

CONCEPTUAL STUDY ON ARTAVKSHAYA

Dr. Pooja Dilip Bomshete^{1*} and Dr. Sonal Wagh²¹PG Scholar Dept. of Streerog and Prasuti Tantra, SST's Ayurved Mahavidyalaya, Sangamner.²HOD of Dept. of Streerog and Prasuti Tantra, SST's Ayurved Mahavidyalaya, Sangamner.***Corresponding Author: Dr. Pooja Dilip Bomshete**

PG Scholar Dept. of Streerog and Prasuti Tantra, SST's Ayurved Mahavidyalaya, Sangamner.

Article Received on 06/11/2021

Article Revised on 27/11/2021

Article Accepted on 17/12/2021

ABSTRACT

In the modern world the sedentary life style associated with stress increased menstrual disorders. Among menstrual disorders oligomenorrhea or hypomenorrhea is the most common gynaecological problems. Ratio of menstrual disorder is rising in gynaecological practice which is a precursor of infertility associated with various metabolic disorders, so it requires more attention. Woman takes most important part for the fulfillment of biological cycle, that's why Nari is said as "Apatyamula". Stri without a child is known as Vandhya and Acharya Sushruta has mentioned to "Artavakshaya" or "Nastartava" as one of the cause of Vandhyatva. Vandhya means a lady not having the menses. Therefore it is important to cure the female who is suffering from Vandhyatva due to "Artava Kshaya".

KEYWORDS: Aartava, Aartavakshaya, Hypomenorrhoea, Menstrual disorder.**INTRODUCTION**

Mother is the most blessed and beautiful word in the world; in this universe only females have been bestowed the power of creation next to the enormous God. This is why women are considered as reflection of the God in this world. But the root of the importance of women lies in their capacity of creation. This is the reason why the question of fertility is most important for women. In Ayurveda "Aartavakshaya" or "Nashtartava" is one of the cause behind it. The term "Artavakshaya" consists of two words "Artava" and "Kshaya". The Artava is one of the essential factor for the production of Garbha in the females and it makes its appearance only when the woman has attained adulthood. According to Acharya Charaka the word Kshaya means "Hrras" and "Nyunata". It means the reduced quantity of Artava from its normal measurement is called as "Kshinartava".

Description**Defination of Aartava**ऋतुर्भवमार्तवम्^[1]

Aartva means monthly vaginal bleeding. Here word 'Ruturbhavam' indicates the particular time. That is monthly menstrual flow.

Synonyms

Our ancient Acharyas have described certain words for menstrual blood.

(1) Aartava (2) Shonita (3) Asrik (4) Raja (5) Rakta (6) Lohita (7) Rudhir (8) Pushpa.

The word Aartava denotes two meanings one of them is Antah Pushpa and another one is Bahir Pushpa. Both Antah and Bahir Pushpa are interrelated. Bahir Pushpa is outward manifestation of appropriate work of Antah Pushpa which is necessary for conception. Here, the present studies deal with Bahir Pushpa that is Menstrual Blood.

Properties of Aartava

First we have to consider physiology of Aartava before coming to conclusion of 'Aartavakshaya'.

Physiology of Aartava is described in Ayurvedic classics under the heading of 'Shuddha Aartava Swarupa'

Varna-

गुंजाफलसवर्णं च पद्मालक्तसन्निभम्।

इन्द्रगोपसंकाशमार्तवं शुद्धमादिशेत्।^[2]

According to Acharya Charaka normal colour of menstrual blood is like Gunjaphala, Lal Kamala (Red lotus flower), Indragopa (An Insect) and Alaktaka.

शशासृक प्रतिमं यत्तु यद्वालाक्षारसोपमम्।

तदार्तवं प्रशंसन्ति यद्वासो न विरंजयेत्।^[3]

Acharya Sushruta explained that the colour of Shuddhartava should resembles with the Shashasrik (Rabbit blood) and Laksha Rasa.

Gandha

Menstrual blood has specific odour. According to Madhukosha Vyakya; Aartava is Madhu Gandhi. Acharya Sushruta says 'Rakta' has Vistrata (Amagandhitva) due to Prithvi Mahabhuta same can be consider for Aarta^[4]

Matra

आर्तवं हि चतुरंजली प्रमाणं |^[5]

Acharya vagbhat denote Aartava pramana measuring to four anjali.

Aartava strava kala

Aartava strava kala means duration of menstrual bleeding. It is varies with individual to individual.

मासान्निष्पिच्छदाहार्ति पंचरात्रीनुबंधी च |^[6]

मासि मासि रजः स्त्रिणां रसजं स्त्रवती त्र्यहम |^[7]

It describes duration of menstruation three to five days & rarely upto seven days.

Aartava vaha strotasa

आर्तववहे द्वे तयोर्मुलं गर्भशय्या आर्तव वाहिन्यश्चधमन्याः |^[8]

Aartava vaha strotasa are two in number, having roots in garbhashayya & Aartava vahi dhamani, injury to these produce infertility, dyspareunia and amenorrhoea, oligomenorrhoea.

Aartavkshaya as Disease

आर्तवक्षये यथोचितकालादर्शनमाल्पता वा योनिवेदना च |^[9]

Acharya Sushruta has clearly mentioned that Yathochitakale Adarshana, Alpata, Yonivedana. Constitute the Artava Kshaya as a Vyadhi.

The disease process is produced by nidan sevan, khavaigunya, Strotorodh, and dosh dushya dushti sammuchaya. Thus in the same way following symptoms are likely to be found in aartavkshaya.

According to ayurveda the knowldge of nidanpanchak is very important for diagnosis and treatment aspect of disease.

Nidan

Nidana is first step of Nidanpanchaka towards Vyadhyutpatti. It can be classified into two types for convenience that's Samanya and Vishesh. Artava is considered as Upadhatu.^[10] Consideration of Samanya Nidana, which causes effects on Dhatu and Upadhatu Kshaya, is also effects on Artava and give rises to Artava Kshaya. Vagabhata denote that Kshaya of Upadhatu depends upon the Kshaya of Purva Dhatu.^[11] While Sushruta has stated that the only Rasa Kshaya is also one of the causative factor of Dhatukshaya. Dhatukshaya is very important because Rasa Kshaya is directly responsible for 'Artava Kshaya'. In this reflection,

Acharya Charaka has explained Samanya Nidana of Kshaya of Dosha, Dhatu and Upadhatu, which is also considered as Samanya Nidana of Artava Kshaya.

There are

- Anashana, Asatmya Ahara Sevana, Atimadirapana
- Ativyayama, Atichintana, Atapsevena, Prajagarana, Vega Vidharana.
- Bhaya, Manah Santapa.

If we deliberate about Vishesh Nidana, we can consider that factors which are responsible for 'Artavadusti'. Acharya Kashyapa specifically indicates Ashtartava Dusti Nidana.^[12] Kashyapa says that use of sternutatory drugs during menstruation, consumption of excessive hot eatables and drinks and use of excessive medicines for cleansing purposes to the woman of Mrudu Koshtha having received oleation and sudation are the causes of 'Artavadusti'. According to sushruta vata pitta kshay responsible for kshinartava.^[13]

Purva Rupa

Purva rupa of Artavakshaya is not describe in our classics.

Rupa

Vyaktavastha of Vyadhi is known as Rupa. Acharya Sushruta said that Artava kshaya -Menstruation is delayed, menstrual blood is scanty and associated with pain in vagina. In consideration of this definition following symptoms can be taken as Rupa.

I. Yathochit kale adarshanam:- Yathochit Kala means proper time of appearance of Artava. Adarshanam means Artava does not appear at relevant time or it is delayed or disappeared.

II. Alpata:- It means Menstrual blood is reduced in volume.

III. Yoni vedana:- Yoni Vedana means spastic, radiating and infrequent pain during menstruation.

Mansik lakshana - Bhaya, krodh, chinta, shoka etc.

Sthanik lakshana - due to vata dosha- Toda, Bheda, etc.

due to pitta dosha- Osha, Chosha, Daha, etc.

due to kapha dosha- Kandu, etc.

Samprapti

Artava Kshaya occurs due to vitiation of 'Vatakapha' and 'Vatapitta' is mainly seen. Vitiation of Vata and Pitta Doshas first occurs due to Ruksha Guna of Vata, Ruksha and Tikshana Guna of Pitta, which are primary causative Doshas. Nidana Sevana and vitiated Dosha causes 'Dhatu Vaishamyata' vitiated Doshas have done Kshaya of Rasa and Rakta Dhatu. Artava is an Upadhatu of Rasa, less quantity of Rasa is responsible for less production of 'Artava'. Acharya Sushruta said that vitiated Dosha creates Srotorodha and due to Srotorodha, the quantity of 'Artava' ceases or it stops totally.

Samprapti ghataka

Dosha - Vata (Apana and Vyana), Pitta (Pachaka), Kapha (Kledaka)

Dushya - Rasa, Rakta

Upadhatu - Artava

Agni - Jathragnimandya; Dhatvagnimandya

Srotas - Rasavaha, Artavavaha

Srotodusti - Sanga

Adhithana - Garbhashaya

Vyavachhed Nidana

Before treating a disease, it is essential to diagnose it properly. Without proper diagnosis treatment cannot be done.

Artava Kshaya can be compared and differentiated with Vatala Yonivyapada and Arajaska Yonivyapada.

1) Vatala yonivyapada

This disorder is differentiated in characteristic with 'Artava Kshaya', as there is Ayama, Suptata, Pipilikasarana, Karkashta in Yonipradesha. It produces also Gulma and Yonibhransha.^[14]

2) Arajaska yonivyapada

This disorder is mainly Pitta Pradhana, it is differentiated in characteristics. They are Karshyata and Vaivarnyata. It is different from 'Artava kshaya'.^[15]

Sadhyasadyatva (Prognosis)

In Ayurvedic classics, there is no description about prognosis of Aartavakshaya but prognosis of Kshinartava is described in Ashtartava Dusti. Here, Aartavakshaya is synonyms of Kshinartava, so we can take it.

Abhyantara chikitsa (oral treatment)**Table no. 1.**

No.	Name of preparation	Name of Yoga	Reference
1	Kwatha	Tila, Karvi, Guda, in form of Decoction Krishna Tila Kwatha with Guda Tilashelukarvi Kwatha with Guda Venuparvadi Kwatha with Guda Mishreya Methikamuli, Garjara, Shatpushpa Etc. in Form Decoction	Bha. Pra. Ch 70/22-24 Yogratnakar YoniVyapada Chikitsa Adhyaya Yog.Ratna.Yoni Vyapada Chikitsa Adhyaya Siddha Bhaishajya Manimala Harihar Samhita
2	Churna	Shatpushpa	Ka-shatpushpashatavariKal.
3	Vati	Rajahpravartini Vati Rituvvari Vati Kanyalohadi Vati Nastapushpantaka Rasa	Bhai. Ra. 67/58-60. Rasoddhara Tantra Rasoddhara Tantra Bhai.Rat. 67/51-59.
4	Ghrita	Phala Ghrita Brihata Shatavari Ghrita Kumar Kalyana Ghrita Shitakalyana Ghrita Maha Kalyanaka Ghrita	Bha. Pra. Chi 70./54-56, 58,81 Yog.Rat.Yo. Vya. Chi -2 Ch.chi 30-36-64, A.S. Utt 39/55 A.H. Utt 34/36-39 Bhai Rat 67/92-108 Yog Rat Prada chi-2 A.S.Utt – 9/19 A.S.Utt – 9/20

Sushruta says that Kunapa-gandhi, Granthibhuta, Putipuya, Kshina and Mutrapurishagandhi disorder are incurable.^[16]

Vagabhata – I, corroborating Sushruta has accepted Kshinartava Dusti as curable one.^[17]

Chikitsa

Chikitsa is nothing but 'Samprapti Vighatana' Chikitsa mainly divided into two segments.

1. Shamana or Abhyanta
2. Samshodhana or Sthanika

तत्र संशोधनमाग्नेयानां च द्रव्यानां।^[18]

Acharya Sushruta said 'Aartavakshaya' should be treated by the use of purifying measures (Samshodhana) and Agneya substance. Dalhana says that for purification, only emetics should be used not the purgatives, because purgation reduces Pitta, which in turn decreases 'Aartava' while emesis removes Saumya substances, resulting into relative increase in Agneya constituents of the body consequently 'Aartava' also increase.

न हि वातादृते योनिर्नारीणां संप्रदुष्यती।^[19]

Acharya Charaka described all gynaecological disorder in Chikitsasthana so, in form of 'Yoni Vyapada'. Yoni does not spoiled without Vata, so first of all the treatment must be 'Vatashamaka'. 'Vayu' is also Pravartaka of other Doshas, so regulation of Vata Dosha may have indirect effect on other Dosha.

Sthanik chikitsa**Table no. 2.**

No.	Name of Preparation	Name of Yoga	Reference
1	Basti	Anuvasana Basti Shatavaryadi Uttar Basti Taila of Jivaniyadihana Dravya Shatpushpa Taila Arkapushpa Tail Uttarbasti	Ch.si 12/18 Ch.chi 30/102 Ka.Kalpa-shatpushpa Shatarvari Kalpa. Bha.bhai.rat-4
2	Varti	Ikwaku-Bija, Danti, Chapala, Madana Phala, Guda, Surabija, Yavashuka, Snuhikshira in Form of Varti	Bha.Pra.chi 70/22-24 Yog. Rat.Yo.Vya. chi - 2

Pathyapathya**Pathya**

- Shali rice and Yava etc. Annam, Madya, Masham capable of increasing Pitta are beneficial.
- Fish, Kulattha, Kanji, Takra, Sura etc. be used in diet.
- Lasuna is beneficial
- Light exercise.

Apathya

- Ahara capable of aggravating Nidanans are contraindicated.
- Diwaswap
- Ratri Jagarana
- Excessive Exercise

DISCUSSION

Aartavakshaya is one of the important diseases pertaining to Aartava. It is characterised by delayed, scanty menstruation associated with pain along reproductive tract.

Aartavakshaya described as the most common menstrual disorders have become a challenging problem may cause functional disturbance associated with complaint of infertility and other metabolic disorder etc. In modern medical science it is treated with hormone replacement therapy (HRT), having long terms use and produces many side-effects. But Ayurveda describes various treatment modalities and drugs to treat Aartavakshaya with better responses and without causing any side effects.

CONCLUSION

In Ayurveda all menstrual disorders comes under broad heading of Aartavakshaya. As menstruation is governed by doshas, their imbalance cause abnormality. Therefore, it is necessary to have balance state of dosha, dushya dhatu and mala.

REFERENCES

1. Vagbhat, Ashtang hridayam, edited with nirmal hindi commentary by Dr.Bramhanand Tripathi,

2. Charak samhita, uttarardha vd. Y.G. Joshi, vaidya mitra prakashan, 5th edition, pune 2015, chikitsa sthan, adhyay- 30, shlok no- 226, P no.695.
3. Sushrut samhita, edited by acharya S.priyavat chaukhamba surbharti, varanasi 2009, sharir sthan, adhyay- 2, shlok no -19, P no.- 16.
4. Sushrut samhita, edited by acharya priyavat sharma, chaukhamba surbharti prakashan, varanasi 2009, sharir sthan, adhyay- 9, shlok no -12, P no.- 348.
5. Kaumarbhutyatantra evum streevidnyaniya, vaidya nirmala sadashiv rajwade, vaidyamitra prakashan, pune 5th edition 1998, streevidnyaniya adhyaya chapter -1, page no.-25.
6. Charak samhita, uttarardha vd. Y.G. Joshi, vaidya mitra prakashan, 5th edition, pune 2015, chikitsa sthan, adhyay- 30, shlok no- 225, P no.695.
7. Kaumarbhutyatantra evum streevidnyaniya, vaidya nirmala sadashiv rajwade, vaidyamitra prakashan, pune 5th edition 1998, streevidnyaniya adhyaya chapter -1, page no.-26.
8. Sushrut samhita, edited by acharya priyavat sharma, chaukhamba surbharti prakashan, varanasi 2017, sharir sthan, adhyay- 9, shlok no -12, P no.- 122.
9. Sushrut samhita, edited by acharya priyavat sharma, chaukhamba surbharti prakashan, varanasi 2017, sutra sthan, adhyay- 15, shlok no -16, P no.- 120.
10. Sushrut samhita nibandh sangraha commentary of shri dalhanacharya edited by vaidya yadvaji trikamji acharya, Published by chaukhamba krishnadas academy, varanasi 2008, sutra sthan adhyaya- 14, shlok no.- 60, P no.- 824.
11. Ashtang hridayam composed by vagbhata with the commentary (sarvangsundari) of arundatta, introduced by prof. P.V. Sharma, reprinted by chaukhamba orientalia 2005, sharir sthan adhyaya- 1, shlok no.- 121, P.no.- 956.
12. Kashyap samhita or vrudha jivikiya tantra by vrudha jivaka revised by vatsya with sanskrit introduction by nepal rajaguru pandit hemaraja sharma with vidyoniti hindi commentary and hindi translation of sanskrit introduction by ayurvedalankar shri

satyapala bhisagacharya published by chaukhamba sanskrit sansthan varanasi, 2000, siddhisthan chapter- 4, shlok no.- 364, P.no.- 157.

13. Sushrut samhita nibandh sangraha commentary of shri dalhanacharya edited by vaidya yadavji trikamji acharya, Published by chaukhamba krishnadas academy, varanasi 2008, sharir sthan adhyaya- 2, shlok no.- 11, P.no.- 824.
14. Charak samhita, uttarardha vd. Y.G. Joshi, vaidya mitra prakashan, 5th edition, pune 2015, chikitsa sthan, adhyay- 30, shlok no- 10, P no.674.
15. Charak samhita, uttarardha vd. Y.G. Joshi, vaidya mitra prakashan, 5th edition, pune 2015, chikitsa sthan, adhyay- 30, shlok no- 17, P no.674.
16. Sushrut samhita, edited by acharya priyavat sharma, chaukhamba surbharti prakashan, varanasi 2017, sharir sthan, adhyay- 2, shlok no -6, P no.- 14.
17. Vagbhat, Ashtang hridayam, edited with nirmal hindi commentary by Dr.Bramhanand Tripathi, chaukhamba sanskrit prakashan, Delhi, reprint 2009. Sharirsthan adhyay- 1, shlok no.- 25, P no. 339.
18. Sushrut samhita, edited by acharya priyavat sharma, chaukhamba surbharti prakashan, varanasi 2017, sutra sthan, adhyay- 15, shlok no -16, P no.- 120.
19. Charak samhita, uttarardha vd. Y.G. Joshi, vaidya mitra prakashan, 5th edition, pune 2015, chikitsa sthan, adhyay- 30, shlok no- 115, P no.684.