

REVIEW ARTICLE ON ARTAVA KSHAYA**Dr. Jyoti Bharti^{*1}, Dr. Deepika Gupta² and Dr. Anjana Saxena³**

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ABSTRACT

Artava kshaya “Raktasya pramanahani” i.e decrease in amount of artava, caused due to unhealthy food habit, sedentary lifestyle and stress which causes vitiation of vatadi dosha and leads to vikruti in “Rituchakra” i.e which alters the normal physiology of reproductive system and end with disruption of H-P-O axis. Among all gynecological problems, the most common one is Artharakshaya. About 30% women in their reproductive life suffer from Artharakshaya. in Modern it may be correlated with Oligomenorrhoea and hypomenorrhoea. Menstruation is an essential physiological function of women’s during their reproductive age, due to increased physical and emotional stress in routine life style of women's which cause the alteration of the Physiology of Hypothalamus- pituitary – ovarian-Axis. ”This can further leads to menstrual disorder and aartava kshaya is one of them. According to Acharya Sushruta the condition in which there is delayed menstruations, scanty menstrual bleeding with pain is

known as artava kshaya Ksheen artava, one of the artava dushti can also be considered as artava kshaya. Based on sign and symptoms, artava kshaya can be correlated with certain menstrual disorder such as oligomenorra, hypomenorrhoea and painful menses. This study will be help to understand artava kshaya according to ayurveda and modern sciences.

INTRODUCTION

A women is known as the source and sustainer of life. She is root of genesis of the human race. Hence the concept of women reproductive health care has been given prime importance.

Women undoubtedly is the ultimate source of human progeny. To fulfill this aim, nature has conferred special anatomical and physiological characteristics in the women which are collectively referred to as **Streekarbhava**. One among them is the concept of **Rajahpravritti**. "रसात्स्तन्यं ततो रक्तं"। (च.च.च. 15/17)

Acharya Charaka says stanya and rakta is formed from rasa.

"रसादेव स्त्रिया रक्तं रजः संज्ञं प्रवतततो (सु.सू. 14/6)

In women, formation of rakta from rasa dhatu is called as rajas. Menstruation is an essential physiological function of woman during their reproductive age. Due to increased physical and emotional stress in routine lifestyle of women alters the Physiology of "Hypothalamus - Pituitary - Ovarian Axis". This may lead to many gynaecological disorders. In Ayurveda, all gynaecological problems are described under the umbrella of **Yoniyvapada** and **artava dusti**. Artava kshaya is one of the commonest artava vikar. **Acharya sushruta** explained artava kshaya as-

आर्तवक्षये यथोचितकालादर्शनं अल्पावा योचनवेदना ि। (सु. सू.15/16)

- Yathochitkala Adarshanam
- Alpartava
- Yonivedana
- In modern science lakshana of artava kshaya can be correlated with certain menstrual disorder that are as follows:

Yathochitakala adarshanam as delayed menses or oligomenorra Alparta as hypomenorrhoea Yonivedana as dysmenorrhea Menstruation is the visible manifestation of cyclic physiologic uterine bleeding due to shedding of the endometrium following invisible interplay of hormones mainly through hypothalamus- pituitary-ovarian axis.

The menstruation does not appear in its appropriate time i.e intermenstrual period is prolonged (<35days) and scanty (less than 2 days) with pain.

In modern concept Artava kshaya can be correlated with *oligomenorra* and *hypomenorrhoea*. Oligomenorra is the condition when menstrual bleeding occurring more than 35 days apart and remains constant at that frequency as a result.

Nidana

The causative factors explained in classics can be divided into-

- Samanya (general)
- 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 acharya Sushruta rasa kshaya is one of the causative factors of dhatukshaya. Considering all factors, acharya Charaka explained

- Ativyayam
- Anashana
- Atichinta
- Asatmya Ahara Sevana
- Atapsevana
- Bhaya
- Manahsantapa
- Atimadirapan
- Prajagaran
- Atisamsodhana
- Vegavidharana
- Adanakala and
- Bhutopghata

As Samanya Nidana of Dosha, Dhatu and Upadhatu Kshaya. These Nidanas are considered for Artava Kshaya.

Acharya Sushruta described Mithya Ahara Vihara as causative factor for Dhatukshaya. It is Samanya Nidana of Artava Kshaya.

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.

- **Acharya 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.
- **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."

For the proper understanding. Nidana has been divided under 5 factors.

1. Aharajanya Hetu
2. Viharajanya Hetu
3. Manasika hetu
4. Abhighata janya hetu
5. Anaya hetu

Samprapti

Artava kshaya can be considered Vata Kaphaja vikara as Vata is responsible for all the physiological functions of body. Also Apana Vata is responsible for the proper Nishkraman of Artava. Kapha due to its Avrodhaka gun has the capacity to cause obstruction in Artava vaha strotas thus contributing to the pathogenesis of artava kshaya along with vata. Pitta particularly Pachaka pitta also contributes to it as it is responsible for the proper digestion of food and further proper formation of Dhatus. Any deviation of Pachaka pitta from its physiological function may lead to improper formation of Rasa dhatu and hence improper formation of Atava Updhatu in turn.

Management of Ayurveda is based on the concept of destruction of the factors causing pathogenesis (Samprapti Vighatana). So if we consider the sampraptitaka in this case then it can be laid as follows.

-Dosha: Vata (Apanavata), Kapha (Kledaka kapha), Pitta (Pachaka pitta)

-Dushya: Rasa dhatu, Rakta dhatu and Artavaupdhatu

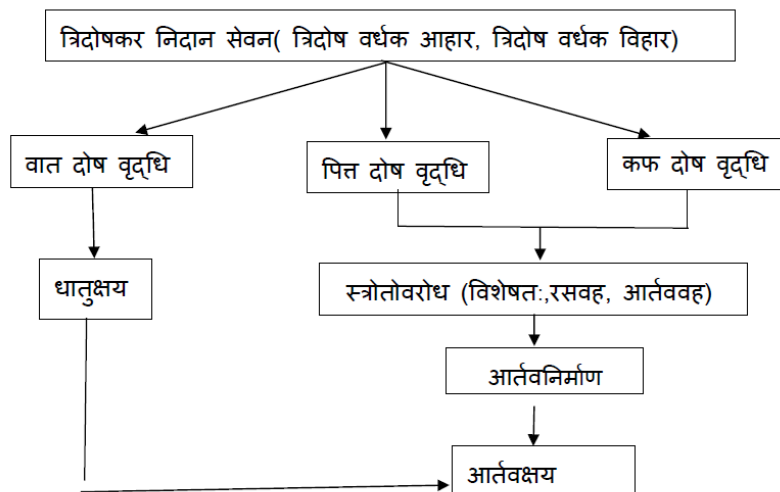
-Agni: Agnimandya

-Strotas: Rasavaha, Raktavaha and Artavavaha

-Strodushti: Sanga

-Adihsthana: Garbhashaya

Samprapati



Chikitsa

तत्र संशोधनमाग्नेयानं च द्रव्यणां विधधितुपयोगः ॥(सु.सू. 15/12)

Artavakshaya should be treated by use of purifying measures & Agneya dravyas.

1) Samshodhana: Acharya Dalhana says that for purification, only Vamana karma should be used, no Virecana, because it reduces pitta which in turn decreases Agneya nature in body, consequently artava also decreases.

Acharya Chakrapani says that vamana and virechana clear upward and downward channels respectively, thus both should be used.

2.) Agneya dravyas: these drugs helps in increasing the quality of Artava, as Artava is "Agneyam".and also removes the kapha **which does avarana to apana vayu. Sthanika**

Chikitsa (local treatment) Pathya - Apathya:-

Pathya

- Tila, masha, sura, sukta should be used.
- In all disorders of artava use of lasuna, satapuspa, and shatavari is beneficial.
- Articles capable of increasing pitta are beneficial.
- Matsya, kanji, tila, takra, dhadhi.

Apathya

Diwaswpna, ratri jagarana etc.

DISCUSSION

Artava Kshaya is a common menstrual disorder nowadays. If we consider the Dosha involvement in Artava Kshaya it is caused due to the vitiation of Vata and Kapha dosha. Vata is responsible for the Gati of Dhatus in our body and vitiation of Vata leads to hampering the Gati (movement) of Dhatus will in turn will affects the Gati of Updhatus i.e., Artava thus leading to Samprapti of Artava kshaya. Also Vata is said to be the main etiological factor behind all gynaecological disorders. Kapha due to its Avrodhaka properties will lead to the Strotorodha leading to Samprapti of Artava Kshaya. Some drugs having properties VP shamak, pitta vardhak, deepan, pachan, raspushtam.

CONCLUSION

Ayurvedic principles suggest a correlation between Artava Kshaya and various conditions such as Avaranjanya Vikara, Agni Vikruti, Dhatwagni Mandhyajanya Vikara, Artava Vaha Sroto Dushthi and 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. As a result, patients may suffer from the consequences of this imbalance for the rest of their lives, to overcome these imbalance ayurveda has different way like diet, samshaman chikitsa, yoga, pranayama.

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