ROLE OF PANEYAKSHARA IN THE MANAGEMENT OF PCOS

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ABSTRACT

PCOS is the most common female endocrine disorder which is of clinical and public health importance as it is very common, affecting up to one in five woman of reproductive age. According to the concepts of Ayurveda, PCOS can be correlated with Pushpaghni Jathaharini of Kashyapa Samhita based on clinical features. Another specific condition Nashtarhava told by Susrutha Samhitha can also be considered in which Kaphavata Avarana cause obstruction to the Arthava. Signs and symptoms of PCOS based upon Ayurvedic principles can be inferred that Kapha Vata vitiation is the main cause of this disease along with Dushti mainly in Rasa Rakta Medo Dhatu and Agneyatwa of the Pitta is reduced. Kapha Vata Samana and Pitta Vardhana is the basic treatment principle in Arthava Rodha. So the medicine should be of this nature. Paneeya kshara, Kapha Vata Samana and Pitta Vardhana is the basic treatment principle in Arthava Rodha. So the medicine should be of this nature. Paneeya kshara mentioned in Susrutha Samhitha is an ideal intervention for this condition. Ksharana and Kshanana property of Kshara executes Kapha Medohartwa and increases the Agneya property of Pitta acts mainly on the Doshic status of PCOS. Palasha Kshara and Kalayanaka Kshara are commonly used. Kshara if used wisely in desired dose is a potent remedy to reduce the symptoms, size of the cyst and normalize ovulation.

Key words: PCOS, Paneeya Kshara, Palasha Kshara, Kalyanaka Kshara.

INTRODUCTION

PCOS is the most common female endocrine disorder which is of clinical and public health importance as it is very common, affecting up to one in five woman of reproductive age.¹ Poly cystic ovarian syndrome is a hormonal imbalance in women that is thought to be one of the leading causes of infertility. Syndrome of multi system involvement representing hypothalamo – pitutary – ovarian /adrenal interaction.

Real cause is unknown. Over eating, over sleeping, over crying and worrying etc. are told as aetiology. The root cause - the resistance to hormone insulin which leads to elevated levels of insulin. The elevated insulin interferes with follicle development in the ovaries, resulting in anovulation. As a result of this failure, progestrone levels are low and LH levels are elevated, which inturn cause the ovaries to produce too much of testosterone.

A condition called Pushpaghni
Jathaharini which is described by Kashyapa Samhitha resemble very much of a PCOS patient according to Rotterdam criteria. In this specific condition the female may have regular periods but which are futile in the sense of ovulation. She has plump cheeks with increased hair growth. It is said that Jathaharini destroy Beeja Roopa Arthava, bodies, the foetuses, the born and those children being to be born. This may be considered as clinical manifestation of hyperandrogenism resulting in hirsutism and anovulation.

Another specific condition “ Nashtarthava” told by Susrutha Samhitha can also be considered in which Kaphavata Avarana cause obstruction to the Arthava. Vandhya is considered as congenital under development of female genital tract by Vagbhata. But according to Susrutha, Vandhya is anovulation or secondary amenorrhoea causing inability to conceive a child. This is also a common finding in PCOS.

"Vandhya Nashtarthavam Vidyath"(Su. U. 38/10).
Sthoulya, Mukhadooshika, Athilomatha and Prameha are seen associated with PCOS. In Ayurveda obesity is described as Sthoulya which comes under Santharpana Janya Rogas. The complication of hyperinsulinemia is type-2 diabetes mellitus which comes under Prameha. Prodromal symptoms of Prameha include undue Bahi:kaya Malas and Kaya Chidra Malas. There will be Abhishyanna Dehathwam. This can be correlated with acanthosis nigricans. All these disease have MedoDushti. There is presence of Sukra in females also but it does not have the function of Garbhotpada, according to Bhavaprakasa. He says the function of formation of Garbha is achieved by Arthava in females(B.P.Pu 3/188). We can consider that there is a balance between the Agneyamsa and Soumyamsa in both females and males. But a female body must have a dominance of Agneyamsa and male must have dominance of Snigdhamsa. It means Agneyamsa cause female characteristics and Snigdhamsa, male characteristics. Here, when the Agneyamsa of Arthava is diminished due to Kapha Vridhi Dushti, the Soumyamsa increases resulting in increased male characteristics including increased hair growth. It may be correlated with Athilomata.

In PCOS, development of follicles has been arrested at one or any level and remained as it is. The cysts are follicles at varying stages of maturation and atresia, so these cysts are not destined to ovum. Thus, this pathology is compared with Granthibhutaartava Dusht. In a Granthibhuta Artava, the Artava (ovum) becomes Granthibhuta i.e. cyst, as in PCOS, the follicles becomes cysts instead of developing up to mature ovum.

Methods and Posology:
As we know that pcos is not mentioned in Ayurveda classic literature hence - 1) foremost we have to understand the Doshdushya in pcos as per Ayurveda 2) Define the role of Paneeya Kshar in Samprapti Vighatana specially of Palasha and Kalyanaka Paneeya Kshar. To achieve both of these we have go through the Samprapti of PCOS and Kshar kalpana with details about palasha kshar and kalyanaka kshar as follows..

Samprapthi of PCOS
In this particular disease, it is evident that major etiological factors are Athisnigda, Madhura, Abhishyantti Ahara (high calorie food, junk food etc) and reduced bodily activities (AlpaVyayama). Divaswapna (day sleep) was a habit to most of the patients. It causes vitiation of KaphaDosha. Considering
parts of plants which can be used as medicine and Kshara is one among it. $^9$

Ksharas are alkaline substance obtained by processing the ash of drugs. The word Kshara is derived from the root Kshar, means to melt away or to perish$^{10}$. AcharayaSusruta defines as the material which destroys or cleanses the excessive/morbid Doshas (Kshyananat Kshyananat va Kshara). They are considered as Anushatras (like sharp surgical instruments) because they do Chedya, Bhedya, Lekhya and Tridoshaghna.$^{11}$

According to AcharyaSusruta and Vagbhata, Ksharas are considered as superior among Shastras and Anushastras. Because Ksharas can be used where Shastra Chikitsa is contra indicated or where we cannot use instruments e.g. in marmas, for women, children or those who are afraid of surgery – Ksharas are more suitable. By using Kshara chance of recurrence of disease are very rare. According to Susrutaan alkti administered by a intelligent physician is potent enough to speedily subdue all serious diseases, in which it is indicated. Ksharas are mainly in two types Paneeya Kshara used for internal admiistration and Pratisarniya Kshara for external application. Kshara have Teekshna, Usna, Dahanakarma, Pachana, Shodhana and Ropana and indicated in Gulma, Arsha, Grahan, Muttrakrichra.

The general procedure for its preparation is Mridu Bhasmikarana (conversion to ash), adding water (1:6 ratio) filtration (21 times) Distillation (boiling the Ksharajala still water evaporates )collection (process called lixivation). The plants are rich source of inorganic molecules when they are burnt forms as ashes and if it is dissolved with water, plant minerals soluble in water permeate through filtration with

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predominaance of bicarbonate and while boiling this salts converted into solid form, they still have the hygroscopic nature. So quality and quantity depends on the number of filtration of the Kshara Jala. Paneeya Kshara is given in Dwigunja\(^{12}\) (Dwigu = 125 mg hence 250 mg ) 250mg dosage.

*PalaashaKshara* one of the most common PaneeyaKshara mentioned in Ksharapanchaka byCharaka, by Astangahridayain Gulmachikitsa and by RasaTarangini in 14 tarang. Palasha (Butea monosperma) it is also said to be as KimsukaKshara orParnaKshara -Palasha Agni Janano\(^{13}\)indicated in Gulma,Pleeha and YakrithVridhi, Prashamana, Muthrakrichra and Ashmarihara. PalashaKshara with PippaliChoorna and honey improves Agni and is indicated in Gulma, Pleeha and UdaraRogas. PalashaKshara with Gavyaaajiya indicated in RakthaGulma\(^{14}\). AgneyaDravyas are Pittavardhaka as well as Vata – kaphaShamana. Due to its Ushna, Theekshna properties it decrease KaphaDosha, medo dhatuand removes Srothorodha.

*Kalyanaka kshara*\(^{15}\) mentioned in AsthangaHridayaChikitsaSihana - Arshochikitsa is a PaneeyaKshara which can be applied in the Doshik status of PCOS. Ingredients include Trikatu,Trithala, Danthi, Bhalahtaka, Chitraka,ErandaTaila and Gomutraand should be prepared under proper purificatory as per classical reference. *Kalayanaka Kshara* is effective in normalizing Vata. The drugs of *Kalayanaka kshara* has Kapha Vata Shamana property,Vata Anulomana and as it is Kshara preparation it should be Chedana, Bhedana and Lekhana property. *Chedana, Bhedana* and *Lekhana* properties of the drugs helps in reducing the cyst size, ovarian volume,normalize ovulation. *KaphaVataShamana* and *VataAnulomana*, RakthaPrasadana, Sophahara properties results in improving agni and Ama which ultimately results in reducing pelvic congestion.

**Need for Shodhana in PCOS:**

When the symptoms are analysed in PCOS, it can be seen that the predominant *Doshas* are Vatha Kapha with associated Pitta Dusthi, Raktha Dusthi and also we can considered Medovaha Srotodusthi. So both Paneeya Ksharas executes an better intervention applied accordingly after a Sodhana therapy. Since complex pathology involving Tridoshas and multiple Dhatus are seen associated with PCOS along with the chronicity demands SodhanaKarma as the main treatment. Any medicine which is administered without proper Shodhana will not produce an expected result\(^{16}\). The Sodhana processes performed prior to the treatment creates an atmosphere for the drugs to work at the Dhatu level. As we consider Kaphavritta Vata and PittaKshaya in Anshansh Kalpana of Dosh dushti in PCOS i.e. Dushti of Kapha, Vata and Pitta classical Yamana Karma with proper Sansarjan Karma considered as shodhana in PCOS.

**Mode of Action of Kshara in PCOS:**

As we seen in Kshara Kalpana both Palasha and Kalyanaka Ksharadhaving Ushna, Teekshna, Deepana, Pachana, Darana, Chedya, Bhedya, Kshapanca, Ksharana and Kshana property of Kshara executes Kapha Medohartwa and increases the Agneya property of Pitta acts mainly on the Doshik status of PCOS.

**CONCLUSION**

Infertility is a very burning issue facing in this era. PCOS plays a major role in female infertility. Considering modern medicine there is no proper cure for PCOS other than insulin regulators. Treatment
modality should be correcting the functioning of Agni, Doshas, Dhatus and Srotas. To reverse the pathogenesis to an extend and maintaining proper diets places an important role in its management. Ksharakalpana is one which is commonly used clinically but less explored Kalpana. Paneeya Kshara if used wisely in a desired dose is a potent remedy to reduce the symptoms, size of the cyst and normalize ovulation.

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