala, lodhra, nimba* shows good result on *kapha* predominance in *pitta* predominant *Raktapradara* where *pitta* and *rakta* have *ashray ashrayi bhava*, *virechan chikitsa* gives good outcomes.

CONCLUSION

Raktapradara is a common *Artavavikara*, characterized by excessive uterine bleeding with complications. Modern treatment with analgesics and hormonal therapy has limitations and side effects, which also leads to the recurrence of the disease. *Ayurveda* has a number of herbal and polyherbal compound drugs useful to manage *Raktapradara* and related symptoms and complications.

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