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A Literary Review Of Artavakshaya In Ayurveda W.S.R To Oligohypomenorrhoea

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ABSTRACT

Artava kshaya “Raktasya pramanahani” i.e decrease in amount of artava. caused due to unhealthy food habit, sedentary lifestyle and stress which causes vitiation of vatadi dosha and leads to vikruti in “Rutuchakra” i.e which alters the normal physiology of reproductive system and end with disruption of H-P-O axis. Among all gynecological problems, the most common one is Artharakshaya. About 30% women in their reproductive life suffer from Artharakshaya. in Modern it may be correlated with Oligomenorrhoea and hypomenorrhoea. The modern line of treatment include hormonal therapies and they have the side effects not affordable to all while in ayurveda the treatment mentioned is to keep the doshas in equilibrium and It can be achieved by संशोधन -Cleansing process which is in the form of Panchakarma and use of Agneya dravyas.

Keywords ; Artava kshaya, Oligomenorrhoea, Hypomenorrhoea, Shodhana, Vatadi dosha.

INTRODUCTION

- Menstruation is an essential physiological function of women during their reproductive age. Menstruation is the visible manifestation of cyclic bleeding due to shedding of endometrium following invisible interplay of hormones mainly through H-P-O axis. For the menstruation to occur, the axis must be actively coordinated, endometrium must be responsive to the ovarian hormone and the outflow tract must be patent^[1]. Menstrual Cycle:- The period extending from the beginning of a period to the beginning of the next one is called as menstrual cycle. normally the menstrual cycle is of about 21-35 days with duration of 4-5 days and amount of blood loss will be 20-80 ml with an average of 35 ml but in Artavakshaya menstruation fails to occur at propertime. i.e yathochitakala adarshanam Alpata- scanty and does not last for three days. Yonivedana - pain in vagina^[2]. According to Acharya vagbhata it is because of obstruction of Raktamarga by vata and kaphadosha leads to non expulsion of menstrual blood^[3]. in modern it can be co-related with Oligomenorrhoea and Hypomenorrhoea. Oligomenorrhoea - menstrual bleeding occurring more than 35days apart and which remains constant at the frequency .Hypomenorrhoea -Menstrual bleeding is scanty and last for less than 2 days^[4].

ARTAVA**ARTAVA PARIBHASHA:**

रजः स्त्रीणां मासि मासि त्र्यहं स्ववेत्। (भा.प्र.पू. 3/204)^[5]

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

FORMATION OF ARTAVA

रसादेव स्त्रीया रक्तं रजःसंज्ञं प्रवर्तते।।

From rasa (dhatu), the rakta named raja is formed.^[6]

According to Acharya Charak, Susruta, Vagbhata II, Dalhana and Chakrapani opine that it is formed from rasa while Vagbhata I says that blood accumulated in uterus comes out for 3 days in every month is called Artava.

ARTAVA PRAMANA

चत्वारो रजसः स्त्रीयाः।।

It is four anjali.^[7]

SUDDHA ARTAVA LAKSHANA

According to Acharya Charaka^[8]

Maasaat – i.e which has intermenstrual period of one month.

Nispichha daha arti - not associated with slimy discharge, burning sensation and pain.

Pancha ratri anubhandh – duration of blood loss as 5 days

Na eva ati bahu or alpam – excreted blood is not very excessive or scanty in amount

Gunja phala savarna - resembles the colour

Padma sannibham - The colour resembles red lotus flower

Indragopha sankasha – The colour resembles Indragopha .

According to Acharya Susruta, Vagbhata I and Vagbhata II^[9]

शशासृक्तप्रतिमं यत् तु यद्वा लाक्षारसोपमम्। तदार्तवं प्रशंसन्ति यद् वासो न विरञ्जयेत्॥ (सु.सं.शा.)

shasha asruk pratimam - the colour resembles to rabbit's blood

Laksha rasa - red juice of Lac

Vaso na viranjayet – the menstrual blood doesn't stain the cloth.

ARTAVA KSHAYA

“Raktasya pramanahani”^[10]

Rakta – raja/ artava

Pramanahani- decrease in amount.

NIDANA OF ARTAVAKSHAYA:

Acc. To kasyapa use of ati ushna anna pana and after proper snehna and swedan in a mrudokosta vyakti adhika aushadha sevana cause vitiation of vata leads to pushpopaghat(artava dusti).^[11]

SAMPRAPTI: -

Nidana Sevana



Vata kapha prakopa



Agni mandya



Ama Utpatti



Disturbance in formation of Rasa dhatu



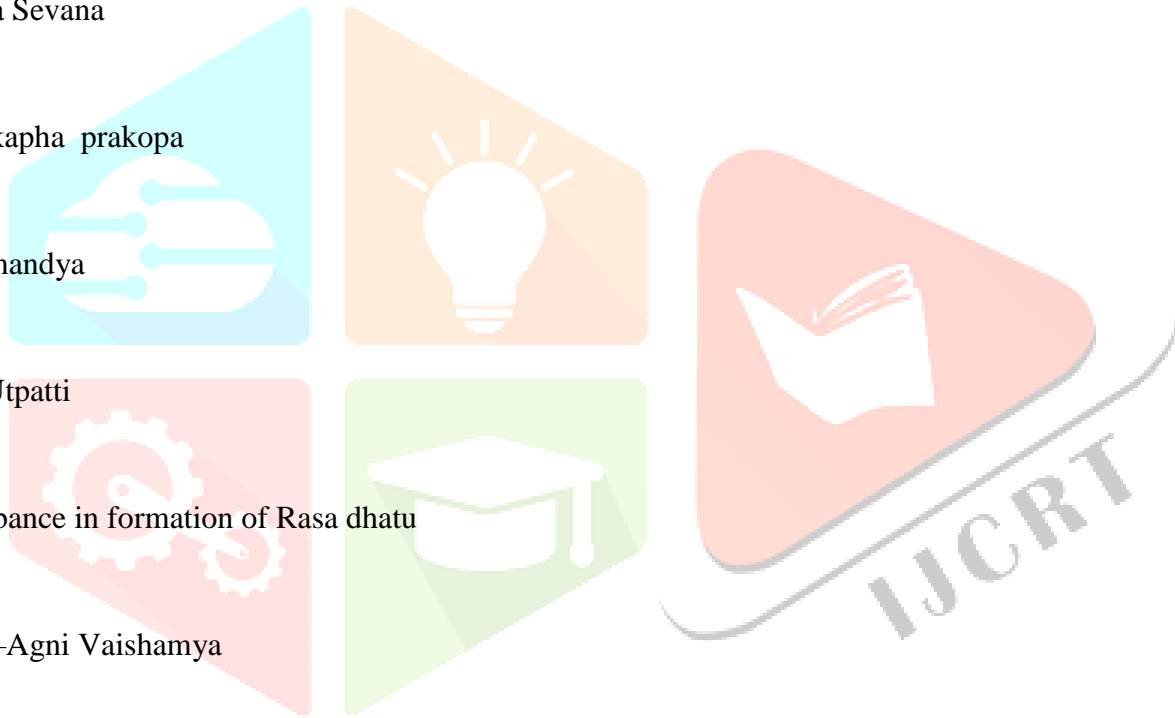
Rasa –Agni Vaishmya



Upadhatu(Artava formation decreases)



Artava kshaya



SAMPRAPTI GHATAKA :

Dosha	:	Vata, kapha
Dushya	:	Rasa, Rakta
Srotas	:	Rasavaha, artavavaha
Srotodusti	:	Sanga
Agni	:	Jatharagnimandya; Dhatvagnimandya,
Adhithana	:	Garbhashaya

POORVARUPA :

As such no exact references are found in classics regarding poorvarupa.

In bhavaprakash specific desires of the woman suffering from artavakshaya have also been enlisted i.e she desires katu, amla, lavana, usna, vidahi, guru ahara and phala shakas(field pumpkin,bitter guard and brinjal etc) and beverages^[12].

LAKSHANA

आर्तव क्षये यतचितकालादर्शनमल्पता वा योनिवेदना ।।

“The menstruation does not appear in its appropriate time or delayed (intermenstrual period is prolonged),is scanty and does not last for three days. there is also pain in vagina .Chakrapani opines that this pain is due to aggravation of vayu caused by loss of artava which fills this region.^[13]

CHIKITSA (TREATMENT): -

तत्र संशोधनमाग्नेयानं च द्रव्यणां विधिवदुपयोगः ।।

Artavakshaya should be treated by use of purifying measures & Agneya dravyas.^[14]

1) Samshodhana:

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.

Chakrapani says that vamana and virechana clear upward and downward channels respectively,thus both should be used.

2.) Agneya dravyas: -

these drugs helps in increasing the quality of Artava ,as Artava is” Agneyam” .and also removes the kapha which does avarana to apana vayu .

Sthanika chikitsa (local treatment)

Anuvasana Basti – Shatavaryadi ^[15]

Uttar Basti – Taila of Jivaniygana dravyas shatapushta taila ^[16]

Varti - Ikswaku-beeja, Danti, Chapala, Madanaphala, Guda, Surabeeja, Yavashuka triturated with latex of snuhi, should be placed in yoni ^[17].

Abhyantara chikitsa

Kwatha –

Tila, sheluka,varinam and in the form of decoction . ^[18]

Krishna Tila Kwath with Guda ^[19]

Mishreya, Methika, muli, Garjara,Chikitsha Adhyaya Shatpushpa etc. in form of decoction..

Vati –

Rajah Pravartini Vati

Nastapushpantaka Rasa

Ghrita –

Phala Ghrita

Brihat Shatavari Ghrita

Kumar Kalyana Ghrita

Shitakalyana Ghrita

Kalyanaka Ghrita

Maha Kalyanaka Ghrita

PATHYAPATHYA:**Pathya**

Tila,masha, sura, sukta should be used.

In all disorders of artava use of lasuna,satapuspa, and shatavari is beneficial.

Articles capable of increasing pitta are beneficial.

Matsya ,kanji,tila,takra,dhadhi .

Apathya

Diwaswpna, ratri jagarana etc

CONCLUSION

Artava kshaya mainly occurs due vitiation of vata and kapha. This vitiated vata and kapha causes Angni mandya and margavarodha of Artava vaha srotas and leads to Artava kshaya. So the line of treatment is to maintain normalcy of Agni and Vayu and to remove the vitiated kapha. In the classics both shodhana and shamana chikitsa has been explained for Artava kshaya. Dalhana says that for purification, only Vamana karma should be used, no Virecana, because it reduces pitta which in turn decreases Agneya nature in body, consequently artava also decreases. Chakrapani says that vamana and virechana clear upward and downward channels respectively,thus both should be used. For shamana pittavardhaka drugs are advised these drugs helps in increasing the quality of Artava ,as Artava is” Agneyam” .and also removes the kapha which does avarana to apana vayu .

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