

## A LITERARY REVIEW OF ARTAVAKSHAYA IN AYURVEDA AND MODERN SCIENCE

Priyanka Chaudhary<sup>1\*</sup> and Dr. Pravesh Tomar<sup>2</sup>

<sup>1</sup>PG Scholar, Prasuti Tantra and Stri Roga Department Uttarakhand Ayurveda University,  
Rishikul Campus, Haridwar.

<sup>2</sup>Professor, MS (Ay), H.O.D. Prasuti Tantra and Stri Roga Department, Uttarakhand  
Ayurveda University, Rishikul Campus, Haridwar.

Article Received on  
05 July 2023,

Revised on 25 July 2023,  
Accepted on 15 August 2023

DOI: 10.20959/wjpr202315-29403

### \*Corresponding Author

Priyanka Chaudhary

PG Scholar, Prasuti Tantra  
and Stri Roga Department  
Uttarakhand Ayurveda  
University, Rishikul  
Campus, Haridwar.

### ABSTRACT

Menstrual irregularity is one of the most frequent gynaecological disorders among women in reproductive age. In Ayurveda classics, all Gynaecological problems are described in *Yonivyapada* and *Artava Vikara*.<sup>[1]</sup> *Artavakshaya* is also seen as one of the manifestation of the *Yonivyapadas* like *Arajaska/Lohitkshaya Yonivyapada* & *Vatala Yonivyapada*<sup>[2]</sup> along with *Ksheena Artavadusti* and *Jataharini*.<sup>[3]</sup> *Artava Kshaya* is one of the common menstrual disorders which is caused due to sedentary lifestyle, faulty food habits and changes in physical and mental state. So this study is undertaken to through the light on classical reference of *Artavakshaya*.

### INTRODUCTION

*Ayurveda* the science of human life is ancient system of medical science which is serving the ailing humanity since the creation of life as its main object is to cure and prevent the disease that means keep a healthy person healthy and alleviate the disease.<sup>[4]</sup>

In this universe only females have been vested with the power of creation next to the almighty God. This is why Women are considered as reflection of the God in this world. The references this unique feature of women (Capability of creation) are also categorically praised in most ancient authentic literature of the globe i.e. *Vedic literature*, *Acharya Manu* has stated that “प्रजननार्थं स्त्रीयः सृष्ट्या” (मनुस्मृति)<sup>[5]</sup>

Menstruation is the visible manifestation of cyclic physiologic uterine bleeding due to shedding of the endometrium following invisible interplay of hormones mainly through hypothalamus-pituitary- ovarian axis.<sup>[6]</sup>

Woman undoubtedly is the ultimate source of human progeny. Due to increased physical and emotional stress in routine lifestyle of women alters the physiology of Hypothalamus-Pituitary-Ovarian-axis". This may lead to many gynecological problems. Among all gynecological problems, the most common menstrual problem is *Artava Kshaya*. *Acharyas* has mentioned the age of menarche with normal duration and interval of menstruation. Any deviation from these physiological parameters has been mentioned under different headings by different *Acharyas* like *Artavadushtis*,<sup>[2]</sup> *Yoni vyapadas*,<sup>[1]</sup> *Artavakshaya*<sup>[1]</sup> etc.

In our *Ayurveda* classics like *Charaka Samhita*, *Astanga Sangraha*, *Astanga Hridya*, *Artava kshaya* has not explained as a separate disease. But it has been explained as a symptom of many of the *Yoni Vyapada* (*Vatala & Shushka*, *Arajaska*, *Lohitakshaya*, *Sandi*, *Bandhya*) and *Artavadushti* (*Vataja & Kshina*) and *Jataharini* (*Shushka*, *Vikuta*, *Katambhara*).

#### ***Ayurvedic perspective of artavakshaya***

*Nirukti* of *Artavakshaya* – “*Raktasya pramanahani*” *Rakta* – *raja/ artava* *Pramanhani*-decrease in amount.<sup>[7]</sup>

*Pramana* of *Artava* – 4 anjali (In a healthy person) चत्वारो रजसः स्त्रियाः<sup>[8]</sup> | (अ.ह.शा.३/८१)

*Acharya Sushruta* explained the *Artavakshaya* as: आर्तवक्षये यथोचितकालादर्शनमल्पता व योनिवेदना च ॥ (सु.सू. १५/१६)<sup>[1]</sup>

- 1) ***Yathochitakala artava adarshana*** - It means that *Artava* does not appear at the appropriate time or it may be delayed. i.e interval will be less than or more than normal menstrual cycle (Normal- 21 to 35 days) means there is irregular interval between the two menstrual cycles. Apart from the above meanings, another meaning which can be inferred is few cycles occur regularly and few cycles occur irregularly.
- 2) ***Alpata***- The word *Alpata* means *Kshudra pramana* or less in amount. Here the amount of menstrual blood flow is less than 80ml/day or less than 2 pads/day. Other meaning of *Alpata* can be considered as duration will be less than normal duration of menstruation i.e 3 to 7 days.

3) **Yonivedana-** *Kshaya* occurs due to *Vata* and *Vedana* cannot occur without *Vata* so in *Artavakshaya* there is *Yoni vedana*.

*Bhavaprakasha* also described about *Artavakshaya* as:

आर्तवस्य स्वकाले चाभावस्तस्याल्पता च ।

जायन्ते वेदनायोनो लिंगं स्यादार्तवक्षये ॥ (भा.प्र.पूर्व. ७/९०, ९१, १११)<sup>[9]</sup>

*Bhavaprakasha* stated that in *Artavakshaya* the menstruation does not appear in proper time or is delayed or is scanty and pain in the genital tract.

In *Sushruta Samhita Chakrapani Teeka*: *Chakrapani* described about *Artavakshaya* as:

आर्तवक्षय इत्यादौ योनिवेदना तद्देशाभिपूरकार्तावक्षयाकुपितेन वायुना ॥ (सु.सू. १५/१२)<sup>[10]</sup>

*Chakrapani* opines that *Yoni Vedana* is due to Aggravation of *Vayu* caused loss of *Artava* which fill this region.

### **Nidana**

There is no description available in our classics about *nidana* of *Artavakshaya*.

*Acharya Charaka* has explained *Samanya Nidana* of *Kshaya* of *Dosha*, *Dhatu* and *upadhatu*:- *Ativyayam*, *Atichintan*, *Atapseven*, *Prajagaran*, *Vega Vidharana*, *Anashana*, *Asatmya Ahara Sevana*, *Atimadirapan*, *Bhaya*, *Manah Santapa* – *Vridhdhavasth*.<sup>[4]</sup>

According to *Acharya Kashyapa*, after proper *snehna* and *swedan* in a *mrudokosta vyakti adhika aushadha sevana*, *atiusna annapana sevana jivarakta skalana* occurs. There by causing *vata prakopa* leading to *pralapa*, *unmaad*, *hikka*, *bejoupghata* and *pushpopaghat (Artava dusti)*.<sup>[3]</sup>

When we go for *Vishesha Nidana* of *Artava Kshaya* as *Artava* is an *Angneya* and *Pittapradhana*. So its opposite means *Vatakaphavardhaka Ahara Vihara* can be taken as *Vishesha Nidana* of *Artava Kshaya*.

### **Probabale samprapti for artavakshaya**

**Kshayatmaka<sup>[11]</sup>**: In *Ayurvedic* classics *Artava* is taken as *Upadhatu* of *Rasa*. *Kshaya* of *Dhatu* occurs either in *Anuloma* (From *Rasa* to *Shukra Kshaya*) or *Pratiloma Kshaya* (From *Shukra* to *Rasa Kshaya*). In *Artavakshaya* the *Kshaya* of *Uttaradhatu* is because of *Kshaya* of *Purva Dhatu* i.e. *Rasa Kshaya* leads to *Uttara Dhatu Kshaya* along with *Artavakshaya* as

*Artava* is *Upadhatu* of *Rasa*. Hence *Rasa Kshaya* is one of the causative factors for *Artavakshaya*.

Due to *dosha Dustikarkara Ahara* and *Vihara (Tridosha prakopa)*



*Jathragni Daurbalya*



Production of *Aama Rasa (Aama Yukta Vikrit Rasa Dhatu)*



*Rasa Dhatvagni Dushti*



*Alpa Artava Niramana*



*Artavakshaya /Ksheena Artava*

### ***Rodhtanka*<sup>[12]</sup>**

*Vata Kapha vardhaka ahara vihara* have been taken as *vishesha nidana* of *Artavakshaya*.

*Vata* and *kapha vrudhhi* causes *strotorodh* which causes scanty menses.

*Nidana*



*Avarodha*



*Vata kapha prakop*



*Artava vaha strotorodha*

On *Nidan sevan*, *Prakupita Vata and Kapha* does the *Avarana* to *Artavavaha Srotas* and takes *Sthana Samshraya* in *Garbhashaya*. There by *Sthanika Artava agnimandya* takes place by *vitiated Doshas* as well as due to *Dhatu Dusti*. The *Khavaigunayata* is also established by *Nidana Sevana* and the *Dosha Dushya Sammurchhana* takes place in *Artavavaha Srotas*. Due to *Khavaigunyata* in the *Artavavaha Srotas Utpatti* of *Artava* occurs less in quantity resulting in *Artavakshaya*.

### ***Differential diagnosis of artavakshaya***

***Vatala yonivyapada:*** योनौ क्रुद्धोऽनिलः कुर्याद्रूक्तोदायामसुप्तताः । पिपीलिकासृष्टिमिव स्तम्भं कर्कशतां स्वनम् ॥ फेनिलारुणकृष्णाल्पतनुरुक्षार्तवसृष्टिम् ।.....॥ (अ.सं.उ. ३८/११)<sup>[2]</sup>

In *Vatiki Yonivyapada*, *Alpa Artava Rupa* is similar to *Artavakshaya Rupa* to be considering it as *Artavakshaya* but other *Rupa* i.e. feeling of stretching in *Yoni Pradesh*, vaginal flatus, blackish & pinkish menstruation, severe pain in groin region & flanks and may be *Gulma Roga* etc. differentiate it from *Artavakshaya*.

**Arajaska:** “अरजस्केति अनार्तवा ||” (च.सं.चि.३०/१७ की चक्रपाणी टीका)<sup>[4]</sup>

*Acharya Chakrapani* says *Anartava* as a symptom in *Arajaska* while commenting on *Charaka* explained *Arajaska* symptom. But it cannot be considered as *Artavakshaya* because in *Anartava* there is absent of menstrual blood but in *Artavakshaya* menstrual blood present but decrease in amount.

**Lohitakshaya:**.....वातपित्ताभ्यां क्षीयते रजः |

स दाहकार्श्यवैवर्ण्यं यस्यां सा लोहितक्षया || (अ.सं.उ.३८/४७ एवं अ.ह.उ.३३/४५)<sup>[2]</sup>

Due to vitiation of *Vata* and *Pitta*, the *Rakta* is decreased. Decreased *Rakta* symptom can be considered it as *Artavakshaya* but other symptoms of *Lohitkshaya* burning sensation, emaciation & discoloration differentiate it from *Artavakshaya*.

**Sandi:** अनार्तवास्तना षण्ढी खरस्पर्शा च मैथुने |.....|| (सु.सं.उ. ३८/)<sup>[1]</sup>

*Acharya Sushruta* says that the women suffering from *Sandi Yonivyapada* does not have *Artava* (Menstruation) and breast congenitally. Due to *Anartava* feature it can be considered it as *Artavakshaya*. But *Artavakshaya* symptoms not found congenitally it develop in growing age & *Astana* symptom of *Sandi Yonivyapada* differentiates it from *Artavakshaya*.

**Bandhya:** वन्ध्यां नष्टार्तवां विद्यात्.....|| (सु.सं.उ. ३८/१०.११)<sup>[1]</sup>

*Acharya Sushruta* says in *Bandhya Yonivyapada* the *Artava* is destroyed. But in *Artavakshaya* *Artava* gradually decrease in amount.

**Shuska:** शुष्का नष्टार्तवा कथिता || (शा.सं.पूर्व. की आढमल्ल टीका)

According to *Acharya Adhamala*, *Shushka Yonivyapada* has *Nashtartava* (Amenorrhoea) the only symptom. We cannot correlate it with *Artavakshaya* because in *Nashtartava* there is absent of menstrual blood but in *Artavakshaya* menstrual blood present but decrease in amount.

**Vataja artavadushti:** तत्र तनुरुक्षं फेनिलमरुणम्लपं विच्छिन्नं सरुजं चिराच्च निषिच्यते वातेन ॥

(अ.सं.शा.१/१३)<sup>[2]</sup>

*Acharya Vagbhata* explained in *Vataja Artavadushti*, *Alpa*, Slowly with pain excretion of menstrual blood, which is similar to *Artavakshaya* but its other symptoms i.e. thin, dry, froathy, scattered, and red, black or dark violet colour menstrual blood differentiate it from *Artavakshaya*.

**Ksheena artavadushti:** “क्षीणं प्रागुक्तं पित्तामारुतभ्यां” ॥ (सु.शा. २/४)<sup>[1]</sup>

“क्षीणं प्रागीरितं रक्तं सलक्षणचिकित्सम्” ॥ (सु.शा. २/२४)<sup>[1]</sup>

क्षीणं वातपित्ताभ्यां ॥ (अ.सं.शा.१/१३)<sup>[2]</sup>

*Kshina Artavadushti* is caused by *Pitta* and *Vata*. It can be correlated with *Artavakshaya* because its features delayed menstrual blood is scanty and association with pain in vagina which are similar to *Artavakshaya*.

**Shushka revati-** आषोडशप्राप्ता या स्त्री पुष्पं न पश्यति ।

प्रम्लानबाहुकूचा तामाहुः शुष्करेवतीम् ॥ (का.सं.क.६)<sup>[3]</sup>

When a woman is 16 years old even then the menstrual phenomena does not take place and her *Sphikapradesha* is emaciated then she is considered to be suffering from *Shushka Revati*.

**Katambhara:** विना पुष्पं तु या नारी यथाकालं प्रणश्यति ।

कृशा हीनबला क्रुद्धा साऽपि चोक्ता कटम्भरा ॥ (का.सं.क.६)<sup>[3]</sup>

In *Katmbhara Yonivyapada*, the woman who does not menstruate in the *uchita kala* (appropriate time). *Rupa* is similar to *Artavakshaya* *Rupa* to be considering it as *Artavakshaya* but other *Rupa* i.e. *krisha*, *heenabala*, *kruddha* and ultimately dies differentiate it from *Artavakshaya*.

**Vikuta:** कालवर्णप्रमाणैर्या विषमं पुष्पमृच्छति ।

अनिमित्तबलग्लानिर्विकुटा नाम शा स्मृता ॥ (का.सं.क.६)<sup>[3]</sup>

When the menstrual discharge is *Vishama* in kala (time), *Varna* (colour) and *Pramana* (quantity) from the very beginning and there is *balahani* and *glani* in the woman then she can be considered as suffering from *Vikuta jataharini*.

### Review of modern literature

**Hypomenorrhoea-** Uterine bleeding may be slight in amount, short in duration or both. Bleeding which lasts 2 days or less is unusual, if not pathological and is termed Hypomenorrhoea.<sup>[14]</sup>

#### Causes<sup>[6]</sup>

1. **Local:** Uterine synechiae or endometrial tuberculosis
2. **Endometrial:** Use of OCPs, Thyroid dysfunction, Premenopausal period(>40yr)
3. **Systemic:** Malnutrition

**Oligomenorrhoea-** It can only be defined arbitrarily as one in which the cycle lasts longer than 35days. Menstruation may be both infrequent and irregular or may be regularly infrequent.<sup>[14]</sup>

#### Causes<sup>[6]</sup>

1. Age related: During adolescence and preceding menopause
2. Weight related : Obesity
3. Stress and exercise related
4. Endocrine disorders: PCOS (most common), hyperprolactinemia, hyperthyroidism
5. Androgen producing tumours: Ovarian, adrenal
6. Tubercular endometritis- late cases
7. Chromosomal: XXX arrangement

### Management of *artavakshaya*

In modern unless a significant causal abnormality is found, no treatment is given other than reassurance in majority of cases, that is, those in which the condition appears to be constitutional and is associated with impaired fertility.<sup>[14]</sup>

- 1) Weight loss - When oligo menorrhoea is associated with obesity.
- 2) Hormone Therapy – Some patients are relief in symptoms. Some may give cyclic treatment with oestrogens and progestogens to regular menstrual cycle. But the use of oral contraceptive preparations is relatively contraindicated in patients with amenorrhoea and



oligo menorrhoea because it temporarily masks the symptom and is then followed by post pill amenorrhoea.

But in *Ayurveda* we work on *nidana* and *samprapti* of disease and eradicate it from its root.

1) *Kshayatmak – Brunhana* (बृंहण)

2) *Rodhatmaka – Bhedana* (भेदन)

*Vata* is considered to be the main *Dosha* in all *Yoni Vyapada*. So the general principle of treatment for all disorders is *Vata shaman*. As *Artava Pravritti* is the function of *Apana Vayu*, its dysfunction is considered as main factor in any *Artava Vyapada*. *Basti* will be the best treatment for restoring normal menstrual function because it mainly works on *Vata dosha*.

*Yoga basti* or *Matra basti* have shown excellent results in cases of *Artavakshaya*. *Basti* can be useful as a both *brunhanatmak* and *bhedanatmak*. *Phalaghrita* improves endometrial thickness. Apart from these, *Uttarbasti* of *Dashmoola taila* can be given in *Vataja* conditions.

#### ***Sthanika chikitsa (Local treatment)***

*Basti – Anuvashan Basti – Shatavaryadi*<sup>[4]</sup>

*Uttarbasti- Taila of Jivaniyadigana dravyas*,<sup>[4]</sup> *Shatapushpa & Shatavari taila*.<sup>[3]</sup>

*Varti - Ikshwakubeeja, Danti, Chapala, Madanaphala, Guda, Surabija, Yavashuka, Snuhikshira in form of Varti*.<sup>[9]</sup>

#### ***Abhyantara Chikitsa (Oral treatment)***

*Kwatha – Tila, karvi Guda in the form of kwatha, Kishna Tila kwatha with guda*<sup>[13]</sup>

*Churna –Shatavari-shatapushpa Kalpa*,<sup>[3]</sup> *Malkangni flower, Swarjiksharan, Vacha, Asana with cold water*<sup>[13]</sup>

*Vati*<sup>[14]</sup> –*Rajah pravartinivati, Rituvari vati, Kanyalohadi vati, Boladi vati, Nashtapushpantaka Rasa*

*Taila – Shatvari Shatapushpadi Taila*<sup>[6]</sup>

*Ghrita – Phala Ghrita*,<sup>[9]</sup> *Bruhat Shatavari Ghrita*,<sup>[2]</sup> *Shitakalyana Ghrita*,<sup>[13]</sup> *Kalyanak Ghrita*,<sup>[14]</sup> *Kumar Kalyan Ghrita*,<sup>[14]</sup> *Maha Kalyana Ghrita*<sup>[2]</sup>



## MATERIAL AND METHODS

1. Data is collected from available ancient *Ayurvedic* texts, Modern textbooks, various articles, Pubmed, Ayushdhara and online information available on internet for better understanding of *Artavakshaya* w.s.r to Hypomenorrhoea and oligomenorrhoea.

## RESULT

	<i>Artavakshaya</i>	<i>Kshinartava</i>	<i>Vatala yonivyapada</i>	<i>Arajaska yonivyapada</i>
<i>Dosha</i>	<i>Vatakapha/Vata -Pita</i>	<i>Vatapitta</i>	<i>Vata</i>	<i>Pitta-rakta</i>
<i>Pravritti</i>	<i>Yathochitakala adarshanam</i>	<i>Yathochitakala adarshanam</i>	-	<i>Yathochitakala adarshanam</i>
<i>Srava pramana</i>	<i>Alpa or Anartava</i>	<i>Alpa</i>	<i>Alpa</i>	<i>Anartava</i>
<i>Sarvadehika Lakshanas</i>	<i>Yonivedana</i>	<i>Yonivedana</i>	<i>Toda, Suptata, Pipilikasarana, Karkashta</i>	<i>Karshaya, Vaivarnya</i>

By Above table we can co relate *Artavakshaya* with *Ksheena Artavadushti* and by Modern point of view on basis of symptoms one can co realate *Artavakshaya* with both i.e. oligomenorrhoea (cycle>35 days) and Hypomenorrhoea(duration <2 days).

## DISCUSSION AND CONCLUSION

On reviewing the literature we found that *Artavakshaya* can lead to infertility and currently many people are facing this problem (prevalence is 3.9% to 16.8% by WHO in India). So proper awareness, proper management should be done which is already explained by our *Acharyas*.

*Artava* is *Updhatu of Rasa dhatu*. *Artavakshaya* occur mainly due to *Rasa dhatu Dusthi* and also by *marga avarodha* of *artava vaha strotas* by *Vata and kapha doshas*. In *Ayurvedic classical* texts, treatment is mentioned to keep the *doshas* in equilibrium. It can be achieved by *Samsodhana (Vaman and basti)* and *Samshamana (In form of Agneya dravyas)*. Use of *Agneya dravyas* not only relieves the *kapha* which does *avarana* to *apanavata* but also increases the quantity of *Artava*. (By their *deepaniya and pachaniya properties*)

## REFERENCES

1. Dr. Kaviraj Ambika Dutta Shastri Commentary *Sushruta Samhita*, Chaukhambha Sanskrit Sansthan, Varanasi, First part, 2012; 38, 15, 9, 16, 45, 97, 2: 4 – 24.

2. Dr. Shivprasad Sharma, *Astangasanghrahya of Vahata or Vrddha Vagbhata* with the Sasilekha Sanskrit Commentary by Indu, Chaukhambha Sanskrit Series office, *Uttaratantra* Chapter, 9, 19, 20, 38, 11, 47, 39, 44: 1 – 13.
3. Pandit Hemraj Sharma *Kashyapa Samhita or Vridhajivakeeya Tantra*, Varanasi Chaukhambha Sanskrit Sansthan, Uttarpradesh, 2005; 10, 6: 31, 32 – 34.
4. 4.Samrata Sri Satya Narayana Shastri *Charak Samhita* of Agnivesha, revised by *Charaka and Dridhbala*, with introduction by Vaidya –with elaborated Vidyotini hindi commentary by Pt. Kasinatha Shastri & Dr. Gorakha natha chaturvedi, editorial board Pt. Rajeswaradatta Shastri, Chaukhamba Bharati Academy Varanasi, 2015; 30, 26, 17, 76, 77, 30, 64, 102: 12 – 18.
5. Maitreyee Deshpande, *Manismriti*, with Kullukbhatta Commentary, First edition, New Bhartiya Book Corporation, Delhi, 2010; 9: 96.
6. Hiralal Konar D. C. Dutta's Text book of Gynaecology including contraception, edited by, Jaypee Brothers Medical Publishers (P) Ltd, 2016; 7, 8: 66.
7. Gupta A; Edited *Astanga Hrudayam Uttara Sthana*, Varanasi: Chaukambha Prakashan, 2009; 33: 45.
8. Dr. Brahmanand Tripathi, *Astanga Hridaya*, of Srimadvagbhata, Chaukhambha Sanskrit Pratishthana, *Sharrir sthana*, Chapter, 3: 81
9. *Bhavaprakash Purvakhand*, Chapter, 7, 90, 91, 111, 70, 22, 24: 54 – 56.
10. *Susuruth Samhita Chakrapani Teeka, Sutrasthan*, Chapter, 15: 12.
11. Sneha Tiwari & Vandana Baranwal, *International Ayurvedic medical Journal*, 2018; 6: 9.
12. Dr. Shruti Pawar, Dr. Rucha Ganu and Dr. Ashwini Karan, *European Journal of Biomedical and Pharmaceutical sciences*, 2022; 9: 8.
13. Vaidya Laksmipati Sastri edited by Bhisagratna Brahmsankar Sastri, YogaRatnakar Chaukhambha Prakashan, *Chikitsasthana, Yonivyapada*, Chapter –*Stree rogadoikara*, 2017; 400: 406.
14. Shree Vaidhyath Ayurveda bhawana limited, *Ayurveda Sara Sangraha*, 453, 461, 669, 671.