



Effect of Krishna Tila Churna on Aartva Kshaya: A Review Study

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ABSTRACT:

Throughout the evolution of life in the universe, women have been revered to an extraordinary degree due to their innate capacity for "Janani" - the ability to create and nurture new human offspring. This distinctive attribute of women is consistently lauded in the oldest and most reputable literature worldwide. A woman who does not bear any children is referred to as *Bandhya* (Infertile), with *Acharya Sushruta* noting "*Aartavakshaya*" or "*Nastaartava*" as one of the contributing factors to *Bandhyatva* (Infertility). In *Kokashastra*, a woman who lacks menstruation is also termed as *Bandhya* (Infertile). Hence, it is imperative to treat females experiencing *Bandhyatva* resulting from "*Aartava Kshaya*". *Aartava Kshaya* (scanty menstruation), prevalent among women, stands as the primary ailment preceding *Aartava Kshaya* (*Nasta Aartava*), also identified as one of the *Aartava Doshas* (Menstrual Diseases). This condition is characterized by cardinal symptoms such as irregular, painful, and scanty menstrual cycles.

A thorough examination of *Ayurvedic* literature, particularly concerning its pharmacopoeia, underscores the significant prescription of compound formulations and individual medicinal substances for treating *Aartava Kshaya* (scanty menstruation). From our selection of medicinal herbs, we have identified several with purported *Aartavajanana* (menstrual regulation) effects attributed to their specific *Rasa* (taste), *Guna* (qualities), *Virya* (potency), *Vipaka* (post-digestive effect), and *Prabhava* (special potency). *Krishna Tila* is one among them. *Aacharya Yogaratnakar* clearly indicated *Krishna Tila* for *Aartava Darshan* (Menstrual regularity) in *Yonivyapada Chikitsa* Chapter.

Keywords: *Krishna Tila*, *Aartava Kshaya*, Menstruation, Irregular or scanty menstruation

Introduction:

Aartava, a substance unique to females, originates exclusively from *Rasa*, possesses the hue of *Rakta*, and is discharged through the female genital tract. Its onset typically occurs at the age of 12 years, ceasing around the age of 50 years, except during the phases of pregnancy, puerperium, and lactation. The duration of this discharge, lasting 3 to 7 days, is referred to as *Aartava*¹. *Aacharya Kashyap* posits that, during the reproductive phase, adult females experience monthly entry of blood into the *Garbhakoshtha* (Uterus). This process is facilitated by the *Rajovaha siras* (Uterine veins) located within the uterus, which serve as conduits for the *Aartava*, formed through the action of *Agni* on *Rakta*. These veins replenish the uterus monthly and upon the culmination of one month, expel the *Aartava*².

Aacharya Sushruta delineates the concept of *Aartava Doshas*, where in *Kshinartava* is identified as one of these *Doshas* and is synonymous with *Aartava Kshaya*. Additionally, in the *Sutrasthana*, *Aacharya* details the clinical manifestations (*Lakshanas*) and treatment (*Chikitsa*) of *Aartava Kshaya* in the chapter on *Dhatu Upadhatu Kshaya Vriddhi*³.

In cases of *Aartava Kshaya*, both the quantity (*Pramana*) and duration (intermenstrual period)⁴ of menstrual flow are diminished, often failing to extend for the customary three days. This reduction is concomitant with a decrease in the quantity of *Aartava*. Upon review of contemporary literature, the condition of scanty and irregular menstruation shares similarities with the *Ayurvedic* concepts of *Alpa* and *Aniyamita Aartavapravriti*. In *Ayurveda*, the concept of *Dhatu*s (tissues) and *Upadhatu*s (sub-tissues) plays a crucial role in understanding the physiological functions and imbalances within the body. *Aartava* or the menstrual blood is considered an *Updhatu* (sub-tissue) in *Ayurvedic* classics. According to *Ayurvedic* principles, the factors responsible for the depletion (*Kshaya*) of *Dhatu*s and *Upadhatu*s are also responsible for *Aartava Kshaya* (depletion of menstrual blood). These factors can include both internal and external influences such as dietary habits, lifestyle choices, environmental factors and constitutional imbalances. *Vagbhata*, an ancient *Ayurveda Acharya*, highlighted the interdependence of different *Dhatu*s and *Upadhatu*s. He mentioned that the depletion of the *Uttara Dhatu*s (subsequent tissues) depends on the depletion of *Purva Dhatu*s (preceding tissues). This means that the health and functioning of later tissues are influenced by the health and functioning of earlier tissues in the sequence. In that *Sutra Sthana Acharya Sushruta* categorically mentioned that the remedy described for the treatment of *Nastaartava* is also applicable in the treatment of *Kshinartava* or *Artavakshaya*⁵. *Acharya Sushruta* described

'*Artavakshaya*' in *Sutra sthana* Chapter 15 '*Dosha Dhatu Mala Kshaya Vignaniyam*'. He says that The '*Artavakshaya*' should be treated by the use of purifying measures and *Agneya* substance (Hot in potency). Tila is one among than⁶

Materials and methods:

The review of literature was carried out in two phases of *Ayurveda* and contemporary review. The contemporary literature review was done using Google scholar and other research article. The classical review was done using different *samhitas* (*Brahtrayi* and *Laghutrayi*).

Properties and mode of action of *Krishna Tila*:

Latin Name - *Sesamum indicum* Linn.

Family - Pedaliaceae

Kula (Varga) - *Tila Kula*

Swarupa - It is a Kshupa having 1ft-3" height

Habitat - All over India

Part used - Seed

Aartava is said to be *Agneya* in *Swabhava* according to *Aacharya Sushruta*. In *Aartava Kshaya*, there is depletion of the same, hence by applying the *Samanya Visheshha Siddhanta*⁷. We must use *dravyas* (herbal drugs) which are predominantly *Agneya* (hot in potency). According to *Ayurveda Tila* are having these properties⁸:

Rasa (Taste) – *Madhura* (sweet)

Guna (properties)- *Guru, Snigdha* (heavy & unctuous)

Virya (potency) – *Ushna* (hot)

Vipaka (action after digestion)- *Madhura* (sweet)

Doshaghnata - *Vatashamaka*

Karma and Prayoga (Action and uses): The exacerbation of *Kaphapitta* is attributed to the qualities of *Rasa* and *Virya*. However, through pharmaceutical processing, it transforms into a *Tridosha Shamaka*, facilitated by properties such as *Snehana* (unctuousness), *Vedanasthapana* (analgesic), *Vrana Shodhana* (wound cleansing) and *Ropana* (healing). Its *Sandhaniya* property enables efficacy in treating conditions such as wounds, fractures, paralysis and facial paralysis. Additionally, it exhibits notable effectiveness in conditions like dysmenorrhea and infertility due to its *Aartavajanana* property, while also conferring strength and virility owing to its *Snigdha guna* (unctuous quality).

Discussion:

Black sesame seeds boast a high content of B vitamins and iron, crucial nutrients whose deficiencies have been associated with hair loss, premature graying of hair, memory impairments, and hearing loss. Furthermore, they are abundant in calcium and zinc, essential minerals vital for fortifying bones and preventing osteoporosis. Sesame seeds also contain sesamin and sesamol, compounds known to bolster vitamin E levels (important for skin health) and reduce cholesterol levels. The properties of *Madhura, Snigdha* and *guru guna* in *Krishna Tila* facilitate *dosha* nourishment so it poses nourishment of *Rasa Dhatu* and correct *Aartava Kshaya*. The *Ushna Virya* and *Snigdha Guna* of *Krishna Tila* aid in alleviating vitiated *Vata dosha*, a predominant factor contributing to *Aartava Kshaya*. The *Katu* and *Tikta Rasa*, along with the *Ushna Virya* of *Krishna Tila*, potentially enhance *Agni*, thereby boosting metabolic activities and enhancing overall body nourishment. *Krishna Tila* exhibits characteristics of '*Yogavahi*' and *Sukshma*, which contribute to cleansing *Srotas*, consequently improving their function and promoting the formation of high-quality tissues. So *Krishna Tila* is very effective in *Aartava Kshaya* treatment.

Conclusion:

- The main principle of management of *Aartavakshaya* are *Brimhana, Agnivaridhaka* and *Vatanulomaka* treatment.
- *Krishna Tila* exhibits notable effectiveness in conditions like dysmenorrhea and infertility due to its *Aartavajanana* property, while also conferring strength and virility owing to its *Snigdha guna* (unctuous quality).
- *Krishna Tila* is very effective in *Aartava Kshaya* and it provides overall nutrition to patients.

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