



CONCEPTUAL ANALYSIS OF RAJA AS UPADHATU W.S.R. TO
ARTAVA-KSHAYA AND APPLICATION OF SATAPUSPA AND
SATAVARI

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ABSTRACT

Artava which in real sense gives special identity to females as a creator in nature. The word *Artava* has got two meanings; one of them is *Antah Pushpa* and another one is *Bahir Pushpa*. Both *Antah* and *Bahir Pushpa* are interrelated. *Bahir Pushpa* is resultant manifestation of appropriate work of *Antah Pushpa* which is required for conception. *Artavakshaya* is not separately described as disease anywhere in Ayurvedic classics but this symptom is taken here as a disease entity because Acharya Charaka has quoted in Nidana Sthana that - 'one symptom of a disease itself can also be considered as a separate disease entity. The symptoms of *Artavakshaya* are *Yathochit kala adarshan, Alpata, Yonivedana*. Normal *Artavadarshan* happens with normalcy of *Agni & Vayu*. *Artava* is *Agneya Guna Yukta* so according to Sushrut same '*Guna Yukta Aushadhi*' is very helpful for treatment purpose. *Shatapuspha* is *Ushna veerya, Vata- Kapha shamak, Anulomak, Deepan pachan*; and *Shatavari* is '*Sheet veerya, Madhura- Tikta in Rasa*. It is also '*Garbhashaya Balyakar* and acts as '*Dhatu Prasadan*. '*Tikta rasa*', helps in alleviating '*Sukshma srotorodha*' (Obstruction in micro channels) condition as well. Kashyapa has mentioned a chapter on these two drugs named as '*Satapuspa-Satavari kalpa*' and emphasized on effective use of single drug therapy in complicated cases of menstrual irregularities in different forms of preparations with different *Anupana* also. Highly effective therapy with a very low cost and absolutely free of unwanted side effects makes such concepts stand tall even today providing the best solution for women in '*Artavkshaya*'.

Key words: *Upadhatu, Aartav, Aartav-Kshaya, Satapuspa, Satavari*

INTRODUCTION: Grammatical understanding of the term shows that '*Upadhatu*' consist of two parts prefix '*Upa*' and the word '*Dhatu*'. Prefix *Upa* is suggestive of 'proximity' and close resemblance to the term *Dhatu*. So, in summary, it can be said that *Upadhatu* is derivative of *Dhatu* and has some resemblance in terms of structure, function and nature. They are important physiological units and radically engaged to design the structural architecture of the mortal. Potency of individual *Jatharagni*

(digestive energy) influences nourishment of all *Tridosha, Saptadhatu* and *Trimala*. The productive nutrients (*Ahara Rasa*) are passed into each level of *Dhatu* (bodily tissues) for nourishment then after digestion. They carry their support to the location of respective *Dhatus*. The nourishment of all *Dhatus* is dependent upon the functioning of respective *Dhatvagni* (metabolic energy of each tissue). Each *Dhatvagni* facilitates the formation of self-clone of respective tissue and depended tissues (*Upadhatu*s).

Dhatvagni of each *Dhatu* also helps to get necessary supplements for further tissues to develop their cloning. Thus, *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja* and *Shukra Dhatus* are formed sequentially and provided nourishment for further *Dhatus*. So *Rasadhatvagni* has important role in the formation of *Rakta Dhatu* from *Rasa Dhatu*, which further gives nourishment to the *Mamsa Dhatu* by the action of *Raktadhatvagni*. Whenever potency of any *Dhatvagni* diminishes or get elevated the production of next *Dhatu* may be affected. During this process of metabolism, some metabolic wastes are also produced which are known as *Dhatumala* (tissue excreta). Any *Avarana*(obstruction) or *Dushti* (vitiation) in various different *Srotas* (microcirculation of tissue) may affect the next tissue. In Ayurveda, theories like - *Khale Kapota Nyaya*, *Ksheera Dadhi Nyaya*, *Kedara Kulya Nyaya* and *Ek Kala Dhatu Pushi Nyaya* ⁽⁷⁾ helps to understand formation of *Dhatus*, *Upadhatu* and *Dhatu malas*. In the process of nourishment from *Rasa* to *Shukra Dhatu*, *Dhatvagni* of respective *Dhatu* mainly divide to essential elements into three fractions, that is, *Sukshma*, *Sthula* and *Mala Bhaga* which results in formation of *Dhatus*, *Upadhatu* and *Dhatu malas*.

Artavakshaya is not separately described as disease anywhere in Ayurvedic classics but this symptom is taken here as a disease entity because Acharya Charaka has quoted in *Nidana Sthana* that - 'one symptom of a disease itself can also be considered as a separate disease entity. The symptoms of *Artavakshaya* are *Yathochit kala adarshan*, *Alpata*, *Yonivedana*. Normal *Artava-darshan* happens with normalcy of *Agni & Vayu*

There are many treatment modalities which can be grouped in to two primary categories- 1. *Sodhan chikitsa*-which includes '*Vaman*, *Basti* and *Uttarbasti*' & 2. *Saman chikitsa* like application of verities of formulation of drugs described in Ayurvedic texts for *alleviating the condition of Artava-kshaya* like- '*Kwatha*, *vati*, *Gutika*, *Modakm ghrita* and *taila* etc. Among which the present study focused on application of '*Churna*' of two commonly available drugs namely *Satapuspa* and *shatavari*. The former one taking care of *dhatvagni* and later one taking care of *rasadhatu* by their own respective properties.

AIM OF STUDY-

Present study is intended to recapitulate the concept of '*Upadhatu*' in *samhitas* along with process of understanding different concepts of treatment principle applied for alleviating disease conditions related to it.

OBJECTIVE OF STUDY –

Conceptual study of different descriptions of '*Raja*' as '*Upadhatu*' in different *Samhitas* along with study of concept underlining application of '*Satapuspa* and *Satavari*' in the treatment related to '*Artava-Kshaya*'.

IMPORTANCE OF THE ANALYSIS:

The basic architecture of the body is *Dhatu*; but they cannot execute the functions of body without the support of '*Upadhatu*'. *Upadhatu* furnish a bridge between these fundamental entities. This bridge is also obligatory to ensure all the physiological functions. Their function commences since evolvement of mortal itself. *Upadhatu* are also involved in disease formation and the knowledge is necessary to understand the pathological

conditions. Hence it is necessary to explicate the knowledge of 'Upadhatus'.

As far as this study is concerned, it is intended to focus light on one of the important 'upadhatus' - 'Artava' which in real sense gives special identity to females in nature. The word Artava has basically two meanings, one of them is 'Antah Pushpa' and another one is 'Bahir Pushpa'. Both 'Antah and Bahir Pushpa' are interrelated. 'Bahir Pushpa' is resultant manifestation of appropriate work of 'Antah Pushpa' which is responsible for conception. The present studies deal with 'Bahir Pushpa' which is menstrual blood. Artavakshaya is not separately described as disease anywhere in Ayurvedic classic. But this symptom is taken here as a disease entity for studies because Acharya Charaka has quoted in 'Nidana Sthana' that – one symptom of a disease itself can also be considered as a separate disease entity. But sometime, due to their subordinate nature they are only symptoms and not a disease. This description justifies the stand of taking Artavakshaya as disease in the present studies. The symptoms of Artavakshaya are described as follows in Sushrut Samhita to be – 1. Yathochit kala adarshan 2. Alpata 3. Yonivedana⁽¹³⁾

Normal Artava-darshan happens with normalcy of Agni & Vayu. Artava is 'Agnaya Guna Yukta' so according to Sushrut same 'Guna Yukta Aushadhi' is very helpful for treatment purpose.

DRUG PROPERTIES -

Shatpushpa¹⁰ is 'Ushna veerya, Vata-Kapha shamak, Anulomak, Deepan pachan; and Shatavari⁽¹¹⁾ is 'Sheet veerya, Madhura- Tikta in Rasa'. It is also 'Garbhashaya Balyakar' and acts as 'Dhatu Prasadana'. 'Tikta rasa', helps in

alleviating 'Sukshma srotorodha' condition as well.

Kashyapa has mentioned a chapter on these two drugs named as 'satapuspa-satavari kalpa'⁽¹⁾ and emphasized on effective use of single drug therapy in complicated cases of menstrual irregularities in different forms of preparations with different 'Anupans' also. Detail studies on both drugs can be summarized as-

1. Shatpushpa-

Latin name - Anethum Sowa Peucedanum Gravelons

Sanskrit names- Shatpushpa, Shatahya, Satakshi

Hindi name - Soya

English name - Dill seed

Varga - Ashtapana gana, Shatpushpadi varga

Family - Umbelliferae

Gana- Ashtapana (Sushruta)

Synonyms- Shatvaha, Madhura, Mishi Charvi, Pitika, Chhatra

Swarupa- Height - 1'-2', kshupa

Habitat- Found all over India

Useful part - Seed

Rasa Panchak -

Rasa- Madhura, Tikta, Katu

Guna- Tikshna, Ruksha, Laghu

Virya- Ushna

Vipaak- Katu

Effect on Doshas- Kapha vata Shamak

Mahabhuta- Jala, Agni and prithvi

Function- Agnivardhan, Anulomak, YoniShukra vishodhani, Ritupravartan.

Chemical composition-

Shatpushpa contain 2.4 to 4% of Volatile oils and about 20% each of fixed oil. It also possesses proteins, D- limonen, Alpha phellandrene, I- dihyorocarvone, B-sitosterol. But among all this, the chief constituent of all the volatile oil is

aromatic liquid, which is also known as carvone and it is about 43 to 63%.

It contains pentosan, pectin, anethole, French one, starch, vit A 139 I.u./100gm. Ascorbic acid 9-31mg/100gm, Riboflavin 36v/100gm, thiamin36v/100gm, niacin 0.37mg/100gm, sweet and bitter oil. Some traces of aluminium, lithium, copper, magnetise, titanium, silicon, barium are also been noticed. It has aromatic odour and aromatic taste.

Functions and its uses:- *Shatpushpa* is *vata kapha shamak* due to the *Gunas* of *ushna* and *tikshna*. It also possess Characteristics like deepen, *pachana*, *kramighna*, *anulomak*, hence it can also be used for treatment of *Aruchi*, *Agnimandhya*, *Udarroga*, *karmi*, *Ajeerna* etc. *Shatpushpa* has. *Artavjanan* and *Stanyajanak* properties in female reproductive cycle. It also helps to prevent *Rajorodha*, *Yonishoola*, *Stanyanaash*, *prasuta jwara*, *Kashtartava*. It is also an effective uterine stimulant drug. Its seeds have heat generating potency, are dry in nature, *koshtha Vatahara*, *Shoth- Pachan* and *Viliyan*, *Mutra* and *Artav janana*. It is also implemented for abdominal distension. / Colic, *Sandhishoola*.

Pharmacological properties-

The extracted oil from the fruit of *Shatpushpa* is technically in I.P. as Dill oil. The oil with its amalgamation in water is contemplate as stomachic, antifatulent. anthelmatic, diuretic and are in crucial ingredient of gripe water synthesis. It is also noted that the limonene traction on the oil apprehend the widespread dehydrogenasis of paramoecia and helminths and is much more effacious rather than the car one traction.

2. *Shatavari* -

Latin name - *Aspharagus Racemosus*

English name- Wild Aspharagus

Family - *Liliaceae*

Gana- *Vayasthapana*, *Balya*, *Madhurskanda*, *prajasthapana*, *Bhiru*, *Shukrajanan*, (*Charak*), *Vidarigandhadi*, *Kantak panch moola*, *pitta shamak*

Synonyms- *Shatmuli*, *Bahushuta*, *Atisara*, *Shatavirya*, *Bahumula*, *Bhiru*, *Satavirya*, *Satamuli*, *Narayani*,

Swarupa- Climber

Habitat- Found all over India

Useful part - Roots

Rasa Panchak -

Rasa- *Tikta*, *Madhura*

Guna- *Guru*, *Snigdha*

Virya- *Sheet*

Vipaak- *Madhura*

Effect on *Doshas-* *Pitta vata Shamak*

Functions- *Garbhaposhak*, *Balya*, *Rasayan*, *Shukral*, *deepan*, *anulomak*, *Stanyajanak*

Chemical composition:- Roots of *Shatavari* has four components saponins that is *Shatavari* 1to 4 (0.2%) Leaves restrain diosgenin and queecetin while the Fruits and flower accommodates quercetin.

Pharmacological properties-

The leaves and fruits with their individual extracts contains many pharmacological constituents and functions as- demulcent, aphrodisiac, refrigerant, alterative, anti septic, diuretic, anti-cancerous, gastric sedative, phagocytic, cardiotoxic, hypotensive, enzymatic, anti-oxytocin to contractions of uterus, anti-viral, cardiotoxic, anticoagulant, spasmodic to uterus, antiamoebic, Anti-diarrhoeal, Anti dysenteries, galactagogue, Hypoglycaemic, anti hepato-toxic antioxidant, stomachic, tonic.

Immuno modulator, anti ulcer, anti abortifacient, anti-oxytocin, teratogenic.

Ethyl acetate of roots and alcoholic withdraw of roots contracts the isolated rat uterus. (Indian J.Pharma. 28(12):341, no. 35,19,66.)

A definite development of lobule alveolar tissues is found to be produced due to alcoholic extract found in Shatavari. And the evidence for the mammary secretion in estrogen primed and post-partum rats. (Indian.J. Pharma. 28(12):341, no. 36,1966. Ho ho ho.

The crude alcoholic distillate of roots, manifested gaining weight of mammary gland in postpartum and estrogen primed rats and in oestrogen primed group of animals, it results into weight gain of uterus. On adrenal glands, it increases the weight and reduce the quantity of S colic acid and also release of pituitary adrenocorticotropic hormone. The procedure of the measures for the evolution of lobulo alveolar tissues and milk ejection of the estrogen primed rats Gaining the extractive might be through direct action on the mammary gland on by pituitary or pituitary adrenal axis due to the secretion of adrenocorticotropic hormone and prolactin. (J.Res.Indian.med.2:1,1967, IndianJ.Exptl. Bail6:55,1968).

* Oligospirostanoside referred as immunoside

* Polycyclic alkaloid - Asparagamine.

* Furan compound - racemofuran

* Carbohydrates- polysaccharides

* Cyclic hydrocarbon - racemosol,dihydrophenartherene

* Sterols- sitosterol is found in roots, undecanyl cetanoate, benzaldehyde.

* In roots trace minerals are found like zinc, cobalt, copper, magnese, calcium, magnesium, potassium, zinc, selenium.

* Essential fatty acids like gamma linoleinic acids, vitamin A, diosgenin.

DISCUSSION: Among *Upadhatus* described the present study is focused on Raja, which is considered as *upadhatu* of *Rasadhatu* . The development of *Raja* from *Rasadhatu* is explained by many theories of Ayurveda known as '*Dhatupaka Nyayas*'. The normal production and functioning is influenced by the condition of it's precursors like *dhatwagni* and *rasadhatu* itself.

Artava dusti⁽⁴⁾⁽⁵⁾ is very important among gynaecological problems. Rate of menstrual disorders are rising in gynaecological practice day by day which is precursor of infertility and other problems, so it requires utmost attention. Menstrual disorders affect on mental state of women as well. Many menstrual disorders⁽²⁾⁽³⁾ such as- secondary amenorrhoea, oligomenorrhoea etc require counselling with appropriate treatment. Modern medical science advocates hormonal treatment for menstrual disorders which have many side effects if continued for long time. Long term uses of these drugs causing various side effects are cardiovascular diseases, hepatotoxicity, nephrotoxicity, depression, vertigo, and headache, Skin rashes etc. So in today's contemporary era it has utmost importance to provide a particular etiopathology and treatment for "*Artavakshaya*". There are many treatment processes and methods available in Ayurvedic classics to alleviate *Artavakshaya*⁽⁷⁾⁽⁹⁾. But it is yet to find out a method of treatment, which is more near to permanent cure without side effects. Therefore, ease of administration and widely acceptability by all class of patients along with economical aspect is key to be taken into account for use of "*Satapuspa*

and *Satavari* as best choice. *Satapuspa* taking primarily the charge of *Dhatwagni* and *Satavari* adding as *Rasayan* for the patients of *Aartav Kshaya* helps to alleviate the condition very effectively.

CONCLUSION : ‘*Raja*’ is known from descriptions of Samhitas as one of ‘*Upadhatu*’ derived from ‘*Rasa Dhatu*’ by action of ‘*Rasadhatwagni*’. The process of it’s formation are explained by various ‘*dhatu paka nyayas*’ in different Samhitas requiring two basic componets as 1. Adequate *Rasa Dhatu* and 2. Proper functioning *Rasadhatwagni*. The drugs described in Kashyap Samhita *Satapuspa-satavari kalpa* has two drugs having their role as *Satapuspa* accounting to normalize *Dhatwagni* and *Satavari* for it’s *Rasayan* properties are considered best therapy for the patients of ‘*Aartav Kshaya*’. More over easy availability, cost effectiveness and safety of even long-term use of ‘*Satapuspa* and *Satavari*’ is the real key which can be considered as a therapy for ‘*Aartav Kshaya*’ next to cure.

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