

## CRITICAL REVIEW OF JYOTISHMATYADI YOGA IN NASHTARTAVA

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### ABSTRACT

The female undergoes dramatic monthly hormonal changes during each menstrual cycle affecting her emotional and physical state. During these changes sometimes she suffers from some gynaecological problems *Nashtartava* is one of them. As per classics, *Nashtartava* is considered as an *Avaranajanya Vyadhi* in which female suffers from *Yathochita kale Adarshanam* (Delayed menses/absence of menses), *Alparta* (scanty flow) and *Yonivedana* (painful menses). This condition can be compared with oligomenorrhoea or secondary amenorrhoea. The ratio of such kinds of menstrual disorders is rising day by day which becomes a precursor of other health issues like infertility, mental and physical stress, etc. Oligomenorrhoea or infrequent menstruation, usually present in a woman with secondary symptoms like acne, obesity, dandruff, infertility etc. so treatment of *Nashtartava* is very necessary. For its treatment, the use of *Agneya* and *Vata Kapha Shamaka Dravya* is mentioned in the classics. Acharya Bhavmishra indicates the use of *Jyotishmatiyadi Yoga* for the management of *Yonidosha* along with *Nashtartava*. *Jyotishmatyadi Yoga* having *Katu, Tikta Rasa, Tikshana Guna, Ushna Virya* and *Katu Viapaka* and *Vata Kapha shamaka* property so effectively act on *Nashtartava*.

**Keywords:** *Nashtartava*, Oligomenorrhoea, *Jyotishmatyadi Yoga*, *Artava*

## INTRODUCTION

*Nashtartava* is one of the major gynaecological issues. Nowadays menstrual disorders are ascending in gynaecological practice which can turn into infertility and other problems, so requires more consideration. Menstrual disorders also influence the mental status of a female.

The word "*Artava*" in classics is used either for "*Antahpushpa*" (Ovum) or "*Bahirpushpa*" (*Artava*). Both are interrelated with each other. As far as present work is concerned, the word "*Artava*" has been confined to "*Bahirpushpa*" i.e., menstrual blood only. On surveying classics, it is found that "*Nashtartava*" is not clarified as a disease in any texts whereas it has been portrayed very systematically as a symptom of so many gynaecological disorders.

In modern science, the condition *Nashtartava* can be compared to some extent to oligomenorrhoea based on its signs and symptoms. Oligomenorrhoea is characterized as diminished or infrequent menstruation by most clinical references. There is altered physiology in the Hypothalamo-Pituitary-Ovarian axis. Oligomenorrhoea normally happens in women with polycystic ovarian disease (PCOD) that can likewise be brought about by emotional and physical stress, chronic illness, tumours that secrete estrogen, poor nutrition, and dietary disorder such as anorexia nervosa. Oligomenorrhoea may also be brought about by hormonal irregularity. Irregularities of menstruation consequently give rise to other secondary symptoms like acne, obesity, dandruff, infertility etc. Secondary amenorrhea is the absence of menses for half a year. The causes are the same as oligomenorrhoea. These two are the primary causes of infertility as they normally result from anovulation and are associated with unusual B.M.I. There is a rapid increase in the incidence of infertility because of oligomenorrhoea and amenorrhea.

Therefore, it becomes essential to find out the appropriate management of these two entities. As proper *Bahirpushpa* and proper *Antahpushpa* not

only help in conception but also increases the confidence and mental well-being of the woman.

In classics, the symptoms of *Nashtartava* are found under various diseased conditions at various references and described under the broad heading of *Ashtoartavadushti* that can be described as pathological conditions possessing the clinical feature of oligomenorrhoea or pathological secondary amenorrhea.

Today numerous medications in Ayurveda and Allopathy are available for treating *Nashtartava*. In Allopathic medicines the treatment of oligomenorrhea and secondary amenorrhea is only hormonal and steroidal which can't treat the condition permanently and have many adverse effects on the body. So, Ayurvedic management is thought to be a good way out to treat *Nashtartava* and make women lead a happy, healthy, and confident life.

### ***Nidana of Nashtartava***

For convenience *Nidana* of *Nashtartava* can be classified as *Samanya* and *Vishesha*. All the *Kapha Prakopaka nidana* called as *Samanya nidana*.

*Artava* is the *Updhatu*<sup>1</sup> of *Rasa*. The factors like *guru*, *Sheeta*, *Ati snigdha*, *Atimatra Yukti Bhojana* and *Ati-Chintana* lead to *Rasavaha Shroto Dushti* which may also lead to *Nashtartava*. And these factors are considered as *Vishesha nidana*.<sup>2</sup>

### ***Rupa of Nashtartava***<sup>3</sup>

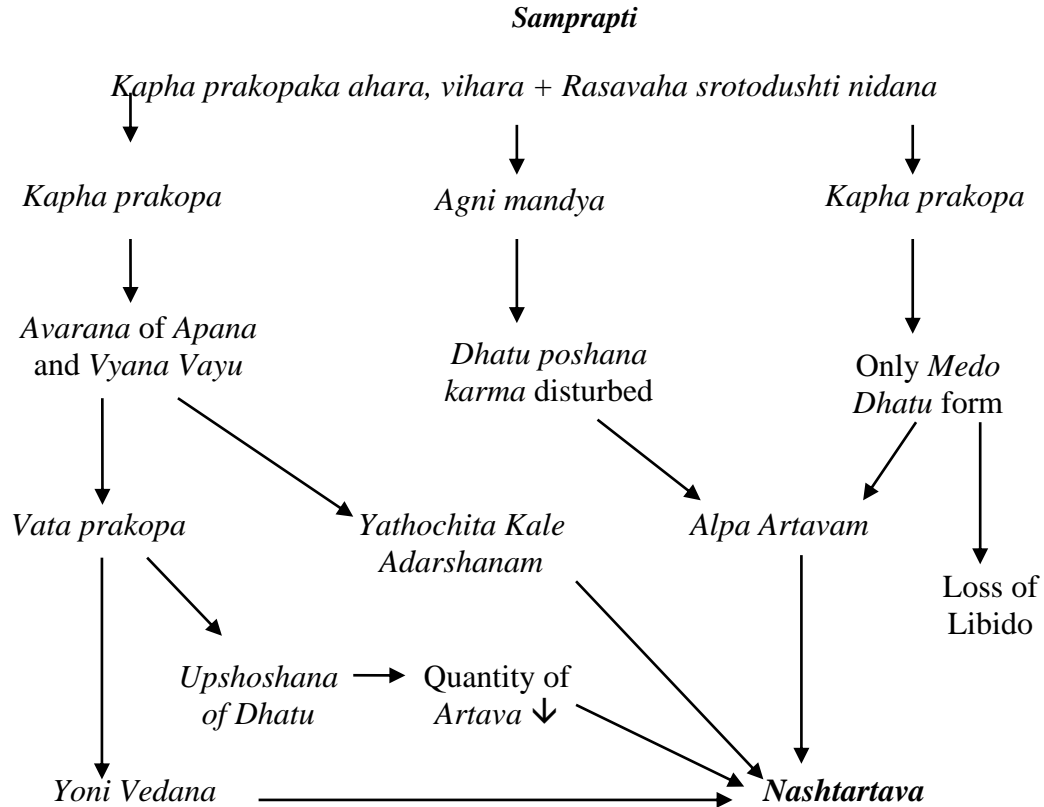
1. ***Yathochita Kale Adarshanam*** - *Artava* is not appearing at the relevant time either it is delayed, or it is disappeared.
2. ***Alpata*** - According to *Shabdakalpadrum* '*Alpa*' refers to '*Kshudra-pramana*' i.e. Menstrual blood is reduced in volume.
3. ***Yoni Vedana*** - In *Nashtartava* vitiation of *Vata dosha* occurs that leads to *Yoni Vedana*<sup>4</sup> i.e., spastic, radiating and infrequent pain during menstruation.

### ***Manasika Lakshanas***

*Manasika Lakshana* like *Bhaya*, *Chinta*, *Shoka* etc. also found in *Nashtartava*.

**Table 1: Samprapti Ghataka**

<b>Dosha</b>	Avarita -Vata (Apana and Vyana), Avaraka -Kapha (Kledaka)
<b>Dushya</b>	Rasa, Rakta
<b>Upadhatu</b>	Artava
<b>Agni</b>	Jathragnimandhya, Dhatvagnimandhya
<b>Srotas</b>	Rasavaha, Artavavaha
<b>Srotodusti</b>	Sanga
<b>Adhithana</b>	Garbhashaya



*Kapha Prakopaka Ahara, Vihara and Rasavaha Srotodusti prompts Mandagni which prompts Sthaulya<sup>5</sup> as well as the formation of Aama. Kapha and Aama now become Avarana of Apana vayu so Avritta Apana vayu becomes vitiated.<sup>6</sup> Avritta Vata has the function of upas hoshana of Dhatu.<sup>7</sup> So the formation rasa dhatu and Artava Updhatu decreases in quantity. Also, the avarana of Artavavaha Srotas doesn't let the Artava get expelled out. Avarana of Kapha saman guna Dharma Meda on Rasavaha Srotas doesn't permit other dhatu to be shaped.<sup>8</sup>*

**Chikitsa Siddhanta**

Modern medical science deals with oligomenorrhea and secondary amenorrhea with hormonal and steroidal therapy mainly estrogen therapy or estrogen-progesterone therapy. Replacement therapy is indicated in a hypo-estrogenic woman where induction of ovulation is desirable. The indications of hormonal therapy are hypothalamic amenorrhea, gonadal failure, particularly in young, and post-gonadectomy women. Cyclical estrogen-progesterone therapy is given in premature menopausal syndrome or premature ovarian failure. Surgeries were also

conducted as per requirement. Besides these treatments, the problem can't be resolved permanently, and long-term utilization of hormones and steroids leads to other health-related issues. So, the Ayurvedic treatment module is well accepted for a better prognosis. *Samprapti Vighatana* is the *Chikitsa* of *Nashtartava*. *Chikitsa* is mainly divided into *Shamana (Abhyantara)* and *Samshodhana (Sthanika) Chikitsa*. *Nashtartava* is caused due to vitiation of *Vata dosha* due to *avarana* of *Vikrita Sleshma*. Vitiation of *Dosha* and *Dhatu* is mainly dependent upon *Agnimandya* which has the same causative factors as *Rasavaha Srotodushti*. The expulsion of *Artava* from *Yoni* is the function *Vayu*, so the medication must be '*Vatashamaka*'. '*Vata*' is also *Pravartaka* of other *Doshas*, so regulation of *Vata* may indirectly affect other *doshas*.<sup>9</sup> Acharya *Sushruta* mentioned the treatment of '*Nashtartava*' with purifying measures and *Agneya Dravyas*.<sup>10</sup> Acharya *Vagbhata* advised *Pitta Vriddhikara* as well as *Raktavridhikara Chikitsa* in *Nashtartava*.<sup>11</sup> The

*Chikitsa* for *Nashtartava* is summarized as *Samshodhana Chikitsa*, use of *Agneya Dravyas*, *Langhana Chikitsa* for *Rasavaha Srotodushti*, *Meda and Kaphanashaka Chikitsa* for removing *avarana*, use of *Swayoni Vardhaka Dravyas* and drugs capable of increasing *Pitta*<sup>12</sup>, *Rakta & Rasa Dhatu*. *Nidana Parivarjana* is one of the main managements to treat *Nashtartava*. So, the use of *Pathya* and avoidance of *Apathya* is important. *Shali* rice, *Yava*, *Madhya*, *Masham*, *Fish*, *Kulattha*, *Kanji*, *Takra*, *Sura*<sup>13</sup>, *Lasuna*<sup>14</sup> *Jirna Sarpi*, *Tila taila*, *Sarshapa taila* should be consumed.

**Selection of drug:** The main *Doshas* involved in *Nashtartava* are *Vata* and *Kapha* which are responsible for *Strotrodha* type *Srotodushti*. So, for *Shamana Chikitsa* the drug used should work on *Vata* and *Kapha Dosha*. Acharya *Bhavamishra* mentioned the use of *Jyotishmati*, *Swarjika*, *Vacha* and *Asana* for the treatment of *Yonidosha* along with *Nashtartava*.<sup>15</sup> And all drugs together are called *Jyotishmatyadi Yoga*.

**Table 2:** Ingredients of *Jyotishmatyadi Yoga*

S. No.	Drug	Botanical Name	Part Used
1.	<i>Jyotishmati</i>	<i>Celastrus panniculatus Willd.</i>	Leaves
2.	<i>Swarjika</i>	<i>Coroxylon griffithii, carbonate of soda</i>	<i>Kshara</i>
3.	<i>Vacha</i>	<i>Acorus calamus Linn.</i>	Root
4.	<i>Asana</i>	<i>Pterocarpus marsupium Roxb.</i>	Heartwood

**Table 3:** Ayurvedic Properties of *Jyotishmatyadi Yoga*

S. No.	Name	Rasa	Guna	Virya	Vipaka	Prabhava	Doshaghnata
1.	<i>Jyotishmati</i>	<i>Katu Tikta</i>	<i>Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Medhya</i>	<i>Vata Kapha Shamaka</i>
2.	<i>Swarjika</i>	<i>Katu, Lavana</i>	<i>Tikshna Sukshma, Vyavayi, Vikasi</i>	<i>Ushna</i>	<i>Katu</i>	-	<i>Vata Kapha Shamaka</i>
3.	<i>Vacha</i>	<i>Katu, Tikta</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Medhya</i>	<i>Kapha Vata Shamaka</i>
4.	<i>Asana</i>	<i>Katu, Tikta, Kasaya</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	-	<i>Vata Shamaka</i>

**Table 4:** *Rogaghanata* of *Jyotishmatyadi Yoga*

S. No.	Name	Rogaghnata
1.	<i>Jyotishmati</i>	<i>Kaphavatajvikara, Pakshaghata, Ardita, Sandhivata, Gridhrasi, Katishoola, Vatavikara, Dhvajabhanga, Gandamala, Mastishkaroga, Nadidaurbalya, Agnimandya, Vibandha, Gulma, Hridayamandata, Shotha, Kasa, Shwasa, Sheetadhikyajanya mutrakrichhata, Kashtartava, Klaibya, Kushtha, Kandu, Charmaroga, Jwara</i>
2.	<i>Swarjika</i>	<i>Shleshma, Vibandh, Gulma</i>

3.	Vacha	Sadhivata, Aamvata, Akshepa, Kashtartava, Vednashamaka, Agnimandhya, Aruchi, Vibhandha, Kasa, Pratishyaya, Ashmari, Mutrakriccha, Budhivardhana
4.	Asana	Kushthaghna, Rasayana, Galadoshaghna, Keshya, Tvaccya, Stambhana, Raktashodhana, Krimiroga, Kushtha, Prameha, Pandu, Medoroga

**Table 5:** Predominant Rasapanchaka of Jyotishmatyadi Yoga

1.	Rasa	Katu, Tikta
2.	Guna	Tikshna
3.	Virya	Ushna
4.	Vipaka	Katu
5.	Doshaghanta	Vata Kapha Shamaka

## DISCUSSION

### Probable mode of Action of Jyotishmatyadi Yoga on Nashtartava:

On studying individual properties of all four ingredients of Jyotishmatyadi Yoga, the equi-proportionate combination comprises the following action:

**Katu Rasa:** As per Acharya Charaka *Katu rasa* having *Agnideepayati, Rochayatiashanam, Bandhanshchhinati, Marganavivrinoti, Shleshmanamshamayati action.*<sup>16</sup>

**Tikta Rasa:** This *Rasa* having *Arochakaghna, Deepana, Pachana, Lekhana, Medaupshoshana action.*<sup>17</sup>

**Lavana Rasa:** This *rasa* having *Deepana, Chayvana, Bhedana, Tikshna, Adhaha-sransana, Stambha-bandha-sanghata vidhamana, Marganavishodhyati action.*<sup>18</sup>

**Ushna, Tikshna, Ruksha, Laghu Guna:** All these *gunas* having *langhana, Rukshana and Swedana action.*<sup>19</sup>

**Katu Vipaka:** As per Acharya Charaka *Katu Vipaka* having *Pitta Vardhaka action.*

**Ushna Virya:** *Ushna Virya* increases *Agneyata* in the body.

**Doshaghanta:** All ingredients of *Jyotishmatyadi Yoga* predominantly having *Vatakapha shamaka action*

**Rogaghanta:** *Jyotishmatyadi Yoga* having *Deepana, Vibandha-nashaka, Vatanulomana, Vedanasthapana, Ampachana, Artavajanana and Srotoshodhana action.*

**Medhaya Prabhava:** *Medhya* property helps in dealing with the emotional factors aggravating the disease as *Rasavaha Srotodushti* predominantly occurs through *Achintanam-chatichintanata.*

**Pharmacological activities:** Due to emmenagogue property the amount of flow increases, the property hypolipidemic helps in maintaining the fat of the patients, spasmolytic property helps in dealing with associated dysmenorrhea.

### Samprapti Vighatana

**Rasavaha sroto dushti:** *Langhana* is an important *chikitsa* and *tikshna, laghu, ruksha, ushna gunas* of *Jyotishmatyadi Yoga* are responsible for *langhana* action. *Langhana* improves the digestive fire. Thus, it improves the *dhatvagni* which helps the information of *Rasa dhatu* and its *updhatu Artava*. *Rasavaha srotodushti* causes *Medaja vikara* and *Avarana* of *Meda dhatu* can be removed with *langhana* action. Thus improves the associated complaints of *Medovridhhi.*

**Sroto shodhana:** *Lavana rasa* having *Stroto-shodhaka* property and *sukshma, vyavayi guna* also responsible for *Sroto-shodhana*. Thus overcome the *Avarana* of *Strotas*, so formed *dhatu* properly reaches the desired destination i.e., *Rasa* reaches to *Artavavaha srotas* and *Artava* easily reaches to *Bahirmukha srotas.*

**Agnideepana:** *Katu, Tikta, Lavana rasa, Ushna guna, Ushna virya* properties of *Jyotishmatyadi Yoga* checks for *Mandagni*. *Sama-agni* helps in the proper formation of *Dhatu* and *Updhatu* and helps in *Pachana* of vitiated *Dosha and Aama.*

**Rukshana:** The *rukshana guna* helps in *vaishadya* and act in contrast to *Abhishyandi guna* of *Kapha dosha*.

**Swedana:** The *Swedana karma* helps to remove *Stambhata*, *Gauravata* and *Sheetata* caused by *Vridhdha Shleshma*, *Ksheena Pitta* and *Sama Vayu* which can also lead to *Srotorodha*.<sup>20</sup>

**Medhya:** *Medhya prabhava* improves mental health and overcomes the physiological factors causing *Nashtartava*.

**Rogagnata:** *Artavajanana karma* cures the *Nashtartava*, *Vatanulomana karma* pacifies the vitiated *Vata dosha*, *Deepana karma* cures *Adhamana*, *Agnimandyata* and *Vibandha*. Due to the *Vedanasthapana karma* the *yonishula*, *katishula* and *sandhi shula* should be treated. The associated complaints of *rasa pradoshaja vikara* like *Aruchi*, *Alasya*, *Angmarda* are also relieved by *langhana karma*.

Based on all the above descriptions of the action of *Jyotishmatyadi Yoga*, it can be concluded that *Jyotishmatyadi Yoga* acts over *Sampraptighataka* of *Nashtartava* and fulfils all the criteria for *Samprapti Vighatana* and *Nashtartava* can be cured.

## CONCLUSION

*Nashtartava* refers to the delayed cycle of menses with scanty or normal bleeding or the absence of menses. It is an *Avaranjanyavyadhi* where *Kapha dosha avrata Vyana Vayu* leads to the delayed menstrual cycle. *Rasavahasrotodushti* and *Mandagni* lead to improper metabolism that causes *Avarana* which ultimately leads to *Nashtartava*. *Artava Pravrutti* also depends upon the proper formation of *Rasa Dhatu*, *Rakta Dhatu*, *Artava Updhatu* and *Shuddha Rasavaha* and *Artavavahasrotas*. The main principle for the management of *Nashtartava* is *Angideepana*, *Langhana*, *Doshapachana*, *Vatanulomana*, *Pitavardhana*, *Kaphashamana* and *Srotoshodhana*.

*Jyotishmatyadi yoga* is the perfect combination of all required entities to treat *Nashtartava*. It contains *Agneyadravyas* and mainly performs its action through *Langhana*, *Agnivardhana*, *Lekhana*,

*Swedana*, *Pachana* and *Srotoshodhana* properties. Hence increases the formation *Artava* as well as enhances its expulsion by treating *Avarana*.

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