

## CONCEPTUAL STUDY ON ARTAVAKSHAYA

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**ABSTRACT**

*Stri* and *Purusha* are the main contributor to the universal progeny but more importance should be given to *Stri*. The *Stri* itself denotes its importance. The sex which gives shelter to the *Garbha* or the sex in which the conception takes place and conceptive material develops from ovum to fetus is called *Stri*. A female is a beautiful creation of God. The physiology of reproductive system of woman is different from her male partner to a great extent as she has to intersperse many functions like achievement of conception, child birth. These physiological changes make her prone to pathological disorders also. That's why reproductive health is as important as other aspects of health. So far as the procreation of human being is concerned woman takes most important part for the fulfillment of biological cycle, that's

why *Nari* is said as "*Apatyamula*". *Stri* without a child is known as *Vandhya* and *Acharya Sushruta* has mentioned to "*Artavakshaya*" or "*Nastartava*" as one of the cause of *Vandhyatva*. In *Kokashastra*, *Vandhya* means a lady not having the menses. Therefore it is important to cure the female who is suffering from *Vandhyatva* due to "*Artava Kshaya*". When we compare the disease *Artava Kshaya* with the modern medical science Hypomenorrhoea and Oligomenorrhoea can be compare to some extent on the basis of its signs & symptoms.

**INTRODUCTION**

The term "*Artavakshaya*" consists of two words "*Artava*" and "*Kshaya*". The *Artava* is one of the essential factor for the production of *Garbha* in the females and it makes its appearance only when the woman has attained adulthood. The word "*Kshaya*" has been derived from

"Kshi" *Dhatu*, which means "to cease" or to get reduced. In *Vishalshabda Kosha Sagar* the word "Kshaya" means "Nyunata" and "Apachaya" according to *Acharya Charaka* the word *Kshaya* means "Hrras" and *Nyunata*. It means the reduced quantity of *Artava* from its normal measurement is called as "*Kshinartava*". The *Artava* vitiated by *Dosha* is called *Artavadusti* and there is a description about *Artavadusti* in all the *Ayurvedic* texts.

### Types of *artava doshas*

The following *Artava Doshas* have been described by different *Acharyas*-<sup>[1,2,3,4]</sup>

Table no. 1.

NO.	Artava dosha	Su.	A.S.	A.H.	Ha.	Bhel	Sharanadhara
1.	Vataja	+	+	+	+	-	+
2.	Pittaja	+	+	+	+	-	+
3.	Kaphaja	+	+	+	+	-	+
4.	Kunapagandhi	+	+	+	+	-	+
5.	Granthibhuta	+	+	+	+	-	+
6.	Putipuyagandhi	+	Puya	Puya	Puya	-	+
7.	Kshinartava	+	+	+	-	+	+
8.	Mutrapurishagandhi	+	+	Mala tulya	-	-	Mala tulya

It is known that disease is a combination of sign and symptoms. According to *Acharya Charaka* symptoms of a disease themselves also constitute a disease but some time because of their subordinate nature, they are only symptoms and not the disease.<sup>[5]</sup> Here, only "*Kshinartava*" out of eight *Doshas* has been taken elaborately regarding to "*Artavakshaya*".

On reviewing our *Ayurvedic* classics we found that "*Artava Kshaya*" is not explained as a disease in any texts where as it has been described very systematically as a symptom of so many gynaecological disorders in many classics. The *Artava Kshaya* has been described by *Acharya Sushruta* alongwith the clinical features of *Kshaya* of all the *Doshas*, *Dhatu*s, *Upadhatus* and *Malas*,<sup>[6]</sup> thus it is the description of deficiency of *Artava* which is an *Upadhatu*.

*Maharshi Kashyapa* has used the word "*Pushpa*" for *Artava* and he has mentioned certain menstrual disorders viz. *Sushka Revati*, *Katambhara*, *Vikuta Jataharini* and these are the result of *Jataharini*.<sup>[7]</sup> These three menstrual disorders can be taken for Primary amenorrhoea, because the following *Lakshanas* are found in these *Jataharini Graha Badhas*.

### 1. *Sushka revati*

When a woman is 16 years old even then the menstrual phenomena does not take place and her *Bahu* and *Kucha* (*Sphikapradesha*) are emaciated then she is considered to be suffering from *Sushkarevati Graha*.

### 2. *Katambhara*

The woman who does not menstruate in the *Uchita Kala* (appropriate time) and she becomes *Krishna*, *Heenabala*, *Kruddha* and ultimately dies is known as *Katambhara*.

### 3. *Vikuta*

When the menstrual discharge is *Vishama* in *Kala* (time), *Varna* (colour) and *Pramana* (amount) from the very beginning and there is *Balahani* and *Glani* in the woman then she can be considered as suffering from *Vikuta Jataharini*. This may point towards the scanty period since menarche.

*Acharya Sushruta* has clearly mentioned that *Yathochitakale Adarshana, Alpata, Yonivedana*. Constitute the *Artava Kshaya* as a *Vyadhi*.<sup>[8]</sup> The disease process is produced by "*Nidana Sevena, Khavaigunya, Srotorodha* and *Dosha Dushya Dusti Sammurchana*". Thus in the same way following symptoms are likely to be found in *Artava Kshaya*. Here, In *Artava Kshaya* '*Nidanapanchaka*' is playing part. According to *Ayurveda*, the knowledge of *Nidanapanchaka* is very important for the diagnosis and treatment aspect of disease.

### **Nidana**

*Nidana* means causative or etiological factors of a disease. *Nidana* is first step of *Nidanapanchaka* towards *Vyadhyutpatti*. It can be classified into two types for convenience that's *Samanya* and *Vishesh*. *Artava* is considered as *Upadhatu*.<sup>[9]</sup> Consideration of *Samanya Nidana*, which causes effects on *Dhatu* and *Upadhatu Kshaya*, is also effects on *Artava* and give rises to *Artava Kshaya*. *Vagabhata* denote that *Kshaya* of *Upadhatu* depends upon the *Kshaya* of *Purva Dhatu*.<sup>[10]</sup> While *Sushruta* has stated that the only *Rasa Kshaya* is also one of the causative factor of *Dhatukshaya*. *Dhatukshaya* is very important because *Rasa Kshaya* is directly responsible for '*Artava Kshaya*'. In this reflection, *Acharya Charaka* has explained *Samanya Nidana* of *Kshaya* of *Dosha, Dhatu and Upadhatu*, which is also considered as *Samanya Nidana* of *Artava Kshaya*.

*There are - Anashana, Asatmya Ahara Sevana, Atimadirapana.*

- *Ativyayama, Atichintana, Atapsevena, Prajagarana, Vega Vidharana.*

- *Bhaya, Manah Santapa*

If we deliberate about *Vishesh Nidana*, we can consider that factors which are responsible for 'Artavadusti'. *Acharya Kashyapa* specifically indicates *Ashtartava Dusti Nidana*.<sup>[11]</sup> *Kashyapa* says that use of sternutatory drugs during menstruation, consumption of excessive hot eatables and drinks and use of excessive medicines for cleansing purposes to the woman of *Mrudu Koshta* having received oleation and sudation are the causes of 'Artavadusti'.

According to *Acharya Vagabhata-I Vata* and *Pitta Kshaya* is responsible for 'Artava Kshaya'. According to *Acharya Sushruta Vata* and *Pitta Kshaya* is responsible for *Kshinartava*.<sup>[12]</sup> Commentator *Dalhana* says that the causes of *Vata Kshaya* and *Pitta Kshaya* become *Vishesh Nidana* for 'Artava Kshaya'. *Dalhana* opinion that physiological process which is responsible for *Artava Utpatti* is described due to 'Avrita Margatva' of *Vata* and *Kapha Dosha*.<sup>[13]</sup> In view of the fore going references vitiation of *Vata, Pitta* and *Kapha* can be mention as a *Nidana* of 'Artava kshaya'.

***Acharya* has explained *Samanya Nidana* of *Kshaya* of *Dosha* on following points**

1	<i>Aharaja</i>	<i>Hetu</i>
2	<i>Viharaja</i>	<i>Hetu</i>
3	<i>Manasika</i>	<i>Hetu</i>
4	<i>Abhighata Janya</i>	<i>Hetu</i>
5	<i>Any</i>	<i>Hetu</i>

***Aharaj hetu***

**Table no. 2**

	<b><i>Vata Vitiating Hetu</i></b>	<b><i>Pitta Vitiating Hetu</i></b>	<b><i>Kapha Vitiating Hetu</i></b>
According to <i>Rasa</i>	<i>Atikatu, Tikta, Kashaya</i> <i>Predominant Ahara</i>	<i>Atikatu, Amla, Lavana</i> <i>Rasa- Predominant Ahara</i>	<i>Atimadhura, Lavana Rasa –</i> <i>Predominant Ahara</i>
According to <i>Guna</i>	<i>Excessive intake of Sheeta,</i> <i>Laghu, Ruksha Ahara</i>	<i>Excessive intake of Ushna,</i> <i>Vidahi Ahara</i>	<i>Excessive intake of Abhishyandi,</i> <i>Guru, Picchila Ahara</i>
According to <i>Dravya</i>	<i>Excessive intake of Koddalaka,</i> <i>Mudga, Shyamaka,</i> <i>Atishushkashaka</i>	<i>Excessive intake of Kshara,</i> <i>Kurchika, Dadhi, Takra,</i> <i>Kanjisevana etc.,</i>	<i>Excessiv intake of</i> <i>Pista, Ikshu, Masha, Audaka-</i> <i>Mamsa Anupa Mamsa etc.,</i>
According to <i>Pramana</i>	<i>Abhojana, Laghubhojana</i>		<i>Ati Bhojana, Adhyashana</i>

**Viharaj hetu****Table no. 3**

<b>Vata vitiating hetu</b>	<b>Pitta vitiating hetu</b>	<b>Kapha vitiating hetu</b>
<i>Ativyavaya</i>	<i>Atiushna</i>	<i>Divaswapa</i>
<i>Ativyayama</i>	<i>Atapasevena</i>	<i>Alasya</i>
<i>Atiprajagarana</i>	<i>Agni-Dhuma Sevana</i>	
<i>Vegadharana</i>		

**Manasika hetu****Table no. 4.**

<b>Vata vitiating hetu</b>	<b>Pitta vitiating hetu</b>
<i>Chinta</i>	<i>Krodha</i>
<i>Shoka</i>	<i>Irshya</i>
<i>Bhaya</i>	

**Anya hetu****Table no. 5.**

<b>Vata vitiating hetu</b>	<b>Kapha vitiating hetu</b>
<i>Ati Ashrika Shravana</i>	<i>Ati Santarpana</i>
<i>Rogatikarshanam</i>	
<i>Dhatukshayaja</i>	

**Abhighataja hetu**

As per Acharya Sushruta Artavavaha Srotasavadha may lead to “Artava Nasha”.<sup>[14]</sup>

**Purva Rupa:** Purva Rupa of Artava kshaya is not described in our classics.

**Rupa**

Vyaktavastha of Vyadhi is known as Rupa. Acharya Sushruta said that Artava kshaya- Menstruation is delayed, menstrual blood is scanty and associated with pain in vagina. In consideration of this definition following symptoms can be taken as Rupa.

- I. Yathochit kale adarshanam:-** Yathochit Kala means proper time of appearance of Artava. Adarshanam means Artava does not appear at relevant time or it is delayed or disappeared.
- II. Alpata:-** According to Shabdakalpadrum ‘Alpa’ means ‘Kshudrapramana’. Menstrual blood is reduced in volume.
- III. Yoni vedana:-** Vitiating of Vata causes Yonivedana. Artava Pravritti is basic function of Apana Vayu. Due to ‘Artava kshaya’ vitiating of Vata occurs that causes ‘Yoni

*Vedana*. *Yoni Vedana* means spastic, radiating and infrequent pain during menstruation.

### ***Manasika lakshanas***

It is known that *Manasika Bhava* and *Sharirika Bhava* are closely related to each other. *Sharirika Vyadhi* do have effects on *Mana* and *Manasika Vyadhi* do have effects on *Sharira*. It is called *Sharirika and Manasika Anubandha*. In '*Artava kshaya*' it is quite obvious that *Mana* get involved. Hence the following *Manasika Lakshana* can be noted i.e. *Bhaya, Krodha, Chinta, Shoka* etc.

### ***Sthanika Lakshanas***

Following *Sthanika Lakshanas* are found in '*Artava kshaya*'

**Due to Vata Dosha** : *Toda, Bheda* etc.

**Due to Pitta Dosha** : *Osha, Chosh, Daha* etc.

**Due to Kapha Dosha** : *Kandu*.

### ***Sarvadehika lakshanas***

Following *Sarvadehika Lakshanas* may be present according to degree of vitiation of *Doshas*.

**Table no. 6.**

<b><i>Due to vata</i></b>	<b><i>Due to pitta</i></b>	<b><i>Due to kapha</i></b>
<i>Adhmana</i>	<i>Agnimandya</i>	<i>Aruchi</i>
<i>Krishata</i>	<i>Prabhahani</i>	<i>Lala srava</i>
<i>Daurbalya</i>		<i>Medovridhi</i>
<i>Vibandha</i>		<i>Alasya</i>
<i>Katishula</i>		
<i>Sandhishula</i>		
<i>Bhrama</i>		
<i>Angamarda</i>		
<i>Anindra</i>		

### ***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.<sup>[15]</sup>

*Samprapti, Jati, Agati* - these words are synonymous with the pathogenesis of a disease.

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

of the types of 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.

*Artava Kshaya* occurs due to vitiation of 'Vatakapha' and 'Vatapitta' is mainly seen. Earlier mentioned *Nidanas* of 'Artava Dusti'. Vitiation of *Vata* and *Pitta Doshas* first occurs due to *Ruksha Guna of Vata*, *Ruksha* and *Tikshana Guna of Pitta*, which are primary causative *Doshas*.<sup>[16]</sup>

*Nidana Sevana* and vitiated *Dosha* causes 'Dhatu Vaishamyata' vitiated *Doshas* have done *Kshaya* of *Rasa* and *Rakta Dhatu*. *Artava* is an *Upadhatu of Rasa*, less quantity of *Rasa* is responsible for less production of 'Artava. Acharya Sushruta said that vitiated *Dosha* creates *Srotorodha* and due to *Srotorodha*, the quantity of 'Artava' ceases or it stops totally.

### Samprapti ghataka

Table no. 7.

<b>Dosha</b>	<i>Vata (Apana and Vyana), Pitta (Pachaka), Kapha (Kledaka)</i>
<b>Dushya</b>	<i>Rasa, Rakta</i>
<b>Upadhatu</b>	<i>Artava</i>
<b>Agni</b>	<i>Jathragnimandya; Dhatvagnimandya</i>
<b>Srotas</b>	<i>Rasavaha, Artavavaha</i>
<b>Srotodusti</b>	<i>Sanga</i>
<b>Adhithana</b>	<i>Garbhashaya</i>

### Vibhedak nidana

Before treating a disease, it is essential to diagnose it properly. Without proper diagnosis treatment cannot be done. This diagnosis is based on pathogenesis, clinical features and other investigations.

Like-wise, the disease *Artava Kshaya* can be compared and differentiated with *Vatala Yonivyapada*, *Arajska Yonivyapada*.<sup>[17]</sup> etc. where in all the points of similarity being the painful and scanty menstrual flow. The cardinal symptoms of *Artava Kshaya* are *Yathocitkale Adarshanm*, *Alpata & Yonivedana*. Differentiated disorders are following: -

#### 1. Vatala yonivyapada

This disorder is differentiated in characteristic with 'Artava Kshaya', as there is *Ayama*, *Suptata*, *Pipilikasarana*, *Karkashta* in *Yonipradesha*. It produces also *Gulma* and *Yonibhransha*.



## 2. *Arajska yonivyapada*

This disorder is mainly *Pitta Pradhana*, it is differentiated in characteristics. They are *Karshyata* and *Vaivarnyata*. It is different from '*Artava kshaya*'.

### *Sadhyasadhyata* (prognosis)

In *Ayurvedic* classics, there is no description about prognosis of *Artava Kshaya* but prognosis of *Kshinartava* is described in *Ashtartava Dushti*. Here, *Artavakshaya* is synonyms of *Kshinartava*, so we can take it. *Sushruta* says that *Kunapa-Gandhi*, *Granthi-Bhuta*, *Putipuya*, *Kshina* and *Mutrapurishagandhi* disorder are incurable

*Vagabhata* – I, corroborating *Sushruta* has accepted *Kshinartava Dushti* as curable one.

*Vagabhata*–II says that only *Mutrapurisha Gandhi* disorders are incurable. All others can be cured with great difficulty.

### *Chikitsa*

*Chikitsa* is nothing but '*Samprapti Vighatana*'. *Chikitsa* mainly divided into two segments.

1. *Shamana*
2. *Samshodhana*

Both these types of *Chikitsa* works on vitiated *Dosha* and *Dhatu* and established physiology of *Sharira*.

Here the disease '*Artava Kshaya*' has vitiation of '*Vatapitta*' and '*Vatakapha*' and *Rasa* & *Rakta Dhatu Kshaya*. Vitiation of *Dosha* and *Dhatu* is also depends upon *Agnimandya*. All above points do have effect on *Chikitsa* of *Artava Kshaya*.

*Acharya Charaka* described all gynaecological disorder in *Chikitsasthana* so, in form of '*Yoni Vyapada*'.<sup>[18]</sup> *Yoni* does not spoiled without *Vata*, so first of all the treatment must be '*Vatashamaka*'. '*Vayu*' is also *Pravartaka* of other *Doshas*, so regulation of *Vata Dosha* may have indirect effect on other *Dosha*.

*Acharya Sushruta* described that '*Artava kshaya*' should be treated by the use of purifying measures and *Agneya* substance.

*Dalhana* says that for purification, only emetics should be used not the purgatives, because purgation reduces *Pitta*, which in turn decreases '*Artava*' while emesis removes *Saumya* substances, resulting into relative increase in *Agneya* constituents of the body consequently '*Artava*' also increase.



Commentator *Chakrapani* says that by use of purifying measures *Srotasas* are cleared. Emesis and purgation clear upward and downward direct *Srotasas* respectively, thus both should be used, giving due consideration to the dosages of drugs used for purification and fitness of the woman. *Acharya Sushruta* also described ‘*Artava Shuddhi Chikitsa*’.

*Acharya Kashyapa* says *Artava Kshaya* is *Anuvasana Sadhya Vyadhi*. *Acharya Vagabhata –I & II*, Recommend *Pittavriddhikara* and *Raktavriddhikara Chikitsa*.

**The opinion of all *Acharyas* as quoted above, can be summarised in brief as follows-**

- ⇒ The *Samshodhana* therapy *Vamana, Virechana, Basti* particularly the *Uttarbasti*.
- ⇒ The use of ‘*Agneya Dravyas*’ are recommended.
- ⇒ The use of *Swayoni Vardhaka Dravyas* i.e. having the same seat of Origin on basis Of *Dravya, Guna and Karma*.
- ⇒ The drugs capable of increasing the *Rakta & Rasa* should be used.

***Abhyantara chikitsa* (oral treatment)**

**Table no. 8.**

No.	Name of Prepara Tion	Name of Yoga	Reference
1	Kwatha	Tila, Karvi, Guda, in Form of Decoction Krishna Tila Kwatha with Guda Tilashelukarvi Kwatha with Guda Venuparvadi Kwatha with Guda Mishreya Methikamuli, Garjara, Shatpushpa Etc. in Form Decoction	Bha. Pra. Ch 70/22-24. Yogratnakar YoniVyapada Chikitsa Adhyaya Yog.Ratna.Yoni Vyapada Chikitsa Adhyaya Siddha Bhaishajya Manimala Harihar Samhita
2	Churna	Shatpushpa	Ka-shatpushpashatavari Kal.
3	Vati	Rajahpravartini Vati Rituvari Vati Kanyalohadi Vati Nastapushpantaka Rasa	Bhai. Ra. 67/58-60. Rasoddhara Tantra Rasoddhara Tantra Bhai.Rat. 67/51-59.
4	Ghrita	Phala Ghrita Brihata Shatavari Ghrita Kumar Kalyana Ghrita Shitakalyana Ghrita Maha Kalyanaka Ghrita	Bha. Pra. Chi 70./54-56, 58,81 Yog.Rat.Yo. Vya. Chi -2 Ch.chi 30-36-64, A.S. Utt 39/55 A.H. Utt 34/36-39 Bhai Rat 67/92-108 Yog Rat Prada chi-2 A.S.Utt – 9/19 A.S.Utt – 9/20
5	Basti	Anuvasana Basti, Uttarbasti Shatavaryadi UttarBasti Shatpushpa Taila Uttarbasti ArkpushpaTail Uttarbasti	Ch.si 12/18 Ch.shi 30/102 Ka.Kalpa-shatpushpa Shatarvari Kalpa. Bha.bhai.rat-4

***Pathyapathya******Pathya***

- *Shali* rice and *Yava* etc. *Annam*, *Madya*, *Masham* capable of increasing *Pitta* are beneficial.
- *Fish*, *Kulattha*, *Kanji*, *Takra*, *Sura* etc. be used in diet.
- *Lasuna* is beneficial
- Light exercise.

***Apathya***

- *Ahara* capable of aggravating *Nidanas* are contraindicated.
- *Diwaswap*
- *Ratri Jagarana*
- Excessive Exercise.

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