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Collection of Different Ayurvedic Formulations Used In Polycystic Ovarian Syndrome

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ABSTRACT: -

The PCOS is one of the most frequent endocrine disease in women of reproductive age with a prevalence of 9.13% in Indian population. It is characterized by hyper-androgenism and chronic anovulation. As PCOS is associated with hyperinsulinemia it has major metabolic as well as reproductive morbidities. Promisingly lifestyle intervention comprising dietary, exercise and behavioural therapy improve fertility and reduce cost per birth significantly.

PCOS is an upcoming problem in gynaecology OPD. The first step done in general practice in OPD's when a patient of PCOS comes is to advise weight reduction. Weight reduction in obese patient is the initial recommendation because it reduces insulin, SHBG and androgen levels and may restore ovulation. The treatment modalities aim at providing comprehensive care by correcting the *ama dosha* (insulin levels), achieving *Koshta Shuddhi* and regulating *Tridoshas*, by this the menstruation is regularized and fertility is restored.

According to Ayurveda PCOS is a disorder involving *Pitta, Kapha & Vata Doshas. Rasa & Meda Dhatu, Rasa, Rakta & Artava Vaha Strotasa*. The properties of *deepana* (appetizer) & *pachana* (digestive) of below discussed drugs they elevate the *Jatharagni, Dhatwagni* as well as *Artavagni*. Use of *Agneya Dravya* remove *Avarana* of *Artava* and maintain flow of *Artava* (menstrual blood). There is also *kapha* reducing, insulin enhancing & hormone rebalancing, drugs help to relieve the symptoms PCOS.

Keywords- PCOS, *Vata-kapha dosha, Deepana-Pachana, Agneya Dravya* etc.



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INTRODUCTION

A healthy menstrual cycle is of paramount importance in many ways that women and for the society because health of the society by and large depends on the health of its women. Polycystic Ovarian syndrome is a major non-communicable health problem worldwide in women of different age groups due to sedentary lifestyle, stress, strain and restlessness. Diagnosis of PCOS is based on the presence of any two of the following three criteria (ASRM/ESHRE, 2003)¹ -

- 1.) Oligo and /or anovulation,
- 2.) Hyper-androgenism (Clinical and /or biochemical),
- 3.) Polycystic ovaries.

Ayurveda one among the oldest health system among all life sciences has two main objectives; one is the prevention and health promotion of individuals while other is the treatment of diseased individuals. *Ayurveda* describes requisites for health, measures to maintain and promote health together with causes, symptoms, treatments of diseases in general and specific. Now a days the incidence of PCOS is increasing and showing galloping increase in parallel with type 2 DM. World Health Organization (WHO) estimates that it affected 116 million women worldwide in 2012 (3.4% of women). Globally, prevalence estimates of PCOS are highly variable, ranging from 2.2% to as high as 26%².

PCOS is a syndrome of ovarian dysfunction along with the cardinal features of Hyper-androgenism and polycystic ovarian morphology³. Incidence of clinical features is

menstrual abnormalities⁴ in the form of Oligomenorrhea (87%) or Amenorrhea (26%), Hirsutism (80%), Infertility (20%), Obesity (50%), Acne (30%), Acanthosis nigricans (5%). PCOS is a burning issue in the public health as it has several complications in later life like cardiovascular complications, Diabetes, Hypertension, Endometrial carcinoma etc. The incidence of PCOS in adolescent and reproductive age women is increasing alarmingly due to westernized culture. Stress plays an important role to create lifestyle disorders.

According to *Ayurveda* the human body is composed of three basic components, *Dosha*, *Dhatu*, and *Mala*⁵. Diseases are produced due to a change in the equilibrium of *Doshas*, *Dhatus* and *Mala*. Being syndromic, Polycystic Ovarian Syndrome cannot be correlated to a single condition explained in *Ayurveda*. *Nashtartava* (Destruction of Artava) is seen in the many cases of PCOS. After description of eight disorders of *Artava*, destruction of *Artava* (*Nashtartava*) or non-appearance of *Artava* (*Anartava*) has been described by *Sushruta* and *Vagbhata* respectively. *Bhela* has described absence of *raja* and *Bhavaprakasha* has mentioned *Rajonasha*.

Women who have PCOS are more prone to depression, anxiety, low self-esteem, negative body image and psychosexual dysfunction. The other critical aspect of psychosocial impact in PCOS is the negative impact on mood disturbance and reduced psychological wellbeing on motivation and on ability to implement and sustain successful lifestyle

changes that are critical in this condition.

AIM

Aim of this review is to evaluate and discuss about PCOS, its management, drugs, formulations and preparations in *Ayurveda*.

OBJECTIVE

To compile *Ayurvedic* management of PCOS with formulations and preparations.

MATERIAL & METHODS

From *Brihatrayee*, *Laghutree*, *Kashyapa Samhita* and other *Ayurveda* literatures, articles related to PCOS are compiled.

Chikitsa mainly divided into two segments. (1) *Shamana* (2) *Sanshodhana* both these types of *Chikitsa* works on vitiated *Dosha* and *Dhatus* and established physiology of *Sharira*. *Acharya Charaka* described all gynaecological disorder in *Chikitsa sthana* in *Yonivyapadchikitsa Adhyaya*. *Yoni* does not

spoil without *Vata*, so, first of all the treatment must be *Vata shamaka*. Various diseases of *Yoni* do not occur without *Vata*, so first of all the treatment must be *Vata shamaka*.

Vayu is also *Pravartaka* of other *Doshas* so regulation of *Vata Dosha* may have indirect effect on other *Dosha*⁶. *Acharya Sushruta* described that *Artavakshaya* should be treated by the use of purifying measures and *Agneya* substance.

Dalhana explains that for purification, only emetics should be used not the purgatives, because purgation reduces *Pitta*, which in turn decreases *Artava* while emesis removes *Saumya* substances, resulting into relative increase in *Agneya* constituents of the body consequently *Artava* (menstrual blood) also increase.⁷ Commentator *Chakrapani* explains that by use of purifying measures *Srotasa* (channels) are cleared. Emesis and purgation clear upward and downward direct *Srotasa* respectively⁸. *Acharya Sushruta* also described *Artava Shuddhi Chikitsa*⁹.

Different formulations: -

S.N .	FORMULATION NAME	REFERENCE	Mode of action
1.	<i>Chitrakadi vati</i>	<i>Charaka Chikitsa 15/16-17</i>	<i>Deepana</i> (appetizer)
2.	<i>Rajahpravartini Vati</i>	<i>Bhaishjya Ratnawali 67/58-60</i>	<i>Rajahpravartaka</i>
3.	<i>Arogyavardhini Vati</i>	<i>Rasaratnasamuccaya, Visharpa chikitsa; 20/106-112</i>	<i>Tridosha shamaka</i>
4.	<i>Vridhibadhika vati</i>	<i>Bhaishjya Ratnawali 43/74-78</i>	<i>Vata-kapha shamaka</i>
5.	<i>Chandraprabha vati</i>	<i>Sharangadhara Samhita Madhyama Khanda 7/40-45</i>	<i>Sarvaroga hara, Agnivardhaka, Rasayana</i>
6.	<i>Kanyalohadi Vati</i>	<i>Rasoddhara Tantra</i>	<i>Rajahpravartaka</i>
7.	<i>Panchkola Churna</i>	<i>Sharangadhara Samhita Madhyama Khanda 6/13-14</i>	<i>Deepana- pachana</i>
8.	<i>Chaturbeeja Churna</i>	<i>Bhavaprakash Haritkyadi varga</i>	<i>Artavapravartaka, Avarana nashak</i>
9.	<i>Shatapushpa Churna</i>	<i>Kashyapa Samhita Kalpa sthana 8/5-6</i>	<i>Vata-kaphashamaka, Ritupravartaka</i>
10.	<i>Ajmodadi churna</i>	<i>Sharangadhara Samhita Madhyama Khanda 6/113-117</i>	<i>Deepana- pachana</i>

11.	<i>Jyotishmatyadi churna</i>	<i>Bhavaprakasha Chikitsa 70/24</i>	<i>Vata-kaphashamaka, Ritupravartaka</i>
12.	<i>Shatapushpa Kalpa</i>	<i>Kashyapa Samhita Kalpa sthana</i>	<i>Vata-kaphashamaka, Ritupravartaka</i>
13.	<i>Shatavari Kalpa</i>	<i>Kashyapa Samhita Kalpa sthana</i>	<i>Vata-kaphashamaka, Ritupravartaka</i>
14.	<i>Lasuna Kalpa</i>	<i>Kashyapa Samhita Kalpa sthana</i>	<i>Vata-kapha shamaka, Artava- vardhaka</i>
15.	<i>Kanchanara Gugglu</i>	<i>Bhaishjya Ratnawali Galganda Rogadhikara</i>	<i>Vata-kapha shamaka, Granthi nashaka</i>
16.	<i>Yogaraja Gugglu</i>	<i>Bhaishjya Ratnawali Amvata chikitsa)</i>	<i>Vata-kapha shamaka</i>
17.	<i>Navaka Gugglu</i>	<i>Bhaishjya Ratnawali Medoroga chikitsa</i>	<i>Medohara, vatakapha shamaka</i>
18.	<i>Medohara Guggulu</i>	<i>Rasatantra sara va Sidhha yoga samgraha</i>	<i>Sthouthlya nashaka, Vata-kapha shamaka</i>
19.	<i>Nashtapushpantaka Rasa</i>	<i>Bhaishjya Ratnawali 67/51-59</i>	<i>Artava-Pravartaka</i>
20.	<i>Pushpadhanwa Rasa</i>	<i>Bhaishjya Ratnawali 74/70</i>	<i>Pushpa (Antah Pushpa- Artava Pravartaka</i>
21.	<i>Maharasanadi Kwatha</i>	<i>Sharangadhara Samhita Madhyama Khanda 2/90-94, 96</i>	<i>Vata-kaphashamaka</i>
22.	<i>Tilashelwadi Kwatha</i>	<i>Bhaishjya Ratnawali Pradara Chikitsa 70/22-24.</i>	<i>Artava Pravartaka</i>
23.	<i>Krishna Tila Kwatha</i>	<i>Yogaratanakara Yoni Vyapada Chikitsa Adhyaya</i>	<i>Artava Pravartaka</i>
24.	<i>Pathadi kwatha</i>	<i>Sushruta Samhita Sharira Sthana 2/14</i>	<i>Granthi nashaka, vata-kapha shamaka</i>
25.	<i>Ashokarishta</i>	<i>Bhaishjya Ratnawali Pradara Chikitsa</i>	<i>Uterine tonic</i>
26.	<i>Laxmanarishta</i>	<i>Bhaishjya Ratnawali Pradara Chikitsa</i>	<i>Uterine tonic</i>
27.	<i>Kumaryasava</i>	<i>Sharangadhara Madhyama Khanda 10/18-27</i>	<i>Artava Pravartaka</i>
28.	<i>Dashmoolarishta</i>	<i>Sharangadhara Madhyama Khanda 10/78-92</i>	<i>Vata-kapha shamaka</i>
29.	<i>Narayana Taila</i>	<i>Sharangadhara Madhyama Khanda 9/101 to 111</i>	<i>Vatashamaka</i>
30.	<i>Shatavari Taila</i>	<i>Sharangadhara Madhyama Khanda 9/ 133 to 138</i>	<i>Vatashamaka, Garbhashaya poshaka</i>
31.	<i>Shatapushpa Taila</i>	<i>Kashyapa Samhita Kalpa sthana 5/23 to 25</i>	<i>Vata-kapha shamaka, Ritupravartka</i>
32.	<i>Shatapaki Taila</i>	<i>Sushruta Samhita Chikitsa Sthana 38/89</i>	<i>Vata-kapha shamaka, Ritupravartka</i>

33.	<i>Phala Ghrita</i>	<i>Ashtanga Samgraha Uttara Sthana</i> 39/81;	<i>Vatashamaka, Garbhashya pushtikara</i>
34.	<i>Shatavari Ghrita</i>	<i>Charaka Chikitsa Sthana</i> 30/64-67; <i>Ashtanga Samgraha Uttara Sthana</i> 39/55;	<i>Vatashamaka, Garbhashya pushtikara</i>
35.	<i>Phala kalyanaka Ghrita</i>	<i>Ashtanga Samgraha Uttara Sthana</i>	<i>Vatashamaka</i>
36.	<i>Brihat Shatavari Ghrita</i>	<i>Ashtanga Samgraha Uttara Sthana.</i> 39/55	<i>Vatashamaka</i>
37.	<i>Kumar Kalyanaka Ghrita</i>	<i>Yogaratanakara Yonivyapada Rogadhikara</i>	<i>vatashamaka</i>
38.	<i>Sheetakalyana Ghrita</i>	<i>Yoga Ratnakara Pradara roga Chikitsa</i>	<i>Vatashamaka</i>
39.	<i>Lasuna Ghrita</i>	<i>Kashyapa Samhita Kalpa sthana</i> 2/93-95	<i>Vata-kapha shamaka</i>

DISCUSSION

PCOS is mainly related to *Rasavaha* (channels carrying lymph) , *Raktavaha* (channels carrying blood), *Medovaha* (channels carrying fatty tissue), and *Artavaha Srotas* (channels carrying menstrual blood). According to *Samprapti* there is mainly *Sanga* (obstruction) type of *Srotodusti* due to *Dosha Dushya Sammurchhana*. *Katu rasa*(bitter), *laghu*(light), *tikshna guna*(sharp) & *ushna virya* (hot) digest the *Ama* at the cellular level and pacify the vitiated *Vata* and *kapha dosha* remove the obstruction and dilate the passage. Due to *Amapachana* and *Vatakapha shaman, avarana* & *sang* of *vatakapha dosha* is removed. So by breaking *Avarana* and *sang*, *Apana vayu* gets it's normal function i.e. free flow of *Artava* & *Beejotsarga*.

Deepana(appetizer), *pachana* (digestive) drugs and *Ushna virya* (hot potency) of drug directly effect on *Jatharagni* & *Dhatvagni*. Proper functioning of *Artavagni* regulated menstrual cycle and ovulation occurs.

CONCLUSION

The drugs useful in PCOS should possess *Ushna, Tikshana, Lekhana, Vatanulomana,*

Amapachana, Agnideepaka and *Srotoshodhana* properties.

Thus the appropriate *Ayurvedic* treatment protocol may be employed to achieve *Deepana, Pachana, Sroto Vishodhana, Agni-deepti, Vatanulomana, Dhatu Samyata* and *Samyaka Upadhatu Utpatti* which helps to restore the female fertility by regularization of HPO axis (because these drugs induce ovulation), effective weight reduction and promoting the growth and development of follicles leading to ovulation. *Ayurvedic* treatment aiming to correct the *Agni* may help to reduce the metabolic complications later in the life.

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