



**EFFICACY OF AYURVEDA IN THE MANAGEMENT OF ARTAVA KSHAYA – A
REVIEW ARTICLE**

Dr. Rajkumari Rathore^{1*}, Dr. Rashmi Pradhan² and Dr. Udyaveer Singh Rathore³

¹PG Scholar, ²Professor & H.O.D., Department of Kriya Sharir, Govt. (Auto.) Ayurved College & Hospital, Gwalior, (M.P.).

³PG Scholar, Department of Ras Shastra & Bhaisajya Kalpana, Pt. Khushilal Sharma Govt. Ayurved College & Institute, Bhopal, (M.P.).

***Corresponding Author: Dr. Rajkumari Rathore**

PG Scholar, Department of Kriya Sharir, Govt. (Auto.) Ayurved College & Hospital, Gwalior, (M.P.).

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ABSTRACT

Woman's health is the prime consent to be considered for well-being of family, society and culture. Any physical, physiological and psychological disorders can disturb her life. Physiological changes and development occurs right from birth but markedly during the age of puberty. Due to increased physical and emotional stress in routine lifestyle of women alters the physiology of "Hypothalamus Pituitary-Ovarian-Uterine axis". This may lead to many gynaecological problems. Among all gynaecological problems, the most common menstrual problem is Artava Kshaya. Acharya Sushruta has explained the symptoms of Artava Kshaya. In this condition, menstruation is delayed; menstrual blood is scanty and associated with pain during menstruation. Artavakshaya is also seen as one of the manifestation of the Yonivyapadas like Arajaska/Lohitkshaya Yonivyapada & Vatala Yonivyapada, along with Ksheen Artavadusti and Jataharini. Modern science & Ayurveda both offer treatment for the Artavakshaya, but in modern science very little options are there like hormonal therapy while Ayurveda describes various modalities like life style modification, correction of diet, oral medication and Panchakarma procedures so this study is undertaken to through the light on classical reference of Artavakshaya & its Ayurvedic management.

KEYWORDS: Ayurveda, Artavakshaya, Yonivyapada, diet.

INTRODUCTION

Acharyas has mentioned the age of menarche with normal duration and interval of menstruation. Any deviation from these physiological parameters has been mentioned under different headings by different Acharyas like Artavadushtis, Yoni vyapadas, Artavakshaya etc. If we review our classics Artava kshaya has not been mentioned as a separate disease but it has been described as a symptom of many gynaecological disorders. Artava Kshaya is one of the common menstrual disorders which is caused due to sedentary lifestyle, faulty food habits and changes in physical and mental state. According to Acharya Sushruta, menstruation that does not appear in appropriate time or delayed menses along with pain in yoni is termed as Artava Kshaya.

Artava Kshaya has also been mentioned in Astha Artava dushtis as Ksheen Artava. In modern science Lakshana of Artava Kshaya can be correlated with certain menstrual disorders that are as follows.

- Uchitakala adarshanam as delayed menses or Oligomenorrhoea

- Alpata as Hypomenorrhoea
- Yonivedana as painful menses

NIRUKTI OF ARTAVKSHAYA

"Raktasya Pramanahani" Rakta – Raja/ Artava Pramanahani- decrease in amount.

Praman of Artava – 4 anjali (In a healthy person)

References of Artavashaya in Ayurvedic text - Yonivyapadas related to Artavakshaya.

a) Lohitakshaya

Acharya Vagbhata opined that due to vitiation of vata and pitta the raja is decreased and the woman suffers from burning, emaciation and changes in complexion. This condition known as lohitakshaya.

b) Arajaska

Acharya Charaka says that Pitta situated in Yoni and uterus vitiates Rakta then a woman becomes extremely emaciated and her complexion gets changed. This condition is known as Arajaska. Chakrapani in his teeka described amenorrhoea as a symptom.

c) Vatala Yonivyapada

Charaka writes that a woman of Vata Prakriti, when consumes Vata Pradhan diet and indulges in other activities capable of aggravating Vayu, then provoked Vayu reaching reproductive system, produces pricking and other pain, stiffness, sensation as if creeping of ants, roughness, numbness etc. local symptoms and fatigue or lethargy etc. other disorders of Vata. Due to Vata the menstruation starts with sound and pain, and menses is frothy, thin and dry.

ARTAVA DUSHTI RELATED TO ARTAVA KSHAYA

"Ksheena Artavadushti" means reduced quantity of artava from its normal measurement due to vitiation of doshas. [scanty menses] This condition merely co-related with the "Artava Kshaya".

JATAHARINI RELATED TO ARTAVAKSHAYA

Kashyapa has mentioned certain menstrual disorders, as Shushka revati, Katambhara, Vikuta Jataharini and these are the result of Jataharini Graha Badha. These three menstrual disorders can be considered as primary amenorrhoea, because the following Lakshanas are found in these jataharini graha badhas.

a) Shushka Revati

When a woman is 16 years old even then the menstrual phenomena does not take place and her sphikapradesha is emaciated then she is considered to be suffering from Shushkarevati graha.

b) Katambhara

The woman who does not menstruate in the uchita kala (appropriate time) and becomes krisha, heenabala, krudha and ultimately dies is known as Katambhara.

c) Vikuta

When the menstrual discharge is Vishama in Kala (time), Varna (colour) and Pramana (quantity) from the very beginning and there is Balahani and Glani in the woman then she can be considered as suffering from Vikuta Jataharini.

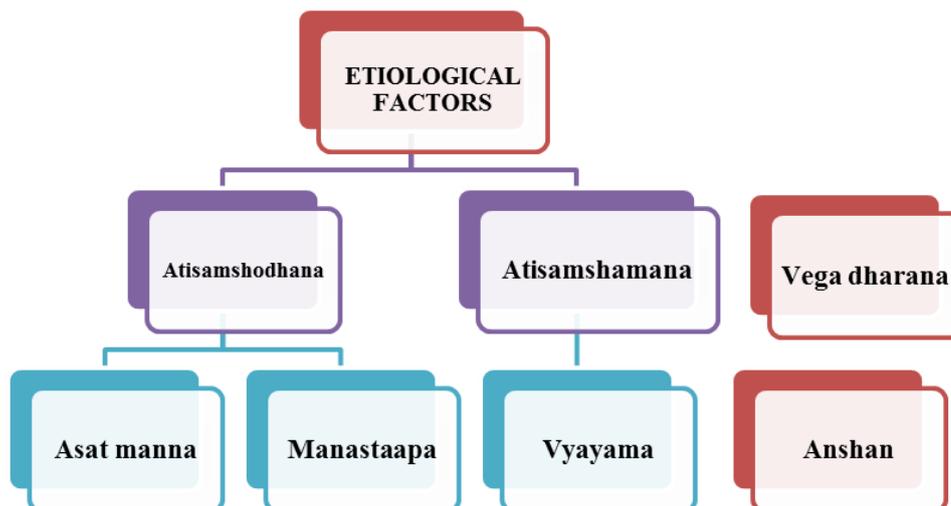
From above description one can say that first two can be considered as primary amenorrhoea and last one as oligomenorrhoea.

NIDANA OF ARTAVAKSHAYA

The Mula of Artavavah Srotas being Garbhashaya and Artava Vahi Dhamani where injury causes infertility, dyspareunia and amenorrhoea. Different authors have explained their own views regarding the manifestation of menstrual disorder. According to Kasyapa view, after proper Snehana and Swedan in a Mrudokosta Vyakti Adhika Aushadha Sevana, Atiusna Annapana Sevana Jivarakta Skalana occurs. There by causing Vata Prakopa leading to Pralapa, Unmaad, Hikka, Bejoupghata and Pushpopaghat (Artava Dusti).

Dalhana, the commentator of Sushruta has described the various etiological factors responsible for this condition, they are.

- Atisamshodhana
- Atisamshamana
- Vega dharana
- Asat manna
- Manastaapa
- Vyayama
- Anshan



SAMPRAPTI

The Samprapti (Etiopathogenesis) of Artava Kshaya involves two mechanisms:

- Marga Avarodha Janya
- Dhatu Kshaya Janya

In Marga Avarodha Janya Artava Kshaya, involvement of Doshas is Vata and Kapha. According to Charaka the vitiation of Artava Vaha Srotas occurs by means of Sanga (obstruction). This Avarodha (obstruction) is caused either by Kapha or Vata alone or Vata Kapha

together. According to Sushruta, Vata Kapha are the factors causing Avarana to Artava Vaha Srotas. Pitta is not included because it causes Artava Vriddhi. Sushruta has also explained that the trauma or injury to Artava Vaha Srotas causes Vandhyatwa (infertility), Maithuna Asahishnuta (dyspareunia) Artava Nasha.

The aim of treatment here is to relieve the obstruction caused by Kapha or/ & Vata to the Artava Vaha Srotas. After performing Snehana & Swedana Karma. Vamana Karma in case of Kapha vitiation can be done. Niruha & Anuvasana Basti is indicated in Vata vitiation. Uttara Basti can be indicated in obstruction caused by Kapha & Vata. In Dhatu Kshaya Janya Artavakshaya, the vitiation of Doshas occurs by their respective vitiated Ahara & Vihara. These vitiated Doshas effect Rasadhatu & its Dhatwagni. So there is Rakta Dhatu Kshaya which is an Anuloma Kshaya. When there is Rakta Dhatu Kshaya due to anemic condition, all Prasadansha of Rasa Dhatu goes to Rakta Dhatu alone and not to other Dhatus. So there is decrease in the other Dhatus. Due to same reason Artava Upadhtwagni doesn't get Poshak Ansha of Rasa leading to Artava Kshaya. There is Ashraya- Ashryee Bhava between Rakta and Pitta. As there is Kshaya of Rakta Dhatu, ultimately Pitta Kshaya also occurs resulting in Artava Kshaya. Sushruta has considered Rakta as Dosha and mentioned it also as a vitiating factor of Artava Kshaya. So by its own vitiating Ahara & Vihara, Rakta also gets vitiated and in turns vitiates Artava.

SAMPRAPTI GHATAK

Dosha - Pitta, vata
Dushya- Artava
Srota- Artava vaha srota
Srota dusti- Sanga
Adhithan- Garbhasaya

SAMPRAPTI

Vata and Pitta vitiated Ahar vihar



Vitiation of Pitta with Vata



Pitta situated in Yoni along with Vata vitiate Artava



Scanty Artava, delayed menstruation with pain in Yoni



Kshina Artava

CHIKITSA (TREATMENT)

NIDAN PARIVARJAN

Eradication of the causative factor is the basic treatment of all disorders.

तत्र संशोधनमाग्नेयानां च द्रव्याणां विधिबुधुपयोगः ॥ (Su. Su. 15/12)
Artavakshaya should be treated by use of purifying measures & Agneya Dravyas. The Pittavardhaka and Vata Kapha Shamak, Ushna, Tikshna, Dipan, Pachan, Dravyas are used and these Dravyas can remove

Srotoavarodha of Artavaha Srotas and brings up the normal menstrual flow.

“Samshodhanamih Vamanam na Virekah Etyapare”

Dalhana says that for purification, only Vamana Karma should be used, no Virechana, because it reduces Pitta which in turn decreases Agneya nature in body. Consequently Artava also decreases. Agneya substances i.e. Tila, Masha, & Sukta can be used. Mahrishi Kashyap considers Artavakshaya as Anuvasna Yogya Vyadhi. Sitakalyana Ghrita is also beneficial which is described under Pradar Chikitsa of Yogratnakara.

Abhyantara Chikitsa (Oral Treatment)

KWATHA

1. Tila, Karvi, Guda in form of decoction.
2. Krishna Tila Kwath with Guda, Mishreya Methika, muli, Gajara, Shatpushpa etc. in form of Decoction.

CHURNA

1. Shatapushpa Kalpa
2. Malkangni flower, Swarjiksharan, Vacha, Peeta shal flower with cold water.

VATI

1. Rajah Pravartini Vati
2. Nastapushpantaka Ras

MODAKA

1. Aswathamuladi Modaka
2. Agasti Haritaki Modaka Taila Shatapushpa Taila Ghrita Phala Ghrita, Brihat Shatavarighrita, Kumarkalyana ghrita, Kalyanaka ghrita, Shitakalyana ghrita, Mahakalyanaka ghrita.

STHANIKI CHIKITSA (Local Treatment)

VARTI - Ikswaku-beeja, Danti, Chapala, Madanaphala, Guda, Surabeeja, Yavashuka Snuhikshira in form of Varti

LEPA - Intra vaginal use of Langali and Rasa preparations.

BASTI CHIKITSA (Enema or Uterine instillations)

1. Anuvasana Basti – Shatavaryadi
2. Uttar Basti - Taila of Jivaniyana Dravyas Shatapushpa Taila

PATHYAPATHYA

PATHYA

1. Madya, Mamsam capable of increasing Pitta is Beneficial.
2. Fish, Kulattha, Kanji (sour substances), Takra, Sura etc. Be used in diet
3. Lasuna (Garlic) is beneficial.
4. Tila, Masha, Sura, Sukta, etc.
5. Fish, Kanji, Tila, Udaswihcha, curd.

APATHYA

• Ahara capable of aggravating Nidanas are contraindicated

- Diwaswpna, Ratri Jagarana etc.

CONCLUSION

Artava Kshaya is one of the commonest gynaecological disorders nowadays. Many causes of it such as stress, faulty lifestyle and dietary habits, hormonal imbalances etc. has been laid out. Artava Kshaya is also a precursor of many other further gynaecological and general disease entities like infertility, obesity, depression etc. Artava Kshaya occurs due to involvement of Vata and Kapha, which can be attributed to Marga Avarodha of Artava Vaha Strotas. In Ayurvedic classical texts, treatment is mentioned to keep the Doshas in equilibrium. It can be achieved by Samsodhana (Vaman and Basti) and Samshamana (in form of Agneya Dravyas). Use of Agneya Dravyas not only relieves the Kapha which does Avarana to Apanavata but also increases the quantity of Artava.

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