

AN AYURVEDIC LITERATURE REVIEW OF AARTAVKSHYA**Dr. Rekha Rani^{*1}, Dr. Priti Singh Verma²**¹PH.D Scholar, SRPT Department, Sanskriti University, Mathura.²H.O.D and Professor in SRPT Department of Sanskriti University, Mathura.

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ABSTRACT

There are many physiological changes takes place in women's body which is seen in the reproductive life. Menstrual cycle is such a unique phenomenon in the body which includes dramatical monthly change in the hormones, which ends finally with the shedding of endometrium. Normal menstruation represents the hormonal and gynecological health of a female reproductive system, it is controlled by hypothalamus pituitary ovarian axis and other associated hormones. Ayurveda gives due importance to Shuddha Artava and mention that Artava Dushti is one of the causative factor for infertility. Artavakshaya is considered as one of the Artavavyapad, indicating scanty menstrual flow both in amount or duration, associated with pain in lower abdomen or vagina. This can be

compared with infrequent menstruation i.e. oligomenorrhea and scanty menstruation i.e. hypomenorrhea, based on their signs and symptoms.

KEYWORDS: Artava Kshaya, Ayurveda, Oligomenorrhoea, Hypomenorrhoea.

INTRODUCTION

Artava kshaya is not explained as a disease moreover it is a symptom in some diseases. Acharya Sushruta explains Artava kshaya lakshanas under dosa dhatu mala kshaya vridhi vignanam in Sutrastana.^[1] He explains same lakshanas under Nashtartava in Sharirastana,^[2] & Anaratava explained according to Vagbhata.^[3] Acharya Charaka has not mentioned Artava kshaya separately but has mentioned as symptom of many disease. Nidana panchaka are required for formation of Vyadhi. In Artava kshaya, nidana sevana, khavaigunya, srotorodha, dosha dushya dushti & sammurchana all are seen. All these play key role in vyadhi utpatti.

Thus artava kshaya can be considered as a disease. This can be compared with infrequent menstruation i.e. oligomenorrhoea and scanty menstruation i.e. hypomenorrhoea, based on their signs and symptoms Artavakshaya is the most common disease in women nowadays. It has been stated as the forerunner of Nashtartava. Ayurvedic classics have rare discussion on Artavakshaya. The term Artavakshaya is formed from the combination of two different words viz Artava and Kshaya.

SYNONYMS OF ARTAVA Artava, Raja, Shonita, Asrika, Rakta, Pushpa, Lohita, Rudhira
NIRUKTI- “RitobhavamArtavam” 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.

PRAMANA Artava Pramana is 4 Anjali.

SWAROOP

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.

DIAGNOSTIC CODES

ICD-10 CODE: N91.5

Namaste Portal: BA-3.1

Methodology

Review on Artava Kshaya

Artava kshaya according to different Acharya's

1. Acharya Sushruta

Sushruta has mentioned about 8 Artavadusti, among them 7th one is c/a Kshina Artava also c/a Alpaartava, but in Sutra Sthan 15 chapter i.e. Doshdatumalaksayavriti Vigyan Aadhya he also mentioned about Artavaksaya is more or same to Alpartava.^[4]

2. Acharya Charka

Charaka has not mentioned anything directly about Artavkshaya but in Chikitsa Sthan 30 chapter in Yonivyapada he mentioned about Vataja Yonivyapada indicating about

Aartavakshaya as it's one of the symptom, and Charka also mention 8 Shukra Dushti saying same are for Artava indicating Shukra Kshaya in male and Artava Kshaya in female.

3. Acharya Vagbhatta

Vagbhatta has mention about Lohitakshaya in Yonivyapad and also state it further lead to infertility.

Nidana Panchaka

1. Nidana

In Ayurvedic classics Artava is taken as a Updhatu. The factors which are responsible for Kshaya of Dhatus and Updhatu are also responsible for Artavakshaya, Vagbhatta has clearly mentioned that the Kshaya at Uttarakshaya is depend upon the Kshaya of Purva dhatu. The excessive function of Dhatwagni may also caused the Dhatuupdhatu Kshaya.

According to Sushruta, it has been stated that the only Rasa Kshaya is also one of the causative factor of Dhatukshaya.

A. Samanya Nidana

Vagbhatta Acharya has explained that the Kshaya of Uttara Dhatu and Upadhatu depends on the Kshaya of Purva Dhatu. Excessive function of Dhatwagni also causes Kshaya of Upadhatu. According to Sushruta Acharya Kshaya of Rasa Dhatu will lead to Kshaya of Artava.

B. Vishesha Nidana

The factors responsible for the production of Artava are Artavotpadaka Aahara, Agni, Rasa and Artava Vaha Srotasa. Vitiation of these factors may affect the production of Artava. As Artava is Agneya and Pitta Pradhana in nature, Kapha Vardhaka and Vata Vardhaka Ahara Vihara was the Vishesha Hetu for Artavakshaya.

Artavakshaya Hetu

Aahraja	Viharaja	Manasika
Anshana	Atisamshodhana	Bhaya
Asatmya Aahara	Atisamshamana	Atichinta
Atimadira Sevana	Ativyayama	Mana santapa
- Atapa Sevana -	Vegadharana	

Roopa

Vyaktavastha of Vyadhi is known as Roopa. Acharya Sushruta has explained the symptoms of Artavakshaya as –

1. Yathochita Kala Adarshanam Following interpretation are considered for the word Yathochita Kala Adarshanam;

a) Delayed menarche- menarche occurring at the age of 15 years or later can be considered as Artavakshaya.

b) Duration of menstruation less than the normal duration i.e. less than 3-7 days.

c) Prolonged intermenstrual period.

2. Alpartavam According to Shabdakalpadruma “Alpa” means “Kshudra Pramana”.

Hence if menstrual flow is less in quantity i.e. less than four Anjali or less than 35 ml it should be considered as Artava Kshaya.

3. Yoni Vedana Vitiation of Vata will cause Yoni Vedana as stated by Acharya Chakrapani . Yoni Vedana can be considered as spasmodic, radiating and infrequent pain during menstruation.

4. Samprapti of Artavakshaya According to Acharya Sushruta and Vagbhata, Kheenartava is caused due to vitiation of Vata and Pitta . Acharya Sushruta has explained the Samprapti in Sharira Sthana stating vitiation of Dosha will result in Srotorodha which in turn leads to Artavakshaya and Nashtartava

Chikitsa

- Sushruta says by purifying measures i.e. Shodhan and Agney Dravya.
- Dalhana says in purification only emetic drugs should be used not purgatives coz purgation decreases Pitta which in turn decreases Artava while emesis removes Saumya.
- Agneya substances: Tila, Masa, Sura etc. ~ 23 ~ Journal of Pharmacognosy and Phytochemistry <https://www.phytojournal.com>
- Chakarapani: Use of purifying (channels) Srotas are cleared emesis and purgation cleared both upward and downward thus both should be used.
- Bhavprakasha: Desire of woman (Pitta Vardhaka substances).
- Pathya Ahara and Vihara: Proper nutrition food.

DISCUSSION

Among the menstrual irregularities, scanty and infrequent menses creates anxiety of not getting pregnancy, guilt, especially questioning the fertility of women and feminine outlook. This affects her physical and emotional activities disturbing the family & social life. Many treatment regimens are prescribed for this. Acharya Sushruta explains Artava kshaya in dosha dhatu mala kshaya vrudhi vignanam in Sutrasthana, but later on explains the same lakshanas under the heading of Nashtartava in Shareerasthana. Acharya Vagbhata explains Anartava with same pathology as that of Nashtartava. Acharya Charaka has mentioned Artava kshaya as a symptom of many Yonivyapada. To maintain normalcy of agni & vata, removing the kapha is the basic line of treatment. In the classics both Shodhana & Shamana chikitsa has been explained for Artava kshaya. Shodhana chikitsa as explained by Acharya Dalhana includes only vamana karma, as this removes only the soumya dhatu and maintains the pitta which is required for utpatti of Artava.

CONCLUSION

As Artava is the upadhatu of rasa dhatu, the kshaya of rasa dhatu finally leads to kshaya of Artava. Formation of rasa dhatu is affected when there is jataragni mandhya along with the vitiation of samana vata, pachaka pitta & kledaka kapha. This mandagni with vitiated doshas hamper the formation of ahara rasa by producing ama. Hence utpatti of rasa dhatu is affected as it is formed from ahara rasa.

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