

A CONCEPTUAL REVIEW OF ARTAVA KSHAYA

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ABSTRACT

The recent advancements in technology, clubbed with the sedentary lifestyle and stress, have resulted in a graded impact on women's health. In *Ayurveda*, menstrual irregularities are broadly explained under *Ashta artava dushti* (eight menstrual disorders), *Artava kshaya* (oligo-hypomenorrhea) and *Asrigdara* (menorrhagia). Among these, *Artava kshaya* is commonly witnessed among the reproductive age group. The disease could be correlated to Oligo-Hypomenorrhoea, which has shown a rising incidence during the past few years. *Artava kshaya* is not considered a disease but is a symptom. Hence, there are many scattered references to *Artava kshaya* in the classics. In view of the afore-mentioned facts, the current review aims to study the disease pathogenesis and treatment protocols explained in the classics.

Keywords: *Ashta Artava Dushti*, *Artava kshaya*, *Asrigdara*, Oligo-Hypomenorrhoea

INTRODUCTION

The menstrual cycle is a beautiful hormonal change occurring every month in a woman's life. Hormones coordinate well with the uterine endometrium, which

results in the cyclical shedding of endometrium every month, indicating normal menstruation. Any deviation from this normal physiological phenomenon leads to

menstrual irregularities, which, when left untreated, could lead to infertility. *Acharyas* (Ayurvedic scholars) have classified menstrual irregularities under the umbrella of *Artava vyapath* (menstrual irregularities), of which *Artava kshaya* is frequently encountered in the population. This is due to *vata*, *kapha kara ahara* (diet) and *vihara* (lifestyle) leading to *jataragni mandya* (reduced power of agni) and *dhatwagni mandya* (reduced metabolic fire), which results in *avarana* (covering/obstruction) of *rasa*, *rakta*, *medovaha srotas* and *kapha vata dushti*. It is not considered a disease but a symptom of many diseases. The *lakshanas* (symptoms) include *yathochitakala adarshana* (irregular menstrual cycle), *alpata* (scanty menstrual bleeding) and *yoni vedana* (dysmenorrhea), as mentioned in *Sushruta Samhita*.

Artava kshaya could be correlated to Oligo-hypomenorrhea. Oligomenorrhea has a prevalence of 13.5%¹ in the general population and is characterised by irregular and inconsistent menstrual flow. Hypomenorrhea is a condition with low bleeding lasting for less than two days, with an incidence of 12.9%. There has been an increase in the prevalence of oligo-hypomenorrhea, which could lead to severe gynaecological complications².

Hormonal preparations are the standard treatment for oligo-hypomenorrhea in modern medicine. However, these offer only short-term symptomatic relief, and their long-term use could lead to complications. Hence, considering the global scenario of the rising prevalence of oligo-hypomenorrhea, there is a need for a comprehensive review of the condition and its treatment modalities in alternative medicine.

AIMS AND OBJECTIVES

To perform a comprehensive conceptual review of *Artava Kshaya*

MATERIALS AND METHODS

The conceptual review was done after thoroughly reviewing all available Ayurvedic literature.

HISTORICAL REVIEW

- Sushruta samhita – explains about *lakshanas* and *chikitsa*³
- Vagbhata 1 and 2 – Describes the clinical features^{4,5}

- Kashyapa samhita – Mentions about the *nidana*⁶(etymology).
- Yoga Ratnakara - Enlists the formulations for treatment
- Bhaishajya Ratnavali- Enlists the formulations for treatment
- Bhavaprakasha Nighantu- Description of *Artava kshaya* along with specific treatment methods.

ARTAVA - ETYMOLOGY

ऋतौ भवमार्तवम् ॥ (अ. ह.शा 1/1 अरुण दत्त टीक)

Here, *Artava* refers to menstrual blood that flows out at a particular time.

SYNONYMS OF ARTAVA

Shonita, Asruk, Rakta, Lohuta, Raja, Pushpa, Rudhira

ARTAVA NIRMANA

Artava is *upadhatu* (sub tissue) of *rasa dhatu* according to all *acharyas* except Bhavaprakasha nighantu⁷ and Sharangadhara samhita⁸, described as *upadhatu* of *rakta*.

According to Acharya Sushruta, *Utpatti* (formation) could be taken as -

मासेनोपचितं काले धमनीभ्ययां तदार्तवम् ।

ईषत् कृष्णं विवर्णं च (विगन्धञ्च - पा. भे.) वायुर्योनिमुखं नयेत् ॥ (सु.सं.शा. 3/10)

The blood which gets collected during whole month by *dhamanis* (uterine arteries) is expelled out by *vayu* through *yonimukha* (vagina).

ARTAVA SWARUPA

आर्तवमाग्नेयम् । (सु.शा.3/3)

The nature of *artava* is *agneya* i.e. *agni mahabhoota* predominant.

ARTAVA PRAMANA

The *pramana* (measurement) of *artava* is 4 *anjali*.⁹

SUDDHA ARTAVA LAKSHANA

- The flow of *artava* is for 3-5 days¹⁰.
- The colour of *artava* resembles *gunjaphala* (Indian Wild Liquorice), *padmalakta* (Red Lotus), *indragopa* (Red velvet mite), *shashasruk* (rabbit blood), *Laksha rasa* (Lac)
- *Na atibahula na atyalpa* (not excess and not less in amount)

- Character of *artava* – That which is expelled through the yoni every month, which is not *picchila* (slimy) in nature, does not cause *daha* (burning sensation), *vedana* (pain) and does not stain the cloth.¹¹

PRATHAMA ARTAVA DARSHANA

The age of onset of menstruation is described as 12 years according to most of the acharyas¹².

ARTAVA KSHAYA- NIRUKTI

क्षीणा जहति लिङ्गं स्वं । (च.सू.17/62)

The word *kshaya* is derived from 'क्षी' *dhatu*, which means 'to get reduced'.

As per Acharya Charaka '*kshaya*' means '*hrasa*' or '*nyunata*'.

क्षीणार्तवनाम आर्तवस्य स्वप्रमाण हानि । (शब्द कोष)

When *artava* is reduced in quantity from its normal flow, it is called *kshinartava*.

In *Shabda kalpadruma*, 'Alpa' means 'kshudra pramana', which suggests a lesser quantity.

Artava kshaya is not explained as a disease but as a symptom of certain diseases.

NIDANA

Acharya Kashyapa, while explaining about *beejopaghata* and *pushpopaghata* (*Artava Dushti*), says that "use of *nasya* during menstruation, consumption of *teekshna dravya* for *panchakarma* procedure, and use

of *ati ushna annapana* by a woman with *mrudu koshta* having received *snehana* (oleation) and *swedana* (sudation) causes *pushpopaghata*¹³.

According to *Sushruta samhita*, the *margavarana* (obstruction) by *vata* and *kapha doshas* impacts the production of *artava*, leading to its *kshaya*¹⁴.

SAMPRAPTI

The *artava kshaya* disease pathogenesis is explained under two mechanisms

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

Due to the *nidanas*, *Apana vata* and the *kapha* get vitiated. The *kapha* does the *avarana* of *apana vata* & this *kaphavrita apana vata* does *marga-avarodha* in *artavavaha srotas* resulting in a reduction in the flow of *artava* leading to *Artava kshaya*.

The *nidanas* of *vata* and *kapha prakopaka ahara vihara* lead to *jataragni mandya*, which produces *ama* and vitiates the *doshas*. Thus, the production of *ahara rasa* is hampered, ultimately affecting the formation of *rasa dhatu* by causing *dhatwagni mandya* and affecting *uttarottara dhatu* formation. *Artava* being the *upadhatu* of *rasa dhatu*, its *utpatti* is also affected. This leads to *artava kshaya*¹⁴.

Table 1: SAMPRAPTI GHATAKA OF ARTAVA KSHAYA

DOSHA	Vata- Apana, Samana Pitta- Pachaka Kapha- Kledaka
DUSHYA	Rasa, Rakta
UPADHATU	Artava
AGNI	Jataragni, Dhatwagni
SROTAS	Rasavaha, Raktavaha
SROTODUSHTI	Sanga
UDBHAVASTHANA	Amashaya
ADHISTHANA	Garbhasaya
SANCHARA STHANA	Sarvashareera
VYAKTA STHANA	Yoni, Garbhasaya

POORVARUPA

Poorvarup of *Artava Kshaya* is not described as such in any classics. In *Bhavaprakasha*, specific desires of the women suffering from *artava kshaya*

have been described, i.e. women desire *Katu* (pungent), *Amla* (sour), *Lavana* (salty), *Ushna*, *Vidahi* (hot potency), *Guru ahara* (foods that are heavy in nature), *Phala shakas*¹⁵ (fruit form of vegetables).

RUPA

आर्तवक्षये यथोचित कालादर्शनम् अल्पता वा योनिवेदना ॥
सु.सू. 15/12

The three cardinal features of Artava kshaya mentioned by acharya Sushruta

- *Yathochitakala adarshana*- Delayed menstruation
- *Alpata* -scanty menstrual flow
- *Yoni vedana*- pain in vaginal region
- ❖ *Yathochitakala adarshana*

Failure to menstruate by one month with irregularity in the cycle and increased intermenstrual period (*Artava chakra kala*) is termed as *Yathochitakala adarshana*.

❖ *Alpata*

In *artava kshaya*, both *pramana* (amount)& *avadhi* (duration) are altered from normal, i.e., 3-5 days with four *Anjali pramana* (35ml according to modern medicine).

❖ *Yoni vedana*

Vitiation of *vata*, mainly *apana vata*, causes *yonivadana* (dysmenorrhoea).

OLIGOMENORRHOEA¹⁶

Here the cycle lasts longer than 35 days, with only 4-9 cycles in a year.

Menstruation may be both infrequent and irregular or maybe regularly infrequent.

Aetiology

Oligomenorrhoea can be caused by hormonal imbalance.

Causes can be physiological as well as pathological.

❖ Physiological causes

During pregnancy and lactation periods, it is normal to have amenorrhoea

❖ Pathological

Thyroid factors include hypothyroidism and Grave's disease; adrenal factors like Cushing syndrome, Hypothalamic causes like Anorexia nervosa and GnRH deficiency; pituitary factors like Prolactinoma, Sheehan's syndrome, and Simmonds disease; ovarian factors like Hypoestrogenic state and surgical extirpation savage syndrome, and Uterine factors like intrauterine adhesions, Tubercular endometritis, post-endometrial ablation, etc.

HYPOMENORRHOEA¹⁷

Uterine bleeding may be slight in amount, short in duration, or both. Bleeding that lasts two days or less is unusual, and this is termed Hypomenorrhoea.

ARTAVA KSHAYA CHIKITSA

Acharya Sushruta explained *Samshodhana* and *Samshamana* chikitsa for *artava kshaya*.

तत्र संशोधनमाग्नेयानां च द्रव्याणां विधिवदुपयोगः ॥
सु.सू.15/12

Here both *Shodhana* i.e. *Vamanadi panchakarmas* and *Shamana* chikitsa i.e. intake of *agneya dravyas* is explained in classics. But the selection of the *chikitsa* should be done wisely¹⁸.

SHODHANA CHIKITSA

Acharya *Dalhana*, commenting on the same, mentioned only *vamana karma* (emesis) must be done and not *virechana* (purgation). While *vamana* removes the *soumya dhatu*, causing an increase in *agneya* constituents of the body with an increase in *artava*, *Virechana*, on the other hand, decreases pitta resulting in *artava kshaya*¹⁹.

As per Chakrapani, *shodhana* procedures purify the *srotas* (channels). Here, *vamana* produces *urdhwa shodhana* (purification of upper channels of body), and *virechana* produces *adho shodhana* (purification of lower channels of body). Thus, either should be administered based on the condition and *yukti* (wisdom) of the *vaidya*²⁰.

SHAMANA CHIKITSA

Acharya Sushruta has recommended the use of *agneya dravyas* (*tila, masa, sura, sukta*)²¹.

ABHYANTARA CHIKITSA YOGAS

अल्पपुष्पा अनुवास्या इति। (का.सं.सि. 7/11)

Acharya *Kashyapa* suggested that *artava dushti* is an *anuvassana yogya vyadhi*²².

क्षीणं प्रागीरितं रक्तं सलक्षणचिकित्सितम्। तथाऽप्यत्र विधातव्यं विधानं नष्टरक्तवत्॥ (सु.सं.शा. 2/23, डल्ह.टी.)

Acharya Sushruta recommended that *kshinartava* should be treated like *nashtartava*.

ARTAVA PRAVARTAKA YOGAS

1) YONI VARTI (Vaginal pessary)^{23,24,25}

Vaginal drug delivery in the form of *Yoni vartis* was explained in Ayurvedic classics, especially in the context of artava kshaya.

- Ikshvaku beejadi yoni varti- Drugs like Ikshvaku beej, Danti, Chapala, Madanaphala, Guda, Sura-beej, and *yashtimadhu* are triturated with the latex of *snuhi* to prepare *varti* which is inserted in the *yoni*.

Mode of action: This teekshna guna, *ushna veerya dravyas* in the form of *varti*, when administered through the vaginal route, works faster because of better absorption than oral medications.

The vaginal drug delivery system (VDDS) bypasses the hepatic first-pass effect and delivers the drugs to the uterus via the uterine first-pass effect. It minimises the systemic absorption of specific targeted drugs. Anatomically, vagina has an extensive surface area, which helps in the easy and fast absorption of drugs²⁶.

2) KALKA PRAYOGA

Specific formulations in the form of paste (*kalka*) were explained in the Samhitas for *artava pravartana* like:

- Japapushpa kalka²⁷ –

Japapushpa is triturated with *Kanji* to obtain *kalka* of one *karsha*, i.e., 12 g and is administered daily orally.

- Jyotishmati kalka²⁸ – *Pushpa* is fried in ghee and triturated with *durva swarasa* to obtain *kalka*; one *karsha*, i.e. 12 g, is administered daily orally.

○ पीतं ज्योतिष्मतीपुष्पस्वर्जिकोग्रासनं त्र्यहम् । शीतेन पयसा पिष्टं कुसुमं जनयेद् ध्रुवम् ॥

The fine powders of *Jyotishmati pushpa*, *Sar-jakakshara*, *Vacha*, and *Asana kashta* (one part each) are homogeneously mixed. One *shana* (3 g) of this powder is triturated with the required quantity of milk, and the *kalka* obtained is administered twice daily along with cold water for 3 days to cure amenorrhoea.

3) KWATHA PRAYOGA

Kwatha is a medicinal preparation comprising powdered medicinal drugs boiled in 16 times water to

obtain a portion reduced to one-eighth of the original and filtered. Certain *kwatha* formulations explained in the context of *Artava kshaya* are:

Tila kwatha^{29,30,31}

- सगुडः श्यामतिलानां क्वाथः प्रातः सुशीलितो नार्या ।
जनयति कुसुमं सहसा गतमपि सुचिरं
निरातङ्कम् ॥२४ ॥

Kwatha extracted from *Krishna tila*, added with jaggery, is taken internally (2 pala-96ml) by the affected woman, which results in Artava even in long-delayed cases.

- *Kwatha* of *Krsna tila*, *shloka*, and *Krsna jira*, all taken in equal parts, is mixed with jaggery and cooled. It is consumed orally (2 pala—96ml) for three consecutive days for *Rajasrava*.

4) JYOTISHMATI PANA³²

Pana is a form in which a raw drug is mixed with sixteen times water and taken as a drink.

पीतं ज्योतिष्मतीपत्रराजिकोग्रासनं त्र्यहम् ।
शीतेन पयसा पिष्टं कुसुमं जनयेद् ध्रुवम् ॥२३ ॥

jyotishmati leaves, *rajika*, *ugra* and *asana* ground with water and given as *pana*.

5) CHURNA PRAYOGA

TILAMULADI CHURNA³³

तिलमूलं च शिग्रुं च ब्रह्मदण्डीयमूलकम्
।मधुयष्टीत्रिकटुकैर्युतं चूर्णमुपासयेत् ।

पुष्परोधे वातगुल्मे स्त्रीणां सद्यः सुखावहम् ॥६५ ॥

The powder is made with the root of *tila*, *shigru*, *brahmadandiya*, *mulaka*, *madhuyashti* and *trikatu* cures amenorrhoea.

6) DANTYADI GUTIKA³⁴

दन्तीहिङ्गुयवक्षारालाबुबीजकणागुडा ।सुहीक्षीरेण गुटिका
सर्वेषां कर्षमात्रिका ।

भक्षिता रक्तगुल्मघ्नी रुधिरस्त्रावकारिणी ॥६७ ॥

The powders of *danti*, *hingru*, *yavakshara*, and the seeds of *alabu* and *kana* are mixed with jaggery and latex of *snuhi* and pills of one *karsha* are prepared. Intake of these pills cures *Rakta Gulma* and causes *rudhira srava*.

7. ARKA PUSHPA PRAYOGA³⁵

पक्वं तैलऽर्कजं पुष्पं रुधिरस्त्रावकारि च ॥६८ ॥

The flowers of *arka* are cooked with oil cures amenorrhoea.

FORMULATIONS

- 1) *Nashtapushpantaka rasa*³⁶
- 2) *Rajapravartini vati*³⁷
- 3) *Shatapushpa churna*³⁸
- 4) *Kumaryasava*³⁹
- 5) *Saptasara Kashaya*⁴⁰
- 6) *Lasunadi vati*⁴¹
- 7) *Tila kwatha*

- 8) *Kanashatahvadi kashaya*⁴³
- 9) *Chitrakagranthyadi kashaya*⁴⁴
- 10) *Sitakalyanaka ghrita*⁴⁵

SINGLE DRUGS AS ARTAVA JANAKA

“*Artavam tu agneyam*” i.e., *artava* possess *agneya gunas*. *Artava kshaya* is a condition with reduced *pitta dosha* and increased *vata* and *kapha doshas*. Hence, *agneya dravyas*, which increases *pitta dosha* and later increases *artava*, are administered. Some of the drugs include:

Table 2: LIST OF SINGLE DRUGS WITH ARTAVA JANAKA PROPERTY

Name of drugs	Rasa	Guna	Virya	Vipaka	Karma	Parts used	Dose	Chemical constituents
Lasuna ⁴⁶ - Allium sativum	Madura, Lavana, Katu, Tikta, Kashaya	Guru, Snigdha, Teekshna, Sara, Picchila	Ushna	Katu	Kapha- Vata samana Artava janana due to ushna, teekshna guna	Kanda	Kanda kalka- 3-6 g Taila- 1-2 Bindu	Allyl-propyl sulphide 6%, Diallyl disulphide 6% Allicin, Ajoene, R10 Factor
Shatapushpa ⁴⁷ - Anethum sowa	Katu, Tikta	Lagu, Ruksha, Teekshna	Ushna	Katu	Kapha- Vata samana Artava janana	Phala	Churna- 1-3g Taila- 1-3 bindu	Essential oil- carvone, limonine and trans- anethole Flavonoids- kaempferol and vecenin
Shatavari ⁴⁸ - Asparagus racemosus Willd.	Madhura Tiktha	Guru, Snigdha	Sheeta	Madhura	Vatapitta samaka, Pushpap- rajakari (kashyapa)	Rhi- zome(Kanda)	Swa- rasa- 10- 20ml Churna- 3-6g Kwa- tha- 50ml	Steroidal saponins, isoflavones, asparagamine, polysaccharides
Kumari ⁴⁹ - Aloe vera	Katu	Guru, Snigdha, Picchila	Sheeta	Tiktha	Kapha- pitta hara Artava janana Deepana, Pachana	Patra	Patra swa- rasa- 10- 20ml	Aloin (crystalline glycoside), Anthraquinone (Trihydroxy methyl)

							Churna- 0.1- 0.2g	Resin, Volatile oil, Gallic acid
Kulattha ⁵⁰ - Dolichos biflorus Linn.	Kashaya	Laghu, Ruksha, Teekshna	Ushna	Amla	Kapha- vata samaka, Rakta pitta kopaka Garbha- saya sho- dhaka, kash- tartava	Beeja	Churna- 3-6 g	Phenolic ac- ids- p couma- ric acid and p- hydroxyl ben- zoic acid, tan- nins
Tila ⁵¹ - Sesamum indicum Linn.	Madhura Kashaya, Tikta anurasa	Guru, Snigdha	Ushna	Madhura	Vata sa- mana, Artava ja- nana due to ushna virya, In kastar- tava	Beeja	Beeja churna- 3-6g Taila- 10- 20ml	Lignans- Sesa- min, Sesa- molin, Sesa- minol, Phenol
Jyotish- mati ⁵² - Celastrus panicula- tus Willd.	Katu, Tiktha	Teekshna	Ushna	Katu	Vata- kapha sa- mana, Deepana (due to katu tik- tha, ushna), Vajika- rana, Artava ja- nana	Beeja	Beeja- 1-2g	Steroids, ter- penoids, tan- nin, saponin, phenol Malkanguinol, Malkangunin, Celapanine, Callappengine
Ulat kam- bal ⁵³ Abroma augusta Linn.	Katu, Tiktha	Laghu, Ruksha, Teekshna	Ushna	Katu	Kapha- vata sa- maka, Pitta vardaka Rajo ro- dha, Kastar- tava, Irregular menstrual cycles “Rajo dosha	Mula	Mula twak churna- 1-3g Taja mula- 4-5g Mula swa- rasa- 5- 10 ml	Resin, fixed oil, mucilagi- nous matter, magnesium, friedelin, abro- masterol, cho- line, betaine, abromine, beta-sitosterol, stigmaterol, maslinic acid, alpha-amyrin

					prasa- mani” as emmena- gogue			
Vamsa ⁵⁴ - Bambusa arundina- cea Wild.	Madhura kashaya	Ruksha, Laghu, Teekshna	Sheeta	Madhura	Pa- trangura- pitta vardaka Patra- deepana, artava ja- nana Patra kwa- tha- rajo rodha, kash- tartava, garbha- saya sho- dhana	Patra Patrangura	Kwa- tha- 50- 100ml	Leaves- pro- tein, glutelin, lysine, methio- nine, betaine, choline,
Shana ⁵⁵ Crotalaria juncea Linn.	Kashaya, Amla, Katu	Snigdha, ruksha, Teekshna	Sheeta(patra) Ushna(beeja)	Katu	Beeja- Kapha vata sa- mana Deepana, Pachana, Artava ja- nana	Beeja	Beeja churna- 3-6g	Seed - Satu- rated fatty ac- ids, linolenic acids, linoleic acid, oleic acid, palmitic acid, glutamic acid, stearic acid, arachidic acid
Hingu ⁵⁶ Ferula foet- ida Linn.	Katu	Laghu, Snigdha, Teekshna	Ushna	Katu	Kapha vata sa- maka, Pitta vardhaka, Deepna, pachana, Artava ja- nana	Niryasa	0.12- 0.5g	Resin- as- aresinotanol Oil-butyl pro- penyl disul- phide, disul- phides, trisul- phides, pinene, terpenes
Karpasa ⁵⁷ Gossypium herbaceum Linn.	Katu, Kashaya, Madhura	Laghu, Teekshna Snigdha	Kinchith ushna	Katu (mula twak)	Mula twak- vata pitta vardhaka, Garbha- saya sho- dhana, Artava ja- nana	Mula twak	Mula twak kwatha- 50- 100ml	Flavonoids, tannins, sapon- ins, steroids, terpenoids, glycosides

PATHYA

Ayurvedic classics have mentioned a wholesome diet and its importance in prevention and treatment. Some of the diets which are *pitta vardhaka* and aid in increasing *artava* are:

Tila, masha, sura, sukta, matsya, kanji, takra, dadhi.

DISCUSSION

Menstruation is a physiological phenomenon in every woman's life. Due to modern changing lifestyles, food habits and increasing stress, menstrual physiology gets hampered, leading to irregularities. Oligo-hypomenorrhea is one of the menstrual irregularities showing an increasing prevalence. This could be correlated to *Artava kshaya*, wherein the symptoms of *yathochita kala adarshana, alpata* and *yoni vedana* are observed.

This article has conducted a broad search to study disease pathogenesis and various treatment modalities explained in Ayurvedic classics.

In *Artava kshaya*, both *kapha* and *vata doshas* are vitiated. This *kaphavritta apana vata* does *marga-varodha* in *artavavaha srothas*, resulting in a reduced flow of *artava* leading to *Artava kshaya*.

In classics, the treatment explained is *shodhana* therapy, like *vamana karma*. *Virechana*, on the other hand, decreases pitta, resulting in *Artavakshaya*.

Various *prayogas* like *yoni varti* are described in Bhaishajya Ratnavali and Yogaratnakara. This teekshna guna and *ushna veerya dravyas*, in the form of *varti*, when administered through the vaginal route, work faster because of better absorption than oral medications.

Artava pravartaka internal medications, all of which are of teekshna veerya, ushna guna, and katu rasa, are explained in classics. These medications increase pitta, thereby aiding *Artava* formation.

Deepana dravyas, which cause agni vridhi, are also called "*artavam tu agneyam*".

The drug *lasuna* (garlic) is having emmenagogue action, which is supported by the statement in classics that the drug is beneficial in "*pushpa (artava) roga*" and for "*shonitha janana*"⁵⁸. The phytoestrogens in garlic have a direct effect on estrogen levels. Allicin and Ajoene in *lasuna* help regulate the menstrual cycle by regulating estrogen levels⁵⁹. Garlic has immuno-

modulatory effects in reducing PCOS symptoms by increasing IL-4 and decreasing IL-17 and IFN- γ levels. Garlic supplementation has been shown to reduce estrogen, progesterone, and luteinising hormone (LH) levels, thereby reducing the hormonal imbalances that commonly occur in PCOS⁶⁰.

The drug *shatavari* is mentioned in Ayurvedic classics as '*pushpa prajakari*'⁶¹ or that which induces menstruation. The saponins content and other phytoestrogens in *shatavari, jyotishmati, and karpasa help* regulate menstruation. Isoflavones in *Shatavari regulate* menstruation⁶². The Terpenoids in *jyotishmati* and *karpasa help* regulate the menstrual cycle. The Friedelin in *Ulat kambal* and Ferulic acid in *hingvu* regulates menstruation.

Shatapushpa is described as '*Ritupravartini*'⁶³. Kaempferol, Trans-anethole and Limonine in *shatapushpa* exhibit phytoestrogenic activity. The main action of phytoestrogen is due to its adaptogenic activity. They can be beneficial in both hyperestrogenic and hypoeestrogenic states in the body. Thus, they may have mixed estrogenic and anti-estrogenic action depending on the target tissue; hence, it works in amenorrhea⁶⁴.

CONCLUSION

Artava kshaya is not explained as a disease but as a symptom in the classics.

It is correlated to oligo-hypomenorrhoea with similar symptoms. *Artava vaha srotas* are obstructed by *apana vata* and *kapha avarana*. The leading cause for *Artava kshaya* is *Agni mandya*. To maintain the normalcy of *Agni* and *vata*, the removal of *kapha* is the basic line of treatment. Hence, in classics, the importance of *vamana karma* is mentioned along with *agneya dravya prayogas* like *Tila, masha, sura, etc.* All the drugs mentioned in *artava kshaya* have phytoestrogenic and emmenagogue action, which helps in the regulation of menstruation.

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