ABSTRACT

The PCOD is one of the most frequent endocrine disease in women of reproductive age with a prevalence of 9.13% in Indian population. It leads to menstrual irregularities ranging from amenorrhea to dysfunctional uterine bleeding, hirsutism, acne and anovulatory infertility. In Ayurveda this condition is not explained as a single disease entity, but given under the headings yoniypada (genital disorders) and Artava dashi (menstrual disorders). Mainly the clinical features of PCOS can be correlated with Nashtartava and Pushpaghnee Jataharini.

Keywords: PCOS, Ayurveda, Nashtartava, Pushpaghnee

INTRODUCTION

Polycystic ovarian syndrome is a most prevalent endocrinopathy. Incidence of this disease is increasing now a day because of sedentary lifestyles, pollution, and excessive intake of junk food. It is obviously observed in women seeking medical advice for infertility as well as irregular menstrual bleeding.

PCOS manifested clinically by a combination of ovulatory dysfunction, hyper androgenic state and abnormal ovarian morphology. This disease appears to be multifactorial and polygenic in nature involving multisystem dysfunction, namely reproduction, endocrine and metabolic. Hyper androgenism and insulin resistance appear to be central cause to the pathophysiology of the disease, the above incidence of the disease with various symptoms also present various risk like endometrial hyperplasia and endometrial cancer, insulin resistance/ type 2 DM, high blood pressure, dyslipidaemia, cardio vascular disease, strokes, weight gain, miscarriages1.

If there is no direct mentioning of a disease in Ayurveda which is having direct correlation with any modern diseases. Acharya Charaka has told that every disease could not be named. So, Vaidyas should know the diseased condition according to the involvement of Doshas, Dhatus, and srotas etc.

In Ayurveda this condition is not explained as a single disease entity, but given under the headings yoniypada (genital disorders) and Artava dashi (menstrual disorders). After description of eight disorders of Artava, destruction of Artava (Nashtartava) has been described by Acharya Susruta2 and Vagbhata3 respectively. In Nashtartava the Dosa (Vata and Kapha) obstruct the passage of Artava, thus Artava is not visualize properly. Nashtartava is a symptom and as well as disease caused due to vitiation of Vata and Kapha dosha’s as they do marga-avarodha to Artava vaha srotas leading to absence of flow of Artava. The features of PCOS may also be correlated with Pushpaghnee Jataharini4 that is described in Ayurvedic classics (Kashyapa Samhita) having the clinical features of futile ovulation (Vrutha Pushpa) and corpulent hairy cheek (Shula Lomasha gando).

PCOS Ayurvedic View

Nidana: Ayurveda considers involvement of four basic etiological factors i.e. unhealthy lifestyle, menstrual disorders, genetic defects and crypto genetic factors in the establishment of female genital disorders (vyapad). And one among of them is pradustavatava which includes the both bijarupa and rajarupaartava. Ayurvedic interpretation of disease goes in line with rasapradoshahavyadhi. Santurpa Ahara and vihar causing vatakaphadushit, and medodushit will be the key factors causing the expression of the syndrome.

Lakshana and Samprapti

1) Menstrual Irregularities:-
Menstruation is intimately correlated with the normal functional state of the female and it is an index of her well being but, when it becomes irregular or absent it becomes a curse. Menstrual irregularities are found as amenorrhoea or oligomenorrhoea in PCOS.

Description given by acharya Sushruta suits the menstrual irregularities seen in PCOD regarding the status of doshas, dhatus, srotas and lakshanas. The doshas, here aggravated vata and kapha, obstructs the passage or orifices of channels carrying artava, thus artava is destroyed. Though artava is not finished completely, but it is not discharged monthly.

Here, the ‘marga’ can be taken as artavavaha srotas which is avrita by vitiated dhoshas. Artavavaha srotas does not consist of only the genital tract of women but also includes Hypothalamo-Pituitary-Ovarian axis, too. As menstruation occurs as a result of coordinated function of HPO axis, any obstruction at any level leads to menstrual irregularities and amenorrhoea. This shows the avaranajanya samprapti and due to this avarana the symptoms like anartava or delayed artava is produced.
2) Anovulation: Failure to ovulate or to generate an ovum (female egg) is called ‘Anovulation’. There are various scattered references available of anovulation as Beepopaghata, Pushpopaghata and Abeejatva, etc. There are many conditions described for vandhya but infertility associated with amenorrhea is few. Sushruta states that in vandhyavoni, the artava is destroyed. Here, we can interpret artava as ovum and consider vandhya as anovulatory menstrual cycle. Ovum is a microscopic structure; its presence during those days was imagined due to its role in conception. Vitiated vata dosha is the main cause of vandhya yoni vyapada.

Though the word artava refers to menstruation, ovum and ovarian hormones, Asthaartava dushti indicates only menstrual disorders probably indicating interwoven disorders of ovum and hormones. The woman suffering from these eight menstrual disorders becomes infertile due to abeejatvan as the ultimate effect of artava vyapada is ‘Abeejatva’.

3) Obesity: Obesity or Sthoulya is described as an independent disease (Medo roga) or as a complication of some diseases. It is also given under the heading of Samartapanan janya vyadi where vandhyatva has also been given. Sthoulya is a dashya dominant vyadi where meda plays a major role in pathogenesis. Charaka said that the fat distribution in obese is on stana, udara and stffika pradesha which shows centripetal manner which is same as found in the obese patients of PCOS.

4) Hyperandrogenism:- In ayurvedic classics, there is no any separate or particular description of hyperandrogenism (hirsutism, acne and male pattern balding); rather they are given as symptoms of other diseases. Atilomata is said to be one of the Nindita purusha which can be compared with hirsutism but it is not the place of describing it in context of PCOD. Hirsutism or excessive body hair especially in female is given as a symptom of one of the Rewati described by Kashyapa. Descriptions of some of the Rewaties are related with amenorrhea or menstrual irregularities. Out of these the lady with ‘Pushpaghni’ rewati is having regular cycles but it is fruitless. She has corpulent and hairy cheeks. According to Kashyapa, it is sadhya rewati. Picture of Pushpaghnee bears resemblance with hyperandrogenism condition in which anovulation and hirsutism are prominent features.

Chikitsa: In PCOD considering the doshic involvement, the treatment should be aimed at pacifying the vitiated kapha, making the vata anuloma and increasing the agneya guna of Pitta.

1) Eradication of the causative factors: Avoidance of nidanas helps in preventing complications of any disease. Here, they can be taken as kaphakara and vataadshikara abhara- viharas, medovriddhhikara abhara i.e. vishumanasam, etc. Here it can be taken as avoidance of junk food, bakery items, cold drinks, etc.

2) The management approach to PCOS should concentrate on treating Agnimandya at jatharagni and dhautvagni level and alleviating srotovarodham and ultimately regularizing the apanavata.

3) Use of Agneya Dravyas: Agneya dravyas are said to be the anti-dote for vata and kapha. They are said to be pitakara, too. Administration of such dravyas in cases of amenorrhea is advised with caution as these drugs are vata-kaphaghna and due to ushna, tikshna gana, removes srotorodha, decreases medodhatu and improves dhata metabolism by removing ama.

4) Vaman Karma: To eliminate vitiated kapha and soumaya substances from body resulting into relative increase in agneya constituents of the body, consequently artava also increases.

DISCUSSION

Now a day, PCOS is the major problem faced by many women. They usually take Allopathy treatment for quick results. But drawback of modern medicine is that it treat with hormonal medicine or suggest surgery. While in Ayurveda it uses treatment like Panchakarma, Medicinal treatment, Pranayam, Diet control etc.

CONCLUSION

PCOS is an increasing public health problem which is very common and leading cause of infertility in women. Although, it is very difficult to simulate this disease with any particular disease mentioned in Ayurvedic texts, yet an attempt has been made here to describe this pathological condition on the basis of dosha, dushya, agni, srotas etc. by keeping symptomatology of disease in conscious.

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