

A Literary Review of Aartavkshay in Ayurveda W.S.R. To Oligo-Hypomenorrhea

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ABSTRACT

In Ayurveda classics, all gynecological problems are described in Yonivyapada and Artava. Menstrual irregularity is one of the most frequent Gynecological Disorders among women during reproductive period, the most common one is Artava Kshaya nowadays..Artavakshaya, i.e., decrease in amount of menstrual blood. In modern times it may be correlated with oligomenorrhea and hypomenorrhea. Oligomenorrhea means menstrual bleeding occurring more than 35 days apart, which remains constant at that frequency[3]. Hypomenorrhea means when the menstrual bleeding is unduly scanty and lasts for less than 2 days[4]. It is also seen as one of the manifestations of the Yonivyapadas like Arajaska /Lohitkshaya Yonivyapada And Vatala Yonivyapada, along with ksheen aratavadushti and jataharini. In Modern Science, Oligomenorrhea & Hypomenorrhea (Artavakshaya) is treated by hormonal therapy & long Long- term use of the drugs produces many side effects. To avoid this problem, Ayurveda describes various modalities like lifestyle modification correlation of Diet, oral medication, and Panchakarma procedures. So, this study is undertaken to shed light On classic reference of Aratavkshaya with modern correlation and its Ayurvedic Management.

INTRODUCTION

The Menstrual cycle is essential physiological Phenomenon observed in female reproductive Era. It starts with menarche in puberty and Menstruation involves shedding of endometrium A natural preparation to provide a bed for Fertilized gamete, when fails it then results in Menstruation. The quantity of menstrual blood Varies from woman to woman. Charaka stated That normal menstruation has a one-month Interval between two menstrual cycles, five days Duration of menstrual discharge and is not Associated with pain or burning sensation.

Artava should not be very scanty or excessive in Amount. Any variation from these physiological parameters has been mentioned under different heading by different Acharyas like Artavadushti, Yonivyapad, Aartavkshaya, etc.

Increased physical and emotional stress in the routine lifestyle of women alters the physiology of the Hypothalamus-Pituitary-Ovarian axis. This may cause many gynecological problems. Among all gynecological problems, the uttermost problem is Artava Kshaya. 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 Gynecological disorders. Acharya Sushruta has Explained the symptoms of Artava Kshaya. Artava Kshaya has also been mentioned in Astha Artava Dushti as Ksheena Artava. In modern Gynecology Lakshana of Artava Kshaya can be correlated with certain menstrual Disorders that are as follows:

अर्तवक्षये यद्येधिर कालाद् अदन्तमन्तरा वा योन्मवेदना ।।

॥सु.सू. १५/१२ ॥

अर्तवस्य स्व कालेऽभिभावः स्यै अल्पत् अथ वा । जायते वेदना योनी ललङ्घङ्घय
स्याद् अर्तव क्षये ॥५

कटु अम्ल लवण उष्णान्न वदवाहीन गुरुमण ।। फल द्रव्यान्न पानान्न स्त्री
वङ्गलक्षन् अर्तव क्षये ॥ ॥भा.प्र. सू. ७/१०-११

1. Yathochitakala artava adarshana – It means that Artava does not appear at the Appropriate time or it may be delayed. i.e interval will be less than or more than normal Menstrual cycle (Normal- 21 to 35 days) means there is irregular interval between the two Menstrual cycles. Apart from the above meanings, another meaning which can be inferred Is few cycles occur regularly and few cycles occur irregularly.

1. Alkata- The word Alkata means Kshudra pramana or less in amount. Here the amount of Menstrual blood flow is less than 80ml/day or less time than 2 pads/day. Other meaning of Alkata can be considered as duration will be less than normal duration of menstruation i.e 3 to 7 days
2. Yonivedana- Kshaya occurs due to Vata and Vedana cannot occur without Vata so in Artavakshaya there is Yoni vedana.

So, when we compare the disease Artava Kshaya with modern Gynecology Oligomenorrhea And Hypomenorrhea can be correlated on the basis of its signs and symptoms.

Oligomenorrhea [3] is defined as menstrual bleeding occurring for more than 35 days and Frequency remains constant.

Hypomenorrhea [4] is defined as when the menstrual bleeding is unduly scanty and lasts for Less than 2 days.

Artava paribhasha

Rajas is the periodical (monthly) discharge occurring in women for 3 days.

Formation of artava

रसात् पुन्यं रौ रक्तं । चि. १५/१७ ।

रसात् पुन्यं अर्तवः । सु.सू. १४/१०, किरपाण टीका रसादेव स्त्वरया रक्तं

रजः संज्ञां परवर्ति ॥ सु.सू. १४/६ ॥

From rasa dhatu, the rakta named raja is formed.”

According to Acharya Charaka, Sushruta, Vagbhata II, Dalhana and Chakrapani opinions That it is formed from rasa while Vagbhata I says that the blood accumulated in the uterus Comes out for 3 days in every month, is called Artava.

Artava pramana

It is four anjali.

Differential diagnosis of artavakshaya

Vatala yonivyapada: In Vatala Yonivyapada, Alpa Artava Rupa is similar to Artavakshaya Rupa to be considering It as Artavakshaya but other Rupa i.e. feeling of stretching in Yoni Pradesh, vaginal flatus, Blackish & pinkish menstruation, severe pain in groin region & flanks and may be Gulma Roga etc. differentiate it from Artavakshaya.

Arajaska: Acharya Chakrapani says Anartava as a symptom in Arajaska while commenting on Charaka explained Arajaska symptom. But it cannot be considered as Artavakshaya because In Anartava there is absent of menstrual blood but in Artavakshaya menstrual blood present But decrease in amount.

Lohitakshaya: Due to vitiation of Vata and Pitta, the Rakta is decreased.

Decreased Rakta symptom can be Considered it as Artavakshaya but other symptoms of Lohitakshaya burning sensation, Emaciation & discoloration differentiate it from Artavakshaya.

Shandi: Acharya Sushruta says that the women suffering from Sandi Yonivyapada does not have Artava (Menstruation) and breast congenitally. Due to Anartava feature it can be considered It as Artavakshaya. But Artavakshaya symptoms not found congenitally it develop in growing Age & Astana symptom of Sandi Yonivyapada differentiates it from Artavakshaya.

Vataja artavadushti: Acharya Vagbhata explained in Vataja Artavadushti, Alpa, Slowly with pain excretion of Menstrual blood, which is similar to Artavakshaya but its other symptoms i.e. thin, dry, Froathy, scattered, and red, black or dark violet colour menstrual blood differentiate it from Artavakshaya

Ksheena artavadushti: Kshina Artavadushti is caused by Pitta and Vata. It can be correlated with Artavakshaya Because its features delayed menstrual blood is scanty and association with pain in vagina Which are similar to Artavakshaya.

Jataharini related to Artavakshaya

Kashyapa has mentioned certain menstrual disorders, as Shushka revati, Katambhara, and Vikuta jataharini and these are the result of jataharini graha badha. These three menstrual Disorders can be considered as primary amenorrhea, because the following lakshanas are Found in these jataharini graha badhas

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.

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.

Vikuta: When the menstrual discharge is vishama in kala (time), varna (color), and Pramana (quantity) from the very beginning and it is balahani and glani in the woman Then she can be considered as suffering from Vikuta jataharini.

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

Nidana of artavakshaya

There is no description available in our classics about nidana of Artavakshaya

Acharya Charaka has explained Samanya Nidana of Kshaya of Dosha, Dhatu and Upadhatu:- Ativyayam, Atichintan, Atapseven, Prajagaran, Vega Vidharana, Anashana, Asatmya Ahara Sevana, Atimadirapan, Bhaya, Manah Santapa – Vriddhavasth.

According to Acharya Kashyapa, after proper snehna 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

Marga avarodha janya [20]

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.[16]

The aim of treatment here is to relieve the obstruction caused by kapha or/ & vata to the Artava vaha srotas. After performing Snehana & Swedana karmas. Vamana karma in case of Kapha vitiation can be done. Niruha & anuvastana basti are indicated in vata vitiation.

Uttarabasti can be indicated in obstruction caused by kapha & vata.

Dhatu kshaya janya[19]

In dhatu kshaya janya Artavakshaya, the vitiation of doshas occurs by their respective vitiated Ahara & vihara. These vitiated doshas affect 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 the 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.

Chikitsa (Treatment)

रं संरोधन माग्नेयानां दिरव्याणां ववचधवदुपयोग

॥ सु.स. १५/१२ ॥

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

Artavakshaya should be treated by use of purifying measures & Agneya Dravyas. Pittavardhaka and vata shamak, ushna, tikshna, dipan, pachana dravyas are used and these Dravyas can remove Srotoavarodha of artava srotas and brings up the normal menstrual Flow.

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.” Maharishi kashyap Consider artavksaya as anuvasna yogya vyadhi. Sitakalyana ghrita is also beneficial which is Described under pradar chikitsa of yogratnakara.

Abhyantara chikitsa (Oral treatment)

Kwatha – Tila, karvi Guda in the form of kwatha, Kishna Tila kwatha with guda[21]

Churna –Shatavari-shatpushpa Kalpa,Malkangni flower, Swarjiksharan, Vacha, Asana With cold water[21]

Vati–Rajah pravartinivati, Rituvari vati, Kanyalohadi vati, Boladi vati, Nashtapushpantaka Rasa[22]

Taila – Shatvari Shatapushpadi Taila[12]

Ghrita – Phala Ghrita[17],Bruhat Shatavari Ghrita[12],Shitakalyana Ghrita[21], Kalyanak Ghrita[22], Kumar Kalyan Ghrita[22],Maha Kalyana Ghrita[12] **Modaka** – Aswathamuladi modaka, Agasti Haritaki modaka

Sthanika chikitsa (Local treatment)

Basti – Anuvashan Basti – Shatavaryadi[6]

Uttarbasti- Taila of Jivaniyadihana dravyas, Shatapushpa & Shatavari taila.[13] **Varti** – Ikshwakubeeja, Danti, Chapala, Madanaphala, Guda, Surabija, Yavashuka, Snuhikshira in form of Varti.[17]

Pathyapathya

Pathya

1. Madya, mamsam capable of increasing pitta are 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

1. Ahara capable of aggravating nidanas are contraindicated 2)Diwaswpna, ratri jagarana etc.

CONCLUSION

On reviewing the literature we found that Artavakshaya can lead to infertility and currently Many people are facing this problem (prevalence is 3.9% to 16.8% by WHO in India). So Proper awareness, proper management should be done which is already explained by our Acharyas.

Artava kshaya occurs due to the involvement of vata and kapha, which can be asigned to Marga avarodhaof artava vaha strotas. In Ayurvedic classical texts, treatment is mentioned to Keep the doshas in equilibrium. It can be accomplished by Samsodhana (Vaman and basti) And Samshamana (In form of Agneya dravyas). The 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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