



“EFFECT OF AN INDIGENOUS DRUG IN ARTAVAKSHAYA”

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ABSTRACT

There are many normal physiological phenomenon taking place in the body which is carried out in a cyclic manner. If there is any alteration in this will give rise to the pathological conditions. Among all these physiological changes, Menstrual cycle is one of them. Menstrual cycle is a beautiful hormonal change that takes place every month in women life. There is a well co ordination between the hormone and the shedding of the endometrium that takes place every month indicating the normal menstruation. In the modern world, the Lifestyle, food habit & just for unnecessary desires have increased stress, strain and restlessness which have resultantly increased menstrual disorders. *Artava dushti* is very important among gynaecological problems.

Artava kshaya occurs due to involvement of *vata and kapha*, which can be attributed to *marga avarodha of artava vaha strotas*. Use of **Agneya dravyas** not only relieves the *kapha* which does *avarana* to *apanavata* but also increases the quantity of *artava*.

Key words: *Artava dushti, Artava Kshaya, artava vaha strotas, Agneya dravyas.*

INTRODUCTION

Since the evolution of the life on universe, women have been placed on extreme worshipping place due to her

power of "*Janani*"(Capability of creation and care of new offspring of human beings).The references of this unique feature of women are also

categorically praised in most ancient authentic literature of the globe i.e. Vedicaliterature, *Acharya Manu* has stated that,

prajanartham streeyaha srushtaya / (Manusmriti)

Mother is the most sacred and beautiful word in the world but the tragedy is that all women are not Mother. The prerequisite of the title 'Mother' is to have offspring. In this universe only females have been vested the power of creation next to the Almighty God. This is why Women are considered as reflection of the God in this world. But the root of the importance of women lies in their capacity of creation. This is the reason why the question of fertility is most important for women. All hazards that hamper the capacity of fertility attract unique attention for cure. *Ayurvedic* classic mention that *Artavadusti* is one of the causative factors for infertility. The word *Artava* denotes two meanings one of them is *Antah Pushpa* and another one is *Bahir Pushpa*. Both *Antah and Bahir Pushpa* are interrelated. *Bahir Pushpa* is outward manifestation of appropriate work of *Antah Pushpa* which is necessary for conception. Here, the present studies deal with *Bahir Pushpa* that is

Menstrual Blood. The human being is trying to develop new resources as well as trying to improve the quality of life by acquiring good health . This health can be achieved only when all of the processes in the body are in equilibrium . The normalcy of the physical and emotional factors also counts.

There are many normal physiological phenomena taking place in the body which is carried out in a cyclic manner. If there is any alteration in this will give rise to the pathological conditions .Among all these physiological changes, menstrual cycle is one of them .

Menstruation is a major stage of puberty in girls, it is one of the physical signs that a girl is turning into a woman. As women age , many changes take place in the female reproductive system .Due to changed lifestyle, food habit, the physical and emotional stress increases which alter the physiology and ends with the description of H-P-O axis it may lead to many gynecological problems. Among all gynecological problems , the most common one is menstrual irregularities and *Artharakshaya*. About 30% women in their

reproductive life suffer from irregular periods. Equilibrium of *doshas* keeps menstruation in proper condition. If this equilibrium is disrupted, then it will lead to several menstrual disorders.

Many formulations have been documented in *ayurvedic* classics which are safe and effective in *Arthava kshaya*. It can be co-related to oligo and hypo menorrhoea by their sign and symptoms. Menstrual bleeding occurring more than 35 days apart which remains constant at the frequency is oligomenorrhoea. When menstrual bleeding is unduly scanty and lasts for less than 2 days is called Hypomenorrhoea.

In the classic treatment mentioned that to keep the *doshas* in equilibrium. It can be achieved by-

1) संशोधन - Cleansing process

which is in the form of *Panchakarma*

2) संशमन - Palliative measures

which is in the form of *Agneya dravyas*.

Hence for the present study संशमन line of treatment is selected as the medicines are easily available are palatable and cost effective.

Keeping this view in mind indigenous drugs are being selected

for the study to maintain the equilibrium of *doshas* and corrects the *Artava kshaya*.

AIMS AND OBJECTIVES OF THE STUDY

1. To study *Artavakshaya* in detail.
2. To evaluate the efficacy of an indigenous drug in the

Management of *Arthava kshaya*

MATERIALS AND METHODS

SELECTION OF PATIENTS: Patients were selected from *Prasuti Tantra & Stree Roga* OPD of Sri Siddharoodh Charitable hospital, Bidar, selected according to inclusion & exclusion criteria, by a simple randomised method for the study with a single group.

CRITERIA FOR SELECTION OF PATIENTS:

Patients were selected on the basis of signs & symptoms mentioned below-

1. Female patients of age group from 20-35 years who are willing to take part in the study.
2. Patients with duration of menstrual flow of 2 days or less.
3. Patients with reduced quantity of menstrual flow (i.e. scanty menstruation).
4. Patients with increased intermenstrual period, more than 35 days.

CRITERIA FOR DIAGNOSIS:

1. A special clinical Performa/ case sheet was designed to record the findings of the patients i.e for case taking.
2. The condition of all the symptoms were assessed before and after treatment.
3. Hemoglobin estimation is done before the treatment.
4. Routine investigations are done before the treatment to rule out systemic disorders.

EXCLUSION CRITERIA:

1. Lactating mother
2. Patients taking OCP
3. Patients having IUCD
4. Patients with other systemic disorders like TB, DM, HIV, HBsAg etc...

STUDY DESIGN/ MANAGEMENT OF PATIENTS:

Patients were selected according to inclusion & exclusion criteria, by a simple randomized method for the study with a single group with indigenous compound.

- Dose : 5gm twice in *churna* form
- Route : Orally
- Duration : 3 consecutive cycle
- *Anupana* : *Guda*
- Follow up : After each cycle

CRITERIA FOR ASSESSMENT OF RESULTS:

The criteria for assessment of treatment is based in improvement in cardinal symptoms like quantity of menstrual flow, duration of menstrual flow, interval between 2cycles.

According to severity & intensity of the symptoms of *Artavakshaya* these were graded on the basis of scoring system.

SCORING SYSTEM :

1) Duration of menstrual flow:

- >3 days → Grade 0
- 2 days → Grade 1
- 1day → Grade 2

2) Quantity of menstrual blood:

- 2 pads / day → Grade 0
- 1 pad / day → Grade 1
- Spotting → Grade 2

3) Interval between 2 cycles :

- 28 – 35 days → Grade 0
- 36 – 40 days → Grade 1
- 41 – 50 days → Grade 2
- >50 days → Grade 3

TOTAL EFFECT OF THE THERAPY:

Total effect of the therapy was assessed in terms of cured, moderately improved, & unchanged.

Cured : Duration of bleeding is 4 – 7 days, interval of cycle is 28 – 35 days with normal quantity of bleeding in cycle.

Moderately improved :There is moderately improvement in one or two symptoms.

Unchanged :There is no change in any of the parameters of duration, interval and quantity.

All these menstrual disorders have become a challenging problem for today's women. There are certain rapid physiological changes occurring from the puberty which are markedly seen during reproductive period. This physiology gets altered due to changed life style of the women, as there is increased physical and emotional stress and strain which disrupts the H-P-O-U axis leading to many gynecological problems, Menstrual Irregularity is one among them.

Discussion is done on basis of literary as well as clinical works. Discussions are made with respect to each relevant topic under the broad heading of-

- Disease
- Therapy
- Observation
- Results.

1.DISEASE:

All three *doshas* play important and distinctive role in menstrual cycle.

Role of *vata*: *Vata* is responsible for the movement of menses during menstruation.

Role of *pitta*: Action of hormone expresses the nature of *pitta*, energy responsible for transformation of process in the body. All stages of the female reproductive process are a result of the interplay of hormones. The spark of intelligence behind the transformation of each stage is due to *pitta* reflected as *artava* as hormones on the different stages of the ovarian and menstrual cycle.

Role of *kapha*: *Kapha* with its qualities nourish the development of the tissues that form and support the reproductive system including the nurturing energy supporting growth of the follicle during the ovarian cycle. It is responsible for the mucosal layer of the fallopian tubes and uterus that protects the tissues from the *rooksha* (drying) affect of ever present *vata*. In the *kosta kapha* is responsible for the mucosal lining that protects the tissues form digestive enzymes.

Vridha kapha causing avarana:

Due to factors that *aggravate kapha*, *kledaka kapha* residing in *kosta* increases- affects the *jathara agni*. As the qualities of *kapha* suppress the

jataraagni, food that is ingested is not properly digested forming *ama* – toxins. As *kledaka kapha* increases it mixes with the toxins and begins to move out of *the kosta* entering *rasavaha srotas* affecting the *dhatu agni of the rasa* – the metabolism of, *rasa dhatu* & increases in quantity. *Meda dhatu* is often one of the first *dhatu*s along with *rasa*

dhatu to reflect a *kapha* aggravation. *Meda dhatvaagni* having been affected by the presence of the increased *kapha dosha* and *ama* causes *meda vrudhi*, increased *meda dhatu* causing obesity in some cases. As *meda vrudhi* is allowed to increase the increased *meda, kapha* and *ama* starts blocking the channels –cellular metabolism of the body. Increased *rasa dhatu* circulating in the body via the circulatory system being mixed with increased *kledaka kapha* and *ama* begins to coat the cells of the body, this begins to affect *pilu agni* at the level of the cells and cycle repeats causing *avarana* to normal function of *vata & pitta*.

In the case of *artavakshaya* pre existing *khavaigunya* causes *stana samshraya* of morbid *dosha* to create *sroto dusti in artava vaha srotas*

resulting in *dravyatha artava kshaya*. *Artava* formed from *rasa dhatu* will also take on the quality of *kapha* which will in turn begin to block *apana vayu in artavavaha srotas*. Absence or depletion of *agneya tatva* causes increase of local *soumya dhatu*-androgen in *phalavaha srotas* –ovary. As *pitta* is blocked transformation or development of endometrium is arrested and circulating *ama rasa* keeps continuing in blocking by stimulating the already accumulated *soumya dhatu*. Thus required intact equilibrium & coordination of a normal *dosha dhatu mala* axis is lost which clinically manifest in the form of irregular, scanty menstruation.

2.THERAPY :

Normalcy of *Apana vata* helps in expulsion of *Artava*. *Garbhashaya* and *artavavahini dhamani* are *moola* for *artavavaha srotas*. If there is any injury to this, leads to *nashtartava*. *Artavavaha srotas* are obstructed by the *vikruti* and *apanavata & kapha*, results in *Artavakshaya*.

To maintain normalcy of *agni & vata*, removing the *kapha* is the basic line of treatment. In the classics both *shodhana and shamana chikitsa*

has been explained for *Artavakshaya*. *Shodhana chikitsa* as explained by *Acharya Dalhana* includes only *vamana karma*, as this removes only the *soumya dhatu* & maintains the *pitta* which is required for *utpatti* of *Artava*. *Acharya Chakrapani* explains that both *vamana* & *virechana karma* can be administered.

Acharya Kashyapa has mentioned *basti* to be the best treatment. *Shamana chikitsa* is explained in the form of '*Agneya Dravyas*'

Agneya Dravyas are used as they are *Pittavardhaka*. By this the *agni* will be stimulated which helps in digestion of *ama*, formation of *ahara rasa* which later on forms the *rasa dhatu* from which the *Artava* is formed. These *Agneya Dravyas* helps in increasing the quality of *Artava*, as the *Artava* is also *Pitta pradhana*. Hence the *Agneya Dravyas* are given prime importance in producing *Artava*. Use of *Agneya Dravyas* not only relieves the *kapha* which does *avarana to apanavata* but also increases the quantity of *artava*. As *Agneya Dravyas* have *ushna virya*, it maintains the normalcy of *ruksha* & *sheeta guna* of *vata*, *snigdha* & *pichhila guna* of *kapha*.

There are many *Agneya Dravyas* mentioned in the classics which are having *Artavajanana* property.

The drugs taken for the study i.e *Krishna Tila, Haritaki, Pippali, Maricha, Shunti, Vrikshmla, Krishna jiraka, Karpas mula and guda*.

OBSERVATION:

Most of the patients belong to 26-30 age group(43.33%) followed by 20-25year group(36.67%). In this age group family burden, children and personal problems might have affected the personal life of women due to which menstrual cycle is disturbed and leading to *artavakshaya*.

Due to change in the life of women after marriage(56.67% patients), she shifts to new *desha, ahara, vihar* which may disturb menstruation.

66.67% patients were from urban area due to sedentary life style, stressful life.

In present study most of the women registered were housewives(40%) and students each (26.66%). In housewives family responsibilities and children are affecting their personal life and leading to stress induced *artava kshaya*. Students are exposed to competitive

study pattern which increases stress and strain leading to *Artavakshaya*.

The observation made in regard to socio-economic status indicates that most of the patients (60%) belong to middle class. The reason for this may be that of improper diet leading to malnutrition.

83.33% patients were educated. This shows their concern towards their health than uneducated people.

Family history was not there with 90% of patients. But when the result is concerned there is less success rate in the patients with +ve family history.

Maximum number of patients (46.67%) included in the present study were in between 51-60 kgs of weight and 13.33% are of >60kg, they can be termed as obese which affects the physiological function of *artava dhatu*.

RESULTS:

Effect of treatment

The assessment of the results was made by scoring the signs and symptoms. All the observations regarding the changes in the menstrual variables like the duration of bleeding, amount of bleeding, interval of bleeding of the patient are analyzed statistically.

Effect on Duration of menstrual flow:

When duration of menstrual flow were considered then 65.90 % got relief after third follow up. The statistical evidence shows that there is a significant difference between BT and AT in I, II & III month.

Effect on amount of bleeding:

70.37% of patients got relief after third follow up. The statistical evidence shows that there is a significant difference between BT and AT in I, II & III month.

Effect on interval of bleeding:

71.73% of patients got relief after third follow up. The statistical evidence shows that there is a significant difference between BT and AT in I, II & III month.

Overall effect of therapy:

The present study shows that, *Agneya dravya upayoga* helps in reducing the symptoms, The change seen in study was because all the drugs are *deepana, pachana, vatakaphahara* and *pittavardhaka*, due to this there will be *amapachana* which finally helps in increase in production of *Artava*. This is a preliminary hypothesis to evaluate the possible mode of action of indigenous drug in

Artava Kshaya. Further studies are waited for new direction.

CONCLUSION

The dissertation carried out on "Effect of an Indigenous Drug in *Artava kshaya*" can be concluded based on discussion by mentioning the following important points.

1. Menstrual irregularities have adverse impact on women if not diagnosed and treated properly.
2. *Artava kshaya* occurs due to involvement of *vata* and *kapha*, which can be attributed to *marga avarodha of artava vaha strotas*.
3. *Artava kshaya* is caused by *vata* and *pitta* which can be attributed to *dosha* vitiation, secondly to *dhatu kshaya* (like malnutrition, anemia etc).
4. *Ayurveda* identifies dominance of *kapha dosha-soumya dhatu* as important factor in ***Artavakshaya*** causing *avarana* in *arthavavaha Srotas*.
5. Use of ***Agneya dravyas*** not only relieves the *kapha* which does *avarana* to *apanavata* but also increases the quantity of *artava*. As *agneya dravyas* have *ushna veerya*, it maintains the normalcy of *ruksha & sheeta guna of vata, snigdha and pichhila guna of kapha*.

6. There are many ***Agneya dravyas*** mentioned in the classics which are having *Artavajanana* property.
7. In the present study 30 patients were treated with indigenous drug (*Krishnatila, Haritaki, Pippali, Maricha, Shunti, Vrakshmla, Krishna jiraka, Karpas mula and guda*) for The overall effect of the therapy was found significant in reducing the symptoms of *Artava kshaya* but exact changes taking place in uterus in various stages of menstrual cycle should be studied scientifically.
8. Hence further studies required in long term duration of course, along with large scale of the patients to assess and get better results. To prove scientifically the exact mode of action, highly equipped Research centers are required for the global acceptance of *Ayurvedic* therapies.
9. consecutive 3 menstrual cycles.

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