

## A LITERARY REVIEW OF ARTAVAKSHAYA IN AYURVEDA W.S.R. TO OLIGO-HYPOMENORRHOEA

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### ABSTRACT

In *Ayurveda* classics, all Gynaecological problems are described in *Yonivyapada* and *Artava Vikara*. Due to a sedentary lifestyle physical and mental stress increases, this may lead to many physiological changes. These changes may end with the disruption of the H-P-O axis and may lead to various Gynaecological disorders *Aratvakshaya* is one of them. In Gynaecological practice ratio of menstrual disorders are rising which is the precursor of infertility and other problems. *Artavakshaya* i.e., Decrease in amount of menstrual blood. Unhealthy food habits, lack of exercise, and stress cause vitiation of *vatadi dosha* and lead to *vikruti* in *Rutuchakra* i.e., which alters the normal physiology of the reproductive system. About 30% of women in their reproductive life suffer from *Aratavakshaya*. *Aratavakshaya* 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 it may be correlated with Oligomenorrhea and hypomenorrhea. Modern science and *Ayurveda* both offer treatment for *Artavakshaya*, but in modern science very few options like hormonal therapy while *Ayurveda* describes various modalities like lifestyle modification correlation of diet, oral medication, and Panchakarma procedures. So, this study is undertaken to shed light on classical reference of *Aratavkshaya* with modern correlation and its *Ayurvedic* management.

**KEYWORDS:** *Artavakshaya*, *Yonivyapada*, diet.

## INTRODUCTION

For the well-being of each family, society, and culture woman's health is considered a prime concern. Any physiological as well as psychological disorders can disturb her life. Physiological changes and development eventuate right from birth but conspicuously during the age of puberty. 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*.

In Ayurveda, Acharyas has mentioned the age of menarche with normal duration and interval of menstruation. Any variation from these physiological parameters has been mentioned under different headings by different Acharyas like *Artavadushtis*, *Yonivyapadas*, *Artavakshaya*, etc. If we review our *Samhita granthas* *Artava kshaya* has not been specified as a separated disease but it has been described as a symptom of many gynaecological disorders. *Acharya* Sushruta has explained the symptoms of *Artava kshaya*.<sup>[1]</sup> Under the influence of this condition menstruation is delayed, menstrual blood is scanty and associated with pain during menstruation. In *Ashta Artava dushti Artava Kshaya* has been mentioned as *Ksheenartava*.<sup>[2]</sup> In modern Gynecology *Lakshana* of *Artava Kshaya* can be correlated with certain menstrual disorders that are as follows:

- \* *Uchitakala adarshanam* as delayed menses or Oligomenorrhea
- \* *Alpata* as Hypomenorrhea
- \* *Yonivedana* as painful menses

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<sup>[3]</sup> is defined as menstrual bleeding occurring for more than 35 days and frequency remains constant.

Hypomenorrhea<sup>[4]</sup> is defined as when the menstrual bleeding is unduly scanty and lasts for less than 2 days. The prevalence rate of oligomenorrhea is 13.5% in the general population.<sup>[5]</sup>

In modern science, many causes have been specified including hormonal factors, ill health of the patient, poor nutrition, and may be related to uterine or endometrial origin. In modern science treatment modalities include reassurance, improving the general health of the patient,

hormonal therapy, and various other modalities based on the underlying etiology for treating this condition.

### Artava

#### Artava paribhasha

jt%L=h.kak ekfl ekfl =ga L=osr~A

Hkk- iz- iw-3/204<sup>[6]</sup>

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

#### Formation of artava

jlknsO L=h;k jDra jt% laKa izorZrsA

From *rasa dhatu*, the *rakta* named *raja* is formed.<sup>[7]</sup>

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

pRokjks jtl% L=h;k%AA

It is four *anjali*.<sup>[8]</sup>

#### 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 is known as *lohitakshaya*.<sup>[9]</sup>

##### b) *Arajaska*

*Acharya Charaka* says that *pitta* situated in *yonis* and uterus vitiates *rakta* then a woman becomes extremely emaciated, and her complexion gets changed. This condition is known as *arajaska*.<sup>[10]</sup> *Chakrapani* in his *teeka* described amenorrhoea as a symptom.

##### c) *Vatala yonivyapada*

*Charaka* writes that a woman of *vata prakriti*, when consumes *Vatapradhan* diet and

indulges in other activities capable of aggravating *vayu*, then provoked *vayu* reaching the 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.<sup>[11]</sup>

*Artava dushti* related to *artava kshaya*: "*Ksheena artavadushti*" means reduced quantity of *artava* from its normal measurement due to vitiation of *doshas*.<sup>[12]</sup> [scanty menses] This condition is merely co-related with the "*Artava kshaya*".

### ***Jataharini*<sup>[13]</sup> 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*

- 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*, *kruddha* and ultimately dies is known as *Katambhara*.
- c) ***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***

The *mula* of *artavavah srotas* are *garbhashaya* and *artava vahi dhamani* where injury causes infertility, dyspareunia, and amenorrhoea.<sup>[14]</sup> Different authors have explained their own views regarding the manifestation of menstrual disorder.

According to *kashyapa* view, after proper *snehna* and *swedan* in a *mrudukosta vyakti adhika aushadha sevana*, *atiusna annapana sevana jivarakta skalana* occurs. Thereby causing *vata prakopa* leading to *pralapa*, *unmade*, *hikka*, *bejoupghata* and *pushpopaghat* (*Artava dusti*).<sup>[15]</sup>

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

- a) *Atisamshodhana*
- b) *Atisamshamana*
- c) *Vega dharana*
- d) *Asat manna*
- e) *Manastaapa*
- f) *Vyayama*
- g) *Anshan*

### ***Samprapti***

The *samprapti* (Etiopathogenesis) of *artava kshaya* involves two mechanisms.

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

In *marga avarodha janya artava kshaya*, the 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*.<sup>[16]</sup>

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* & *anuvasana basti* are indicated in *vata* vitiation.

*Uttarabasti* 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 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 *dhatu*s. So, there is decrease in the other *dhatu*s.

Due to the same reason, *artava upadhtwagni* doesn't get *poshak ansha* of *rasa* leading to

*artava kshaya*. There is *ashraya- ashryeebhava* 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)**

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

r= la'kks/kueso p vkXus;kuka nzO;kuka fo/khonqi;ksx%A kapha

lq- lq- 15/12

*Artavakshaya* should be treated by use of purifying measures & *Agneya Dravyas*.<sup>[17]</sup> The *Pittavardhaka* and *vata shamak*, *ushna*, *tikshna*, *dipan*, *pachana dravyas* are used and these *dravyas* can remove *Srotoavarodha* of *artavaha srotas* and brings up the normal menstrual flow.

la'kks/kufeg oeue~ uk fojsd% bR;kjjsA

*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.<sup>18</sup> *Mahrishi kashyap* consider *artavksaya* as *anuvrasna 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 shatavari ghrita, kumar kalyana ghrita, kalyanaka ghrita, shita kalyana ghrita, mahakalyanaka ghrita.*

**Sthanika 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* are Beneficial.<sup>[19]</sup>
2. *Fish, kulattha, kanji* (Sour substances), *takra, sura* etc. Be used in diet.<sup>[20]</sup>
3. *Lasuna* (Garlic) is beneficial.<sup>[21]</sup>
4. *Tila, Masha, Sura, Sukta*, etc.<sup>[22]</sup>
5. *Fish, Kanji, Tila, Udaswihcha, curd*.<sup>[23]</sup>

**Apathya**

- *Ahara* capable of aggravating *nidanas* are contraindicated
- *Diwaswpna, ratri jagarana* etc.<sup>[24]</sup>

**CONCLUSION**

*Artava kshaya* occurs due to the involvement of *vata* and *kapha*, which can be ascribed to *marga avarodha of 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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