

VANDHYATWA W.S.R TO PCOS - AN AYURVEDIC REVIEW

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ABSTRACT

In today's era, Vandhyatwa is the grave issue faced by the growing modern population. The number of infertile cases are at peak these days. The underlying cause being sedentary lifestyles, late marriages, delayed conception, etc. Maximum cases of infertility with anovulatory cycles are related to Poly Cystic Ovarian Syndrome. PCOS is a syndrome characterized by combination of hyperandrogenism, altered ovulatory cycles and polycystic ovaries. Signs and symptoms vary within an individual over time, thus adversely affecting the reproductive system leading to menstrual disorders, infertility, obesity, hirsutism, etc. The primary line of treatment is to regulate the menstrual cycle and restore ovulation. Ayurvedic management focuses on nidana parivarjana, giving better outcomes. In Ayurveda it can be correlated to many diseases like kapha vataja artava dushti, artava kshaya, pushpaghni, jataharini, etc, being a syndrome it manifests symptoms of above each.

KEYWORDS: Vandhyatwa, PCOS, Kapha-vataja artava dushti, Pushpaghni Jataharini.

INTRODUCTION

Infertility is defined as inability to conceive in spite of 1 year of frequent unprotected coitus. The prevalence of hectic life style triggers a chronic state of anxiety or excessive autonomous reaction which can be given a common terminology stress. Stress disturbs one's mind and homeostasis of body by several psychosomatic mechanism, responsible for many

psychological and physiological disturbance which results into many disorders. All of this altered co-ordination between the nervous system, hormonal system and cardiovascular system has pushed the present day women into a precarious state of sufferings like PCOS.

Polycystic ovarian syndrome (PCOS) is an endocrine disorder, a lifestyle disease affecting a growing number of urban Indian women. Medical practitioners have noted a recent rise in PCOS cases in modern India and attribute it to 'Westernization', modernization, stress and lifestyle changes. The most common feature usually include excessive weight gain, oligomenorrhea/amenorrhea/hypomenorrhea increased triglyceride and insulin levels in blood, acne, hirsutism and is also associated with infertility usually occurring due to chronic anovulation. PCOD affects 5%-10% of women of childbearing age and is responsible for more than half of the cases of infertility in women.

In Ayurveda direct correlation of the disease is not available by clinically it manifests features similar to kapha-vataja artava dushti, puspaghni jataharini, etc. Pushpaghni Jataharini is a disease in which destruction of pushpa (anovulation) is a prominent factor. Vitiating of vata associated with kapha is the cause. Kashyapa described Jataharinis in Revati kalpa adhyaya, which are specifically denoting destruction of artava, pushpa and garbha. Hence this article is a review on vandhyatwa caused by PCOS.

VANDHYATWA

VYUPATTI

Vandhya: It means barren, unproductive, fruitless and useless.

NIRUKTI

यस्या गर्भधारण मार्गरूप बन्धनं संप्रयति स वन्ध्या । (श.क.दूम ३९५)

The woman in whom there is hindrance of any kind to the normal process of conception in Vandhya.

DEFINITION

बन्ध्यां नष्टार्तवां विध्यात् । (स. उ. ३८/१०)

A woman whose Artava is perished is called Vandhya.

SYNONYMS

- Vasa
- Nisphala
- Avakesi
- Aphala
- Vipphala
- Aprajashv
- Avatoka
- Sravatgarbha

NIDANA OF VANDHYATWA W.S.R TO PCOS

Failure of the ovary to produce mature ovum is called anovulation. Regular or irregular menstrual cycle with absence of mature ovum is called as anovulatory cycle, is one of the leading causes of infertility, under ovarian factors. Some conditions with their Nidanas are available in classics, which seems to be related to anovulation in PCOS leading to Vandhyatwa are undermentioned:

(1) Revati Jataharini (Pushpaghni)

वृथापुष्पं तु या नारी यथाकालं प्रपश्यति ।

स्थूललोमश गण्डा वा पुष्पनीसापि रेवति ॥ (का. सं. क ३३)

Kashyapa has mentioned about Pushpaghni under the description of jataharinis; the woman affected menstruates at regular interval, but is unable to conceive. The features mentioned are having corpulent and hairy cheeks.

(2) Ashtartava Dushti

Acharya's have mentioned that Ashtartava Dushti if remains untreated or not properly treated then in causes Abijata i.e. it is unable for Prajotpadana.

वातपित्तश्लेष्मकुणपग्रन्थिपूतिपूयक्षीणमूत्रपुरिष।

रेतसः प्रजोत्पादननसमर्थाभवन्ति ॥ (सु.शा.२/३)

Sushruta, just after describing eight disorders of Shukra, has enumerated eight disorders of Artava.

आर्तवमपि शुक्रवद्योषैरूपस्रष्टमबीजमेव ।

तस्य लिङ्गं नाम च पूर्ववत् ॥ (अ, स.शा. १/१४)

Dalhana, have clarified that the clinical features of Artava are identical to those of Shukra. Both the Vagbhata's have expressed similar views.

Jataharini (Pushpaghni)

The available portion of Kashyapa Samhita presents a unique chapter in its Kalpa Sthana named Revati Kapla Adhyaya. In this chapter, thirty different types of Revatis (Jataharini) producing various abnormalities by affecting the women during her various stages i.e. menstruation, pregnancy etc. are described. These are considered as causative factors for infertility. Pushpaghni, Andaghni, Drudara, Kalaratri, Jataharini are curable ones. Among them Pushpaghni Jataharini having lakshanas similar to the clinical feature of PCOS.

1. Nirukti

Jataharini means Jata + Harini.

- Jata means Born.
- Harini means Destruction, killing.

2. Paribhasha

तस्माज्जातहारिणी पुष्पं हन्ति वपुश्चहन्ति गर्भाश्च हन्ति जायमानश्च ।

जनिष्यमाणांश्च हन्ति, यद्भवत्यासुरमधार्मिकाणामपत्यधमोपहतं विशेषेण ॥ (का. स. क. 6/17)

Jataharini causes disappearance of pushpa (menstruation) destructs vapu, Garbha, jata/jayamana creatures specially asuras, adharmika person or their children.

3. Paryaya

- Revati.
- Pilipicchika.
- Poudri
- Varuni.

4. Samanya Nidana

Etiological factors provide vital information regarding diagnosis as well as involved pathological entities of a disease, more importantly most of the times guide physicians

towards therapeutic aid in advising pathya apthya too.

Ahara Sambandhi

- Mamsa priya
- Pathya bhojan tyagini
- Ati bhojan
- Ati pana

Vihara Sambandhi

- Not maintaining hygiene.
- Not performing religious rights.
- Not performing auspicious ceremonies.
- Not worshiping God.
- Nidra priya.
- Himsa priya.

Manasa Sambandhi

- Egoistic.
- Fickle minded.
- Ferocious.
- Fearlessness.

5. Bheda Of Jataharini

a) On the basis of Prognosis

- Sadhya – 11 Types.
- Yasya – 16 types.
- Asadhya – 8 types.

b) On the basis of mode of transmission

- Daivi.
- Manusi – Varna, Lingini, Karuki.
- Tisachi – Sakuni, Chatushpadi, Sarpa, Matsi, Vanaspati.

6. Samanya Lakshanas

The Jataharini after entering inside the body produces following clinical features;

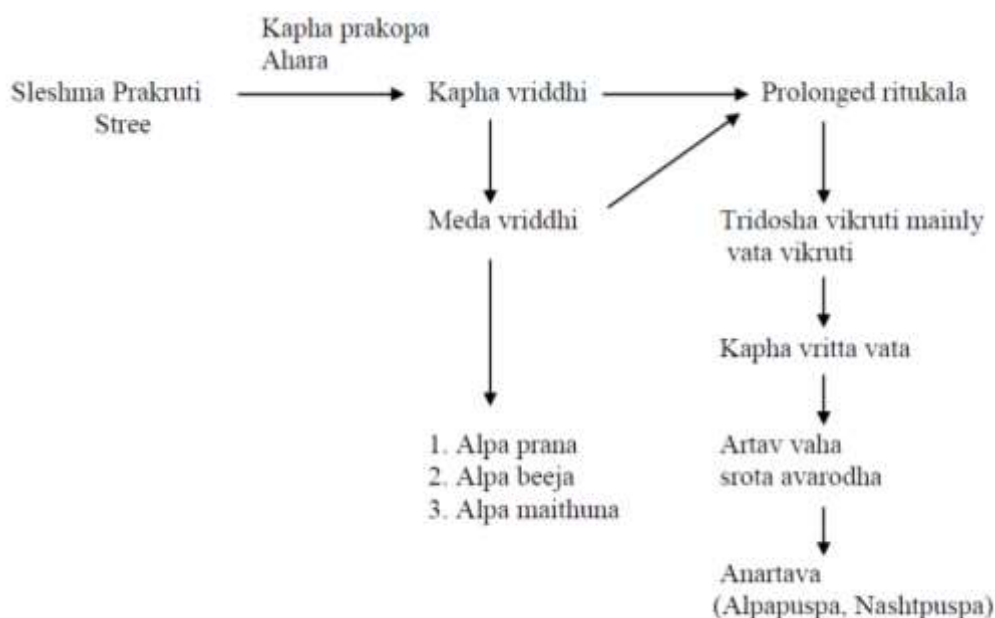
- Bewildered looks

- Absence of nourishment at appropriate time.
- Unsteadiness of mind.
- Absence of enthusiasm.
- Pain in abdomen.
- Disagreeable looks.
- Suffers from various disorders.
- Does all work in opposite way.
- Destroys her family.

7. Rupa

- Vruttha pushpam – Anovulation, Fruitless/ without conception.
- Yathakalam prapashyati – Menstruating regularly.
- Sthula – Obesity.
- Lomsha ganda – Hairy chin/Hirsutism

8. Samprapti



Pushpaghni is one among the Jataharinis, that troubles the women. Pushpaghni presents with triad of typical features like destruction of Pushpa with regular menstruation, appearance of facial hair and obesity.

Ashta Artava Dushti

Disorders of Artava have been classified by **Sushruta** on the basis of predominance Dosha

and disorders of Shukra on the basis of main clinical feature. Indeed there is no difference in both these, at one place (in Artava), the causative factor have been given the importance and on other, the clinical feature.

Since all the classics have mentioned that Artava also exhibits similar features of Shukra, disorders of Artava are being given on the basis of description of disorders of Shukra.

Classification of Artava Dushti

1. On the basis of Dosha

(a)Vataja (b) Pittaja (c) Sleshmaja (d) Raktaja (e) Vata Pittaja (f) Pitta Kaphaja (g) Vata Kaphaja (h) Tridoshaja

2. On the basis of specific Clinical Features

(a) Vataja (b) Pittaja (c) Kaphaja (d) Kunapa Gandhi (e) Granthi Bhuta (h) Putipuya (i) Kshina (j) Mutrapurisha Tulya or Malatulya

Clinical Features^[1]

1. Vataja Artava Dushti

The Artava Dushti vitiated by Vata is red, black or dark violet in colour. Thin dry, frothy and scattered. It is excreted slowly and with pain specially perforating or piercing type pain.

2. Pittaja Artava Dushti

The Artava here is vitiated by Pitta is yellowish or bluish in colour. It is free from unctuousness, smells like pus, fungus blood or has putrid smell. At the time of excretion it is hot, associated with severe burning and feeling of heat.

3. Kaphaja Artava Dushti

Artava in this is vitiated by Kapha, it is whitish or slightly yellowish in colour mixed with Majja. It is too thick, slippery or lubricous, unctuous and settles down if put in water.

4. Kunapa Gandhi Artava Dushti

The Artava is vitiated by Rakta, it smells like a dead body. Artava discharged more and red like fresh blood. It is also associated with heat and burning etc. depicting features of Pitta.

5. Granthibhuta Artava Dushti

Vata and Sleshma vitiate the Artava, It has clotted appearance, besides it manifests associated

features of both the dosha's i.e. pain due to vata and unctuous due to Kapha etc.

6. Putipuya or Puya Artava Dushti

Pitta and Kapha vitiate the Artava, Putipuya means putrid and purulent. It is characterized with other features of Pitta and Kapha like burning, fever, heat due to pitta and heaviness etc. due to Kapha.

7. Kshina Artava Dushti

Artava vitiated by Pitta and Vata, It is scanty, less in quantity and delayed. Associated with pain in vagina and also the features of Vata and Pitta dosha's.

8. Mutrapurisha Gandhi Artava Dushti

Artava is vitiated by Tridosha. It smells like urine and faeces.

Nidana of Artava Dushti^[2]

Acharya's have not described any specific etiology of these Artava Dushti. But as it is similar to that of Shukra Dushti, we can correlate Shukra Dushti Nidana with its causative factor to some extent.

1. Viharajanya

Excessive sexual indulgence, untimely sexual congress, sexual abstinence, sexual congress with an unresponsive woman, suppression of the natural urges.

2. Aharajanya

Habitual use of unwholesome diet, habitual use of dry bitter, astringent very salty, acidic or hot articles.

3. Other

Owing to old age, worry, grief or lack of mutual confidence, injury by weapons, caustics or fire, fear, angry, black magic, emaciation due to disease, vitiation of body elements. Due to Nidana sevana, the Doshas get provoked either individually or collectively, and reach the (Retovaha Sira) Rajovahi sira, soon they vitiate the (semen) Artava excessively.

In our classics Shuddha Artava have been told as one of the essential factor for the conception, complete growth and development of the fetus along with its normal full term birth. In the quotation as given in the vitiated Artava it is mentioned as one of the main cause

of infertility. This means that if the Artava (Bahipushpa-menstruating blood) is vitiated by the Doshas then there will be no production of Bija (Antapushpa-Ovum).

In Sushruta Samhita, the Garbhotpatti has been compared with the Ankur Utpatti and it has been mentioned clearly that the Artava of a woman vitiated by the deranged Doshas or Rakta individually or in combination of two or more, should be likewise considered as unfit for the purpose of fecundation.

In Kashyapa Samhita some Nidanas are given for Artava Dushti.^[3]

- (1) Use of Nasya during menstruation.
- (2) Consumption of excessive not eatables and drinks.
- (3) Use of excessive medicines for Shodhana purpose to the woman of Mridu Koshtha having received Snehana and Swedana.

Avarana

दोषैराव्रतमार्गत्वादातर्वनश्यतिस्त्रियं। (सु.शर/२३)

In the concept of Artava Nasha Both Sushruta and Vagbhata has described that Vata and Kapha when aggravated obstruct the path, thus Artava is destroyed. Though Artava is not finished completely however it is not discharged monthly.

Use of Tikshna Virechana in Mridu Koshtha

Acharya Kashyapa has defined clearly the bad effects of Tikshna Virechana in a person having Mridu Koshtha. Wherein Vata is aggravated and causes Svasa, Kasa etc. along with Bijopghata in case of female. Vata mainly, Apana Vata is responsible for all types of abnormalities.^[4]

Artava Vaha Strotasa Viddhata

आर्तववहे द्वे तयोर्मुलं गर्भाशय-आर्तववाहिन्यश्च धमन्यः ।

तत्र विद्धयां वन्ध्यत्वं मैथुनासहिष्णुत्वमात्तर्वनाशश्च ॥ (सु.शा. ९/१२)

According to Acharya Sushruta the trauma on the Artava vaha Strotas causes anovulation and is the cause of infertility.

Beeja Dushti

बिजदोषातु गर्भस्थमारुतोपहताशया ।

नृद्वेषिण्यस्तनी चैव षण्डी स्यादनुपक्रम । (च. चि. ३०/३४, ३५)

During antenatal period if mother takes Vata Prakopaka Ahara and Vihara, the Vata gets aggravated and spoils the Beeja or Beejabhaga avyava in female child which in turn results in the congenital abnormality of female genital organs which is termed as Vandhya in Charaka Samhita Sharira Sthana and Shandi Yoni in Chikitsa Sthana by all acharayas.

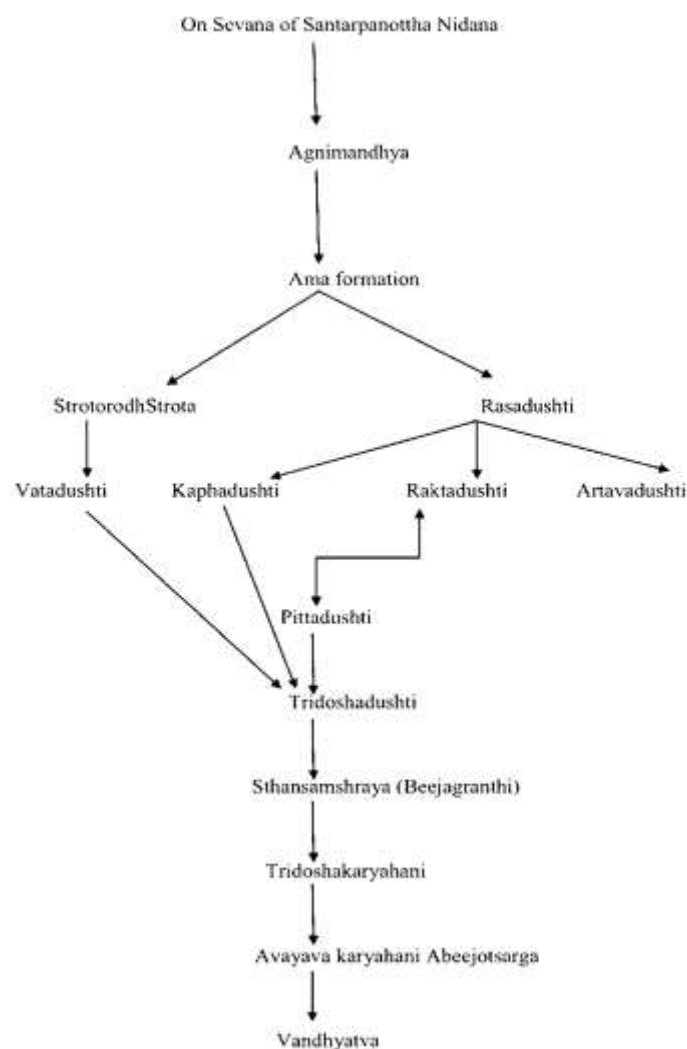
Dietetic Habit

अत्युष्णपानान्ननिषेवणेन रेतोऽस्रगण्डोपचयश्च दुष्यते । (का. क ७/३२)

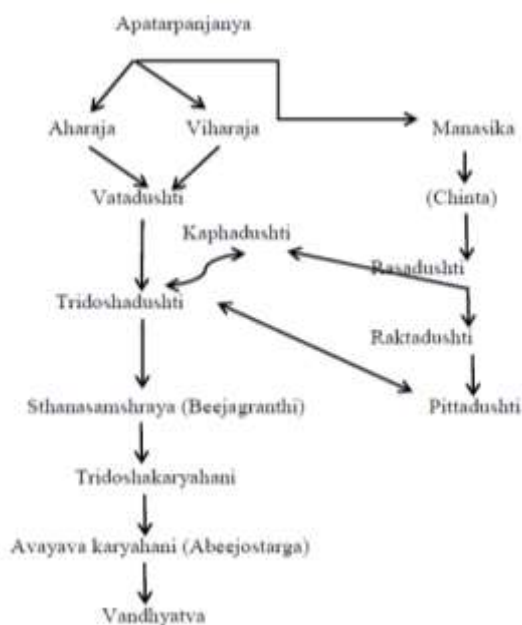
Due to Ati Ushna Annapana; Virya, Artava, Beeja become Upachita. Use of excess hot water and diet; accumulation (maturation/formation) of Retas (semen), Arsk (ovum) and egg (implantation) gets vitiated.

SAMPRAPTI

1. Santarpanotthajanya Samprapti



2. Apatarpanotthajanya Samprapti



SAMPRAPTI GHATAKA

Dosha – Tridosha with predominant Vata.

Dhatu – Rasa, Rakta.

Upadhatu – Artava.

Strotasa – Artava vaha.

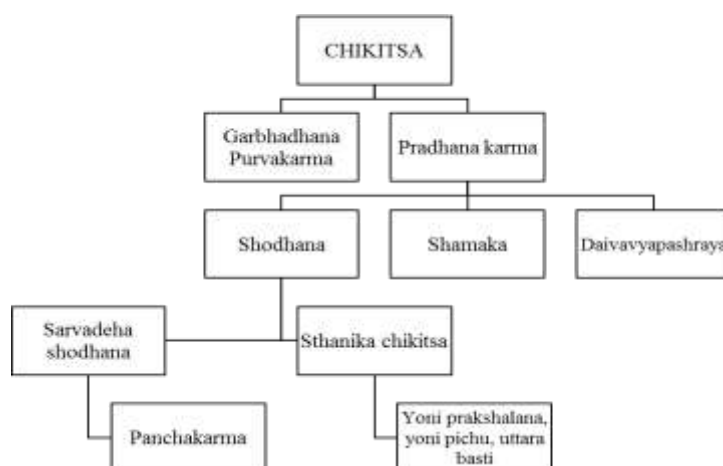
Strotodushti – Sanga.

Udbhavasthana – Pakvashaya (Mulasthan of Vata).

Adhisthana – Yoni and Garbhashaya.

Marga – Abhyantara (Garbhashaya as koshtanga).

CHIKITSA



1. Samshodhana Chikitsa

For artava shuddhi in Ashta Artava dushti; Snehana, Swedana, Vamana and Virechana, etc should be adopted. After which Uttara basti should be administered repeatedly.

2. Samshamana Chikitsa

Various yoga or medicinal formulations have been mentioned in our classics. Some of them are as follows;

- Kanchanara guggulu
- Kaishor guggulu
- Yogaraja guggulu
- Kumari asava
- Shatapushpa taila/ghrita
- Shatavari taila/ghrita
- Lashuna kalpa/taila, etc.

3. Daivavyapashraya chikitsa

In Kashyapa Samhita Revati Kalpadhyaya the treatment for Pushpaghni Revati is given, wherein ‘Varana Bandha’ and Hawana are also described. This kind of treatment is called as daivavyapashraya Chikitsa.

4. Yoga

Yoga holds a special place in life style modification in the present era, it’s a ray of hope for people towards healthy living. Asanas which may help in PCOS are as follows;

- Uttanapadasana
- Sarvangasana
- Halasana,
- Mayurasana
- Surya namaskara
- Vakrasana
- Sheershasana

PATHYA

- Women who consumes Lasuna never remain infertile.^[5]
- गर्भधानकरं क्षिरं वन्ध्यानामपि योषिताम् ||(Ka. Khi. 22).

Milk is beneficial for Vandhya as it helps in conception.^[6]

- Meat increases Retas and Shukra (Aratava), which helps in achieving pregnancy and nourishes the body.^[7]
- Root of vandhyakarkotaki, langli, katutumbi, devadali, dwibrihatis, suryavali and bhiruka.
- Wearing clothed and garland left over by a woman having a son, bath with water left over or flowing during the bath being taken by a woman having a son.
- रुतुसङ्गम् ||

Coitus during Rutukala is beneficial.

APATHYA

Kaccara, surana, amla, kanji, vidahi and Tikshna dravya.^[8]

DISCUSSION AND CONCLUSION

Vandhyatwa is one the darkest phase of a womans life. Proper management and utmost counselling is the prime concern in such patients. The primary line of treatment according to Ayurveda is *Nidana Parivarjana*, if the root cause is corrected it eases the management process. On the other hand PCOS being one the life style disorders *Nidana Parivarjana* becomes the most crucial part in over coming this syndrome.

Applied sciences have only use of heavy hormonal pills or use of laparoscopic guided removal of cyst or drilling, which not only is heavy for the pockets but is associated with various other health hazards. Thereby adapting Ayurvedic mode of treatment not only cures the disease as a whole with cost effective measures but also helps the patient to adapt a healthy life style which bestows long Ayu to patient along with healthy progeny. Thereby more research works should be encouraged in such areas, not only to promote our science but to gift mankind with the most precious gift on earth that is 'Health', as we all know that "Health is only the real wealth".

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