

EXPLORING AYURVEDA FORMULATIONS FOR WOMEN HEALTH ISSUES WITH REFERENCE TO ARTAVA DUSHTI AND VANDHYATVA - A REVIEW

Manjula Arkachari^{1*} and A. S. Patil²

¹Post Graduate Scholar, Department of Roganidana evum Vikrithi Vijnana, Government Ayurveda Medical College Bengaluru-09, Karnataka, India.

²Professor and HOD Department of Roganidana evum Vikrithi Vijnana, Government Ayurveda Medical College Bengaluru-09, Karnataka, India.

Article Received on
10 November 2024,

Revised on 30 Nov. 2024,
Accepted on 20 Dec. 2024

DOI: 10.20959/wjpr20251-35026



***Corresponding Author**

Dr. Manjula Arkachari

Post Graduate Scholar,
Department of Roganidana
Evum Vikrithi Vijnana,
Government Ayurveda
Medical College Bengaluru-
09, Karnataka, India.

ABSTRACT

Ayurveda the science of life is *Shashwata* i.e *Nitya*.^[1] The knowledge of *Streeroga Vijnana* has been scattered and explained in detail in different *Sthaanas* including *Shareera Rachana*, *Kriyashareera*, *Roga Vijnana* and *Chikitsa* by all the *Acharyas*. Nowadays due to *Mityaaharavihara*^[2] and not being applied with *Shuddha Chikitsa*^[3] along with *Daiva*,^[4] *Stree* is becoming more prone for many gynecological diseases. The knowledge of understanding and treating such diseases is challenging. In modern science Psychosomatic factors, abnormal anatomical and functional aspect of myometrium, fibroids, hypothyroidism, hyperthyroidism etc are considered major cause of such problems. Due to these etiological factors specifically for menstrual abnormalities such as dysfunctional uterine bleeding, fibroid uterus, endometriosis^[5] etc *Garbhashaya* is being removed through hysterectomy. After this many are developing *Vatavyadhi*, (*ex; Osteoporosis, Cerebrovascular diseases*) *Gulma, manasika rogas*

(depression, psychiatric symptoms)^[6] etc. Understanding the proper *Vyadhi Samprapti* and applying appropriate *chikitsa* formulation helps in preventing women from such sufferings. In present era infertility is a major issue worldwide, affecting approximately 8%-10% of couple worldwide. The most frequent causes of female infertility are uterine factors, menstrual and ovulation disorder. *Ayurveda* emphasizes on healthy progeny rather than becoming a mother for the child. There are many formulations in *Ayurveda* for *Garbhashaya Shodhana* which

helps to remove the *Doshas* causing *Artava Dushti* and *Garbha Sthapana*. They are unnoticed and not in practice. This article focuses on reviewing different *formulations* which are explained but not well known for *Artava Dushti* and *Vandhyatva* in *Harita Samhita*, *Kashyapa Samhita* and *Vaidya Manorama*.

KEYWORDS: *Artavadushti*, Hysterectomy, *Vandhyatva*, *Haritasamhita*, *Kashyapasamhita*, *Vaidya Manorama* etc.

INTRODUCTION

Ayurveda Acharyas mentioned that *Garbhashaya* is the *Ashtama Ashaya* present in *Stree*.^[7] As mentioned by *Acharyas* *Stree* starts menstruating from the age 12 and completes by 50 years.^[8] Knowledge of *Stree Shareera* (Anatomy), *Kriya Shareera* (physiology) of female reproductive system along with *Manasika Swasthya* is necessary to find appropriate etiopathogenesis and treatment of *Stree Rogas*. *Acharya Dalhana* quoted in *Tantrantara* that is *Rajah Prasekannareenam Maasi Maasi Vishudhyati*.^[9] By this opinion, one should understand how important the menstrual cycle for cleansing the body and not letting the *doshas* to get accumulate. *Charakacharya* mentioned 4 important causative factors i.e. *Mithyachara* (abnormal dietetics and mode of life), *Arthava Dushti* (menstrual abnormalities), *Beejadosha* (genetic abnormalities) and *Daiva* for gynecological diseases. Here concentrating on *Artava Dusti* which is the root cause of *Dosha Dooshya Sammurchana* and manifesting diseases like dysmenorrhea, fibroids, endometriosis, dysfunctional uterine bleeding, infertility etc. Majority of the gynecological disorders have been described under the heading of *Yonivyapad*, *Ashta Artava Dushti* and *Asrigdhara*. These can be understood on the basis of *doshas* along with different etiological factors. In general the menstrual abnormalities can be considered under *Artava Dushti*. *Acharya Sushruta* has explained 4 important factors as *Garbha Sambhava Samagri*.e *Ritu*, *Kshetra*, *Ambu* and *Beeja*. *Charakacharya* has given the most importance to *soumanah* to achieve successful pregnancy and there are many *Yogas* which are scattered in various *Ayurveda samhitas*. All the *Acharyas* have given importance for *Dosha Shamana* and *Nirharana* i.e. *Shodhana* indeed making fit for conception. Even though there are many *ayurveda* formulations are being used in *streerogas* with good results, there are many formulations which are not enlightened in the practice for such conditions. By understanding etiopathogenesis of these diseases and applying *Samprapti Vighatana* i.e. prevention and complete cure through various *Chikitsa Yogas* mentioned in *Harita Samhita*,^[10] *Kashyapa Samhita*^[11] and *Vaidya Manorama*^[12]

according to *Pratipurusha Siddhanta* This comprehensive literature review focuses a wide array of clinical indications exploring the diverse facets of formulations addressing *Artava Dushti* (Menstrual abnormalities) and *Vandhyatva* (Infertility).

AIM

To explore formulations for *Artava Dushti* and *Vandhyatva* in *Harita Samhita*, *Kashyapa Samhita* and *Vaidyamanorama*.

OBJECTIVES

1. To establish the unique *Samprapti* understanding and treatment methods of *Artava Dushti* and *Vandhyatva* In *Harita Samhita*.
2. To explore different formulations and their role in the effective management of *Artava Dushti* and *Vandhyatva*.

Harita samhitantargata concept of artava Dushti and Vandhyatva

Acharya *Harita* quoted that *Rajo Raktam Parikshet Vatapittakaphatmakam*^[13] means the concept of understanding of *Artava Dushti* should be based on *Doshas* with their specific *Laskhanas* and has given unique method of treatment for purification of *Arthavavaha Srotas* follows *Garbhasthapana* chikitsa yogas to achieve successful pregnancy. Acharya emphasizes the *Yonishuddhi Prakriya* for *Shamana* of doshas followed by *Shodhana* later advised *Garbha Sthapana Yogas*.

Contemporary view on artava dushti

The menstrual abnormalities in conventional system can be correlated to *Artava Dushti* and there are different treatments methods like nonhormonal, hormonal, surgical intervention^[14] etc. Nowadays in majority hysterectomy is being carried out unnecessarily and many times for wrong indications.^[15] Many women who are having menstrual irregularities led to believe that all their troubles of menstrual cycle will be cured by hysterectomy. Hysterectomy is the operation of removal of uterus.^[16] Absolute indications for hysterectomy are malignancies of uterus, uterine perforations, atonic PPH etc. Understanding the *samprapti* of remote complications of hysterectomy to know the importance of *Artava Dushti Chikitsa* through doshas is necessary as Ayurvedic interventions helps in minimizing the chances of recurrence and gives complete relief.

Table 1: Rajo Pareeksha through the Dosha Lakshanas. As per Harita Samhita.

<i>Vataja rajodushti</i>	<i>Pittaja rajodushti</i>	<i>Kaphaja rajodushti</i>
<i>Saruja</i> -painful menstruation	<i>Daha, shosha</i> -Burning sensation with feeling of dryness	<i>Saghana</i> -Thickened
<i>Sakrishna</i> -Blackish discolouration of menstrual blood	<i>Japakusuma sankasha rajah</i> -similar to the color of hibiscus flower	<i>Picchila</i> -sticky
<i>Pakvajambhu nibhavarnarajah</i> -resembles the color of Indian black berry	<i>Kusumbharasasannibha-rajah</i> -yellowish discoloration of	<i>Jadya</i> -clots
	<i>Mootrakricchra</i> -discomfort during urination	<i>Mootravarodha</i> -Obstruction during urination
		<i>Alasya, tandra, nidra</i> -Lethargic, sleepy

Chikitsa of Rajodushti and Vandhyatva

It is explained under three headings.

They are:-

- 1st group is for *Dosha Shamanartha*
- 2nd group is for *Shodhanartha*
- 3rd group is for *Garbha Sthapanartha*

Table 2: Formulation for Dosha Shamana and Yonivishodhana in Rajodushti. Churna of the ingredients with respective anupana as per the doshas.

<i>Vatadooshita rajah</i>	<i>Pittadooshita rajah</i>	<i>Kaphadooshita rajah</i>
	1.Chandana ^[1] (<i>Santalum album</i>)	
1.Nagara (<i>Zinziber officinale</i>)	2.Usheera (<i>Veteria zizanioides</i>)	1.Triphala ^[3]
2.Pippali (<i>Piper longum</i>)	3.Manjishta (<i>Rubia cordifolia</i>)	2.Girikarni (<i>Clitorea ternalea</i>)
3.Musta (<i>Cyperus rotundus</i>)	4.Patola (<i>Trichosanthes dioica</i>)	3.Aragwadha (<i>Cassia fistula</i>)
4.Dhanvayasa (<i>Alhagi camelorum</i>)	5.Ghanavalaka ^[2] (<i>Cyperus rotundus</i>)	4.Vatsaka (<i>Holarrhena antidysenterica</i>)
5.Brihati (<i>Solanum indicum</i>)	6.Yashtimadhu (<i>Glycyrrhiza glabra</i>)	
6.Kantakari (<i>Solanum xanthocarpum</i>)	7.Sariva (<i>Hemidesmus indicus</i>)	
7.Patala (<i>Streptospermum suaveolens</i>)	8.Jiraka (<i>Cuminum cuminum</i>)	
	9.Padmaka (<i>Prunus</i>)	

	<i>cerasoides</i>)	
	10.Punarnava (<i>Boerhavia diffusa</i>)	
Anupana Guda+Dadhi	Ksheera+Sharkara	Ksheera

¹Shweta & Rakta Chandana, ²Nagaramusta & Bhadramusta, ³Haritaki-Terminalia chebula, Vibhitaki-Terminalia bellirica, Amalaki-Emblica officinalis.

Table 3: Formulation for Garbha sthapana follows dosha shamana and yonivishodhana.

After vatadooshita rajah shodhana	Pittadooshita Rajah shodhana	Kaphadooshita Rajah shodhana
1.Shweta Girikarni	1.Shweta GirikarniMoola	1.Triphaladi
2.Shweta Gunja	2.Shwetarkamoola	
3.Punarnava		
Anupana: Ksheera	Ksheera	Ksheera

Kashyapa samhitantargata oushadha kalpa

For many of the gynaecological complaints such as excessive, scanty menstruation, amenorrhea, polymenorrhea etc acharya has given potent *Shtapushpa Kalpa*.^[18] It is having broad applications including infertility.

Shatapushpa-oushadha kalpa

1) After *Kaya Shodhana* → 100 Pala *Shatapushpa Churna* kept in new vessel → after the digestion of previously ingested food *Stree* should take 11/2, 1, 1/2 Pala (*Pravara*, *Madhyama* and *Avara Matra*) in the morning or according to individual capacity should be taken with *Ghritha* in *Lehana* form → after its digestion one should consume *Payasoudana*. In *Phalashruti* it has been mentioned that *stree* become free from menstrual abnormalities and *Vandhya* (Infertile women) even *Shandhi* will get pregnant^[17] it means which is having immense potency in menstrual abnormalities and infertility.

Vaidyamanorama: It is authored by Kalidasa (Probable period between AD 1000-1500) contains many formulations for various diseases including *Stree Rogas*.^[18] Formulations contains minimum ingredients and definitive outcomes.

Table 4: Formulation for Garbhashaya Shodhana.^[19]

<i>Garbhashaya shopdhaka</i> formulation
1.Dashamula
2.Nalina(<i>Nelumbo nucifera</i>)
3.Kushta(<i>Saussurea lappa</i>)

4. <i>Usheera (Vateria zizanioides)</i>
5. <i>Tagara (Valeriana wallichii)</i>
6. <i>Erandashipha (Ricinus communis)</i>
<i>Anupana Goksheera</i>

Table 5: Formulation for *Vandhyatva*.^[20]

Garbha sthapaka formulation (Kashaya yoga)
1. <i>Brahmi (Bacopa monnieri)</i>
2. <i>Vasa (Adhatoda vasica)</i>
3. <i>Amrita (Tinospora cordifolia)</i>
4. <i>Nimba (Azadirachta indica)</i>
<i>Anupana Tilataila</i>
<i>Kaala: Early morning</i>

Table 6: *Ekamoolika Prayoga* for *Vandhyatva*.^[21]

Single drug formulation	<i>Anupana</i>
<i>Beejapoor Beeja (Citrus medica)</i> (Boiled in milk)	<i>Ksheera + Ghritha</i>
<i>Ashwatha Vandaka</i> (Boiled in milk)	<i>Ksheera</i>
<i>Karpasashalata (Gossypium herbaceum)</i> Tender fruit (<i>Kalka</i>)	<i>Ksheera</i>
<i>Vajravalli (Cissus quadrangularis)</i> Swarasa	<i>Tilataila</i> (equal quantity)
<i>Kakamachishipha (Solanum nigrum)</i> (tender leaves)	<i>Kumari swarasa</i>

DISCUSSION

Maintenance of homeostasis is the basic principle of *Ayurveda*. Nowadays this is very much essential for women to lead healthy and quality life because due to many gynaecological diseases such as menstrual abnormalities and infertility, women are suffering more. Present study focusing on *samprapti vighatana* of such diseases through various formulations which are not well known and exploring the detailed description in mentioned treatises of *Ayurveda*. In contemporary science there are many treatment modalities including surgery are being applied but there are many risk factors to be faced. Here surgical intervention is concentrated to understand remote complications. It could be understood like, in many conditions the symptoms may get suppressed by surgical intervention but the *Doshas* which need to be evacuated stays in the body causing various *Sampraptis* in the *Khavaigunya* place based on different *Nidana* factors such as *Sannikrista*, *Viprakrista Nidana* etc. As *Arthava* is the *Upadhatu* of *Rasadhatu* and its *marga* connected to the *Hridaya* (Heart), indeed it is the *sthana* of *manas*. These channels are interconnected to *sthanas* (Breasts) and *tvak* (Denotes *rasa*). If the *Dosha Dooshya Sammurchana* happens in these sites leading to the manifestation

based on vikara vighatakara bhavaabhava concept. Such as *Hridroga* (cardiac disorders), *Manasa Rogas* (Psychological disorders), *Stana Rogas* (ex:breast cancer), *Shwitra* (Vitiligo), *Kusta* (Skin diseases) etc respectively. In Ayurveda, the irregularities in the menstrual cycle and affecting pregnancy should be understood according to the *Doshavastha* instead of exact description of naming in *Ayurveda*.

There are many ways of understanding pathology and treatment modalities for such conditions by various *Acharyas* but all are not well known in practice. Among them in *Harita Samhita* *Acharya* described the understanding of *Dooshita Raja* and importance of *Yonishuddhi* for menstrual irregularities. Indeed he stressed on *Yoni Shodhana Dravyas* before conception. *Acharya Kashyapa* has mentioned the *Shatapushpa Kalpa* which is potent *Kalpa* for the effective management of *Artava Dushti* and *Vandhyatva*. *Kalidasa Virachita Vaidya Manorama* mentioned formulations with minimum *Dravyas* and easily available with effective results.

The discussed formulations containing *Dravyas* ex. *Brahmi*, *Tagara*, *Girikarni* are the drugs having action on manovaha srotas. As explained in *Samhitas Soumansya* is necessary for conception. Through these drugs it can be achieved. *Brahmi* is mentioned in *prajasthapana gana* can be considered its action in infertility. *Nagara*, *Musta*, *Guduchi*, *Vatsaka*, *Sariva* are mentioned in *Sthanya Shodhana Dashemani Gana*. It can be inferred like these *Dravya* helps in *Sthanya Shodhana* in lactating women but when administered in diseased condition it acts on *Rasadhatu*. As *Sthanya* and *Artava* are the *Upadhatus* and thus resulting in *Prakrita Artava srava*. *Dashamula*, *Punarnava* are best *Shothahara Dravyas* can be helpful in conditions of uterine inflammation. *Patola*, *vajravalli*, *Karpasa* are *Vrishya*, *Jiraka* is *Garbhashaya Shodhaka*, *Ashwatha* is *Yonidosahara*, *Brihati* is *Vandhyatva Nashani*, *Vatsaka*, *Aragwadha* and *Erandashipha* are having the action of *Maarga Shodhana*. In *Ayurveda*, *Dravya Karmas* are multidimensional when used in combination, some *dravyas* acts like *deepana*, *pachana*, some take the *dravyas* to target organ like *Jiraka* and *shatapushpa*, some acts on particular organ and results in *Samrapti Vighatana* and complete relief from the disease. So that these *Dravyas* mainly helps in *Deepana*, *Pachana*, *Dosha Shamana*, *Shodhana* and *Garbha sthapana*.

CONCLUSION

In the domain of female reproductive health *Ayurveda* focuses on promoting women's wellbeing through prevention of diseases and specialized treatments for various illnesses. The

formulations mentioned are not only act symptomatically but also break the *Samprapti* of the *Vyadhis* thus patient will get complete relief as per the phalashrutis mentioned. These measures surely minimizes the need of hysterectomy in relative indications and helps in the management of female infertility. This review of the available data regarding formulations with unique combination of drugs and their *Anupanas* underscores the effective management in different *Sampraptis* of *Artava Dusti* and *Vandhyatva*. On the basis of this comprehensive literature review further clinical studies to evaluate the efficacy of mentioned formulations in various artava dushti and vandhyatva is required.

REFERENCES

1. Agnivesha, Charaka samhita, revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of chakrapanidatta, sutra sthana Arthedashamahamooliya adhyaya, Varanasi, Chaukamba publications, 2014; 187: 30-28.
2. Agnivesha, Charaka samhita, revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of chakrapanidatta, chikitsa sthana, Yonivyapat chikitsitadhyaya, Varanasi, Chaukamba publications, 2014; 638: 30-8.
3. Agnivesha, Charaka samhita, revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of chakrapanidatta, nidana sthana, apasmara nidanaadhyaya, Varanasi, Chaukamba publications, 2014; 228: 8-23.
4. Agnivesha, Charaka samhita, revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of chakrapanidatta, chikitsa sthana, Yonivyapat chikitsitadhyaya, Varanasi, Chaukamba publications, 2014; 638: 30-8.
5. DC Dutta, Hiralal Konar, Textbook of Gynaecology, Jaypee Brothers medical publishers, November, 2013; 593.
6. DC Dutta, Hiralal Konar, Textbook of Gynaecology, Jaypee Brothers medical publishers, November, 2013; 599.
7. Susruta, Susruta Samhita, Nibandhasangraha commentary of Dalhanacharya, Shareerasthana, Chaukambha publications, 2014; 364: 5-8.
8. Susruta, Susruta Samhita, Nibandhasangraha commentary of Dalhanacharya, Shareerasthana, Chaukambha publications, 2014; 351: 3-11.
9. Susruta, Susruta Samhita, Nibandhasangraha commentary of Dalhanacharya, Prameha nidana adhyaya, tika, 6-3, 289.
10. Vaidya Jaymini Pandey, Harita samhita, Nirmala, hindi commentary, chaukambha Vishwabharati publications, 2010.

11. Vriddajivaka, Kashyapa Samhita, Chaukambha Sanskrit sansthan, Varanasi, 2013.
12. Kalidasa, Vaidyaguru M. R. Bhat, Vaidya Manorama, Vaidyaguru M. R. Bhat publications, 1957.
13. Vaidya Jaymini Pandey, Harita samhita, Nirmala, hindi commentary, chaukambha Vishwabharati publications, 2010; 48: 13-464.
14. DC Dutta, Hiralal Konar, Textbook of Gynaecology, New Delhi, Jaypee Brothers medical publishers, November 2013.
15. Khan Tarannum Nisar, Dalvi Prashat. N, Ayurveda measures to minimize, Journal of Ayurveda and integrative medicine, 2017.
16. DC Dutta, Hiralal Konar, Textbook of Gynaecology, New Delhi; Jaypee Brothers medical publishers, November, 2013; 593.
17. Vriddajivaka, Kashyapa Samhita, Kalpa sthana, Shatapushpa shatavari kalpadhyaya, Chaukambha Sanskrit sansthan, Varanasi, 2013; 186.
18. Viji P C, Subin V R, Book review on Vaidyamanorama, International Research Journal of Ayurveda & Yoga, September, 2022.
19. Kalidasa, Vaidyaguru M. R. Bhat, Vaidya Manorama, Vaidyaguru M. R. Bhat publications, 1957; 14/1, 5, 6, 7: 20-21.