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A Conceptual Study of *Sakanjik Japapushpa* in the Management of *Artava-Kshaya*

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ABSTRACT

Since the evolution of the life on universe, women have been placed on extreme worshipping place due to her power of "janani" (capability of certain & care of new offspring of human beings), The references of this unique feature of women are also categorically praised in most authentic literature of the globe i.e vedic literature.

Menstruation is the visible manifestation cycle physiologic uterine bleeding due to shedding of endometrium & it is major stage of puberty in girls. Once the menstruation starts, it continues cyclically at intervals of 21-35 days which means of 28 days. But due to changed life style, the physical & emotional stress increases which alters the physiology & ends with the disruption of H-P-O axis & it may lead to many gynaecological problems. Among all gynecological problems the most common one is menstrual irregularities

KEYWORDS

Artava-Kshaya, Oligomenorrhoea, Hypomenorrhoea, Sakanjik Japapushpa



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INTRODUCTION

Now a days 30% women in their reproductive life suffer from irregular periods. Acharya Sushruta has explained about Artava-kshaya¹ features specially as delayed & scanty menstruation associated with pain in vagina.

YATHOCHITKALE ADARSHNAM

“(delayed menstruation) & ALPA ARTAVA⁴“(scanty menstruation)”. It can be

correlated to Oligomenorrhoea² &

Hypomenorrhoea by their signs & symptoms.

Menstrual bleeding occurring more than 35 days apart which remains constant at that

frequency is Oligomenorrhoea. When

menstrual bleeding is unduly scanty & lasts

for less than 2 day is called Hypomenorrhoea.

A critical survey of Ayurvedic literature

specially related to its pharmacocopia reveals

that compound formulation and single drug

are very much indicated for the treatment of

artava-kshaya. Out of all those medicaments

we have selected few medicinal herbs which

are suppose to the artavajanan effect due to

their specific rasa, guna, virya, vipak and

prabhav. This is the conceptual study of

formulated sakanjik japapushpa³ in Artava-

kshaya

MATERIAL AND METHODS

- All the references regarding artava-kshaya, and sakanjik japapushpa are

collected from Laghuttrayee and Bruhatrayee and various text books and compilation is done.

- Concept of artava-kshaya studied in details.
- Collection of all the references is done and correlation between the data is done logically i.e. by using yukti Praman

DISEASE REVIEW

The present study deals with Artavakshaya as a disease (Vyadhi) and not as a symptom

(Lakshana). In this connection Acharya

Charaka has explained about the diagnosis of

the disease, he has mentioned that the

symptoms of a disease themselves also

constitute a disease. But sometimes because

of their subordinate nature, they are only

symptoms and not the disease. (Ch. Ni. 1/6,

Su.Su. 31/4). We have considered

"Artavakshaya" as a Vyadhi because Vyadhi

is an aggregate of Lakshana. In

'Artavakshaya' the aggregate of these

Lakshans (cardinal symptom)⁵. Constitute

the Artavakshaya as a Vyadhi. The second

thing in favor of Artavakshaya as a Vyadhi is

that the disease process is produced by

"Nidana Sevena, Khavaigunya, Srotorodha

and Dosha Dushya dusti and interaction



(Sammurchhana) between Dosh and Dushya.

Here in

Artavakshaya all the factors necessary for the production of a disease are playing their part.

Nidan- Ativyayam, Anashana, Atichinta, Asatmya Ahara Sevana, Atapsevana, Bhaya, Manahsantapa, Atimadirapan, Prajagaran, Atisamsodhana, Vegavidharana, Vriddhavastha, Adanakala and Bhutopghata.

Nidanans of kshaya of Dosha, Dhatu and Upadhatu may also be considered for Artavakshaya, while Sushruta has described the Mithya Ahara Vihara is the causative factors to produce the Dhatukshaya, Vata Kaphavardhaka, Ahara Vihara have been taken as Vishesha Nidana of Artavakshaya

PURVARUPA: Purvarupa of Artavakshaya⁶ is not described any where

RUPA : YATHOCHITAKALA
ADARSHANAM : ALPATA :
YONIVEDANA¹¹

SAMPRAPTI GHATAKA :

Dosha : Vata (Apana and Vyana)
Pitta (Pachaka) Kapha (Kledaka)

Dushya : Rasa, Rakta

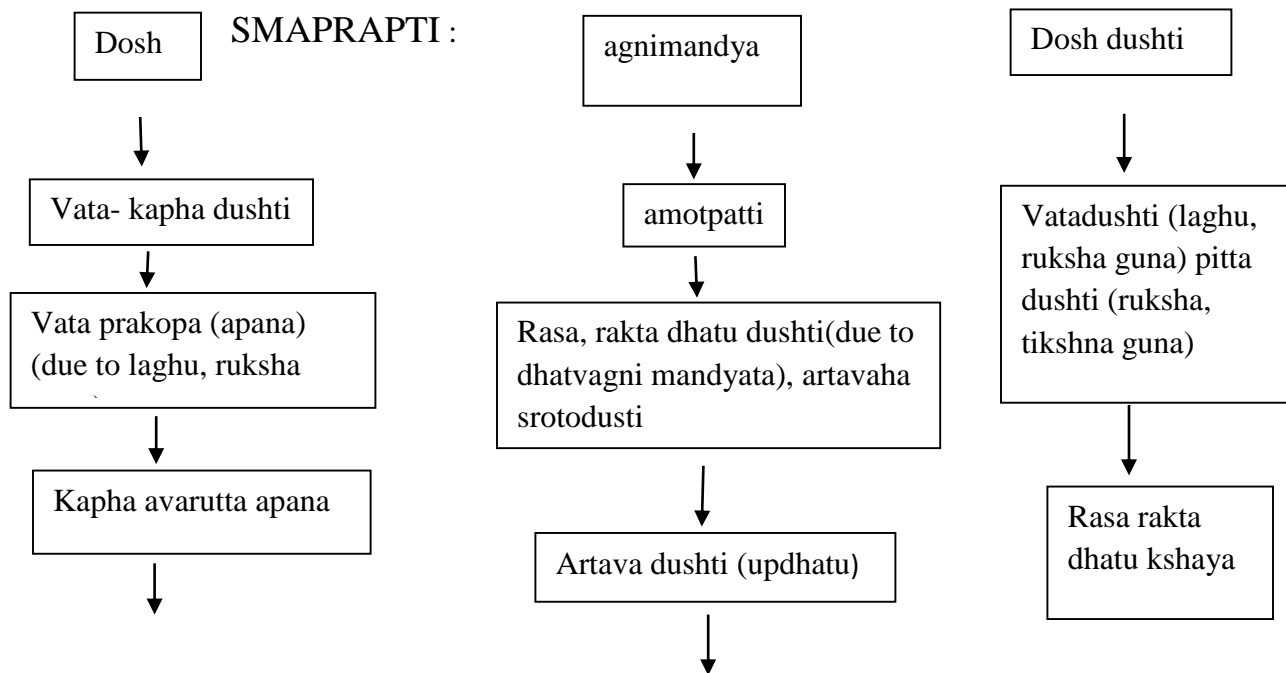
Updhatu : Artava

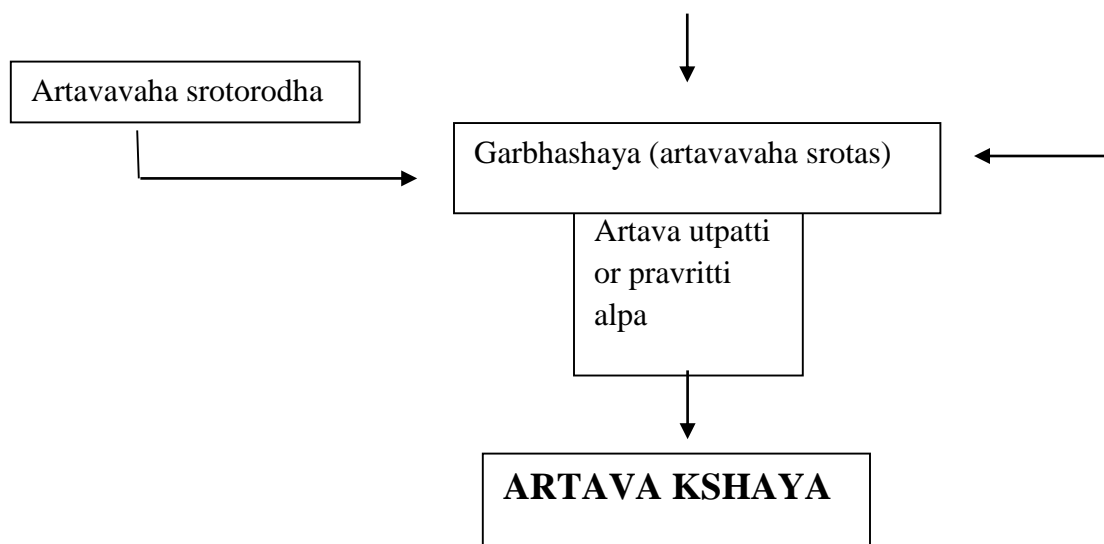
Agni : Jatharagnimandhya;
Dhatvagnimandhya, Artavagni (Sthanika)
Mandhya

Srotas : Rasavaha, Artavavaha

Srotodusti : Sanga

Adhithana : Garbhashaya





DRUG REVIEW⁷:

Japa kalka

Latin name: hibiscus rosasinesis

Family: malvaceae

Rasa: kshaya, madhura

Virya: sheeta

Vipaka: katu

Guna: laghu, snigdha

Karma: aartava janana, dhatuvivardhana, dahaprashamana

Doshagnata: kaphpitta shamaka

Part use: pushpa (flower)

Kanji^{8,9}

Rasa: amla

Virya: ushna

Vipaka: amla

Guna: laghu, tikshna, vatakaphanashaka

Karm: dahanashak

Dose : 25ml Of formulation – BID orally

10days prior to menses for 3 consecutive cycles

CONCLUSION

Though artava kshaya is described as a symptom in classics, but in present scenario it appears like a disease by nidana, lakshana and chikitsa base. Artava is produced as Prasada of rasa and rakta dhatu by proper sthanika agni and secreted by anulomagati of vyanvayu and apanvayu. Most of the patients develop artavakshaya after the intake of mithya ahara vihara like katurasa and snigdha guna dominant diet. It was found that artavakshaya is not always a familiar traits. The main principle of management of artavakshaya are bruhana, agnivardhaka and vatanulomaka treatment.

Japapushpa is kshaya, madhura, sheet and work as rasa, rakta dhatu vardhaka and also helps in artava janana. Kanji is amla and



ushna thus will help to break the vata kapha samprapti, also leads to agani vardhana and vatanulomana. Hence sakanji japapushpa formulation will help to break the samprapti of artavakshaya¹² and help to produce qualitative artava and may lead to regular menstruation.



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