

## **HISTORICAL AND CURRENT APPRAISAL OF ARTAVAKSHAYA CONCEPT**

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### **ABSTRACT**

Infertility is currently the most trending issue among the female population. Now a days, stress, tension, and restlessness have increased due to lifestyle choices, eating habits, and basic human aspirations, which have led to an increase in menstruation diseases. During reproductive phase, Healthy menstruation is necessary physiological function in every womens life. According to the Ayurveda Artavadusti is one of the causes of infertility. A modest changes in menstrual cycle which may be hyper or scanty is filled with fear of some serious pathology of internal genital organs. Artvadáshti mainly linked with Oligomenorrhoea, Hypomenorrhoea of modern gynecolgy where they offer hormonal therapy for the same; which shows numerous adverse effects if used for an extended period of time. Hence, it is crucial to offer a specific etiopathology and treatment for "Artavakshaya". The aim of this study is to evaluate the concept of Artvakshaya in reproductive life of women so as to develop method of treatment that is more likely to result in a permanent cure without any adverse effects.

**KEYWORDS:** Infertility, Artavadusti, Oligomenorrhoea, Hypomenorrhoea, Artvakshaya.

## INTRODUCTION

The most revered and lovely term in the English language is "mother," yet the sadness is that not all women are mothers. The requirement for the title "Mother" is to be a parent. Only women, together with the All-Powerful God, have been given the authority to create in this cosmos. This is why women are viewed as the world's representation of God. But women's ability to create is what gives them their fundamental significance. Because of this, women place the greatest importance on the issue of fertility. Every risk that reduces reproductive capability draws special attention for treatment. The Artavadusti is one of the causes of infertility, according to Ayurvedic classics. Ayurvedic tradition places value on Shuddha Artava, as described ayurvedic classics. Antah Pushpa and Bahir Pushpa are two of the meanings associated with the word Artava. Bahir Pushpa and Antah are connected. The suitable work of Antah Pushpa, which is required for conception, is manifested in Bahir Pushpa as its outward manifestation. The current studies in this area deal on menstrual blood, or Bahir Pushpa.<sup>[1,2]</sup> Of course, the fact that Artavakshaya is not specifically mentioned as a sickness anywhere in the Ayurvedic text does not diminish Artavakshaya. Because Acharya Charaka stated in Charaka Nidana Sthana that a sickness's symptoms are likewise considered to be a disease. Due to their inferior status, they are only diseases' symptoms. This quote supports the view that "Artavakshaya" is a sickness in the current studies. Oligomenorrhoea, Hypomenorrhoea, and to some extent Secondary amenorrhoea can be connected with "Artavakshaya," a modern menstrual illness.

## THE SIGNIFICANCE OF THE STUDY

In the present day, stress, tension, and restlessness have increased due to lifestyle choices, eating habits, and basic human aspirations, which have led to an increase in menstruation diseases. Among gynaecological issues, artava dusti is crucial. Menstrual disorders are becoming more prevalent in gynaecological treatment and are a forerunner to infertility and other issues, necessitating increased attention. Numerous menstrual disorders, such as secondary amenorrhoea and oligomenorrhoea, call for counselling in addition to the proper medical care.

For menstrual issues, modern medical science offers hormonal therapy, although this has numerous adverse effects if used for an extended period of time. Therefore, in the modern era, it is crucial to offer a specific etiopathology and treatment for "Artavakshaya".

In the Ayurvedic texts, there are numerous procedures and methods for treating Artavakshya. The search for a method of treatment that is more likely to result in a permanent cure without adverse effects is still ongoing. Additionally, it is simpler to administer and is well received by patients of all classes.

This is intended as a modest next step in the ongoing investigation. It is commonly known that both Shodhana and Shamana therapy are emphasised in the old Ayurvedic texts. As stated in the well-known Ayurvedic proverb that Vata plays a significant part in Yoni-roga, Uttarbasti, being a Vata shamana, is a specific cure in Yoni's ill condition.<sup>[3]</sup> For Vata Shamana, Uttarbasti with snehana is more beneficial in the majority of Garbhashaya diseases.

Apana Vayu is in charge of controlling menstrual blood flow. Artavakshaya may result from vitiation of Apana Vayu, hence Uttarbasti Therapy, which has Vata Shamana capabilities, works well for this condition.

## **HISTORICAL REVIEW**

### **VEDIC ERA**

The Veda makes no explicit mention of the "Artavakshaya." In "Atharvediya Karmaja Vyadhi Nirodha," Shri Keshava Dutta Shastri discusses the etiopathogenesis of Anartava and its treatment. The author of "Vandhya Kalpa druma" discusses the etiopathogenesis of "Nyunartava" and its management.<sup>[4]</sup> The word "Nyun" in this context refers to a smaller quantity. The term "Kshaya" in "Artava Kshaya" refers to a smaller quantity.

### **SAMHITA KALA**

#### **Sushruta**

Sushruta Acharya, In chapter 15 of Chikitsa Sthan, Sushruta gave a description of Lakshanas and Chikitsa from "Artavakshaya." He referenced "Kshinartava" while explaining the "Artava dosha." One of the symptoms of "Artavakshaya" is kshinartava.

#### **Vagabhata**

Vagabhata I and II The word "Artavakshaya" is not explicitly used in either Vagabhata I or II, but the word "Kshinartava," which is a synonym for "Artavakshaya," has been used.<sup>[5,6,7]</sup>

## **SAMGRAHA KALA**

### **In samgraha kala**

Bhel - Acharya Bhel has discussed "Alpartava" and "Vikrita artava" in samgraha Kala, but they are also synonymous with "Artava Kshaya" here.<sup>[8]</sup>

Sharangadhara - He described the words "Kshinartava" and "Artavakshaya" as being interchangeable. As a Disease, Artavakshaya, it is common knowledge that symptoms and signs of disease coexist.<sup>[9]</sup>

Acharya Charaka asserts Even if symptoms by themselves also form an illness, they occasionally simply function as symptoms due to their inferior nature.

The same viewpoint is expressed by Acharya Sushrut in Sutrasthan. Nidana Panchaka is the nickname given to Vyadhi. The culmination of Nidana Sevana, Khavaigunya, Srotorodha, Dosha Dushya dusti, and Sammurchhana is Vyadhi, or the disease process. All of these factors are crucial to vyadhi Utpatti. "Nidana panchaka" is playing a part in this Artavakshaya.

## **CURRENT APPRAISAL**

According to modern gynaecology, Artavakshaya is linked to disorders that are much closer to it than Hypomenorrhoea, Oligomenorrhoea, and up to a certain extent secondary amenorrhoea. Knowing their pathophysiology is crucial for modern artavakshaya consideration. Etiopathology and illness management are also highly beneficial to Artavakshaya. As a result, Artavakshaya is likely to exhibit the same symptoms.

## **HYPOMENORRHOEA**

Definition: Hypomenorrhoea is the medical term for excessively scanty menstrual bleeding that lasts fewer than two days. The definition of Artavakshaya places hypomenorrhea quite close to it. The term "Kshaya" in "Artavakshaya" denotes a lesser quantity of menstruation.

## **OLIGOMENORRHOEA**

Oligomenorrhoea is the term for menstrual bleeding that occurs more than 35 days apart and stays consistent at that frequency. One sign of "Artavakshaya" is "Yathochit kale Adarshanam." Yathochit Kale Adarshanam has several meanings, one of which being Infrequent Interval, a sign of Oligomenorrhoea. A illness called secondary amenorrhoea is defined as the lack of menstruation for a period of six months or longer. Secondary

amenorrhea falls within the general definition of Artavkshaya. The term "Ythochit Kala Adarshanam," which can be understood as the absence or irregularity of menses, is used in the definition of Artavakshaya. The definition of secondary amenorrhoea places emphasis on this.<sup>[10,11]</sup>

## NIDANA

Nidana refers to a disease's etiological or causative factors. Nidana is Nidanapanchaka's opening move toward Vyadhiutpatti. Nidana is the primary factor in understanding "Vyadhi Utpatti Karma." Samanya and Vishesh are the two categories into which Nidana can be divided for convenience. Updhatu is regarded as Artava. Samanya nidana should be taken into account because it has an impact on Artava as well as Dhatu and Updhatu Kshaya. and produce Artavakshaya. Vagabhatta signify that Updhatu's Kshaya is dependent on Purva Dhatu's Kshaya. The single Rasa Kshaya, according to Sushruta, is also one of the causes of Dhatukshaya. Artava is mostly regarded as a Rasa Updhatu. Rasa Kshaya is directly accountable for "Artava Kshaya," hence Acharya Sushruta's claim that it is a cause of Dhatukshaya is crucial in this context. Acharya Charaka has outlined the Samanya Nidana of Kshaya of Dosha, Dhatu, and Upadhatu in this reflection, which is also known as Samanya nidana Atavakshaya. *Dosh Dhatu Mala Kshaya Vriddhi Vignaniyam* contains another citation of "Artavakshaya" by Acharya Sushruta. If we think about Vishesh Nidana of Artavakshaya, the Ayurvedic texts don't actually describe this illness. However, as a Vishesh Nidana, we can think about the causes of "Artava dusti." Ashtartava dusti nidana is expressly mentioned by Acharya Kashyapa. According to Kashyapa, the causes of "Artava dusti" include the use of sternutatory drugs during menstruation, excessive eating of hot foods and beverages, and the overuse of medicines for cleansing in mrudu koshta women who have undergone oleation and sudation.

According to Acharya Vagabhat, "Artava Kshaya" is caused by Vata and Pitta Kshaya. He quotes Vata and Pitta Kshaya as being in charge of Kshinartava in Shshrut Sharir-2- Shukra Shonit Shuddhi Vignaniyam. Dalhana offers an interpretation on this quote. This means that we can take this quotation to be about "Artava Kshaya." For "Artavakshaya," the causes of Vata Kshaya and Pitta Kshaya become vishesh Nidana.<sup>[12,13]</sup>

According to Dalhana's interpretation of this statement, the physiological process that causes Artava Utpatti is described as being caused by the "Avrut Margatva" of Vata and Kapha dosha.

The vitiation of Vata, Pitta, and Kapha can be mentioned as a nidana of "Artavakshaya" in light of the aforementioned passages.

The following aspects need to be stressed in order to understand Nidana correctly.

1. Aharaja Hetu
2. Viharaja Hetu
3. Manasika Hetu
4. Anya Hetu
5. Abhighata Janya Hetu

### **CURRENT APPRAISAL**

The following are the causes of secondary amenorrhoea, hypomenorrhoea, and oligomenorrhoea.

### **HYPOMENORRHOEA**

#### **✓ Constitutional and familiar unit**

Scanty menstruation, which characterises a woman's entire menstrual cycle in the majority of cases, is to be viewed as a constitutional feature of no relevance. Rarely does it have a pathological origin. The best way to explain constitutionally sparse menstruation is likely to presuppose an atypical configuration or relative insensitivity of the endometrial vascular machinery.

#### **✓ Uterine**

- 1) Uterine hypoplasia: In rare cases, a tiny region of endometrial may be the cause of infrequent menstruation. This is a rare reason for hypomenorrhea.
- 2) Endometrial destruction: - Endometrial destruction can result from myomectomy or other uterine plastic surgery, infections, or painful curettage.
- 3) Refractory endometrium.

#### **✓ Hormonal**

Without changing the cycle, endocrine system disturbances typically do not cause sparse menstruation. However, in certain cases, scanty menstruation is thought to be a precursor to amenorrhea and then has the same causes. It can also happen as a result of gradual endometrial atrophy from long-term usage of low-dose oral contraceptives.

✓ **Anxiety and emotional component**

Psychological variables occasionally only succeed in influencing the volume of flow, failing to entirely suppress a consistent ovarian and uterine cycle.

✓ **Ovarian condition**

Partial ovarian resection or unilateral oophorectomy.

✓ **Anemia and general bad health**

When it happens, there are certain causes that change the endocrine stimulation to the endometrium. Because of the prolonged lactation following childbirth, hypomorrhoea is common. In certain instances, severe postpartum haemorrhage results in partial pituitary necrosis, and hypomenorrhea is brought on by insufficient pituitary stimulation.

### **OLIGOMENORRHOEA**

Similar to those of hypomenorrhoea in most respects. Concerning the causes of infrequent menstruation.

The difficulty in standardising gynaecological lesions can be seen in the fact that women can get irregular and sparse periods under a variety of different circumstances.

- ✓ In those whose jobs take a lot of mental effort?
- ✓ in people whose skeletal and muscular development is more masculine than feminine, such as some female athletes,
- ✓ In people who live opulent, sedentary lives and eat excessively.
- ✓ Obesity, a squat build, low fertility, and hirsutism are hormonal symptoms.
- ✓ Oligomenorrhoea is a rather prevalent constitutional condition.

### **SECONDARY AMENORRHOEA**

✓ **Physiological causes**

- (1) pregnancy,
- (2) lactation, and
- (3) menopause.

The physiologic stages of a woman's life are as follows. Amenorrhea is extremely typical during these Phases.

✓ **Hypothalamic origin**

1. Significant environmental stress

2. Weight fluctuation - Anorexia nervosa and obesity.
3. Pseudocyesis
4. Supracellar tumour making the hypothalamus compressed.

✓ **Pituitary factor**

1. Sheehan's syndrome is one.
2. Improper prolactin production, Prolactin-Producing Microadenoma, Primary Hypothyroidism, Chest Injuries, Chest Surgery, and medications like Domperidone, Chlorpromide, Cimetidine, Tricyclic Antidepressants, and Oestrogen Therapy
3. Lesion that takes up space, such as a craniopharyngioma.
4. after a procedure or after radiation
5. Acromegaly
6. Additional pituitary tumours

**Ovarian condition**

1. Polycystic ovarian syndrome, for starters
2. Premature collapse of the ovary
3. ovarian tumour that produces testosterone
4. Following ovarian cystectomy, wedge excision of the ovaries, or bilateral oophorectomy.
5. Following radiation therapy and chemotherapy
6. The ovarian syndrome resistant
7. Ovarian failure due to chromosomally incompetent conditions such as X monosomy or an extra X chromosome
8. Galactosaemia.
9. Persistent renal failure
10. Hyper-hypothyroidism
11. Tumor and adrenocortical hyperplasia

**Uterine cause**

1. Surgical removal of the uterus at an early age
2. Synechia due to
  - ✓ Endometrial tuberculosis,
  - ✓ Puerperal sepsis,
  - ✓ Septic abortion
3. Endometrium absence



- ✓ Post-infectious
- ✓ Vigorous curettage
- ✓ Hysteroscopic endometrial
- ✓ ablation after pill atrophy

## PURVARUPA

The Ayurvedic classics do not mention Artavakshaya's purvarupa.

## RUPA

Vyadhi's Vyaktavastha is referred to as "Rupa." Menstruation is delayed, menstrual blood is few, and vaginal pain are all related with Artavakshaya. In light of this concept, the symptoms listed below can be regarded as Rupa.

## Yathochit Kale Adarshanam

Yathochit Kala refers to Artava's proper appearance time. Adarshanam denotes that Artava does not appear at the appropriate time, is delayed, or vanishes.

Considerations for the word "Yathochit Kala Adarshanam" include the following:

1. "Menarche" refers to the beginning of menstruation. In girls between the ages of 11 and 15, the first period starts. It's possible to classify a delayed menarche as one sort of "Artavakshaya." It could be there as a result of numerous circumstances.
2. The length of the menstrual cycle can also be understood from Yathochit Kale Adarshanam. The typical duration range is 3 to 7 days. Menstruation that lasts for a shorter period of time than usual is referred to as "Artavakshaya."
3. A month is the typical time between two menstrual periods. We can translate interval irregularity as "Yathochit Kale Adarshanam." Broadly speaking Long-term menstrual absence is also regarded as an irregular interval, or "Artavakshaya."

## Alpata

Shabdakalpdrum claims that "Alpa" denotes "Kshudrapramana." The volume of menstrual blood is decreased.

## Yoni Vedana

Yonivedana results from vitiated vata. Apana Vayu's primary role is artava pravritti. Vata becomes vitiated as a result of "Artavakshaya," which results in "Yoni vedana." Yoni Vedana is the Sanskrit term for menstrual pain that is spastic, radiating, and infrequent.

### Sthanika Lakshana

In "Artava Kshaya," the following sthanika lakshanas are found. Toda, Bheda, etc. are caused by Vata Dosha. Osha, Chosh, Daha, and other Pitta Doshas are to blame. Kandu is the result of Kanda, the Kapha Dosha.

### Sarvadehika

Depending on the degree of vitiation of the doshas, the following sarvadehika lakshanas may be present.

**Table 1: Sarvadehika Lakshanas.**

Due to Vata	Due to Pitta	Due to Kapha
Adhamana	Agnimandhya	Aruhi
Krishata	Prabhahani	Lala srava
Daurbalya		Medovridhhi
Vibandha		Alasya
Katishula		
Sandhishula		
Bhrama		
Angamarda		
Anindra		

### Manasika Lakshanas

Manasika Bhava and Sharirika Bhava are well-known to be related to one another. Both Manasika Vyadhi and Sharirika Vyadhi do have an impact on the other. Sharirika and Manasika Anubandha is its name. It is rather evident that Mana becomes interested in "Artavakshaya." As a result, the Manasika lakshanas Bhaya, Krodha, Chinta, Shoka, etc. can be noted.

### SAMPRAPTI

The process by which Nidana Sevana dosha becomes vitiated, these vitiated doshas spread throughout the body, and Dushya and Mala likewise become vitiated, is known as "Samprapti."

Because of the vitiation of "Vatakapha" and "Pittakapha," which is the main symptom of Artava Kshaya, it arises. the aforesaid Nidanas of "Artava Dusti." Vata's vitiation and Ruksha Guna of Vata, Ruksha and Tikshana Guna of Pitta, which are the major Causative Doshas, are the primary causes of Pitta Doshas. "Dhatu Vaishamyata" is caused by Nidana Sevana and

Vitiated Dosha. Rasa and Rakta Dhatu have been kshaya by vitiated doshas. Artava is an updhatu of Rasa, and less Rasa is produced in order to produce less "Artava".

### **SMAPPTI GHATAKA**

Vata (Apana and Vyana) Pitta are the two doshas (Pachaka) Rasa, Rakta Udhatu, Artava Agni, Jathragnimandhya, Dhatvagnimandhya, and Artavagnimandhya comprise the Kapha (Kledaka) Dushya. Sanga Srododusti: Rasavaha, Artavavaha Adhisthana: Garbhashaya According to contemporary literature, scant and infrequent menstruation has been discussed, although the sparse period is actually the first sign of amenorrhea, and there is no mention of this condition as a separate disorder anywhere.

### **NIDANA VIBHEDAKA**

An accurate diagnosis of an illness is crucial before beginning treatment. Treatment cannot be administered without an accurate diagnosis. This diagnosis is supported by pathogenesis, clinical characteristics, and more research.

Similar comparisons and differences can be made between Artavakshaya and other diseases like Vatala yoni vyapada, Arajaka yoni vyapada, Vandhya yoni vyapada, etc., with the menstrual flow being painful and infrequent in each case. Yathocitkala adarshanm, Alpata, and yonivedana are the three primary symptoms of Artavakshaya. Here are some differentiated symptoms.

#### **1. Vatala Yonipada**

This condition can be distinguished from "Artava Kshaya" by the presence of Ayam, Suptata, Pipilika sarana, and Karkashta in yonipradesha. Additionally, it yields yonibhransha and gulma.

#### **2. Arajaka Yonivyapada**

Pitta Pradhana predominates in this condition, which differs in its characteristics. They are Vaivarnyata, Daha, and Karshyata. This is not the same as "Artavakshaya."

### **SADHYASADHYATA (PROGNOSIS)**

The prognosis of Artavakshaya is not discussed in Ayurvedic classics, while the prognosis of Kshinartava is discussed in Astartava Dusti. We can take it since Artavakshaya is Kshinartava's synonym in this context. According to Sushruta, the disorders Kunapa-gandhi, Granthi-bhuta, Putipuya, Kshina, and Mutrapurishagandhi are incurable. In agreement with

Sushruta, Vagabhata - I recognised kshinartava dusti as a treatable condition. Only Mutrapurisha Gandhi diseases, according to Vagabhata II, are considered incurable. All others are quite tough to heal.<sup>[15]</sup>

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