

Physiological review of Raja and Artava with respect to PCOD

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Abstract:

Ayurveda the ancient system of medicine aims at the prevention and also treatment of the various disorders in the body. In Ayurveda while treating the disease the main concentration is on Dosha and Dushyas. In Kriya sharir there is a description about functions of Dosha, Dhatu and Mala. In which Updhatus are mentioned which are derived from the Dhatu. Various Dhatu produces different Updhatus. Likewise Raja is an Updhatu which is derived from the Rasa Dhatu. References of Raja are available in Ayurvedic Compendia from which definition, synthesis, appearance are comprehended. References of Aartava are also very precisely scripted in Ayurvedic Samhitas. In Ayurvedic practice Raja and Artava are used as synonyms for each other. Polycystic Ovarian Disease is the health hazard in women of reproductive age in Indian Subcontinent it has got high prevalence (52%). PCOD is associated with anovulation and Polycystic Ovaries. It is also associated with Insulin Resistance and obesity. PCOD is manifested in the form of Oligomenorrhea, Irregular menses which is a important cause of infertility. PCOD can be Better Understood on the basis of Physiological Analysis of Raja, Aartava and Aartav Chakra and also it should be correlated with deranged physiology of Dosh, Dhatu, Mala. So, PCOD is a Disease of concern which has to be physiologically analyzed and In this Review Article PCOD is scientifically analyzed on the basis of Vata Dosha and Jatharagni and Aartava and Raja are precisely differentiated.

Key Words: Raja, Artava, Vata Dosha, PCOD.

Introduction:

Ayurveda the ancient system of medicine aims at the prevention and also treatment of the various disorders in the body⁽¹⁾. In Ayurveda while treating the disease the main concentration is on Dosha and Dushyas. In Kriya sharir there is a description about functions of Dosha, Dhatu and Mala. In which Updhatus are mentioned which are derived from the Dhatu. Various Dhatu produces different Updhatus. Likewise Raja is an Updhatu which is derived from the Rasa Dhatu.

Updhatus are the important physiological units in the body. Updhatus are sub-tissues in the body which is one of the important components pre-sent in the human body.⁽²⁾ PCOD is a known disorder having hormonal imbalance in the body. It is an emerging health problem. Life-style and environment plays an important role in PCOD formation.

Updhatus are the formed in the metabolism of Dhatus. Raja is a upadhatu of Rasa dhatu⁽³⁾ which is synthesised in the metabolism of Ras Dhatu. References of Raja are available in Ayurvedic Compendia from which definition, synthesis, appearance are comprehended.

References of Aartava are also very precisely scripted in Ayurvedic Samhitas. In Ayurvedic practice Raja and Artava are used as synonyms for each other. Polycystic Ovarian Disease is the health hazard in women of reproductive age in Indian Subcontinent it has got high prevalence (52%).

Regular production of Raja indicates well-functioning of female reproductive system. Bleeding per vagina for three days every month is called as 'Raja'. This period is called 'Rajakala' or menses. Menses commence in female at the age of 12 and ceases at the age of 50 years. Raja is a constituent which is excreted during menstrual phase of menstrual cycle⁽⁴⁾.

PCOD is associated with anovulation and Polycystic Ovaries. It is also associated with Insulin Resistance and obesity. PCOD is manifested in the form of Oligomenorrhea, Irregular menses which is a important cause of infertility. PCOD can be Better Understood on the basis of Physiological Analysis of Raja, Aartava and Aartav Chakra and also it should be correlated with deranged physiology of Dosh, Dhatu, Mala.

So in this Review article Physiological Review of Raja and aartava are analysed with respect to PCOD.

Aim:

To Study physiological review of raja and artava with respect to PCOD

Objectives:

1. Collection of references of Raja and Aartava in Samhita.
2. Study of PCOD from modern medicine book.
3. Correlation of functions of Raja and Aartava with PCOD.

Materials & Methods:

PCOD can be Analysed at 3 levels;

1. Raja
2. Aartava
3. Aartavvaha Strotas.

Raja is a Updhatu of Rasa Dhatu Regular Syn-thesis of Raja indicated health of female repro-ductive system. In female menses commences at the age of 12, ceases at the age of 50 years. Every month vaginal bleeding in the menstrual phase for 3 days is called as updhatu Raja. Raja Enhances growth of organs of Female reproduc-tive system i.e. Garbhashaya and Yoni (Uterus and vaginal Path). Raja also enhances growth of secondary sexual characters such as breast. In pregnant women, due to growing fetus, men-strual cycle ceases and the Raja then forms pla-centa (Apara) and helps in breast development.

In female Aartava is responsible for fertiliza-tion. Aartava is predomintly composed of agni mahabhut it takes 1 moth to form aartva from aahar rasa. Aartavavaha strotas is composed of Uterus, Ovaries and fallopian tubes which is described under the term Garbhashaya and Aarta-vavaha Dhamanis.

As Aartava and Raja are used as synonyms in Aayurvedic compendia, Raja and Aartava must be understood on the basis of panchabhautik composition, biosynthesis and functions.

Difference between Raja and Artava:

Panchabhautik Composition of Raja is not men-tioned while agni mahabhuta is predominant in Aartava⁽⁵⁾. The maturation period for Aartava is named as Ritukala. The secretion which comes out according to the Ritukala Niyama is known as 'Artava'⁽⁶⁾ Ritu indicates specific time or period which indicates regular synthesis of Aar-tava in specific period. The time in which Ar-tava matures is called as 'Ritu or Ritukala'. The first 12 nights after the ceasation of menstrual flow is rutukala is when Aartava forms. In fe-males it takes one month to form Artava from Aahara Rasa⁽⁷⁾. Raja should be learned as men-strual fluid because it is the red coloured fluid excreted every month for 3 days.⁽⁸⁾

as Aartava is responsible for fertilization it should be learned as ovum which undergo meta-morphosis under the influence of pituitary and ovarian hormones⁽⁹⁾.

According to Acharya Sushruta, Charaka & Ashtang Hridaya; the Rasa dhatu is responsible for the formation of Artava in the body⁽¹⁰⁾. Ac-cording to Ashtang sangraha, Bhavaprakash & Sharangdhara Samhita; Rasa dhatu reaching the uterus and expelled out from the genital tract for 3 days in every month is known as 'Artava'⁽¹¹⁾.

The Duration of Artava stravana Kala according to Charaka Samhita is 5 days, according to Ash-tang Hridaya, Ashtang

Sangraha, Bhava prakash it is 3 days and according to Harita Samhita, Bhela Samhita it is 7 days⁽¹²⁾.

Functions of Raja are clearly defined in shushruta samhita⁽¹³⁾. In pregnant woman, due to growing fetus, menstrual cycle ceases and the Raja then forms placenta (Apara) and helps in breast development⁽¹⁴⁾. So obviously from this references PCOD can be analyzed physiologically.

For regular developement of Raja and Aartava, Balanced state of all types of Vata Dosha are immensely important⁽¹⁵⁾. Balanced state of Rasa and Rakta dhatu and meda dhatu should be taken into consideration.

Aayurvedic physiology of Raja and Aartava, Balanced state of Vata Dosha, Rasa, Rakta and meda dhatu should be integrated with PCOD pathophysiology in which Hypothalamic pituitary gonadal axis become very weak.

Discussion:

Clinically PCOD manifest in the form of oligomennorrhoea, menstrual irregularity, anovulation which can be studied under the term of Aartavakshaya. Hypothalamic- pituitary gonadal axis should be analyzed on the basis of Pran, Vyan, Samana and Apana vayu functions.

Prana vayu locates in the brain region (Murdha/head) and controls hypothalamic pituitary go-nadal secretions of hormones. Balanced state of vyan vayu is essential for hormonal transport along with blood. Samana vayu regulates agni mahabhuta which is important for regular monthly developement and maturation of ova. If fertilization dosen't take place balance state of apana vayu coordinates bleeding phase of men-strual cycle.

Conclusion:

Raja and Aartava are two seperate physiological constituents which are functionally interlaced to coordinate female sexual cycle.

Correction of Hypothalamic pituitary gonadal axis by Nasya and Basti Chikitsa is important line of treatment for balancing vata dosha.

Use of Dipana Pachana dravya is important for Agni mahabhuta for regular development of Aartva, Healthy diet according to Prakruti and physical exercises are prime requisite to balance Rasa, Rakta and Meda dhatu.

In the conclusion, application of Nasya and Basti for correction of Vata Dosha Imbalance and Stimulation of Jatharagni for Regulation of Aartava Synthesis indicates application of Ay-urvedic Fundamentals in the patients which is a need of an hour.

This Review of Article is definitely scientific which will give new opinions to PCOD by ap-plying Ayurvedic Physiological fundamentals.

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