



“A COMPARATIVE CLINICAL STUDY BETWEEN KRISHNA TILA KWATHAAND RAJA PRAVARTINI VATI ON ARTAVA KSHAYA”

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ABSTRACT

Woman is symbol of beauty. ‘Beauty must not be skin deep’. It should be maintained internally also. There are many physiological changes takes place in women’s body which is markedly seen in the reproductive life. Menstrual cycle is such a unique phenomenon in the body which includes dramatical monthly change in the hormones, which ends finally with the shedding of endometrium. If there is any alter in this phenomenon leads to menstrual irregularities which holds attention of all research institutes to address the problem with new formulation of drugs. Thus, to make awareness about this condition with its side effects is very important. Though, ‘Artavakshaya’ is described as a symptom in classics, but in present study it appears like a disease. The people have come to know the importance of the reproductive health. Thus, the line of treatment selected for this study is shamana Chikitsa. The drugs selected are agneya dravyas i:e Krishna Tila Kashaya & Raja pravartini vati vati possess pittavardhaka & vatakapha shamaka property

KEYWORDS- Menstrual cycle, Artavakshaya, Shamana Chikitsa, etc.

INTRODUCTION

Ayurveda, a medical system of world which is serving the ailing humanity since the creation of life is not behind in recognizing the most pragmatic feature of a woman viz. women are the roots of progeny. Women are considered as one of the most essential factors of the continuity of human race. God has given this magnanimous gift only to the women. Mother is the most sacred and beautiful word in the world but the tragedy is that all women are not Mother. But the root of the importance of women lies in their capacity of creation. This is the reason why the question of fertility is most important for women. All hazards that hamper the capacity of fertility attract unique attention for cure. For the same human being are trying to develop newer resources as well as trying to improve

the quality of life by acquiring sound health. This health can be achieved only when all of the processes in the body are in equilibrium. The normalcy of the physical & emotional factors also counts.

There are many normal physiological phenomenon taking place in the body which is carried out in a cyclic manner. If there is any alteration in this will give rise to the pathological conditions. Among all these physiological changes, menstrual cycle is one of them. Menstrual cycle is a beautiful hormonal change that takes place every month in women life. There is a well coordination between the hormones & the shedding of the endometrium that takes place every month indicating the normal menstruation. Geographical conditions, racial factors, nutritional standards, environmental influences and indulgence in strenuous physical activity can affect hormonal status and menstrual cycles of woman. Even on completing her family, having irregular and scanty menstruation is continuous stress denoting hormonal aberrations. There is a sharp increase in the incidence of same in modern age hence requires solution. A slight deviation in the menstrual cycle which may be excessive or low is filled with fear of some serious pathology of internal genital organs. In the modern world, the Life style, food habit and just for unnecessary desires have increased stress, strain and restlessness which have resultantly increased menstrual disorders. Artava dusti is very important among gynaecological problems.

HISTORICAL REVIEW

Kaumara bhrtya is one of the Astangas of Ayurveda, Prasooti tantra & Stree roga is included under it. But today Prasooti tantra & Stree roga is dealt as distinct specialty.

VEDIC SAMHITA

Vedas the first written records of Indian literature contain innumerable references in relation to stree roga.

RIGVEDA

Scattered reference for the treatment of anartava is found.

YAJURVEDA

The reference for tila & Krishna Tila to be the uttama Tila is available.

ATHRAVA VEDA

The different drugs for the treatment of artava kshaya is available, Krishna Tila to be the uttama Tila.

MANU SMRUTI

The reference for rutumati is available. further specifies the Tila & Lasuna are useful in production of beeja.

ARTAVA

Artava which is to be considered as menstrual blood is clearly explained by commentary Arunadatta.

SYNONYMS OF ARTAVA

Shonita, Asruk , Raja, Rakta, Lohita, Rudhira, Pushpa

ARTAVA NIRMANA

Artava is considered as upadhatu of rasa dhatu by all the acharyas, except Acharya Bhavaprakasha & Sharangadhara who consider artava as upadhatu of rakta, but no further description is available. So to consider the artava as upadhatu of rasa dhatu holds good. It is important to understand the utpatti of rasa dhatu according to "Dhatu Poshana Siddhanata." The ahara which enters into the amasaya, gets converted into ahara rasa by the action of Pachaka pitta, Kledaka kapha & Jataragni from which rasa dhatu is formed. By the action of Rasa

dhatvagni, Prasada bhaga & Kitta bhaga is formed. The Kitta bhaga forms the rasa mala i:e Kapha. The Prasada bhaga again divides into Stula bhaga which remains as rasadhatu & Sushkma bhaga helps in the formation of Uttarottara dhatu & Upadhatu i:e artava & stanya

RUTUKALA

It is for the period of 12 days 16 days or it is considered for the whole month if yoni garbhasaya is Shuddha, Acharya Kashayapa explains the kala for Brahmana's as days, Ksatriya's as days, Vaisaya's days, Sudra's days. The different opinion of rutukala from - 16days is clarified by Acharya Dalhana by saying that the first 3 days & last one day there is yoni sankocha, So this kala is not favorable for conception. Hence rutukala can be considered for 12days.⁵⁴

PARICHARYA

As explained earlier, on 4 th day the woman must take bath & dress herself beautifully & approach her husband happily & joyfully. The sexual contact must be on even or odd days for male & female child respectively

Menstruation

The menstruation is the cyclic physiological uterine bleeding out of shedding of the endometrium due to invisible interplay of the hormones mainly through Hypothalamus –Pituitary –Ovarian- Uterine axis. For this phenomenon to occur in normalcy, the axis must be actively coordinated, positive response of the endometrium towards the ovarian hormones i:e estrogen and progesterone with patent outflow tract.

- In a normal healthy woman menarche occurs at the age of 10-16yrs, 12.5yrs being the mean.
- Cyclic menstruation persists throughout the reproductive era of life with an average rhythm of 28 ± 7 days, bleeding for 4-6 days.
- Normal blood loss 20-80ml, average being 35ml.
- Menstrual blood contains- endometrial debris, dark altered blood, mucus, vaginal epithelial cells, PG enzymes and bacteria.

PHYSIOLOGY-

With vast hormonal interaction Neuro endocrinology is responsible for menstrual cycle & reproductive functions in a woman. The well-established knowledge of normal menstruation, clearly states the importance of cyclic ovarian steroid secretions which inturn is controlled by

Hypothalamus-Pituitary-Ovarian-Uterine axis in treating various gynaecological disorders.

ARTAVA KSHAYA

Most of the menstrual disorders have been described under the heading of asta artava dusti, asrgdhara, artava kshaya in our classics. The word kshaya is derived from 'क्षय' dhatu which means 'to get reduced' or 'to cease'. As per Acharya Caraka 'kshaya' means 'hrasa' or 'nyunata'. When artava is reduced in quantity from its normal flow it is called as kshinartava. Shabad kalpadruma the meaning of 'Alpa' has been written as 'kshrudra pramana' which is suggestive of lesser in quantity. Artava kshaya is not explained as a disease moreover it is a symptom in some diseases. Acharya Sushruta explains artava kshaya lakshanas under dosa dhatu mala kshaya vridhhi

vignanam in sutrastana. He explains same lakshanas under nastartava in sharirastana, & anaratava⁴⁹ explained according to Vagbhata.

Acharya Caraka has not mentioned artava kshaya separately but has mentioned as symptom of many diseases. Nidana panchaka are required for formation of vyadhi. In artava kshaya, nidana sevana, khavaigunya, srotorodha, dosha dushya dusti & sammurchana all are seen. All these play key roles in vyadhi utpatti. Thus, artava kshaya can be considered as a disease.

NIDANA

Every action in this universe is not without any cause. For production of diseases the nidanas play a very important role. Nidana can be divided into samanya & vishesha nidana.

SAMANYA NIDANA

Nidana of vinshanti yonivyapad can also be considered as nidana of artava Dusti

DISCUSSION

God has empowered women with special gift of the capacity of giving birth to living being. This special gift of God has given women the status of visible creator. To effectively fulfil the above aim, nature has conferred special anatomical and physiological characteristics in the woman which are collectively referred to as 'Streetwa'. One among them is the 'Concept of menstruation'. As human life is constantly influenced by the rhythmic phenomenon operating in this universe, the female menstrual cycle which involves dramatic monthly hormonal changes affects a woman's physical and emotional state. The menstrual cycle which involves the shedding of endometrium which was prepared in the anticipation of providing a bed for the fertilized gamete, when fails, result into the manifestation of menstruation. If the above mechanism fails, ends with change in menstrual cycle. All these menstrual disorders have become a challenging problem for today's women. There are certain rapid physiological changes occurring from the puberty which are markedly seen during reproductive period. This physiology gets altered due to changed life style of the women, as there is increased physical & emotional, stress & strain, which disrupts the H-P-O-U axis, leading to many gynaecological problems.

Menstrual irregularity is one among them. Among the menstrual irregularities, scanty and infrequent menses creates anxiety of not getting pregnancy, guilt, especially questioning the fertility of women and feminine outlook. This affects her physical and emotional activities disturbing the family & social life. Many treatment regimens are prescribed for this. However, a promising therapy is still needed. Hence the present study is undertaken. In the present study, a detail description of Artava kshaya is done with all its nidana, lakshanas samprapti, samprapti ghatakas, etc. Artava kshaya can be correlated to some extent with Oligomenorrhoea & Hypomenorrhoea. The effects of drugs as evidenced in the clinical trials were recorded along with detailed case history.

As in our classics we don't find Artava kshaya as a separate disease, but it appears as a symptom for many of the disorder. Acharya Sushruta explains Artava kshaya in dosha dhatu mala kshaya vrudhhi vignanam in Sutrastana, but later on explains the same lakshanas under the heading of Nastartava in Shareerastana. Acharaya Vagbhata

explains Anartava with same pathology as that of Nastartava. Acharya Caraka has mentioned Artava kshaya as a symptom of many yoni vyapad.

The direct reference for the nidana of Artava kshaya is not found in the classics. The samanya nidana that causes kshaya of the dosha & dhatu is considered & the vishesha nidana that vitiates the doshas are considered in the study. Thus all these nidana sevana contribute to cause Artava Kshaya. To understand the samprapti of Artava kshaya it is important to know about the formation of Rasa dhatu. As Artava is the upadhatu of rasa dhatu, the kshaya of rasa dhatu finally leads to kshaya of Artava. Formation of rasa dhatu is affected when there is jataragni mandhya along with the vitiation of samana vata, pachaka pitta & kledaka kapha. This mandagni with vitiated doshas hamper the formation of ahara rasa by producing ama. Hence utpatti of rasa dhatu is affected as it is formed from ahara rasa.

Since the 'Samprapti vighatana' is the main aim for the proper Artava utpatti, which can be achieved by maintaining the normalcy of the agni. Normalcy of apana vata helps in expulsion of Artava. Garbhasaya & artavavahini dhamani are mula for artavavaha srothas. If there is any injury to this, leads to nastartava. Aratavavaha srothas are obstructed by the vikruti of apana vata & kapha, results in Artava kshaya. To maintain normalcy of agni & vata, removing the kapha is the basic line of treatment. In the classics both Shodhana & Shamana chikitsa has been explained for Artava kshaya. Shodhana chikitsa as explained by Acharya Dalhana includes only vamana karma, as this removes only the soumya dhatu and maintains the pitta which is required for utpatti of Artava. Acharya Cakrapani explains that both vamana & virechana

CONCLUSION

Kumari is the foremost ingredient of the formulation which is used in treating Hypomenorrhoea and Oligomenorrhoea. Similarly, Kumaryasava a formulation explained in various Ayurveda Classics like Sarngadhara Samhita, Yogratnakara, Gadnigraha and Ayurveda sara sangrah is proven to be in correcting seminal disorders, menstrual irregularities, dysmenorrhea etc. It is also useful in diseases of GIT, renal-urinary disorders, diabetes mellitus, epilepsy etc. as per classics. Various clinical studies justify and carve out the efficacy of Kumari, Kanyasara and their formulations in managing conditions of dysmenorrhea, hypomenorrhea, oligomenorrhoea etc. apachana, agnideepana results in dhatu vrudhi. Pittakara properties of these dravyas increasing the agneyatva of the body helps in the production of Artava. Finally, we can conclude that the drugs present in Raja Pravartini Vati are vatahashamaka, pitta vardhaka & artavajanana.

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