

A LITERARY REVIEW ON ARTAVA KSHAYA W. S. R. OLIGOHYPOMENORRHEA

***¹Dr. Archana, ²Dr. Sheela Mallikarjun MS(Ayu), ³Dr. Sonalika Hiremath MS(Ayu),
⁴Dr. Sridevi Swamy MS(Ayu) and ⁵Dr. Ishwari Patil MS(Ayu)**

¹PG Scholar, ²Professor, ³Assistant Professor, ⁴HOD and Professor, ⁵Associate Professor,
Dept. of Prasuti Tantra and Stree Roga, N.K. Jabshetty Ayurvedic Medical College and P.G.
Research Centre, Bidar, Karnataka, India.

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***Corresponding Author**

Dr. Archana

PG Scholar, Dept. of Prasuti
Tantra and Stree Roga, N.K.

Jabshetty Ayurvedic
Medical College and P.G.
Research Centre, Bidar,
Karnataka, India.

ABSTRACT

In womanhood important physiological manifestation is Artava Chakra, i.e Menstrual Cycle. In our classics, all gynecological problems are described under the umbrella of Yonivyapads and Artavadushtis. The basic physiology of the menstrual cycle is a complex mechanism, this involves sequence of phases in co-ordination with the Hypothalamus, Anterior Pituitary, Ovary and Endometrium. Menstrual irregularity is one of the most frequent Gynecological disorders among women during reproductive period, the most common one is Artava Kshaya nowadays. The incidence of Artava Kshaya is increasing day by day due to present life style, food habits, increased stress etc. Artava Kshaya is a condition very much similar to the Oligohypomenorrhea which is characterized by cycle which are longer than 35days and menstrual bleeding less than 2 days.

KEYWORDS: Artava Kshaya, Oligohypomenorrhea, Artava Dushti, Yonivyapad.

INTRODUCTION

Woman's health is considered to be the one concerned with Family, Society and Culture. Due to increased Physical and Emotional stress in routine lifestyle of women alters the physiology of H-P-O axis, It may lead to many gynecological problems. Among all gynecological problems, the most common one is Menstrual irregularities i.e Artava kshaya. 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's completes with Menopause. If we review our classics Artava Kshaya has not been mentioned as a separate disease but it has described as a symptom of many gynecological disorders. Artava Kshaya is one of the Artava dusti described in Brihatrayee and Laghutrayee.^[1,2] Acharya Susruta has explained the symptoms of Artava Kshaya.^[3] In this condition the menstruation is delayed, menstrual blood is scanty and associated with pain during menstruation. We compare the Artava Kshaya with modern medical science i.e Oligomenorrhea and Hypomenorrhea on the basis of its sign and symptoms. According to different studies 13.5% and 12.95% of woman are suffering from Oligomenorrhea and Hypomenorrhea respectively.^[4,5] Oligomenorrhea is defined as menstrual bleeding occurring more than 35 days apart and remains constant at that frequency. Hypomenorrhea is defined as when the menstrual bleeding is unduly scanty and lasts for less than 2 days.^[6]

AIMS AND OBJECTIVES

- To study about the literary review of Artava Kshaya.

MATERIALS AND METHODS

This conceptual study is made after reviewing all the available Ayurvedic classics as well as modern book thoroughly.

ARTAVA

NIRUKTI

“Ritobhavam Artavam”

Ritu → Particular or Specific time

Bhavam → Occurrence, Product

The whole term denotes a substance of the body, which flows out at a specific time or period is called as a Artava.

SWAROOPA

.....आर्तवमाग्नेयम्.....। (सु.सं.शा. 3/3)

Artava is agneya in guna due to the predominance of tejo mahabhuta. It has all the characteristics of rakta responsible for the formation of garbha.

Acc to Chakrapani Artava is soumya during its formation as it is formed from rasa and it changes to agneya during excretion.

PRAMANA

स्त्रीणां रजसोऽञ्जलयश्चत्वारः । (अ.सं.शा. 5/98)

It is of four Anjali. Acc to modern the quantity of menstrual blood is 30-80ml.

UTTPATI

मासेनोपचितं काले धमनीभ्यसां तादार्तवम् ।

ईषत् कृष्णं विवर्णं च (विगन्धञ्च - पा. भे.) वायुर्योनिमुखं नयेत् ॥ (सु.सं.शा. 3/10)

The blood collected during the whole month by two dhamanis which is slightly black in color and characteristic odour is expelled by vayu via yonimukha.

SUDDHA ARTAVA LAKSHANA**According to Acharya Charaka**

मासान्निपिच्छदाहर्ति – Which has intermenstrual period of one month and not associated with slimy discharge, burning sensation and pain.

पञ्चरात्रानुबन्धि – Duration of blood loss as 5 days.

नैवातिबहु नात्यल्प – Excreted blood is not very excessive or scanty in amount.

गुग्जाफलसवर्ण, पद्मा, इन्द्रगोप – Resembles the colour like Gunja phala, Padma, and Indragopa.

According to Acharya Susruta, Vagbhata 0 and Vagbhata 1

शशाङ्कप्रतिमं – The colour resembles like Rabbit's blood.

लाक्षारस – Red juice of lac.

वासो न विरुजयेत् – The menstrual blood doesn't stain the cloth.

ARTAVA KSHAYA**NIRUKTI**

Artava Kshaya word is derived by combination of two words viz Artava and Kshaya. Kshaya word is derived from 'Kshi Dhatu' means to cease or to get reduced. According to Acharya Charaka, Kshaya is Hrasa, Nyunata. The reduced quantity of artava from its normal pramana is called Artava Kshaya.

PARIBHASA

Ayurvedic Classics describe the Artava Vyapads in the context of Asthartava Dushti. Short description of Rajonasha, Artava kshaya and Nashtartava is available.

Acharya Sushruta explained symptoms of Artava Kshaya as Menstruation does not occur at its proper time or delayed or prolong intermenstrual period, it is scanty and associated with pain in vagina or lower abdominal pain.

Dalhana added when Artava Srava Kaala is less than 3 days or Artava Darshana does not take place after one month and reduced Artava Pramana is associated with Yoni Vedana.^[7]

Bhavaprakasha along with above symptoms added that she desires Katu, Amla, Lavana Rasatmaka, Ushna, Vidahi and Guru ahara. Due to this vata dosha get vitiated results Artava Kshaya.^[8]

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.^[9]

NIDANA

According to Kasyapa view after proper snehana and swedana in a mrudokosta vyakti adhika aushadha sevana, and use of ati ushna annapana sevana causes vitiation of vata dosha which leads to pushpopaghata (Artava Dusti) and Bejopaghata.^[10]

Dalhana, the commentator of Sushruta has described the various etiological factors responsible for this condition, they are Atisamshodhana, Atisamshamana, Vega dharana, Asat manah, Manastaapa, Ativyayama and Anashana.

SAMPRAPTI

It involves two mechanisms

- 1) Marga avarodha janya
- 2) Dhatu kshaya janya

In marga avarodha janya artava kshaya, involvement of doshas is vata and kapha. According to Acharya Charaka the vitiation of artava vaha srotas occurs by means of sanga.

In Dhatu kshaya janya artava kshaya, the vitiation of dhoshas occurs by their respective vitiated ahara and vihara. These vitiated doshas effect the rasa dhatu and its dhatwagni hence there is rakta dhatu kshaya. There is ashraya-ashrayee bhava between rakta and pitta. As there is kshaya of rakta dhatu, ultimately pitta kshaya also occurs resulting in artava kshaya.

SAMPRAPTI GHATAKA

Dosha : Vata, Kapha
Dushya : Rasa, Rakta
Srotas : Rasavaha, Raktavaha, Artavavaha
Srotodusti : Sanga
Agni : Jatharagni, Dhatuvagni Mandhya
Adhithana: Garbhasaya

POORVARUPA

Poorvarupa of Artava Kshaya is not described in any classics. In Bhavaprakasha specific desire of the women suffering from artava kshaya have been enlisted i.e women desires Katu, Amla, Lavana, Ushna, Vidahi, Guru ahara, Phala shakas (brinjal, pumpkin etc) and Beverages.^[11]

RUPA

Acharya Sushruta explained the Artava Kshaya symptoms as^[12]

Yathocita kaala Adarshanam - “The menstruation does not appear in its appropriate time or delayed (intermenstrual period is prolonged)

Alpa Artavam – scanty menstruation.

Yoni vedana – Pain in vagina.

Chakrapani opines that this pain is due to aggravation of vayu caused by loss of artava.

SADHYASADHYATA

In Ayurvedic classics, there is no description about prognosis of Artava Kshaya. But prognosis of Ksheena artava dushti has described.

SAPEKSHANIDANA

Scanty menstrual flow with or without pain is the main clinical feature seen. There are 3 conditions where these clinical features are seen.

- 1) Vataja Artavadusti
- 2) Ksheena Artavadusti
- 3) Artava Kshaya

CIKITSA

As a whole the main 4 principles of the treatment are

- 1) Nidana parimarjana
- 2) Swayoni vardhana dravyas

- 3) Samshodhana
- 4) Use of agneya dravyas

➤ **Nidana Parivarjanam**

“Samksepatha: kriyayogo nidana parivarjanam”

For curing the diseases and avoiding their recurrence, avoidance of causative factors is essential.

➤ **Swayoni vardhana dravyas**

“Tatrapati swayonivardhana dravyopayoga”

Swayoni Vardhana means those measures which are useful for growth of the dhatus and increase factors favoring menstruation. The drugs Raktha Vardhaka or Artava Janaka can be used here. katu, amla, lavana, ushna, vidahi and guru gunas are enlisted by Bhavapraksha in Artava Kshaya.

➤ **Samshodhana**

“Tatra samsodhanam aagneyaanam cha dravyaanam vidhivat upayoga”.

Artavakshaya should be treated by use of purifying measures & Agneya dravyas.^[13]

Dalhana says that only vamana should be given and not virecana, as vamana removes saumya substances causing relative increase in agneya constituents and as a consequence increases artava. virecana decreases pitta.

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

➤ **Use of agneya dravyas**

“Agneyaanam cha dravyaanamithi tilamashasurasuktadinaam”^[14]

Tila, Masha, Sura, Sukta are vata kapha hara and pittakara in nature. In Artava Kshaya, Tikshna Ushna gunas of agneya dravyas are beneficial. It will be helpful in removing Ama and Srotorodha.

Sthanika chikitsa (local treatment)

Basti - Anuvasana Basti – Shatavaryadi

Uttar Basti – Taila of Jivaniyana dravyas, shatapushpa taila.^[15]

Varti - Ikswaku-beeja, Danti, Chapala, Madanaphala, Guda, Surabeeja, Yavashuka triturated with latex of snuhi, should be placed in yoni.^[16]

Abhyantara chikitsa

1) **Kwatha** – Tila, Karvi, Guda

Krishna Tila Kwath with Guda

Mishreya, Methika, Muli, Garjara, Shatapushpa^[17] etc.

2) **Vati** – Rajah Pravartini Vati, Nastapushpantaka Rasa

3) **Ghrita** – Phala Ghrita, Brihat Shatavari Ghrita, Kumar Kalyana Ghrita, Sitakalyanaka Ghrita, Kalyanaka Ghrita, and Maha Kalyanaka Ghrita.

4) **Curna** – Shatapushpa kalpa

5) **Taila** - Shatapushpa taila

PATHYA

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

APATHYA

- Diwaswapna, ratri jagarana etc.
- Ahara capable of aggravating nidanas are contraindicated.

DISCUSSION

Acc to Ayurvedic literature Tridoshas plays an important and distinctive role in the proper manifestation of Rituchakra. Normal function of H-P-O axis depends on these doshas. Rasadhatu is the prime factor which decides the normal formation of artava. Formation of Rasa dhatu is affected when there is jataragni mandhya. this mandagni vitiates the doshas and hampers the formation of Ahara Rasa. Hence Utpatti of Rasa dhatu is affected as it is formed from Ahara rasa. For the proper functioning of Artava, the agneya dravyas are beneficial. In the present study, a detail description of artava and artava kshaya is done with all its Nirukti, Utpatti, Sudha lakshana of Artava, Nidana, Samprapti, Samprapti Ghataka, Purvarupa, Rupa, Cikitsa and Pathya apathya. If we review our classics, Artava Kshaya has not been mentioned as a separate disease but it has described as a symptom of many gynecological disorder and

all gynecological problems are described under the umbrella of Artava Dushtis and Yonivyapad. In Artava Kshaya vitiation of doshas takes place, there will be vata-kapha vrudhhi and pitta kshaya, so use of agneya dravyas, nidana parivarjana, samshodhana and swayoni vardhaka dravyas yields a success result for Artava Kshaya.

CONCLUSION

Artava Kshaya is vata-kaphatmak vyadhi in which Artava chakra of female get disturbed in terms of-Yathochit kal adarshanam, Alpata, Yonivedana. In modern science on the basis of its signs and symptoms it can be correlated with Oligomenorrhea and Hypomenorrhea. Artavavaha srotas are obstructed by the vikruti of Apana vata and Kapha, results in Artava Kshaya. To maintain the normalcy of Agni and Vata, removing Kapha is the basic line of treatment. In our classics Shodhana and Shamana Cikitsa is mentioned for Artava Kshaya. Shodhana Cikitsa like Vamana, Virecana and Basti. Shamana cikitsa is explained in the form of using agneya dravyas like: Tila, Masha, Sura, Shukta, Kulatta, Dadhi etc. Use of Agneya dravyas not only relieves the kapha which does avarana to apanavata but also increases the Artava.

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