

An Integrative Review on Sedentary and Stationary Occupational Behaviors as Key Nidanas in the Samprapti of Artava Kshya, with Correlation to Modern Physiological Dysfunctions

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Abstract: *A sedentary lifestyle significantly contributes to Artava Kshya by causing Agnimandya, Kapha accumulation, and Vata imbalance, resulting in Artava - vaha srotorodha and impaired endometrial nourishment. Prolonged inactivity disrupts hormonal regulation, reduces pelvic circulation, and weakens Rasa-Rakta dhatu formation, ultimately leading to scanty menstrual flow. Including regular physical activity, improving Agni, and adopting Ayurvedic dietary and therapeutic measures can effectively restore normal Artava and enhance reproductive health. Modern correlates include pelvic hypoperfusion, hormonal dysregulation (altered estrogen /progesterone dynamics, insulin resistance), and low-grade inflammation.*

Keywords: Artava kshaya, hypomenorrhea, sedentary lifestyle, working women periods problem

I. INTRODUCTION

Artava Kshya refers to a condition in which there is reduced quantity of menstrual blood, shortened duration of bleeding, or both. It can be correlated with hypomenorrhea in modern medicine. ^[1]

Historically, women in ancient times rarely faced menstrual disorders like Alpa Artava.

Their daily routines involved regular physical activity, labor-intensive work, exposure to natural sunlight, seasonal diets, and regulated daily rhythms, which supported proper hormonal balance, circulation, and metabolic health. These lifestyle patterns naturally maintained menstrual regularity and flow.

In contrast, modern office-going women often spend prolonged hours seated at desks, have limited physical activity, experience chronic stress, follow irregular diets, and suffer from disrupted sleep patterns. Sedentary behaviour and mental stress interfere with hormonal regulation, metabolism, and endometrial development, increasing the prevalence of menstrual disorders, including hypomenorrhea.

The modern lifestyle, characterized by physical inactivity, stress, and irregular routines, is a key factor contributing to menstrual insufficiency. This literature review aims to explore the etiological factors of Alpa Artava, focusing on how contemporary sedentary office lifestyles influence menstrual health, while setting the stage for integrative preventive strategies.

PROPERTIES OF ARTAVA

In any gynaecological disturbances abnormality of 'Artava' is mainly seen. Shuddha Artava is very essential for fertilization. It is, therefore very important to consider Varna, Matra etc. to know 'Shuddha' Artava Swarupa.



Varna

According to Acharya Charaka normal colour of Menstrual blood is like Gunjaphala, Lal Kamala (Red lotus flower), Indragopa (An Insect), and Alaktaka.^[2]

Acharya Sushruta explained that the colour of shuddhartava should resemble with the Shasha Asrik (Rabbit blood) and Laksha Rasa. Achary Sushruta has mentioned the practical characteristics that it should not stain the cloth after washing. These characteristics resemble about not only the colour of Artava but also other properties like Matra, Gandha etc.^[3]

Matra

Artava being a liquid is measured in Anjali pramana. Acharya Vagabhata denotes Artava pramana measuring to Four Anjali.^[4]

Artava Srava Kala^[5]

Artava srava kala means duration of Menstrual bleeding. Artava srava Kala varies with individuals. Ayurvedic Classics have different opinion regarding duration of Menstruation. It describes Three to Five days and rarely up to seven days. Different opinions regarding Artava Strava Kala are as follow: -

1. Charaka-5 Days
2. Vagabhata-3 Days
3. Bhavamishra -3 Days

ARTAVA UTPATTI HETU^[6]

If we aggregate the different opinions of our Acharya's, we can reveal the following Hetu, i.e., factor for Artava utpatti.

1. Desha (climatic conditions where women live)
2. Kala (Particular phase or period of life)
3. Anuvanshika Bhava (Hereditary factor)
4. Dhatu Paripurna (maturation of Dhatus)
5. Karma (action or work)
6. Swabhava (natural process)
7. Vayu (vata in the body).

ARTAVA CHAKRA^[7]

In all Ayurvedic classics, intermenstrual period has been given one month i.e. Mashatah.

Thus entire period of one month is divided into three i.e.

- 1) Rajasrava Kala - 3 to 5 days
- 2) Ritukala - 12 to 16 days
- 3) Ritu Vyatita Kala - 9 to 13 days

NIDANA

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

Samanya Nidana - In classics, Artava is considered as Updhatu of Rasa Dhatu. The factors responsible for Rasa Dhatu Kshaya are responsible for Artava Kshaya.

According to Sushruta Rasa Kshaya is one of the causative factors of Dhatukshaya.^[8]

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.^[9]

Sushruta described Mithya Ahara Vihara as causative factor for Dhatukshaya. It is Samanya Nidana of Artava Kshaya.



Vimshati Yonivyapada Nidana considered as Nidana of Artava Dushti.

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.

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.^[10]

Acharya Vagbhata said that, Vata, Pitta and Kapha in combined form are main causative factors for Artava Kshaya (Ksheenartava). So, causes for vitiation of Vata, Pitta and Kapha Doshas are mentioned as Nidanans of Artava Kshaya.^[11]

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

1. Aharajanya Hetu
2. Viharajanya Hetu
3. Manasika Hetu
4. Anya Hetu
5. Abhigata Janya Hetu

Table No: 1 Aharaja Hetu of Artava Kshaya.

| Sr.no | Vitiating Hetu | VATA | PITTA | KAPHA |
|-------|----------------|--|---|--|
| 1 | Ahara Rasa | Ati Katu, Tikta, Kashaya Rasa predominant Ahara. | Ati Katu, Amla, Lavana Rasa predominant Ahara. | Ati Madhura, Lavana Rasa predominant Ahara. |
| 2 | Ahara Guna | Excessive intake of Sheeta, Laghu, Rukhsa Ahara Sevana | Excessive intake of Ushna, Vidahi Ahara. | Excessive intake of Abhishyandi, Guru, Picchila Ahara. |
| 3 | Ahara Dravya | Excessive intake of Mudga, Shyamaka, Ati Sushka Shaka | Excessive intake of Kshara, Dadhi, Takra, Kanji Sevana etc. | Excessive intake of Pista, Ikshu, Masha, Audaka, Mamsa, Anupa Mamsa. |
| 4 | Ahara Pramana | Abhojana, Atyalpa Bhojana | - | Atibhojana, Adhyashana |

2. Viharajanya Hetu

Table No: 2 Viharaja Hetu of Artava Kshaya.

| Vata vitiating Hetu | Pitta vitiating Hetu | Kapha vitiating Hetu |
|---|---------------------------------|----------------------|
| Ati Vyayama Ati Vyavaya Ati Prajagarana Vega Dharana Ratri Jagarana | Atapasevana Dhuma Sevana | Divaswapna Alasya |



3. Manasik Hetu

Table No: 3 Manasik Hetu of Artava Kshaya.

| Vata vitiating Hetu | Pitta vitiating Hetu |
|--------------------------|----------------------|
| Chinta Shoka Bhaya | Krodha Irshya |

4. Anya Hetu -

- A). Vata vitiating Hetu - Ati Ashrika Shravana, Ragati Karshana, Dhatukshaya etc.
B). Kapha vitiating Hetu - Ati Santarpana, Sthaulya.

5. Abhigata 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. ^[12]

Purva Rupa:

Purva Rupa of Artava Kshaya is not described in classics. In Bhavprakasha specific desire of the women suffering from Artava Kshaya have been enlisted i.e. she desire Katu, Amla, Lavana, Ushna, Vidahi, Guru Ahara and Phala Shaka and beverages etc. ^[13]

Rupa: ^[14]

Sushruta explained the symptoms of Artava Kshaya as-

1. Yathochita Kaala Adarshanam -

The following interpretations are considered for Yathochita Kaala Adrshana-

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 -

According to Shabdakalpadruma "Alpa" means "Kshudra Pramana." 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. ^[15] Yoni Vedana can be considered as spasmodic, radiating, and infrequent pain during menstruation.

Sthanika Lakshana:

Table No: 4 Sthanika Lakshana of Artava Kshaya.

| Dosha | Artava strava | Yonivedna | Varna |
|-------|---------------|--------------|---------------|
| Vata | Tanu fenil | Todvat vedna | Krushna Aruna |
| Pitta | Drava ushana | Daha | Pitta Neela |
| Kapha | Ati pichila | Kanduta | Shukala |

Samprapti (pathogenesis)

The functions of *Kayagni*, *Bhutagni* and *Dhatwagni* include all the metabolic, neuronal, and hormonal functions of the body. Hence *Ayurveda* stresses in maintaining proper *Agni* as a prime factor in the management of many diseases. Due to *Kapha Vardhaka Ahara* and *Vihara*, *Mandagni* results in *Artava Kshaya*. This *Mandagni* results in the formation of *Ama Kapha* along with the *Ama* first vitiates the *Rasa Dhatu*. As *Artava* is the *Upadhatu* of *Rasa Dhatu*, the *Artava* is vitiated. The vitiated *Kapha* along with the *Ama* obstructs the *Artava* in the *Artavavaha Srotas* thereby leading to *Anartava* (Amenorrhoea) or *Alpartava* (oligomenorrhoea). Aggravated *Kapha* and *Ama* having vitiating *Rasa Dhatu* move towards *Medo Dhatu* as *Kapha*, *Ama* and *Medas* have similar qualities. Hence, they are attracted to each other. *Medo Dhatu* is one of the first *Dhatu* along with *Rasa Dhatu* to reflect a *Kapha* aggravation. The functions



of *Kayagni*, *Bhutagni* and *Dhatwagni* include all the metabolic, neuronal, and hormonal functions of the body. Hence *Ayurveda* stresses maintaining proper *Agni* as a prime factor in the management of many diseases. Due to *Kaphavardhaka Ahara* and *Vihara*, *Mandagni* results in *Artavaa Kshaya*. This *Mandagni* results in the formation of *Ama*.

So the drug having *Vata Kapha Shamaka*, *Pitta Vardhaka*, *Deepana*, *Pachana*, *Rasapushitikara*, *Lekhana* properties should be used to treat *Artavaa Kshaya*.

Alpa-vyayama → Kapha-meda accumulation & Agnimandya → Srotorodha (Artava-vaha srotas) + Vāta (Apāna) vitiation → Rasa-Rakta dhatu kshaya → Artava Kṣaya.

Dushya – rasa rakta meda artava

Upashaya (relieving/aggravating)

Relieved by walking, local heat, light exercise, improved diet; aggravated by continued sitting, prolonged fasting, stress.

Sadhya-Asadhyata -

In Ayurvedic samhitas Sadhya-Asadhyata 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.

Ayurveda mechanisms ↔ Modern physiology

| Ayurvedic concept | Practical description | Modern correlate / evidence |
|---|---|--|
| Agnimandya (low digestive/metabolic fire) | Poor digestion, low tissue nourishment | Reduced basal metabolic rate, altered nutrient absorption, dysregulated lipid/glucose metabolism |
| Kapha/meda vriddhi | Increased adiposity, stagnation | Central adiposity, increased aromatase activity → altered estrogen metabolism |
| Srotorodha (srotas obstruction) | Blockage of reproductive channels | Pelvic hypoperfusion, impaired endometrial perfusion |
| Vāta (Apāna) vitiation | Disturbed downward Vata — impaired uterine expulsion/flow | Altered pelvic neurovascular tone, reduced circulation, dysregulation of HPO axis |
| Ama (toxic metabolic residues) | Undigested matter causing inflammation | Low-grade systemic inflammation (CRP, IL-6) |
| Dhatu kshaya (Rasa–Rakta depletion) | Poor tissue nourishment → thin endometrium | Low endometrial thickness, low progesterone, poor luteal phase support |

Chikitsa

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

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 Pittakara properties that helps in Samprapti Vighatana. So Pittavardhaka Dravyas like Tila, Masha, Sura and Shukta should be used in treatment of Artava Kshaya.

According to Kashyapa and Vagbhata Artava Kshaya or Alpartava is Anuvasana Sadhya Vyadhi.^[15]

Vagbhata stated that Pitta Vriddhikara and Rakta Vriddhikara Chikitsa beneficial in Artava Kshaya.^[16]

In classics, many drugs are mentioned to treat Artava Kshaya, Alpartava, Ksheenartava and Anartava.

Some of them are given below

Raja Pravartini Vati, Ritukari Vati, Kanyalauhadi Vati,^[17]

Boladi Vati, Nashta Pushpantka Rasa.Phala Ghrita, Brihat Shatavari Ghrita, Kumara Kalyana

Ghrita, Kalyanaka Ghrita, Maha Kalyanaka Ghrita.^[18]

Panchkarma - Anuvasana and uttarbasti.



Pathya- Apathya

Pathya- Use of Agneya Ahara Dravyas relieves Kapha Dosha which does Avarana to Apana Vata. As Agneya Dravyas have Ushna Virya, it maintains the normalcy of Ruksha & Sheeta Guna of Vata, Snigdha & Pichhila Guna of Kapha. Shali rice, Yava etc. Annam, Madhya, Mamsa and substances which are capable of increasing Pitta should be beneficial.

Fish, Kulattha, Kanji, Takra, Sura etc. should be used in diet.

Lasuna is also beneficial.

Tila, Masha, Sura, Sukta should be used.

Fish, Kanji, Tila, Udaswihcha, Dadhi.

Yoga and Vyayama.

Apathya-

Ahara which are aggravating Nidana are contraindicated. Divaswapna, Ratrijarana. [19]

II. DISCUSSION

In modern times, we have adopted advanced hygiene practices and a more modernized lifestyle for women—physically, mentally, and socially. Yet, paradoxically, reproductive health issues have become more common and are appearing at younger ages. One might argue that ancient societies lacked diagnostic technologies to recognize such conditions, but ancient knowledge systems like Ayurveda and traditional lifestyle disciplines emphasized natural living, balanced routines, and mindful awareness of bodily rhythms. Perhaps it was this holistic approach that helped women maintain better reproductive health in earlier times.

III. CONCLUSION

Sedentary occupational behavior acts as a significant modern Viharaja Nidana for Artava Kshaya. Prolonged sitting leads to Agnimandya and impaired Dhatuposhana. It causes Rasa and Rakta Dhatu Kshaya, reducing proper Artava formation. Since Artava is an Upadhatu of Rakta, its quantity diminishes. Vata aggravation (Apana Vata Vaigunya) results in delayed or scanty menstruation. Kapha-induced Srotorodha further obstructs normal follicular development. Occupational stress acts as Manasika Nidana, disturbing hormonal balance. Modern correlation includes HPO axis dysfunction and insulin resistance. Chronic exposure makes it a sustained and progressive etiological factor. Hence, sedentary lifestyle must be addressed through Nidana Parivarjana to prevent Artava Kshaya.

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