

TO STUDY EFFICACY OF DASH MOOL KWATH IN ARTAV KSHAY

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ABSTRACT

Ayurveda is the science which deals with maintenance of health and cure of disease. It stands on the frame work of Tridoshas, Sapta Dhatus and Trimalas. Apart from the sapta dhatus, upadhatus also play an important role. In female, Artava the upadhatu of rasa dhatu is responsible for conception. Hence, the healthy status of Artava is of prime importance when it comes to reproductive health. Any abnormality in Artava and its functions has an impact on menstrual regulation as well as reproduction. So within the inherent constitutional frame work of doshas and timely administration of Aushadha, Aahara and Vihara will restore the doshik balance which in turn keeps artava in samyavastha. Artavakshaya is one of the important diseases pertaining to artava. It is characterised by delayed, scanty menstruation associated with lower abdominal pain during menstruation. In classics, based on the pathophysiology of Lakshana by considering Dosha, Dushya, Agni, Srotas etc. this condition can be considered as Artava Kshaya. It is Agnimandhyajanya Vikara having Bahudoshavastha with Kapha Vata Dushti where Kapha produces Avarana to Vata Doshu and obstructs Artava Vaha Srotas. So, using agney dravyas Deepana Pachana followed with Shamana Chikitsa corrects the pathophysiology Artava Kshaya. By this the agni will be stimulated which helps in digestion of ama, formation of ahara rasa, which later on forms the Rasa dhatu from which the Artava is formed. Thus menstrual health can be maintained from the onset of menstruation till the menopause. The basic physiology of the menstrual cycle is a complex mechanism. This involves sequence of phases in coordination with the hypothalamus, anterior pituitary, ovary and endometrium. Normalcy and rhythmic menstruation are prime factors for normal reproduction. The menstrual cycle with all its complexities can be easily perturbed and lead to Oligomenorrhoea and Hypomenorrhoea the most common conditions seen in the present era.

Keywords- Ayurveda, Artavkshaya, Doshadhatu, Kaphavat, Agneydravyas, Shamanchikitsa.

INTRODUCTION

Ayurveda gives due importance to *Suddha Artava* and mention that *Artava Dushti* is one of the causative factors for infertility. In *Ayurveda* due importance is given to the health of the women because health of family, society and nation largely depends on the health of its women.

Menstruation is an essential physiological phenomenon in women during reproductive age. which involves, shedding of endometrium which was prepared to provide a bed for fertilized gamete, when fails results into menstruation . In *Ayurveda* it is explained as *Masanumasika Raja Pravrutti* or *Artava Pravrutti* .During this age she has to face many problems like *Kashtartava*, *Artavakshaya*, *Atyartava*, *Nashtartava*, *Raktapradora* etc.

Artava or menstrual blood is expelled from the uterus through vagina in biological rhythm during a woman's reproductive period i.e. from menarche to menopause.

According to *Ayurveda* word *Artava* denotes two meanings- *Antarpushpa* and *Bahirpushpa*, and both are interrelated. *Antarpushpa* can be considered as *Beeja* or ovum and *Bahirpushpa* is *Raja* i.e. menstrual blood which is outward manifestation of proper functions of *Antarpushpa*, which is essential for conception.

In this study we study the *Bahirpushpa* in detail.

In the female, reproductive system has a great importance and any disease in this system will seriously affect her health and it proves to be a great discomfort. The amount of menstrual discharge varies from person to person. *Acharya Charaka* has stated that-

The normal menstruation is that which has interval between two menstrual cycles of one month, duration of menstrual bleeding of five days, not associated with pain or burning sensation. *Artava* should not be very scanty or excessive in amount. In *Ayurveda* it has been clearly explained that scanty menstruation is not normal.^[1]

Artavakshaya has been explained by *Acharya Sushruta* in *Dosha Dhatu Mala Kshaya Vriddhi Vigyaniya Adhyaya* ^[2]. But *Acharyas* have explained it as *Kshinartava Dushti* or *Alpartava* which is one among the *Ashtartava Dushti* described in our *Samhitas*. It is also explained as the symptom of various *Yonivyapadas*.

It can be compared with Oligomenorrhea and Hypomenorrhea based on their signs and symptoms. Menstrual bleeding occurring more than 35 days apart and which remains constant at that frequency is called Oligomenorrhoea . And when the menstrual bleeding is unduly scanty and lasts for less than 2 days it is called Hypomenorrhoea . As *Artavakshaya* is precursor of *Nashtartava* explained by *Sushrutacharya* and he explained that it is caused due to the involvement of *Vata* and *Kapha*, which will lead to *Margavarodha* of *Artavavaha Srotasa* which are also explained as the causes of *Vandhyatwa* and in present era there is high prevalence of this condition in society. The incidence and gravity of problem demands for attention and solutions and thus the need for study.

In classics there are many *Aushadha Yoga* mentioned for management of *Artavakshaya*. *Ayurveda* suggests both *Shodhana* and *Shamana* therapy by *Agnivardhaka* and *Vat Kapha Samak Dravya* as the line of treatment in *Artavakshaya*.

For this clinical study *Dash mool Kwath* has been selected . Stating that the intake of this medicine will induce *Rudhira Srava* (menstrual bleeding). As such on the part of hypothesis it is expected that, this drug should be effective in the treatment of *Artavkshaya*. Hence an effort is made to evaluate its efficacy in the management of *Artavkshaya*.

In the present study, a detailed description of *Artava kshaya* is done with all its *Nidana*, *Lakshanas Samprapti* etc. *Artava kshaya* can be correlated to some extent with Oligomenorrhoea & Hypomenorrhoea.

OBJECTIVE

1. To study the *Ayurvedic* literature on *Artavakshaya* as per *Ayurveda*
2. To study the modern literature on *Artavakshaya*.
3. To study the Concept of *dashmool kwath* in management of *Artav Kshaya*.

MATERIAL AND METHODS

Etiology

Artava Kshaya word is derived by combination of two words viz *Artava* and *Kshaya*.

Ritodbhavam Artavam. *Ritu* word refers to a particular or specific time. The word *Bhavam* refers to occurrence or product. The whole term refers to a body substance that flows out at a specific time or period is as called *Artava*. *Kshaya* word is derived from *Kshi Dhatu* means to cease or to get reduced. According to *Charaka Kshaya* is *Hrusa*, *Nyunata*. The reduced quantity of *Artava* from its normal *Praman* is called *Artava Kshaya*.

Paribhasha:

Ayurvedic classics describe menstrual disorders in the context of *Ashtartava Dushti*. A very short description of *Rajonasha*, *Nashtartava* and *Artava Kshaya* is available. *Sushruta* explained symptoms of *Artava Kshaya* as *Yathochita Kaala Adarshanam* (menstruation does not appear at its appropriate time or it is delayed or prolonged intermenstrual period), *Alpa Artava Pravrutti* (scanty menstruation). *Yonivedana* (vaginal or lower abdominal pain). *Dalhana* added when *Artava Srava Kaala* is less than three days or *Artava Darshana* does not take place after one month and reduced *Artava Pramana* is associated with *Yoni Vedana*, *Bhavaprakasha* along with above symptoms added that she desires *Katu*, *Amla*, *Lavana Rasatmaka* and *Ushna*, *Vidahi* and *Guru Ahara*. These are all qualities opposite of *Vata* and vitiated *Vata* results *Artava Kshaya*. Women desire for a *Dravya* which helps in *Vata Shamana* and *Pitta Vriddhi*. *Acharya Bhela* has described that even though the blood circulates throughout the body, it cannot nourish *Artava* due to *Vikruti* and

Raktalapata that leads to *Artava Kshaya*. *Sushruta* description is clinical feature, whereas *Bhela* has elaborated upon etiopathogenesis of the disease.

Concept of Artav

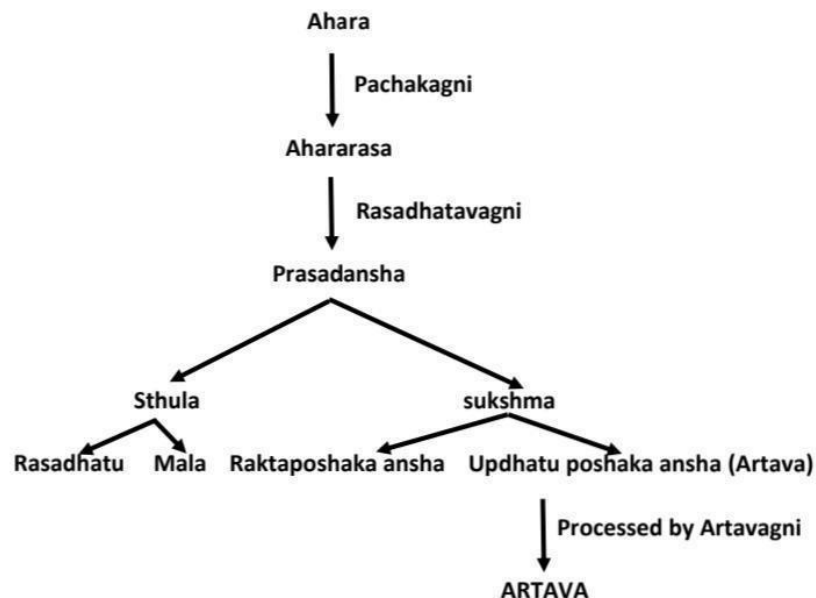
The *Vayu* getting aggravated, obstructs the *Artava*; discharge of *artava* brings immediate relief; neither too less, nor too much, resembling *indragopa* in colour is pure *artava*, in similar number of places the word *Artava* is used to denote menstrual blood.^[4]

Artav as *Pushpa* – Word *Pushpa* is used to denote only bleeding through vaginal passage .

Formation of Raja/Artava

According to Ayurveda from *Rasa Dhatu*, the *Rakta* named *Raja* is formed hence *Raja* is formed from the *Sara Bhaga* of *Rasa Dhatu*. This *Rakta* reaching to the uterus and coming out for three days in every month is called *Artava*.^[4]

ARTAVA UTPATTI



Artava Nirmana Kaal

Acharya had mentioned *Artava Nirmana Kala* stating in one month the *Rasa Dhatu* form *Artava* in ladies is formed.^[4]

Swaroop of Artava

Artava is *Agneya* in nature and it has the characteristics of *Rakta*. Though dominant *Mahabhuta* is *Agni*, along with that other *Mahabhutas* also present in *Sukshma Rupa*.^[4]

Artava Pramana

The *Pramana* of *Artava* is four *Anjali* in female as told by *Acharya*.^[4]

Artava Pravrutti Kaal

According to *Brihatrayee* in females *Artava Darshana* start at the age of twelve years and it stops at the age of 50 years.^[4]

Mechanism of Artav Utpatti

In *Ayurveda* classics our *Acharyas* has explained the course of *Artava Utpatti* and *Pravrutti* which is very similar to modern views for the cause of menstruation. The blood collected for whole month by both *Dhamanis* in the *Garbhashya* having slight black colour and specific odour is brought downward to the thin vessels (*sukshma Kesha Pratikasha*) fill the uterus for whole month to receive *Beeja*.^[5]

Artav srav kaal

The normal menstruation is that which has intermenstrual period of one month; duration of blood loss as five days (this may differ according to opinions of different authors); is not associated with pain or burning sensation, excreted blood is not unctuous, not very scanty or excessive in amount.^[4]

Shuddha Artava Lakshana

According to *Acharya Sushruta* the *Shuddha Artava* should be red in colour like blood of rabbit or like *Laksha Rasa* or *Krishna Varna*, It should not stain the clothes.^[4]

Nidan Panchak

Vyadhi is the final outcome of *Nidana Panchaka* i.e *Nidana Sevana*, *Khai Vaigunya*, *Srotorodha*, *Dosha-Dushya Dushti* and *Dosha-Dushya Sammurchana*. When all these factors come together *Vyadhi Utpatti* take place.

Nidana

The causative factors explained in classics can be divided into for the sake of convenience, viz, *Samanya* (general) and *Vishesha* (Specific)

Samanya Nidana

In classics, *Artava* is considered as *Updhatu* of *Rasa Dhatu*. The factors responsible for *Rasa Dhatu Kshaya* are responsible for *ArtavaKshaya*.

Rasvaha Srotas Dushti Hetu – *Gurushitma* , *Atisnighdham* , *Atimatram* , *Samshtam* .^[6]

According to *Sushruta* *Rasa Kshaya* is one of the causative factors of *Dhatukshaya*.

Considering all factors, *Charaka* explained *Ativyayam*, *Anashana*, *Atichinta*, *Asatmya Ahara Sevana*, *Atapsevana*, *Bhaya*, *Manahsantapa*, *Atimadirapan*, *Prajagaran*, *Atisamsodhana*,

Vegavidharana, *Vriddhavastha*, *Adanakala* and *Bhutopghata* as *Samanya Nidana* of *Dosha*, *Dhatu* and *Upadhatu Kshaya*. These *Nidanas* are considered for *Artava Kshaya*.^[7]

Sushruta described *Mithya Ahara Vihara* as causative factor for *Dhatukshaya*. It is *Samanya Nidana* of *Artava Kshaya*.^[2]

Vishesha Nidana

The factors responsible for *Artava Utpatti* if vitiated by any cause lead to *Artava Kshaya*. These factors are taken as *Vishesha Nidana* of *Artava Kshaya*.

The Vitiated *Artavotpadaka Ahara*, *Agni (Jathragni, Rasagni)*, *Rasadhatu* and *Artavavaha Srotas* are main factors for *Artava* vitiation. *Artava* is *Pittapradhana Agneya* in nature, So opposite *Vata Kaphavardhaka Ahara Vihara* are *Vishesha Nidana* of *Artava Kshaya*.^[8]

Sushruta has clearly mentioned that, main causative factor that come into action in the production of *Artava Kshaya* are *Vata* and *Kapha Dosha* in combined form.

Acharya Vagbhata said that, *Vata Pitta* and *Kapha* in combined form are main causative factors for *Artava Kshaya*. So, causes for vitiation of *Vata*, *Pitta* and *Kapha Doshas* are mentioned as *Nidanas* of *Artava Kshaya*.^[9]

For the proper understanding, *Nidana* has been divided under 5 headings i.e.

1. Aharajanya Hetu

Ahar Ras-

Vata – *Ati Katu ,Tikta,Kashay* raspredominant *Ahar*

Pitta- *Ati Katu,Lavana* raspredominant *Ahar*

Kapha- *Ati Madhur,Lavana* raspredominant *Ahar*

Ahar Guna-

Vata- Excessive intake of *Sheeta,Laghu, Ruksh Ahara sevan*

Pitta – Excessive intake of *Ushna,Vidahi Ahara*

Kapha- Excessive intake of *Abhishyandi, Guru, Picchila Ahara*

Ahar Dravya –

Vata- Excessive intake of *Mudga ,Shyamaka ,Atisushka Shaka*

Pitta- Excessive intake of *Kshar,Dadhi,Takra, Kanji sevan*

Kapha- Excessive intake of *Pista, Ikshu, Audaka , Mamsa, Anup Mamsa*

Ahar Pramana-

Vata- *Abhojan , Atyalpa Bhojan Kapha-* *Ati bhojan , Adhyashan*

2. Viharaj Hetu

Vata- *Ati Vyayam,Ati Vyavaya , Ati Prajagarana , Vega Dharan , Ratri jagaran*

Pitta- *Atapsevan , Dhuma sevan*

Kapha – *Divaswapna , Alasya*

3. Manasik Hetu

Vata – *Chinta , Shok , Bhay*

Kapha – *Krodha , Irshya*

4. Anya Hetu

Vata vitiating *Hetu* - *Ati Ashrika Shravana, Ragati Karshana, Dhatukshaya* etc.

Kapha vitiating *Hetu* - *Ati Santarpana, Sthaulya*.

5. Abhighata Janya Hetu

This condition is described by *Sushruta* in clinical features of '*Vedha*' of *Artavavaha Srotas* '*Vedha*' means to get injury or trauma. Any injury or trauma of *Artavavaha Srotas* may lead to *Artava Kshaya*.

Purva Rupa

Purva Rupa of *Artava Kshaya* is not described in classics. In *Bhavprakash* specific desire of the women suffering from *Artava Kshaya* have been enlisted , she desire *Katu, Amla, Lavana, Ushna, Vidahi, Guru Ahara* and *Phala Shaka* and

beverages etc . *Katu Ahara* increase *Artava* thus, the desire to consume these substances is probably due to deficiency of *Artava*. Hence it can be considered as *Purvarupa* of *Artava Kshaya*.^[10]

Rupa^[12]

Vyaktavastha of *Vyadhi* is *Rupa*. *Sushruta* explained the symptoms of *Artava Kshaya* as-

1. Yathochita Kaala Adarshanam -

Delayed menarche- Occurring at the age of 15 years or later can be considered as *Artava Kshaya*.

Prolonged intermenstrual period.

Duration of menstruation less than normal duration i.e. less than 3 days.

2. Alpartavam

If menstrual blood flow is in less quantity i.e. less than 4 Anjali or less than 35 ml it should be considered as *Artava Kshaya*.

3. Yoni Vedana-

Due to *Artava Kshaya*, vitiation of *Vata* mainly *Apana* and *Vyana Vata* causes *Yoni Vedana*. *Yoni Vedana* can be considered as spasmodic, radiating, and infrequent pain during menstruation

Sthanik Lakshana

Artava Varna – *Vata* – *Arun* , *Krishna*

Pitta – *Neela*, *Pita*

Kapha – *Shukla*

Artava Srava Swarup

Vata – *Tanu* , *Phenil* , *Ruksha*

Pitta – *Apichchhila*

Kapha – *Thick*

Yonivedana

Vata – *Todali Vedana*

Pitta – *Daha*

Kapha – *Kandu*

Sarvadehika Lakshana: In *Artava Kshaya*, *Vata* and *Kapha Doshas* get provoked and *Pitta Dosha* is reduced so *Vata - Kapha Vriddhi* and *Pitta Kshaya Lakshanas* are observed. *Lakshanas* due to vitiation of *Vata Dosha- Adhmana*, *Krishata*, *Daurbalya*, *Vibandha*, *Katishula*, *Sandhishula*, *Angamarda*, *Anidra* *Pitta Dosha-Agnimandhya* and *Prabhahani Kapha Dosha-Aruchi*, *Medovriddhi*, *Alasya*

Manasika Lakshana

Healthy mental state is dependent upon healthy body state and vice versa. In *Artava Kshaya*, body is not in a balanced state of *Doshas*, *Dhatu*s, and *Malas*, *Manas* gets affected that leads to lack of concentration, *Chinta*, *Glani* etc.

Other Lakshana

Artava is *Updhatu* of *Rasa*, *Lakshanas* of *Rasavaha* and *Artavavaha Srotodushti* are observed.

Rasavaha Srotodushti Lakshanas - Ashraddhaa, *Aruchi*, *Vairasya*, *Arasata*, *Hrullas*, *Shaithilya*

Gaurav, *Tandra*, *Angamard*, *Jwar*, *Tamah*, *Pandu*, *Srotas-Avarodha*, *Klaibya*,

Krushangta, *Agnimandya*, *Valay*, *Palit*.^[11]

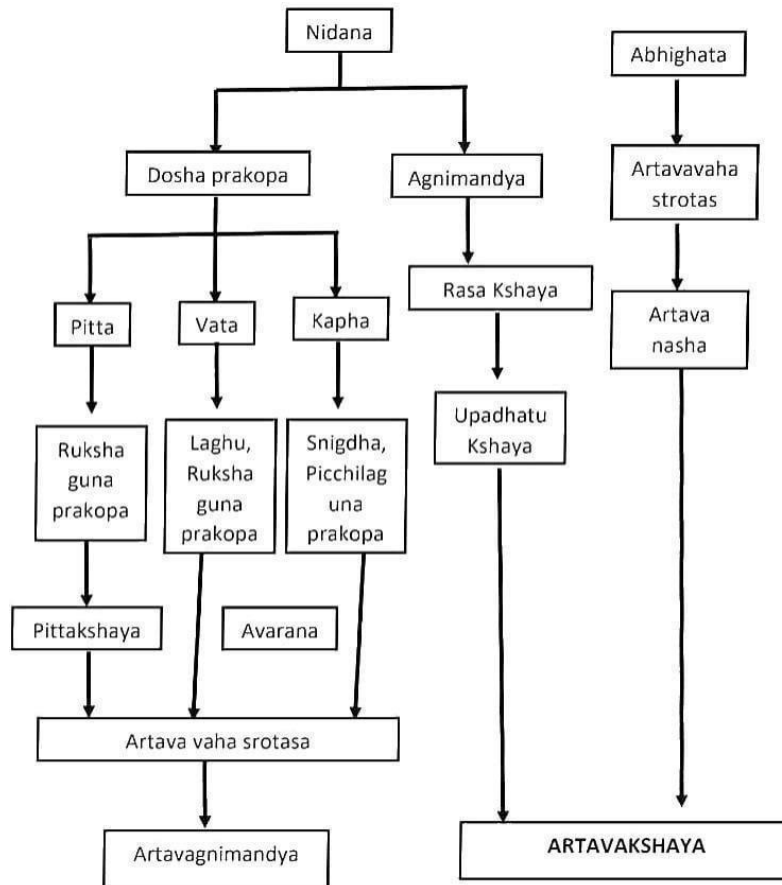
Artavavaha Srotodushti Lakshanas-Maithun Asahishnutva, *Vandhyatva* and *Artavanasha*.^[12]

Samprapti:

Due to *Nidana Dosha* gets vitiated, these vitiated *Doshas* when spread in the body they in turn cause vitiation of *dhatu* and *mala* which leads to *Vyadhi* manifestation and cause the *Vyadhi*. This process is called *Samprapti*.^[13]

In *Artava Kshaya*, *Mithya Ahara- Vihara*, *Manasika Bhavas* including stress and other etiological factors *Tridosha* as well as *Agni* vitiation occurs, Which results in augmentation and accumulation of *Kapha Dosha* and *Vata Dosha*. Due to impairment of *Agni*, improper digestion of victuals results in engenderment of *Ama Annarasa* which may further augment vitiated *Kapha*. Vitiated *Rasa Dhatu* and *Rasagni Mandya* cause *Srotodusti*. Progression of the pathological events is ensured by *Uttarottara Dhatvagnimandhya* and *Uttarottara* vitiation of *Dhatu*s and with all the *Upadhatu* of *Rasa*, *Artava* get vitiated lead to *Artava Dushti*. Moreover, circulation of *Ama Anna Rasa* may further increase *Srotorodha*. Vitiated *Rasa* and augmented *Kapha* along with *Vata Dosha* engender *Dosha Dushya Sammurchna*. Simultaneously *Shukragni* fail to perform their work congruously which is destruction of male hormones results excessive androgen in body. In this *Avashta* , *Medoghnata Lakshanas* like *Granthi* etc. *Vata Lakshanas* like *Angamarda*, *Agnimandya*, *Apravritti* or *Asamyaka Pravritti* of *Artava*, *Kaphaja Lakshana* like *Manda Pravritti* or *Apravritti* of *Artava*, *Sthoulya* etc. may be observed.

Organopathological changes start developing their various signs and symptoms in different system of the body i.e. oligomenorrhea, hypomenorrhea, polycystic ovaries, hirsutism, acne, hair fall etc. *Doshadushya Sammurchna*, if not treated leads to manifestation of *Rupa* of *Vyadhi* designated as *Artava Kshaya*. Progression of disease untreated with manifestation of complication results *Dirghakala Anubandha Lakshana* eg. Infertility.



Samprapti Ghatak

Dushya – Ras, Rakta , Med , Artav

Agni – Jathragni, Dhatwagni mandya

Srotas – Ras , Rakta , Med , Artav Vah srotas

Srotodushhti Prakar – Sang and Siragranthi prakar

Sanchar Shtana – Sarv Sharir, Yoni

Adhishtan – Artavavah srotas

Vyaktashtana – Artavvah srotas, Streebij granthi ,Sarv Sharir

Rog Marg – Abhyantar

Rog Prakruti – Chirkari

Sadhya-Asadhyata

In Ayurvedic classics, prognosis of Artava Kshaya is not mentioned but Sushruta explained treatment of Artava Kshaya. By which it can be interpreted that Artava Kshaya is either Sadhya or Kashta-Sadhya Vyadhi.

Chikitsa

Chikitsa is Samprapti Vighatana. In Artava Kshaya, there is vitiation or Vriddhi of Vata and Kapha along with Kshaya of Pitta, Rasa and Rakta Dhatu due to Agnimandya. Hence all these Samprapti Ghataka should be considered to treat Artava Kshaya.

Nidana Parivarjana is the basic management of all diseases. In Artava Kshaya, Hetus should be avoided in order to get permanent relief.

Artava Kshaya should be treated with Samshodhana and Agneya Aushadhi.^[2] Dalhana explained Shodhana should be done by Vamana and not by Virechana, Because Virechana reduces Pitta that reduces Artava. Vamana eliminate Saumya Dhatu-Kapha resulting into a relative increase in Agneya Dhatu of body. consequently Artava quantity increases.^[10]

As per Chakrapani Tika - Purifying measures clear Srotasa (Channels), Vamana Karma and Virechana Karma clears upward and downward directed channels respectively, thus both should be used, giving due consideration to the dosages of drugs used for purification and fitness of the patient.^[10]

In Artava Kshaya there is qualitative Kshaya of Pitta and quantitative Kshaya of Artava. The use of Agneya Dravyas is beneficial in Artava Kshaya because of Agnivardhaka and Pittakar properties that helps into Samprapti Vighatana. So Pittavardhaka Dravyas like Krishn Tila,

Purana Guda, Shunthi, Kali Marich, Pippali, Bharangi is used in the treatment of Artav Kshaya.

Hence for the present study shaman line of treatment is selected as the medicines are easily available and palatable and cost effective.

For the treatment of Artava Kshaya many drugs are available. In such recipes, we have selected Guda vyoshadi kwath for oral administration. Trial drug used for the present study is "Guda vyoshadi Kwath" which has its reference in "Rasratna

MODERN VIEW^[17]

Depending upon the characteristics of *Artavakshaya* it can be correlated with Oligomenorrhoea and Hypomenorrhoea. According to modern science, the scanty menstruation is considered as the precursor of amenorrhea. So the causes, type and treatment of scanty menstruation are same as that of Amenorrhoea.

OLIGOMENORRHOEA

Definition :- Menstrual bleeding occurring more than 35 days apart and which remains constant at this frequency is called oligomenorrhoea.

Causes

Normal menstruation represents the hormonal and gynaecological health of female reproductive system. It is controlled by hypothalamo-pituitary-ovarian axis and other. associated hormones. So hormonal imbalance in the HPO axis may leads to oligomenorrhoea. Mainly causes can be divided into two type-

a) Physiological causes

There are chances of irregularities in the menstrual cycle following menarche and just before the menopause, which indicate gradual start and declining function of endocrine glands. Adolescent oligomenorrhoea will be cured by itself with 2-3 years.

b) Pathological causes

The changes in menstrual cycle due to any pathological changes in body or due to any system of any disease, not a disease itself.

HYPOMENORRHOEA

DEFINITION: It is called hypomenorrhoea when the menstrual bleeding is unduly scanty and last for less than 2days. Uterine bleeding may be slight in amount, Short in duration or both. Bleeding last for 2days or less in quantity is unusual, if not pathological and is considered as hypomenorrhoea.

Causes

1. Constitutional

In the most cases scanty menstruation characterizes the whole menstrual life of a women and is to be regarded as constitutional trait of no significance. It best explained by assuming the presence of unusual arrangement or relative insensitivity of endometrial vasculature.

2. Uterine

Scanty menstruation some time means that the bleeding surface is smaller than normal and is occasionally seen when the endometrial cavity is reduced due to-Myomectomy

Other plastic operation on the uterus

Intra uterine adhesions

Chronic endometritis

Uterine hypoplasia

3. Hormonal

Disturbance of the endocrine system do not ordinarily lead to scanty menstruation without altering the cycle at the same time. Hypomenorrhea is occasionally seen as forerunner of amenorrhoea and hence has the same causes like as explained in oligimenorrhoea. It can also occur due to long term use of low dose oral contraceptives as a result of progressive endometrial atrophy.

4. Nervous emotional

Psychological factors may fail to suppress a stable ovarian and uterine cycle completely and sometime succeed in reducing the amount of flow.

COMMON CAUSES OF OLIGOMENORRHOEA & HYPOMENORRHOEA

Although most of the cases are same for oligomenorrhea and hypomenorrhoea, yet some specific causes can be seen causing both or any of one

1. Obesity (android obesity) ---increase insulin resistance---Theca cell stimulation by increase --- L.H. will increase androgen
2. Stress and exercise related- increasing corticotrophin releasing hormone, inhibiting GnRH hormone secretion via increasing endogenous opioids.
3. Endocrine disorders- PCOS, hyperprolactinemia, hypo or hyper thyroidism
4. Androgen producing tumour-ovarian adrenal
5. Tubercular endometritis- late case.
6. Malnutrition- Anaemia

Discussion

The use of *Agneya dravyas* not only relieves the *Kapha* which does *Avarana* to *Apana Vata* but also increases the quantity of *Artava*. As *Agneya Dravyas* have *Ushna Virya*, it maintains the normalcy of *ruksha & sheeta guna* of *vata*, *snigdha & pichhila guna* of *kapha*. There are many *agneya dravyas* mentioned in the classics which are having

Artavajanana property. The drugs are taken for the study i: e *Guda Vyoshadi Kwath* possess *Ushna Veerya & Vatakapha Shamaka*

Conclusion

Artavakshaya in the present study it appears like a disease based on *Nidana, Lakshana* and *Chikitsa*. *Shaman* lines of treatment can be adopted. *Shamana* includes the use of *Agneya Dravyas*. The main principles of management of *Artavakshaya* are *Agnivardhaka* and *Vatanulomaka chikitsa*.

Artava is the *upadhatu* of *rasadhatu* and also has the characteristics of *rakta dhatu*. As it has *Agni mahabhuta* predominance in other words *pitta dosha* predominance. *Agni vardhakadravya's* or *agneya dravyas* can be given in its *kshayavastha*. *Shamana chikitsa* is explained in the form of *Agneya dravyas*. *Agneya dravyas* helps in increasing the quantity of *Artava* and are used as they are *Pittavardhaka*. As the basic concept intake of *Saman Guna* causes the increase of same *Guna*.^[18] Hence the *agneyadravyas* are given prime importance in producing *Artava*. Use of *Agneya dravyas* not only relieves the *kapha* which does *avarana* to *apana vata* but also increases the quantity of *Artava*, As *agneya dravyas* have *ushna virya*, it maintains the normalcy of *ruksha & sheeta guna* of *Vat*, *snigdha & pichhila guna* of *Kapha*. There are many *agneya dravyas* mentioned in the classics which are having *Artavajanana* property. The drugs taken for the study possess *ushna veerya & vatakapha shamaka* properties.

Hence *Agneya Dravyas* can be practically utilized in this conditions when *Pitta kshaya, Vata* and *Kapha vriddhi* is seen.

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