

A CONCEPTUAL STUDY OF ANARTAVA

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ABSTRACT

Amenorrhoea is considered as Anartava in Ayurveda. The concept of Anartava is explained in different contexts. By analyzing those contexts, we can infer that the main causes are Mithyahara and vihara (Improper diet and regimens of mother during the pregnancy period and the girl/woman during her reproductive period), Beeja dosha (Genetic deformities/abnormalities) and Dushtartava (Hormonal imbalance). Anartava is absence of artava, that is may be antar-artava(ovum) or bahir-artava(menstrual blood).^[5] The process of releasing ovum is known as ovulation, after ovulation if it is not fertilized then it flows out with cyclic menstrual blood. In Anartava this normal process of ovulation and bleeding hampers and we call it as anovulation, but it is not mandatory that both the processes must hamper together.^[2] In Ayurveda classics Acharyas have mentioned various terms for absence of Artava, Nashtartava by Sushruta, Anartava by Vagbhata, and absence of Raja by Bhela & Rajonash by Bhavaprakash. It is described as a symptom but not as a disorder by our Acharyas. Ayurveda is a science that focuses on the quality of living, aims not only in curing the disease rehabilitating but also in preventing it.^[7] A good progeny of procreation is a real bliss. In the present scenario, the Primary amenorrhoea is one of the gynecological issues which affects the quality of life of a woman and has a wider impact on her physical, psychological and social well-being. Because of the physical, psychological and social impact, it is very necessary to have a look at its causes for the better prevention and management. This promises a generation with better reproductive health. Amenorrhoea is the absence of a menstrual period in a during woman's reproductive age. About 3 to 4% of adolescent girls suffer from primary amenorrhoea. Primary amenorrhoea is not a life-threatening disease condition, but can result in significant complications. Primary amenorrhoea can leads to calcium loss which will result in osteoporosis. Osteoporosis manifests with no clinical symptoms, until there is a fracture and results in a reduced quality of life.^[3]

KEY WORDS:- Ayurveda , Anartava, dosha, Artava, anovulation, amenorrhoea.

INTRODUCTION

Nirukti of artava is "Rutou bhavam artavam"² that means a substance which flows out at specific time. Anartava explained as "Ayogya rutushu utpannah"³ means, which may not be seen in proper period or unseasonable.^[11] Menarche is a precious milestone of puberty. Hypothalamo pituitary gonadal axis (HPA Axis) plays a main role in the regulation of the cyclical changes that happens in the female reproductive structures like uterus, ovaries, vagina etc. Any structural or functional change in any of these can result in Primary amenorrhoea, which is the failure of attaining menarche by the age of 16. Ordinary period has a length of 21-35 days (mean 28 days). Span of typical feminine cycle is for 3 - 7 days. The term amenorrhoea in a real sense implies nonattendance of feminine cycle. Essential amenorrhoea is the term utilized when a young lady has neglected to discharge by the age of 16 years in presence of typical optional sexual qualities or by 14 years in the event that shortfall of indications of pubescence like

bosom improvement and development of pubic and axillary hair. Optional amenorrhoea is when there is nonattendance of period for three typical cycles or a half year a past normal feminine in a lady cycles.^[2]

Anartava itself shows that there is nonattendance of Artava for example nonattendance of feminine cycle. It could be primary or optional. The commonness of amenorrhoea not because of pregnancy, lactation or menopause is a generally 3 - 4 %^{1,2}. All however there are different elements causing amenorrhoea yet the larger part is of four circumstances that are: polycystic ovarian syndrome, hypothalamic variable, hyperprolactinemia and ovarian disappointment. Different causes are only occasionally, in profoundly concentrated reference auxiliary amenorrhoea influences the ripeness in lady, it needs the further consideration for richness. In our works of art Anartava is portrayed as the side effect however not as the problem. Raja, Masikatrava, Rutustrava, Asruka Shonita are the equivalents of Artava.^[6]

MATERIALS AND METHODS

SAMPRAPTI

According to Vagbhatta, the way in which the Doshas get vitiated and the course it follows for the manifestation of the disease is called Samprapti or Jati or Agati. The Samprapti helps in the comprehension of the specific features of a disease. Samprapti, Jati, Agati are synonymous with the pathogenesis of a disease.

Samprapti is further classified depending upon certain specific characteristics like the number of the types of

SAMPRAPTI GHATAKA^[4]

Dosha	Vata (Apana and Vyana), Pitta (Pachaka), Kapha (Kledaka)
Dushya	Rasa, Rakta
Updhatu	Artava
Agni	Jatharagnimandhya, Dhatvagnimandhya, Artavagni (Sthanika), Mandhya
Srotas	Rasavaha, Artavavaha
Srotodusti	Sanga
Adhithana	Garbhashaya

Various Conditions Causing Amenorrhea^[5,9]

1. Arajaska Yonivyapat:

Arajaska described by charak is called lohitaakshaya or lohitaakshara by others. It is a condition marked by amenorrhea of a secondary variety. It is accompanied with burning syndrome, emaciation and general pallor.

2. Samdhi Yonivyapat:

Samdhi Yoni is a condition characterized by amenorrhea and under developed breast tissue. Dry vagina disturbing the sexual pleasure is another feature. This is said to be a congenital deformity. This sort of uterine amenorrhea is derived from gross under development of uterus.

3. Vandhyayonivyapat:

Vandhya yoni is also characterized by amenorrhea. No more description is available. If we consider the relation of this amenorrhea and sterility this type of amenorrhea is a secondary one.

4. Raktagulma:

Amenorrhea is described as a symptom of Raktagulma.

5. Rajodushti Vata pittaja :

Scanty menstruation is obtained in this condition. The accompanying symptoms are pain at pelvic region. Sushruta had explained the meaning of the word scanty as either delayed menstruation or periods of short duration (Yathochitak aladarsham) or with less amount of flow (Alpatava).

6. Shushka Yonivyapat:

Shushka Yonivyapat as explained by Sharangdhar's commentator Adhamalla is the Vandhya Yonivyapat

disease, dominance of the Dosha, the varieties of disease, dominance of one or the other attributes of Doshas and the time of manifestation or aggravation of the disease. the Ayurvedic aetiopathogenesis of Nastartava has been described in Sushruta Samhita -The word "Avrita" means to get Srotorodha (obstruction) and the whole quotation mentioned in very Samhita means that due to Srotorodha in the Artavavaha Srotas, the quantity of Artava ceases or it stops totally.^[8]

described by others. Considering that amenorrhea is only symptom in both conditions, it becomes obvious that Vandhya and Shushka are synonyms of each other. But if we give a little attention to the description, we will find that they are not so. Amenorrhea in Vandhya Yoni is associated with sterility while that in shushka yoni is associated with Shushkata i.e. atrophy, oliguria, constipation, and pain. This condition is said to be originated in withholding the bladder and bowel reflexes. This suggests that the condition may be one of the Hypothalamic amenorrhea. The influence of the central nervous system acting through the hypothalamus is an established fact through its etiological and curative role in case of amenorrhea certain other conditions described in Ayurvedic text though appear to stimulate amenorrhea had not mentioned the description of this symptom. If one considers the role of Rasa & Rakta in physiology of menstruation, there should be no doubt regarding their inclusion under this heading of amenorrhea.

Following are the conditions

1. Pandu
2. Rajyakshama
3. Shosha
4. Grahani

In all the above conditions amenorrhoea occur as a symptom of anemia. According to ayurvedic principles, rajaksheenta is an upadrava of above conditions.

Dosha Lakshana	Vyadhi-Lakshana	Upadrava Lakshana	Aristha Lakshana
Vata-pittaj-Rajo-Dushti Atisamshamanjanya Vegadharanajanya Manastapjanya	Arajaska yoni Samdhi yoni Vandhya yoni Raktagulma Shushka yonivyapat	Pandu Rajyakshama Shosha Grahani Anashanajanya Atisamshodhan	Artavavaha Srotas vedha Marmaghata

Amenorrhoea is classified according to physiology

i Primary Physiological amenorrhoea:-

Before puberty i.e. 12 years, because of inadequate gonadotropin releasing factors.

ii Secondary Physiological amenorrhoea:-

During pregnancy as a result of production of large quantities of estrogen and progesterone by placenta and during lactation as menstruation is suppressed after labour or abortion because of production of prolactin hormone from posterior pituitary and partial suppression of Luteinizing hormone. This results in anovulation and amenorrhoea. Menopause is complete cessation of menstruation (mean age 51 years) due to exhaustion of supply of ovarian follicles.³

DISCUSSION

Artavavaha Srotas (channels which carry the menstrual blood). Their roots are located in Garbhashaya (Uterus), artavavahidhamanis (fallopian or uterine tubes or the arteries) which take part in supplying the uterine blood and also in the menstruation process. All the Acharyas except few have clearly stated that "Artava" is formed from "Rasadhatu". Arunadhata said that, artava is formed from ahara rasa and not from the rasa dhatu. Rasa is saumaya, while artava is having agneya character. This difference of opinion of acharya is classified by Chakrapani, that during the process of formation, the artava is saumya due to influence of rasa, while at the time of its excretion due to specific change, it assumes agneya character.⁷

We understand the difference of opinion regarding the formation of artava with the help of modern science. Ahara rasa or rasa dhatu is having nutritive substances like glucose, amino acids, fatty acids etc.

Menstruation is the visible manifestation of cyclic physiological uterine bleeding due to shedding of the endometrium following invisible interplay of hormones mainly through hypothalamus-pituitary- ovarian axis. For normal menstruation to occur, the axis must be coordinated, endometrium must be responsive to hormone and the out flow tract must be patent. Some reproductive hormones of the body are made by protein so they are known as protein hormones mainly i.e. follicular stimulating hormone and luteal hormone. Some are made by cholesterol they are known as steroidal hormones mainly estrogen and progesterone. Menstrual blood comes from the uterus but it forms according to hormonal level of the ovary. If ahara rasa or rasadhatu is having all nutritive substances in proper quantity and quality, the body secretes the proper amount of hormones therefore their functions are normal. Due to proper level of ovarian hormone the endometrial thickness will be found properly.¹¹

In other words it can be said that if the basic health of a woman governed by rasa dhatu is deteriorated then the artava would also be influenced. Anartava is a tridoshaja

vyadhi but in this there is mainly derangement of vata. The reasons of tridosha vitiation are swanidana prakopaka aharatamaka, viharatmaka and manasika hetu. Apana vayu is said to be the governing force of menstrual flow and vyana vayu is responsible for rasarakta chankramana. Vitiation of apana vayu and vyana vayu hampers their normal function. Tridosha vitiation hampers the normal function of agni leading to improper utpatti of rasa raktadi dhatu and upadhatu artava.⁶

CONCLUSION

Amenorrhoea is classified as primary and secondary according to its occurrence before or after menarche, respectively. Amenorrhoea is defined primary when menarche does not occur by the age of 16 years in a girl with complete secondary sexual development, or by the age of 14 years in a girl without secondary sexual development. Amenorrhoea is defined as secondary when menstrual cycles disappear for 6 consecutive months in a girl with irregular menses or for 3 consecutive months in a girl with regular menses. Artavavaha srotas shows quite similarity with the female reproductive system of modern medical science. It is determined in two ways macroscopic and microscopic. Macroscopically it is reproductive tract as conducting point of view and microscopically it is capillary network of uterus in context of nutrition point of view. Anartava is the most complicated problem amongst all the gynaecological complaints as it causes marital upset, personal unhappiness and ill health leading to personal, familial and social problems. As per Ayurveda, vata Dosha is mainly responsible for all yonirogas (including Anartava) and the aggravated vata and kapha dosha obstruct the passage of channels carrying artava (artavavaha srotas) and thus causing Anartava. Though artava is not finished completely, yet it is not discharged monthly.

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