

Artavkshay - A Review Article Study

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Abstract: *The physiology of the menstrual cycle is a complex and finely regulated process involving a sequential interaction between the hypothalamus, anterior pituitary, ovaries, and endometrium. Regular and rhythmic menstruation is essential for normal reproductive function. However, this intricate mechanism is highly susceptible to disturbances, often resulting in menstrual irregularities such as oligomenorrhoea and hypomenorrhoea, which are increasingly prevalent in the present era. Various studies have reported their prevalence as 13.5% and 12.95% respectively.*

Based on the classical Ayurvedic understanding of pathophysiology and clinical features, considering factors such as Dosha, Dushya, Agni, and Srotas, these conditions can be correlated with Artava Kshaya. Artava Kshaya is described as an Agnimandhyajanya Vikara characterized by a Bahudoshavastha, predominantly involving Kapha and Vata Dosha. Vitiated Kapha causes Avarana of Vata, leading to obstruction of the Artavavaha Srotas and resulting in diminished or delayed menstruation.

According to ayurveda, Deepana and Pachana, followed by appropriate Shodhana Chikitsa and subsequent Shamana Chikitsa, help in correcting the underlying pathophysiology of Artava Kshaya. Among Shodhana procedures, Vamana Karma and Virechana Karma play a significant role in restoring Dosha balance and normal menstrual function.

Keywords: *physiology*

I. INTRODUCTION

The menstrual cycle is essential physiological phenomenon observed in female reproductive era. It starts with menarche in puberty followed by conception-pregnancy and lactation in middle age that completes with menopause. Menstruation involves shedding of endometrium - a natural preparation to provide a bed for fertilized gamete, when fails resulting in menstruation. The quantity of menstrual blood varies from woman to woman. Charaka stated that normal menstruation has a one-month interval between two menstrual cycles, five days duration of menstrual discharge and is not associated with pain or burning sensation. Artava should not be very scanty or excessive in amount.

In classics, most of menstrual disorders have been described in the context of Ashta Artava Dushti, Artava Kshaya, Anartava, Kashtartava, Nashta Artava. 'Artava Kshaya' is a disease which commonly seen as a symptom of many reproductive pathologies. Based on symptoms it can be correlated with 'oligohypomenorrhoea'.

The menstrual cycle with all its complexities can be easily disturbed by unhealthy dietetic habits, and sedentary lifestyle, physical and emotional stress, metabolic disorders and obesity. This alters the physiology and ends with disruption of 'H-P-O' axis which leads to menstrual irregularities like oligohypomenorrhoea.

The prevalence of menstrual complexities is high in society. Now a days menstrual abnormalities are very common in women. According to different studies 13.5% and 12.95% of women are suffering from oligomenorrhoea and hypomenorrhoea respectively. (1), (2) The occurrence and severity of problem demand for attention and solution. Thus, it is necessary to understand the etiology, pathogenesis, symptoms and treatment of Artava Kshaya in detail.

ETIOLOGY:

Artava Kshaya word is derived by combination of two words viz Artava and Kshaya. Ritodbhavam Artavam. Ritu word refers to a particular or specific time. The word Bhavam refers to occurrence or product. The whole term refers to a body substance that flows out at a specific time or period is as called artav.



Kshaya word is derived from Kshi Dhatu means to get reduced. According to Charaka Kshaya is Hrasa, Nyunata. The reduced quantity of Artava from its normal Pramana is called Artava Kshaya or Kshinatava.

PARIBHASHA:

Ayurvedic classics describe menstrual disorders in the context of Ashtartava Dushti. A very short description of Rajonasha, Nashtartava and Artava Kshaya is available. Sushruta explained symptoms of Artava Kshaya as Yathochita Kaala Adarshanam (menstruation does not appear at its appropriate time or it is delayed or prolonged intermenstrual period), Alpa Artava Pravrutti (scanty menstruation), Yonivedana (vaginal or lower abdominal pain). Dalhana added when Artava Srava Kaala is less than three days or Artava Darshana does not take place after one month and reduced Artava Pramana is associated with Yoni Vedana, (3) Bhavaprakasha along with above symptoms added that she desires Katu, Amla, Lavana Rasatmaka and Ushna, Vidahi and Guru Ahara. These are all qualities opposite of Vata and vitiated Vata results Artava Kshaya. Women desire for a Dravya which helps in Vata Shamana and Pitta Vriddhi. (4) Acharya Bhela has described that even though the blood circulates throughout the body, it cannot nourish Artava due to Vikruti and Raktalpata that leads to Artava Kshaya. (5) Sushruta description is clinical feature, whereas Bhela has elaborated upon etiopathogenesis of the disease.

NIDANA:

The causative factors explained in classics can be divided into for the sake of convenience, viz. Samanya (general) and Vishesha (Specific)

SAMANYA NIDANA:

In classics, Artava is considered as Updhatu of Rasa Dhatu. The factors responsible for Rasa Dhatu Kshaya are responsible for Artava Kshaya.

According to Sushruta (6) Rasa Kshaya is one of the causative factors of Dhatukshaya. Considering all factors, Charaka explained Ativyayam, Anashana, Atichinta, Asatmya Ahara Sevana, Atapsevana, Bhaya, Manahsantapa, Atimadirapan, Prajagaran, Atisamsodhana, Vegavidharana, Vriddhavastha, Adanakala and Bhutopghata as Samanya Nidana of Dosha, Dhatu and Upadhatu Kshaya. These Nidanas are considered for Artava Kshaya. (7)

Sushruta described Mithya Ahara Vihara as causative factor for Dhatukshaya. It is Samanya Nidana of Artava Kshaya. Vimshati Yonivyapada Nidana considered as Nidana of Artava Dushti.

VISHESHA NIDANA :

The factors responsible for Artava Utpatti if vitiated by any cause lead to Artava Kshaya. These factors are taken as Vishesha Nidana of Artava Kshaya.

The Vitiated Artavotpadaka Ahara, Agni (Jathragni, Rasagni), Rasadhatu and Artavavaha Srotas are main factors for Artava vitiation. Artava is Pittapradhana Agneya in nature. So opposite Vata Kaphavardhaka Ahara Vihara are Vishesha Nidana of Artava Kshaya. —

Sushruta has clearly mentioned that, main causative factor that come into action in the production of Artava Kshaya are Vata and Kapha Dosha in combined form. (8)

Acharya Vagbhata said that, Vata, Pitta and Kapha in combined form are main causative factors for Artava Kshaya (Ksheenartava). So, causes for vitiation of Vata, Pitta and Kapha Doshas are mentioned as Nidanas of Artava Kshaya. (9)

Nidana has been divided under 5 headings i.e.

1. Aharajanya Hetu
2. Viharajanya Hetu
3. Manasika Hetu
4. Anya Hetu
5. Abhighatajanya Hetu



AHARAJANYA HETU –

Vata- Ati Katu, Tikta, Kashaya Rasa predominant Ahara
Excessive intake of Sheetta, Laghu, Rukhsa Ahara Sevana
Excessive intake of Mudga, Shyamaka, Ati Sushka Shaka
Abhojana, Atyalpa Bhojana
Pitta- Ati Katu, Amla, Lavana Rasa predominant Ahara
Excessive intake of Ushna, Vidahi Ahara
Kapha- Ati Madhura, Lavana Rasa predominant Ahara
Excessive intake of Abhishyandi, Guru, Picchila Ahara
Excessive intake of Pista, Ikshu, Masha, Audaka, Mamsa, Anupa Mamsa
Atibhojana, Adhyashan

VIHARAJANYA HETU-

Vata vitiating Hetu-Ativyayam, atavyaya, vegdharana, ratrijagrana
Pitta vitiating Hetu-Atatsevan, dhumasevan
Kapha vitiating Hetu -Alasya, Diwaswapna

MANASIK HETU OF ARTAVA KSHAYA.

Vata vitiating Hetu- Chinta Shoka Bhaya
Kapha vitiating Hetu -Krodha Irshya

ANYA HETU

Vata vitiating Hetu - Ati Ashrika Shravana, Ragati Karshana, Dhatukshaya etc.
Kapha vitiating Hetu-Atisantarpan, staulya

ABHIGHATA JANYA HETU

This condition is described by Sushruta in clinical features of 'Vedha' of Artavavaha Srotas 'Vedha' means to get injury or trauma. Any injury or trauma of Artavavaha Srotas may lead to Artava Kshaya. (10)

PURVA RUPA:

Purva Rupa of Artava Kshaya is not described in classics.
In Bhavprakash specific desire of the women suffering from Artava Kshaya have been enlisted i.e. she desire Katu, Amla, Lavana, Ushna, Vidahi, Guru Ahara and Phala Shaka and beverages etc. (11)
Katu etc. Ahara increase Artava thus, the desire to consume these substances is probably due to deficiency of artava. hence it can be considered as purvarupa of artava kshaya.

RUPA: (12)

Vyaktavastha of Vyadhi is Rupa.
Sushruta explained the symptoms of Artava Kshaya as

1. Yathochita Kaala Adarshanam –

The following interpretations are considered for Yathochita Kaala Adrshana,
Delayed menarche- Occurring at the age of 15 years or later can be considered as Artava Kshaya.
Prolonged intermenstrual period.

Duration of menstruation less than normal duration i.e. less than 3 days.

2. Alpartavam – According to Shabdakalpadruma “Alpa” means “Kshudra Pramana.” If menstrual blood flow is in less quantity i.e. less than 4 Anjali or less than 35 ml it should be considered as Artava Kshaya. Vata vitiating Hetu Pitta vitiating Hetu Kapha vitiating Hetu Ati Vyayama Ati Vyavaya Ati Prajagarana Vega Dharana Ratri Jagarana Atapasevana Dhuma Sevana Divaswapna



3. Yoni Vedana

Due to Artava Kshaya, vitiation of Vata mainly Apana and Vyana Vata causes Yoni Vedana. (13) Yoni Vedana can be considered as spasmodic, radiating, and infrequent pain during menstruation.

STHANIKA LAKSHANA:

Dosha	Artav varna	Artav srava Swarup	Yonivedana
Vata	Arun,krishna	Tanu,phenil,rushka	Todadi Vedana
Pitta	Neela,pitta	Apichchhila	Daha
Kapha	Shukla	Thick	Kandu

SARVADEHIKA LAKSHANA:

In Artava Kshaya, Vata and Kapha Doshas get provoked and Pitta Dosha is reduced so Kapha Vriddhi and Pitta Kshaya Lakshanas are observed.

LAKSHANAS DUE TO VITIATION OF

Vata Dosha – Adhmana, Krishata, Daurbalya, Vibandha, Katishula, Sandhishula, Angamarda, Anidra.

Pitta Dosha – Agnimandhya and Prabhahani.

Kapha Dosha – Aruchi, Medovriddhi, Alasya.

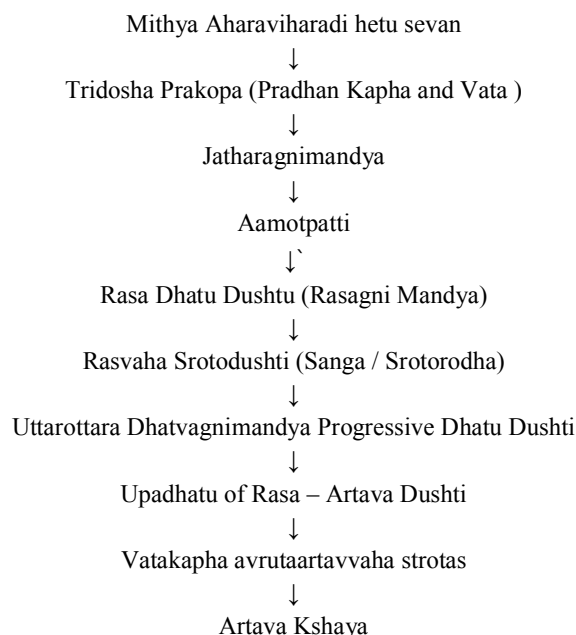
MANASIKA LAKSHANA: Healthy mental state is dependent upon healthy body state and vice versa. In Artava Kshaya, body is not in a balanced state of Doshas, Dhatus, and Malas. Manas gets affected that leads to lack of concentration, Chinta, Glani etc.

OTHER LAKSHANAS: Artava is Updhatu of Rasa, Lakshanas of Rasavaha and Artavavaha Srotodushti are observed.

Rasavaha Srotodushti Lakshanas - Aruchi, Virasata, Alasya, Tandra, Angamarda, Pandu, Srotorodha, Napunsakata, Shaithilya, Mandagni, Tamodarshana and Bhrama.

Artavavaha Srotodushti Lakshanas- Maithun Asahishnutva, Vandhyatva and Artavanasha.

SAMPRAPTI:



In Artava Kshaya, Mithya Ahara- Vihara, Manasika Bhavas including stress and other etiological factors Tridosha as well as Agni vitiation ensues. Which results in augmentation and accumulation of Kapha Dosha and Vata Dosha. Due to impairment of Agni, improper digestion of victuals results in engenderment of Ama Annarasa which may further augment vitiated Kapha. Vitiated Rasa Dhatu and Rasagni Mandya cause Srotodusti. Progression of the pathological events is ensured by Uttarottara Dhatvagnimandhya and Uttarottara vitiation of Dhatus and withal the Upadhatu of Rasa, Artava get vitiated lead to Artava Dushti. Moreover, circulation of Ama Anna Rasa may further increase Srotorodha. Vitiated Rasa and augmented Kapha along with Vata Dosha engender Dosha Dushya Sammurchna. Simultaneously Shukragni fail to perform their work congruously which is destruction of male hormones results excessive androgen in body. In this Avastha, Medogata Lakshanas like Granthi etc. Vata Lakshanas like Angamarda, Agnimandya, Apravritti or Asamyaka Pravritti of Artava, Kaphaja Lakshana like Manda Pravritti or Apravritti of Artava, Sthoulya etc. may be observed. Organopathological changes start developing their various signs and symptoms in different system of the body i.e. oligomenorrhea, hypomenorrhea, polycystic ovaries, hirsutism, acne, hair fall etc. Doshadushya Sammurchna, if not treated leads to manifestation of Rupa of Vyadhi designated as Artava Kshaya. Progression of disease untreated with manifestation of complication results Dirghakala Anubandha Lakshana eg. Infertility.

SAMPRAPTI GHATAKA OF ARTAVA KSHAYA.

Dosha: Vata, Pitta, Kapha

Dushya: Rasa, Rakta, Meda, Artava

Agni: Jatharagni, Dhatwagni Mandhya

Udbhava Sthana: Pakwashaya

Sanchara Sthana: Sarva Sharira, Yoni

Adhishthana: Artava Vaha Srotas

Ama: Jathargni Mandhya Janya Dhatwagni Mandhya Janya

Vyaktashtana: Artava Vaha Srotas, Stree Beeja Granthi, Sarva Sharira

Srotas: Rasa, Rakta, Meda, Artava Vaha Srotas

Srotodushthi Prakar: Sanga and Siragranthi Prakara

Rogamarga: Abhyantara

Roga Prakruti: Chirakari

Sadhya-Asadhyata-sadhya/kasthasadhya

In Ayurvedic classics, prognosis of Artava Kshaya is not mentioned but Sushruta explained treatment of Artava Kshaya. By which it can be interpreted that Artava Kshaya is either Sadhya or Kashta-Sadhya Vyadhi.

CHIKITSA

Chikitsa is Samprapti Vighatana. In Artava Kshaya, there is vitiation or Vruddhi of Vata and Kapha along with Kshaya of Pitta, Rasa and Rakta Dhatu due to Agnimandya. Hence all these Samprapti Ghataka should be considered to treat Artava Kshaya.

Nidana Parivarjana is the basic management of all diseases. In Artava Kshaya, Hetus should be avoided in order to get permanent relief.

Artava Kshaya should be treated with Samshodhana with Agneya Aushadhi.

Dalhana explained Shodhana should be done by Vamana and not by Virechana. Because Virechana reduces Pitta that reduces Artava. Vamana eliminate Saumya Dhatu-Kapha resulting into a relative increase in Agneya Dhatu of body, consequently Artava quantity increases.

As per Chakrapani Tika - Purifying measures clear Srotasa (Channels). Vamana Karma and Virechana Karma clears upward and downward directed channels respectively, thus both should be used, giving due consideration to the dosages of drugs used for purification and fitness of the patient.



In Artava Kshaya there is qualitative Kshaya of Pitta and quantitative Kshaya of Artava. The use of Agneya Dravyas is beneficial in Artava Kshaya because of Agnivardhaka and Pittakara properties that helps in Samprapti Vighatana. So Pittavardhaka Dravyas like Tila, Masha, Sura and Shukta should be used in treatment of Artava Kshaya According to Kashyapa and Vagbhata Artava Kshaya or Alpartava is Anuvāsana Sadhya Vyadhi. (14) Vagbhata stated that Pitta Vriddhikara and Rakta Vriddhikara Chikitsa beneficial in Artava Kshaya. (15) In classics, many drugs are mentioned to treat Artava Kshaya, Alpartava, Ksheenartava and Anartava. Some of them are given below

Abhyantara Chikitsa Yoga for Artava Kshaya.

Aushadhi Kalpana Name of Yoga

1. Kwatha (16), (17)-Tila, Karvi, Guda Kwatha, Krishna Tila Kwatha with Guda; Mishreya, Methika, Muli, Garjara, Shatapushpa Kwatha.
2. Choorna- Shtapushpa Choorna, Jyotishmati, Sarjikshara, Rajika, Ugra, Asana Choorna. (18), (19)
3. Vati 76,77 -Raja Pravartini Vati, Ritukari Vati, Kanyalauhadi Vati, Boladi Vati, Nashta Pushpantka Rasa. (20), (21)
4. Modaka-Ashvathamuladi Modaka, Agastiharitaki Modaka. (22), (23)
5. Ghrita -Phala Ghrita, Brihat Shatavari Ghrita, Kumara Kalyana Ghrita, Kalyanaka Ghrita, Maha Kalyanaka Ghrita. (24) (25), (26)

STHANIKA CHIKITSA

Sthanika Chikitsa Yoga for Artava Kshaya.

1. Basti- Anuvāsana Basti – Shatavryadi Taila; Uttara Basti - Shatapushpa Taila, Arka Pushpa Taila, Kashmariphalati Ghrita. (27), (28), (29)
2. Varti -Ikshwaku Beeja, Danti, Chapala, Guda, Madanaphala, Surabeeja, Yavashuka, Snuhi Kshira Varti (30)

PATHYA- APATHYA

Pathya-

Use of Agneya Ahara Dravyas relieves Kapha Dosha which does Avarana to Apana Vata. As Agneya Dravyas have Ushna Virya, it maintains the normalcy of Ruksha & Sheeta Guna of Vata, Snigdha & Pichhila Guna of kapha Shali rice, Yava etc. Annam, Madhya, Mamsa and substances which are capable of increasing Pitta should be beneficial. (31) Fish, Kulattha, Kanji, Takra, Sura etc. should be used in diet. (32) Lasuna is also beneficial. (33) Tila, Masha, Sura, Sukta should be used. (34) Kanji, Tila, Udaswihcha, Dadhi. (35) Yoga and Vyayama.

Apathya-

Ahara which are aggravating Nidana are contraindicated.

Vihar-Divaswapna, Ratrijagarana, Stress.

DISCUSSION:

A study of Ayurvedic literature reveals references to signs and symptoms and management of Artava Kshaya in detail by Charaka, Sushruta, etc. With the help of its clinical presentation and Dosha Dushya Siddhanta of Ayurveda, it can be well understood and managed. In Artava Kshaya due to the vitiation of Tridosha i.e. Kapha Vata Vriddhi and Pitta Kshaya, Agni is in Mandavastha at Koshtha and Dhatu level, Ama Utapatti, Rasa Dhatu Dushti, Kapha Avarana to Vata Dosha and Artava Vaha Srotorodha is present. Also, it is Bahudoshavastha. So, Shodhana therapy plays an important role in the management of Artava Kshaya. By the administration of Vamana, Virechana, Basti like Shodhana procedures and Shamana Aushadhi as per Dosha Dushya Sammurchhana yields optional results in Artava Kshaya.

II. CONCLUSION

Ayurvedic principles suggest a correlation between Artava Kshaya and various conditions such as Avaranjanya Vikara, Agni Vikruti, Nashtartava, Dhatwagni Mandhyajanya Vikara, Artava Vaha Sroto Dushthi and more. When examining the symptomatology of oligo-hypomenorrhea from an Ayurvedic perspective, it becomes evident that there is an emphasis on the predominance of Kapha Dosha, accompanied by vitiation of Vata and Pitta Doshas. This Tridosha



imbalance, coupled with Agni Dushti (impaired digestive fire), disrupts the functioning of Dhatwagni (metabolic fire responsible for the transformation of tissues) in the Rasa, Rakta, Meda, and Artavavaha Srotas (channels responsible for transporting nutrients and waste products) over time. Consequently, patients may suffer from the consequences of this imbalance for the rest of their lives.

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