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AARTAVA KSHAYA: AN AYURVEDIC REVIEW OF NIDANA, SAMPRAPTI, LAKSHANA AND CHIKITSA WITH SPECIAL REFERENCE TO KRISHNA TILA VATI

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Abstract

Aartava Kshaya is an Ayurvedic condition characterised by reduced, delayed or scanty menstrual flow, often accompanied by pain. It is clinically comparable, in selected presentations, to oligomenorrhoea and hypomenorrhoea, although these modern diagnoses are not exact equivalents. Ayurveda explains this condition through disturbances in factors responsible for normal formation and expulsion of *Artava*. This review aims to explore the classical concepts of *Aartava Kshaya*, focusing on its *Nidana*, *Samprapti*, *Lakshana* and *Chikitsa*, with special reference to *Krishna Tila Vati*. A narrative review approach will be adopted using classical Ayurvedic texts, authoritative formularies and relevant contemporary scientific literature. The review will examine etiological factors, including dietary and lifestyle-related causes, the involvement of *Dosha* and *Dhatu*, and the role of *Artavavaha Srotas* in disease development. Classical clinical features and Ayurvedic treatment principles, including *Shodhana*, *Shamana*, dietary regulation and lifestyle advice, will be discussed. Special emphasis will be placed on the Ayurvedic properties and therapeutic rationale of *Krishna Tila Vati*, alongside available pharmacological and clinical evidence concerning *Krishna Tila* and related preparations. The review will critically distinguish traditional references, experimental findings and clinical observations, while considering limitations in formulation standardisation and the quality of available evidence. This synthesis may provide a structured understanding of *Aartava Kshaya* and identify research priorities for evaluating *Krishna Tila Vati* through well-designed clinical studies and future clinical practice.

Keywords: Aartava Kshaya, Krishna Tila Vati, Menstrual Disorders, Oligomenorrhoea, Hypomenorrhoea, Ayurvedic Management.

1. Introduction

Menstrual health is an important component of female reproductive health and reflects the coordinated functioning of the reproductive system. Normal menstruation depends on the

interaction of hormonal regulation, ovarian activity and endometrial changes. Disturbances in menstrual regularity, duration or quantity may affect physical well-being, reproductive function and quality of life. Among the various menstrual abnormalities, delayed and scanty menstruation are important clinical presentations that require appropriate evaluation and management.

In Ayurveda, the concept of *Aartava* holds considerable importance in female reproductive physiology. The term *Aartava* is described in relation to both the internal reproductive element (*Antah Pushpa*) and the externally manifested menstrual discharge (*Bahir Pushpa*). Its formation and proper functioning are associated with the nourishment of body tissues, particularly *Rasa Dhatu*, and the coordinated activities of *Dosha*. The normal characteristics of *Aartava* are considered important indicators of reproductive health. Disturbances in its quantity, timing or characteristics are described under different forms of *Aartava Dushti*.[1]

Aartava Kshaya is described through characteristic features such as *Yathochita Kala Adarshana* (absence or delay of menstruation at the expected time), *Alpata* (reduced quantity of menstrual flow) and *Yoni Vedana* (pain in the genital or pelvic region). These features provide the classical basis for understanding the condition. Although *Aartava Kshaya* is commonly compared with oligomenorrhoea and hypomenorrhoea in contemporary medicine, the two systems use different diagnostic frameworks; therefore, this correlation should be interpreted cautiously. Classical Ayurvedic literature also discusses the features of reduced *Aartava* in the context of menstrual disorders rather than presenting it uniformly as an independent disease entity.[2]

The development of *Aartava Kshaya* may be understood through disturbances in dietary habits, lifestyle, psychological factors and the physiological processes responsible for the formation and expulsion of *Aartava*. In Ayurvedic interpretation, alterations involving *Vata* and *Kapha*, impaired *Agni*, inadequate tissue nourishment and disturbance of *Artavavaha Srotas* may contribute to its manifestation. The assessment of *Nidana*, *Samprapti* and *Lakshana* is therefore essential for understanding the condition and selecting an appropriate therapeutic approach. Contemporary reviews have also discussed the possible relationship of menstrual irregularities with nutritional, lifestyle and hormonal factors.[3]

Ayurvedic management of *Aartava Kshaya* is based on the correction of underlying disturbances and the use of suitable *Chikitsa* principles. Classical approaches include the use of *Agneya Dravya*, *Artavajanana* medicines, appropriate *Shodhana* and *Shamana* therapies, along with dietary and lifestyle regulation. Among the medicinal substances described for reproductive health, *Krishna Tila* is traditionally considered important because of its *Ushna*, *Snigdha* and *Artavajanana* properties. A clinical study has investigated oral *Krishna Tila Kwatha* in patients with *Aartava Kshaya*, providing a basis for further research; however, findings related to *Kwatha* cannot be directly generalised to *Krishna Tila Vati*.[4]

In this context, the present review aims to explore the Ayurvedic understanding of *Aartava Kshaya* with special reference to its *Nidana*, *Samprapti*, *Lakshana* and *Chikitsa*. It also focuses on the ingredients, Ayurvedic properties, therapeutic rationale and available scientific evidence concerning *Krishna Tila Vati*. The review seeks to identify the relationship between classical Ayurvedic principles and contemporary scientific understanding while highlighting the need for formulation-specific pharmacological studies and well-designed clinical trials.

2. Concept of *Aartava* in Ayurveda

2.1 Definition and Meaning of *Aartava*

In Ayurveda, *Aartava* is an important component of female reproductive physiology. The term is used in different contexts to represent menstrual blood and the reproductive element associated with conception. It is also described by synonyms such as *Raja*, *Shonita*, *Asrik*, *Rakta*, *Lohita*, *Rudhir*

and *Pushpa*. The regular manifestation of *Aartava* is considered an important indicator of normal reproductive functioning. [5]

2.2 Formation of *Aartava*

According to Ayurvedic principles, *Aartava* is considered an *Upadhatu* associated with the nourishment and metabolism of body tissues. It is primarily described as an *Upadhatu* of *Rasa Dhatu* in classical Ayurvedic literature. Its formation depends upon proper digestion, tissue metabolism and adequate nourishment. Therefore, disturbances in *Agni*, nutritional status and tissue metabolism may influence the normal formation of *Aartava*. [6]

2.3 Functions of *Aartava*

Aartava plays an essential role in female reproductive health. Its major functions include:

1. Participation in the reproductive process and conception.
2. Maintenance of normal menstrual physiology.
3. Indication of the functional status of the female reproductive system.
4. Contribution to female fertility and reproductive capacity.

Thus, normal *Aartava* is considered an important factor for maintaining reproductive health and fertility.

2.4 *Artavavaha Srotas*

Artavavaha Srotas refers to the channels associated with the formation, transportation and expulsion of *Aartava*. According to *Sushruta Samhita*, the *Moolasthana* of *Artavavaha Srotas* are *Garbhashaya* and *Artavavahi Dhamani*. These structures are considered important for maintaining normal menstrual and reproductive functions. Disturbance or injury involving these structures may affect the normal functioning of the reproductive system. [7]

2.5 Normal Characteristics of *Aartava*

Ayurvedic texts describe the normal characteristics of *Aartava* on the basis of its colour, quantity, duration and periodicity. Normal menstrual flow is expected to occur at regular intervals, remain moderate in quantity and be free from excessive pain or abnormal characteristics. These features provide a classical basis for assessing menstrual health.

Parameter	Classical description
Colour (*Varna*)	Resembles the colour of rabbit's blood or lac solution
Quantity (*Pramana*)	Four *Anjali* according to certain classical descriptions
Duration (*Kala*)	Approximately three to five days
Periodicity	Regular monthly occurrence
Consistency	Neither excessively thick nor excessively sticky
Associated symptoms	Absence of excessive pain and burning sensation

These classical characteristics provide a foundation for understanding abnormalities in menstrual flow. Changes in the timing, quantity and associated symptoms of menstruation are particularly relevant when evaluating *Aartava Kshaya*.

3. *Nidana* of *Aartava Kshaya*

Nidana refers to the etiological factors responsible for disease development. In Ayurveda, the causes of *Aartava Kshaya* can be understood in relation to improper nutrition, *Dhatu Kshaya*, aggravation of

Vata and disturbances in the normal functioning of *Artavavaha Srotas*. These factors may affect the formation and nourishment of *Aartava*. [8]

3.1 General Etiological Factors

The important contributing factors can be classified as follows:

Type of *Nidana*	Contributing factors
Aharaja	Excessive fasting, inadequate food intake and excessive consumption of *Ruksha*, *Sheeta* and *Laghu Ahara*
Viharaja	Excessive exercise, physical exertion, night awakening and improper daily routine
Manasika	Excessive stress, anxiety, fear, grief and worry
Anya	Chronic illness, nutritional deficiency and conditions associated with *Dhatu Kshaya*

These factors may disturb normal *Agni* and tissue nourishment, thereby affecting the physiological formation of *Aartava*. [9]

3.2 Role of *Dosha* and *Dhatu*

Aggravated *Vata* may interfere with the normal movement and expulsion of *Aartava*, while *Kapha* may contribute to obstruction in its channels. Impaired *Agni* and inadequate nourishment of *Rasa Dhatu* may further affect the formation of *Aartava*. Thus, *Dosha* imbalance and *Dhatu Kshaya* are important considerations in understanding its pathogenesis. [10]

3.3 Modern Perspective

From a contemporary perspective, inadequate nutrition, excessive physical activity, psychological stress, significant weight changes and hormonal disturbances may contribute to menstrual irregularities. These factors should be evaluated clinically rather than assuming that every case of reduced menstrual flow represents *Aartava Kshaya*.

4. *Samprapti* of *Aartava Kshaya*

Samprapti refers to the process of disease development due to the interaction of *Dosha*, *Dhatu*, *Agni* and *Srotas*. The pathogenesis of *Aartava Kshaya* can be understood through two major mechanisms: *Marga Avarodha Janya* and *Dhatu Kshaya Janya*. [11]

4.1 Pathogenesis (*Samprapti*)

In *Marga Avarodha Janya Samprapti*, vitiated *Vata* and *Kapha* may cause obstruction in *Artavavaha Srotas*, affecting the normal movement and expulsion of *Aartava*. In *Dhatu Kshaya Janya Samprapti*, impaired *Agni* and inadequate nourishment of *Rasa Dhatu* may affect the formation of *Aartava*, resulting in its reduced quantity. [12]

4.2 *Samprapti Ghataka*

Factors	Ayurvedic description
Dosha	*Vata* and *Kapha*; involvement of *Pitta* may also be considered
Dushya	*Rasa Dhatu*, *Rakta Dhatu* and *Aartava*
Agni	*Jatharagni* and *Dhatvagni*

Srotas	*Rasavaha* and *Artavavaha Srotas*
Srotodushti	*Sanga*
Adhisthana	*Garbhashaya*
Vyaktasthana	Female reproductive system

The involvement of *Artavavaha Srotas* is particularly important because these channels are associated with the transport and functioning of *Aartava*. [13]

4.3 Flowchart of *Samprapti*

Nidana Sevana

↓

Dosha Prakopa and Agni Dushti

↓

Rasa Dhatu Poshana Dushti / Srotorodha

↓

Artava Utpatti and Pravritti Dushti

↓

Alpata and Delayed Menstruation

↓

Aartava Kshaya

5. *Lakshana* of *Aartava Kshaya*

The cardinal features of *Aartava Kshaya* are described in Ayurveda in terms of delayed menstruation, reduced menstrual quantity and pain during menstruation. These clinical features help in recognising disturbances in the normal menstrual cycle. [14]

5.1 Cardinal Features (*Pradhana Lakshana*)

Classical feature	Description	Possible modern correlation
Yathochita Kala Adarshanam	Menstruation does not appear at the expected time or occurs after a prolonged interval	Oligomenorrhoea
Alpata	Reduced quantity of menstrual flow	Hypomenorrhoea
Yoni Vedana	Pain in the genital or pelvic region, particularly during menstruation	Dysmenorrhoea

These three features constitute the principal clinical presentation of *Aartava Kshaya* in the classical description. [15]

5.2 Associated Clinical Features

Apart from the cardinal features, affected women may report weakness, fatigue, irregular menstrual cycles and difficulty in conception, depending on the underlying condition. These associated manifestations are not specific diagnostic features of *Aartava Kshaya* and require individual clinical assessment. [16]

5.3 Modern Clinical Correlation

In contemporary medicine, delayed or infrequent menstruation may be classified as oligomenorrhoea, whereas unusually scanty menstrual flow may be described as hypomenorrhoea. Menstrual pain may occur independently or alongside these abnormalities. Conditions such as polycystic ovary syndrome, thyroid dysfunction, nutritional deficiency and hypothalamic disturbances should be considered during clinical evaluation. Therefore, *Aartava Kshaya* should not be considered synonymous with any single modern diagnosis.

6. Modern Correlation of *Aartava Kshaya*

In contemporary medicine, the clinical features of *Aartava Kshaya* may resemble certain menstrual disorders, particularly oligomenorrhoea and hypomenorrhoea. However, *Aartava Kshaya* is an Ayurvedic concept and cannot be considered an exact equivalent of any single modern diagnosis. [17]

6.1 Comparison with Modern Menstrual Disorders

Ayurvedic feature	Possible modern correlation	Clinical presentation
Yathochita Kala Adarshanam	Oligomenorrhoea	Infrequent or delayed menstruation
Alpata	Hypomenorrhoea	Scanty menstrual flow
Yoni Vedana	Dysmenorrhoea	Pain associated with menstruation

These correlations are based on similarities in clinical presentation and should not be considered diagnostic equivalence. [18]

6.2 Possible Causes in Modern Medicine

Menstrual irregularities may occur due to several physiological and pathological conditions, including:

- Polycystic ovary syndrome (PCOS).
- Thyroid dysfunction and hyperprolactinaemia.
- Functional hypothalamic disturbances.
- Excessive exercise and inadequate nutritional intake.
- Significant weight changes and psychological stress.
- Primary ovarian insufficiency.

These conditions may affect the hypothalamic–pituitary–ovarian axis and subsequently alter menstrual regularity and flow. [19]

6.3 Diagnostic Considerations

Clinical evaluation should include menstrual history, nutritional status, weight changes, physical examination and appropriate hormonal investigations. Pregnancy should be excluded wherever relevant. Depending on clinical findings, investigations may include thyroid-stimulating hormone, prolactin, follicle-stimulating hormone, estradiol and pelvic ultrasonography. Identifying the underlying cause is essential before selecting treatment.

7. *Chikitsa* of *Aartava Kshaya*

The main objective of *Chikitsa* in *Aartava Kshaya* is *Samprapti Vighatana*, which involves correcting the underlying disturbances of *Dosha*, *Agni*, *Dhatu* and *Artavavaha Srotas*. Treatment should be planned according to the patient's condition, causative factors and clinical presentation. [20]

7.1 *Nidana Parivarjana*

Avoidance of etiological factors is the first step of management. Proper nutrition, avoidance of excessive fasting and physical exertion, adequate sleep and management of psychological stress are important measures. [21]

7.2 *Shodhana Chikitsa*

Shodhana therapies may be considered in selected patients according to their *Dosha* status, strength and clinical condition. Classical discussions include *Vamana*, *Virechana* and *Basti* in relation to the management of menstrual disorders. These procedures should only be performed after appropriate assessment by a qualified Ayurvedic physician.

7.3 *Shamana Chikitsa*

Shamana Chikitsa focuses on correcting metabolic disturbances and supporting normal reproductive functions. The use of *Deepana*, *Pachana* and suitable *Agneya Dravya* is discussed in Ayurvedic literature. Medicines such as *Tila*, *Shatapushpa* and *Shatavari* are considered relevant in the management of menstrual disorders. [22]

7.4 Important Therapeutic Approaches

Treatment principle	Therapeutic purpose
Deepana-Pachana	Improvement of *Agni*
Agneya Dravya	Supporting normal *Aartava* formation
Artavajanana Dravya	Promoting menstrual function
Vata-Kapha Shamana	Correction of associated *Dosha* disturbances
Pathya-Apathya	Maintaining proper nutrition and lifestyle

7.5 *Pathya-Apathya*

Diet and lifestyle regulation are important supportive measures. A balanced diet, adequate nutritional intake, regular moderate exercise and proper sleep should be encouraged. Excessive fasting, irregular food habits, sedentary behaviour and unnecessary physical exertion should be avoided.

8. *Krishna Tila Vati*: An Ayurvedic Perspective

Krishna Tila (*Sesamum indicum* Linn.) is an important medicinal and dietary substance described in Ayurvedic literature. Black sesame seeds are traditionally valued for their nourishing, *Balya*, *Vrishya* and *Vatahara* properties. Their use in reproductive health provides a rationale for exploring their therapeutic relevance in *Aartava Kshaya*. [23]

8.1 Identity and Ingredients

Parameter	Description
Sanskrit name	*Krishna Tila*
Botanical name	*Sesamum indicum* Linn.
Family	Pedaliaceae
Common name	Black sesame

Part used	Seeds
Classical category	*Dhanya Varga*
Important therapeutic actions	*Balya*, *Vrishya*, *Vatahara*, *Artavajanana*

Black sesame seeds are traditionally preferred for medicinal use. Their identification and quality are important for ensuring the purity and consistency of the final preparation. [24]

8.2 *Rasa-Panchaka* of *Krishna Tila*

The Ayurvedic properties of *Krishna Tila* provide the theoretical basis for its therapeutic application.

Property	Description
Rasa	*Madhura*, *Katu*, *Tikta*, *Kashaya*
Guna	*Guru*, *Snigdha*
Virya	*Ushna*
Vipaka	*Madhura* according to some descriptions
Dosha Karma	Mainly *Vata Shamaka*

Classical descriptions differ regarding the *Rasa* and *Vipaka* of *Tila*. Therefore, the properties should be interpreted according to the particular *Nighantu* or classical source being followed. [25]

8.3 Preparation of *Krishna Tila Vati*

The preparation of *Krishna Tila Vati* involves the use of authenticated and properly cleaned *Krishna Tila* seeds, followed by appropriate pharmaceutical processing and conversion into tablet form. The exact ingredients, proportions, binding material, manufacturing procedure and tablet weight must be reported according to the formulation actually used in the clinical study. [26]

8.4 Therapeutic Rationale in *Aartava Kshaya*

The therapeutic rationale of *Krishna Tila* in *Aartava Kshaya* is based on the Ayurvedic principle that *Aartava* possesses an *Agneya* nature. The *Ushna Virya* of *Krishna Tila*, along with its *Snigdha* and *Guru Guna*, provides a theoretical basis for its use in supporting normal *Aartava* formation and function. Its traditionally described *Vata Shamaka* and *Artavajanana* actions are also relevant to this condition.

8.5 Possible Mode of Action

The proposed therapeutic actions of *Krishna Tila* may be summarised as follows:

- *Ushna Virya* – traditionally associated with its *Agneya* nature.
- *Snigdha Guna* – supports nourishment and counteracts excessive dryness.
- *Guru Guna* – contributes to its nourishing properties.
- *Vata Shamaka Karma* – may help in the Ayurvedic management of *Vata*-associated menstrual disturbances.
- *Artavajanana Karma* – traditionally associated with promoting menstrual function.

These explanations represent the Ayurvedic therapeutic rationale and should not be interpreted as experimentally established mechanisms of *Krishna Tila Vati*.

9. Pharmacological Basis of *Krishna Tila*

Krishna Tila (*Sesamum indicum* Linn.) contains several nutritional and bioactive constituents that may contribute to its pharmacological properties. However, most available findings relate to sesame seeds or their extracts rather than the specific formulation *Krishna Tila Vati*. [27]

9.1 Nutritional and Phytochemical Composition

Sesame seeds contain proteins, unsaturated fatty acids, minerals, tocopherols, phenolic compounds and lignans. Important lignans include sesamin, sesamolin and sesamol, which have attracted scientific interest because of their biological activities.

9.2 Antioxidant and Anti-inflammatory Activities

Experimental and review literature suggests that sesame lignans possess antioxidant properties and may help regulate oxidative stress. Studies have also reported anti-inflammatory potential of sesame and its bioactive constituents. These activities provide a possible pharmacological basis for further investigation in reproductive health. [28]

9.3 Summary of Pharmacological Activities

Activity	Important constituents	Potential relevance
Antioxidant	Sesamin, sesamol, sesamolin	Protection against oxidative stress
Anti-inflammatory	Sesame lignans and phenolic compounds	Modulation of inflammatory responses
Nutritional	Proteins, fatty acids and minerals	Nutritional support
Phytochemical	Lignans and tocopherols	Possible biological effects

These findings are preliminary supportive evidence and do not establish the efficacy of *Krishna Tila Vati* in *Aartava Kshaya*.

Discussion

Aartava Kshaya is an important Ayurvedic concept related to disturbances in the normal quantity and periodicity of menstruation. Its classical features, particularly *Yathochita Kala Adarshana*, *Alpata* and *Yoni Vedana*, provide a framework for understanding menstrual abnormalities. The condition can be interpreted through disturbances in *Dosha*, *Agni*, *Dhatu* and *Artavavaha Srotas*, which may affect the formation and normal functioning of *Aartava*.

The role of *Nidana* is particularly important in the development of *Aartava Kshaya*. Inadequate nutrition, excessive physical activity, psychological stress and improper lifestyle practices may adversely influence normal tissue nourishment and reproductive physiology. The Ayurvedic concept of *Rasa Dhatu Poshana* provides a theoretical explanation of how nutritional and metabolic disturbances may influence menstrual function.

The management of *Aartava Kshaya* focuses on correcting the underlying disturbances through *Nidana Parivarjana*, appropriate *Shodhana* and *Shamana Chikitsa*, dietary regulation and lifestyle modification. The selection of treatment should be individualised according to the patient's clinical condition and associated factors.

Krishna Tila is traditionally considered an important medicinal substance in female reproductive health. Its *Ushna Virya*, *Snigdha Guna*, nourishing properties and traditionally described *Artavajanana Karma* provide an Ayurvedic rationale for its use in *Aartava Kshaya*. Its nutritional constituents, including lignans, fatty acids, minerals and phenolic compounds, have also attracted scientific interest. Reported antioxidant and anti-inflammatory activities provide additional areas for pharmacological investigation.

However, an important limitation is the lack of sufficient formulation-specific scientific evidence for *Krishna Tila Vati*. Studies involving *Krishna Tila Churna*, *Kwatha*, sesame seeds or isolated constituents cannot be directly considered proof of the efficacy of the Vati formulation. Differences in preparation methods, dosage and bioavailability may influence therapeutic outcomes.

Therefore, further research should focus on standardisation of *Krishna Tila Vati*, evaluation of its pharmacological properties, appropriate dosage determination and systematic assessment of safety. Well-designed clinical studies involving clearly defined menstrual outcomes are necessary to establish its therapeutic effectiveness.

Overall, the integration of classical Ayurvedic principles with contemporary pharmacological research may provide a valuable foundation for investigating *Krishna Tila Vati* in the management of *Aartava Kshaya*.

Conclusion

Aartava Kshaya is an important Ayurvedic concept characterised by delayed menstruation, reduced menstrual flow and associated pain. Its pathogenesis can be understood through disturbances in *Dosha*, *Agni*, *Dhatu* and *Artavavaha Srotas*. Ayurvedic management focuses on correcting the underlying causative factors through appropriate *Chikitsa*, dietary regulation and lifestyle modification.

Krishna Tila possesses traditionally described *Ushna*, *Snigdha*, *Balya* and *Artavajanana* properties, along with nutritional and phytochemical constituents that provide a rationale for its therapeutic investigation. However, the available scientific evidence is insufficient to establish the clinical efficacy of *Krishna Tila Vati* specifically in *Aartava Kshaya*. Further studies involving formulation standardisation, pharmacological evaluation, safety assessment and well-designed clinical trials are essential to validate its therapeutic potential. Integrating classical Ayurvedic knowledge with contemporary scientific research may help establish an evidence-based approach to the management of *Aartava Kshaya*.

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