

A CLINICAL STUDY ON KRISHNA TILA KWATHA IN THE MANAGEMENT OF ARTAVA KSHAYA

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ABSTRACT

God has gifted woman with rare & unique phenomenon of giving rise to offspring's. To effectively fulfill the above aim, nature has conferred special anatomical and physiological characteristics in the woman which are collectively referred to as *Streekarbhava*. One among them is the concept of *Rajah-pravrutti* i.e. *Artava*. The "*Nari*" can be "*Mata*" only after giving birth to a child. *Stri* without any child is called as *Vandhya*. There is huge change of diet and lifestyle in modern civilization. There is daily interaction with incompatible foods, synthetic medicines and environmental factors that result in several clinical manifestations. There are certain abnormal conditions where the capability of fertility is hampered and *Acharya Sushruta* has mentioned to "*Artavakshaya*" or "*Nastartava*" as one of the cause of *Vandhyatva*. Here is an attempt to know the "A Clinical Study on *Krishna Tila Kwatha* in the Management of *Artava Kshaya*" so as to make the sufferer free from clinical signs & symptoms. In the present study 30 patients were registered. All the patients were assessed on the basis of subjective and objective parameters.

Keywords: *Artava Kshaya*, Hypomenorrhoea, *Krishna Til Kwatha*, *Guda*.

INTRODUCTION

Acharya Charaka has described that for the production of the "*Garbha*" the *Shuddha Artava*, *Yoni* and *Garbhashaya* are the essential factors¹ and also said that vitiated *Artava* is one of the causes of *Yonivyapada*.²

Acharya Charaka speaks of '*Shuddhashonita*' in the context of "*Garbhavakranti*" which is to be understood to comprise both Ovum and menstrual blood³. As far as present work is concerned, the word "*Artava*" has been restricted to menstrual blood only. Here, the importance of the *Shuddhi* is brought

about by *Acharya Charaka* - "*Evam Yonishu Shuddhasu Garbham vindati Yoshita*"⁴. In this above context, the *Shuddhayoni* includes all the three *Avartas* along with their physiological activities like *Artava*. About the quantity of *Artava*, *Acharya Charaka* said - "*Naiva ati bahu na ati alpam*"⁵ As per *Acharya Charaka* quotation in *Nidana sthana*, the symptoms of a disease themselves also constitute a disease but sometimes because of their subordinate or secondary nature, they are presented as symptom under a disease. This reference enables

us to take *Artavakshaya* as a disorder rather than a symptom⁶.

The symptoms of *Artavakshaya* according to *Acharya Sushruta* are *Yathochitakala Adarshanam* (amenorrhea), *Alpata* (oligomenorrhea), *Yoni-vedana* (pain in vagina).⁷

In Modern Menstrual disorders, *Artavakshaya* can be correlated with Hypomenorrhea and Oligomenorrhea. A critical survey of *Ayurvedic* literature specially related to its pharmacopeia reveals that compound formulations and single drugs are very much indicated for the treatment of *Artavakshaya*. Out of all those medicaments, we have selected few medicinal herbs which are supposed to have *Artavajanana* effect due to their specific *Rasa, Guna, Virya, Vipaka* and *Prabhava*.

If *Krishan Til Kwatha* is taken along with *Guda* in the morning time, it leads to the release of the chronic stagnated *Artava*⁸.

AIM AND OBJECTIVES:

1. To study the *Artava Kshaya* in detail.
2. To evaluate the efficacy of selected drug on *Artavakshaya*.

MATERIALS AND METHODS:

For the clinical study, the selection of the patients was made from those attending the O.P.D, of *Prasuti tantra and Stri rog* department of Jammu Institute of Ayurveda and Research. A detailed history was taken according to the proforma specially prepared for this purpose.

CRITERIA FOR SELECTION OF PATIENTS:

1. Patients showing clinical symptomatology of *Artavakshaya* as described in *Ayurvedic* texts were selected for the study.
2. The patients without any infectious disease, diabetes, and having any systemic disorders were selected.

CRITERIA FOR DIAGNOSIS:

1. If interval between two cycles exceed more than 35 days and amount is also less.
2. If the duration of menstrual flow is 2 days or less.
3. The quantity of menses is very less.
4. Painful menstruation along with these symptoms.

MANAGEMENT OF THE PATIENTS:

Registered patients were given this medicine:

Krishna Tila Kwatha,

Dose - 20 ml / per day B.D. during secretory phase for eight days.

Route - orally.

Duration - 3 month.

Prakshepa - Guda,

Follow up -patients were observed after each cycle.

CRITERIA OF ASSESSMENT:

After 3 months of treatment disease was assessed on the basis of improvement in cardinal symptoms like quantity of menstrual flow, duration of menstrual cycle, interval between two cycles (inter menstrual period) and pain during menstruation. On the basis of the severity and intensity of the above given symptoms, these were graded on the basis of the score system:

Duration of Menstrual Cycle, Interval between two cycles, Quantity of menstrual blood, Pain during menses (*Yonivedana*), and Pain was assessed by the verbal multidimensional scoring.

VAGINAL PADS:

A standard vaginal pad (Stay Free Secure, Johnson & Johnson) weighing, one pad = 12.200 gm. was used during the menstrual period, starting from the first day of the menstruation. After the completion of menstrual period total no of pads was assessed.

RESULTS:-

Table 1: Total relief in associated symptoms of 30 patients of *Artava kshaya* according to Associated symptoms.

Associated symptoms	Before Treatment	After treatment	Total relief in patients	Percentage
<i>Katishula</i>	7	1	6	85.71%
<i>Vibandha</i>	7	2	5	71.42%
<i>Sandhishula</i>	6	3	3	50%
<i>Adhmana</i>	5	1	4	80%
<i>Aruchi</i>	4	1	3	75%
<i>Anidra</i>	6	0	6	100%
<i>Alasya</i>	4	1	3	75%
<i>Daurbalya</i>	5	1	4	80%
<i>Agnimandya</i>	5	1	4	80%
<i>Angamarda</i>	4	1	3	75%
<i>Medovridhi</i>	4	3	1	25%

The above table shows the distribution of the patients according to symptoms and according to the relief observed. In these symptoms 100% relief was obtained in *Anidra* 85.71 relief was obtained in *katishula*, 80% relief each were obtained in *Adhmana daurbalya*

and *Agnimandya*, 75% relief each were obtained in *Aruchi* and *Angamarda*, 71.43% relief was obtained in *Vibandha* 50% relief was obtained in *Sandhishula* and 25% relief was obtained in *Medovridhi*.

Table 2: Effect of *Krishna Tila Kwatha* on Cardinal Symptom (*Alpata*) in 30 Patients of *Artava Kshaya*

Cardinal symptom	Mean score B.T.	Mean score A.T.	Percentage of relief	SD	SE	T	P
<i>Alpata</i>	2.73	0.96	64.83%	0.72	0.13	10.78	<0.001

The initial mean *Alpata* among 30 patients of *Artava kshaya* in *Krishna Tila Kwatha* was observed as 2.73, which reduced to 0.96 after treatment. There was

64.83% relief from this cardinal symptom and the result is statistically highly significant (p<0.001).

Table 3: Effect of *Krishna Tila Kwatha* on Cardinal Symptom (*Yathochit Kala Adarshan*) in 30 Patients of *Artava Kshaya*

Cardinal symptom	Mean score B.T.	Mean score A.T.	Percentage of relief	SD	SE	T	P
<i>Yathochit-kala adarshana</i>	0.67	0.40	40.29%	0.64	0.17	2.28	<0.05

The initial mean in the cardinal symptom *Yathochit Kala Adarshana* among 30 patients of *Artava kshaya* in *Krishna Tila Kwatha* was observed as 0.67, which

reduced to 0.40 after treatment. There was 40.29% relief from this cardinal symptom and the result is statistically significant (p<0.05).

Table 4: Effect of *Krishna Tila Kwatha* On Cardinal Symptom (*Yoni Vedana*) in 30 Patients of *Artava Kshaya*.

Cardinal symptom	Mean score B.T.	Mean score A.T.	Percentage of relief	SD	SE	T	P
<i>Yoni vedana</i>	1.06	0.36	66.03%	1.08	0.19	3.52	<0.001

The initial mean score in cardinal symptom *Yoni vedana* among 30 patients of *Artava kshaya* in *Krishna Tila Kwatha* was observed as 1.06, which reduced

to 0.36 after treatment. There was 66.03% relief from this cardinal symptom and the result is statistically highly significant ($p < 0.001$).

Table 5: Effect of *Krishna Tila Kwatha* on cardinal symptoms (amount of menstrual blood by using pad) of *Artavakshaya*

Cardinal symptoms (amount of menstrual blood)	Mean score		Percentage of relief	SD	SE	T	P
	B.T.	A.T.					
<i>Alpata</i>	3.36	0.76	77.15%	1.40	0.25	10.14	<0.001

Effect of *Krishna Tila Kwatha* on Amount of Menstrual blood by number of pads used shows highly significant result at the level of ($P < 0.001$).

DISCUSSION ON RESULTS

The effect of the therapy on general symptoms:

In the present study *Adhmana*, *Vibandha*, *Katishula*, *Agnimandya*, *Aruchi*, *Anidra* *Alasya* and *Bhrama* were recorded in most of the patients. In the disease (*Artavakshaya*) *Apanavayu* is mainly dearranged. So, its normal functions except *Artava Pravriti*, may also be improper and as *Vibandha* might have been seen in many patients. Whereas *Agnimandya* may be developed by *Pittakshaya* (lack of *Pitta dosha*) & *Kapha vriddhi* (vitiation of *Kapha*) and subsequent *Amotpatti* may lead to *Aruchi* also. The patients were also feeling some *Manasika lakshanas* associated with the *Anidra*, etc.

It can be concluded from the above points that as *Artavakshaya* are a *Vata Kapha* predominant *Vyadhi*, the general Symptoms of *Vata* and *Kapha Vriddhi* and *Pitta Kshaya* may be found along with the cardinal symptoms.

100% relief was found in *Anidra* and 85.71% relief in *katishoola*. 80% relief was found in *Adhmana*, *Agnimandya* and *Daurbalya*. 75% relief in *Aruchi*, *Angmarda* and *Alasya*. 71.42% relief in *Vibhanda*, 50% relief in *Sandhishoola* and 25% relief in *Medo vriddhi*. (Table No. 1)

The total effect of therapy on cardinal symptoms:

Where the *Alpata* (duration) of menstrual period is concerned 64.83% increment was seen in 30 pa-

tients. These results show that this is effective to increase the duration of menstrual cycle.

Where *Alpata* (the amount of menstrual blood using pad) is concerned, 77.15% increment of no. of pad in 30 patients was seen. These results show that no. of pads was increased in 30 patients.

Where *Yathochita Kala Adarshanam* (the interval between two menstrual cycles) is concerned, 40.29% reduction was seen in 30 patients. These results show that this is effective for reduction of intermenstrual cycle. Statistically result was significant in 30 patients.

The *Yoni Vedana* (pain during the menses) was subsided in 66.03%, proving the treatment and statistically result was highly significant in *Yoni vedana*.

PROBABLE MODE OF ACTION OF THE DRUGS:

Action on *Samprapti Ghataka*:

Krishna Tila -*Krishna Tila* performs *Vatashamaka Karma* due to its *Madhura rasa*, *Ushna Virya*, *Guru*, *Snigdha Guna* and *Madhura Vipaka*⁹.

Guda -The properties of *Guda* enable it to perform function of *Vatashamana*¹⁰. As per *Shodhal Nighantu*, the use of *Guda* along with *Tila* has been prescribed for *Vata Roga*.

Action of *dosha*:

Vata– It is known that regulation of any movement is done by *Vata Dosha* that's why '*Artavapravritti*', mainly regulates by *Vata*, here *Krishna Tila* has *Madhura Rasa* and *Vipaka* which is '*Vata Shamaka*'. *Guru* and *Snigdha Guna* also decreases *Rukshata* of *Vata*. *Ushna Veerya* of *Krishna Tila* also helped in *Vata Shamana*. *Krishna Tila* has

snehana, Vedana sthapana, Shoola Prashamana karma which is also Regulates 'Vata'.

Pitta– *Artava* is 'Agnaya' that's why influence of *pitta* on '*Artava utpatti*' is acceptable. *Ushna Veerya* of *Krishna Tila* is *Pitta Vriddhikara*. *Artavajanna Karma* of *Krishna Tila* also promotes the action of *Pitta*.

Kapha– *Artava kshaya* also depends upon vitiation of *Kapha*. In '*Artavakshaya*', *Picchilata* and *Kledakata* of *Kapha* are increased. *Ushna Veerya* decreases *Picchilata* of *Kapha*.

Effect on Dhatus and Updhatu:

Due to its *Madhura rasa* and *Madhura Vipaka*, it increases *Rasa Dhatu*. As *Artava* is an *Upadhatu* of *Rasa*, it will also increase with the administration of *Krishna Tila*.

As *guda* also has same *Rasa* and *Vipaka*, it will have same action as *Krishna Tila*.

Effect on Srotasa:

Krishna Tila –Due to its *Ushna Virya* and *Vatakapha Doshaghata*, it removes the *Srotorodha*. *Guda* -It is also *Ushna Virya*, so same type of action will be carried out by *guda*.

Combined effect on *Agni* -By *Ushna Virya*, it directly effects on *Sthanika Artavagni* which directly increase the *Upadhatu Artava*. In this way, *Krishna Tila Kwatha* with *Guda* act as '*Artavajanana*'.

CONCLUSION

Now, whatever the conclusions are coming at by the scientific discussion are presented here:

The main principle of management of *Artavakshaya* is *Brimhana, Agnivardhaka* and *Vatanulomaka* treatment. Maximum relief was found in general symptoms in 30 patients i.e. 100% in *Anidra*, 85% in *katishool* and 80% relief was found in *Adhmana, Agnimandya* and *Daurbalya*. The effect of *Krishna Tila Kwatha* on cardinal symptoms on 30 patients showed that maximum relief was achieved in *Alpata* (64.83% duration of menstrual days, 77.15% - pads used), *Yathochitakala Adashana* (Inter menstrual cycle 40.29%) and *Yoni vedana* (painful menstruation - 66.03%).

Finally, the conclusion can be drawn that *Krishna Tila Kwatha*, the drug of Research is a very potent remedy for the management of *Artava Kshaya*.

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