

A REVIEW ARTICLE ON ETIOPATHOLOGY OF ARTAVAKSHAYA AND ITS TREATMENT PERSPECTIVE IN AYURVEDA

Dr. Ruchita Shah^{1*} and Dr. Veena Jawale²

^{1,2}M.S. Strirog-Prasutitantra, Professor, SGR Ayurved College, Solapur.

²M.D. Strirog-Prasutitantra, Professor, SGR Ayurved College, Solapur.

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*Corresponding Author

Dr. Ruchita Shah

M.D. Strirog-Prasutitantra,
Professor, SGR Ayurved
College, Solapur.

ABSTRACT

Women's health is a topic of concern in the medical field, as women are an important factor in the reproduction of healthy progeny. Gynaecology is a matter of concern for all of the medicinal sciences because- start of life begins with a baby only and health of the women is the most important factor in this process. In today's world, problems of gynaecology are increasing day by day and Ayurveda has lot to contribute in this process. All the Ayurveda *Samhita* have emphasized on this topic and this is the reason, why in each and every *Samhita* one can found some elaborated material about the gynaecological problems. The environmental factors, fast-changing lifestyles, and junk food as well as stress have endangered their health. The disease *Artavkshaya* is not described as a disease but according to the description of Acharya *Charaka* in *Nidan-sthan* 8/40 that when

symptoms of disease appear independently, it should be considered as a disease and not a symptom. So "*Artavkshaya/ Alpartava*" can be considered as a disease. It can be correlated with Oligomenorrhoea or Hypomenorrhoea in modern science to some extent on the basis of signs and symptoms. Oligo-ovulation / Anovulation causes oligomenorrhoea which in long term causes infertility. Ovulatory factor consists of 30-40% cause of infertility and menstrual disorders prevalence is around 11.9%, so to treat the cause of infertility is necessary. According to Acharya *Sushrut*, *Kshin-Artava/ Artavaskhaya/ Rajakshaya/ Alpapushpa* are the first step towards the pathogenesis of *Nashtartava*. The *samprapti* of *Nashtartava* also can be applied to *Artavakshaya*.

KEYWORDS: *Artavakshaya, Samprapti, Alpartava, Oligomenorrhoea, Hypomenorrhoea, Vyadhi Lakshana, Ayurveda.*

INTRODUCTION

Nirukti of Kshaya

Nirukti- the word '*kshaya*' is derived from word '*ksi*' *dhatu* which means to reduce or to get cease, slowly reduction. In *Charaka Samhita*, the word '*Kshaya*' means *hraasa*^[1], *nyunata*. In *Shabda Kalpadruma*, the meaning of the word '*Alpa*' has been written '*Kshudrapramana*'^[2], which is suggestive of the lesser in quantity.

NIDANA: *Samanya Nidan*

Acharya Vagbhata mentions that the *vruddhi* & *kshaya* of *uttaradhatu* depends upon *vruddhi* & *kshaya* of *purvadhatu*.^[3]

PURVAROOPA

Acharya Charak has mentioned that *avyakta lakshana* as the *purvaroopa* of *vatavyadhi*. While clarifying the word '*avyakta*' *Chakrapani* states that few mild symptoms can be considered as *purvaroopa*.

RUPA

Artavakshaya has been described by *sushrutacharya* - *Yathochit kale Adarshanam, Yoni Vedana, Alpata*.

Deficiency of *artava* caused delayed menstruation i.e. prolonged intermenstrual period, scanty blood loss. i.e. less in amount and not lasting for even 3 days and pain in genital region.

Cardinal Symptom's explanation

1. Yathochittakala adarshana^[5]

Normal interval between 2 menstrual cycles is one month.

If menstruation fails to occur by one month showing irregularity in the cycle & increased intermenstrual period is prolonged that is 40-45 days can be termed as *Yathochittakala adarshana*.

2. Alapata of Artava^[5]

In *artavakshaya* both *pramana* & *avadhi* are altered from the normal i.e 3-5days with 4 *anjali*

pramana (35ml according to modern).

3. *Yoni vedana*^[5]

Vitiation of *vata* causes *yonni vedana*. The *vata* mainly affected is *apana vata*.

SAMPRAPTI

Vikrut Rasdhatu Pravrutti

The *nidanas* mentioned in *artavakshaya* vitiates the *vata* mainly *apana vata* & the *kapha*. The *kapha* does the *avarana* of *apana vata* & this *kaphavritta* *apana vata* does *margavarodha* in *artavavaha srothas* resulting in reduction in flow of *artava* leading to *Artavakshaya*.^[6]

Vikrut Raja Pravrutti

Vitiated *apana vata* causes *khavaigunya* in *artavavaha siras* that fills the uterus for the whole month. This leads to partial filling of menstrual blood in the uterus causing reduced flow resulting in *Artavakshaya*.

Vikrut Rasdhatu Nirmiti

The *nidanas* of *vata* & *kapha prakopaka ahara vihara* leads to *jataragni mandya* not only produces *ama* but also vitiates *samana vata*, *pachaka pitta*, *kledaka kapha*, which have good role in digestion. Thus the production of *ahara rasa* is hampered which ultimately affects the formation of *rasa dhatu* by causing *dhatavagni mandya*. *Artava* being the *upadhatu* of *rasa dhatu* its *utpatti* is also affected. Finally leading to *artavakshaya*.

Acharya Vagbhatta explains that the *vata* & *kapha* does the *avarodha* of *rakta* & causes *nastartava*.^[7]

Sadhyasadhyata –Prognosis

As explained by *Acharya Sushruta*, it is *asadhya vyadhi*.^[9]

In *Ashtang Sangraha* *Acharya Vagbhata* has not clearly mentioned about it.^[10] *Acharya Vagbhata* in *Ashtang Hrudya* explains it to be *kastasadhya vyadhi*.^[11]

Treatment of disease is one which resolves its pathogenesis.

1. *Nidan Parivarjan*

As long as causative factors are consumed by the patients the treatment will be useless. Hence it is necessary to avoid the causative factor completely.

2. Samshodhan

Includes *Panchakarma* which can be defined as therapeutic measures applicable to cleanse excessively accumulated *dosha* from the body. This is for *bahu dosha avastha*.

3. Agneya dravyas

Here both *shodhana* & *shamana chikitsa* which is in form of *agneya dravyas* can be given. But the selection of the *chikitsa* should be done wisely.

The ideas behind it are

- a. It is *Vata-Kaphaghna*; *Artavakshaya* is said to be caused by the imbalance of *Vata* and *Kapha*.
- b. *Ushna guna* helps to destroy the obstruction of *strotas* by digesting of *Ama*.

4. Drugs that increase Pitta dosha

Acharya Kashyapa explains in *kalpastana*, drugs like *Lasuna*, *shatapuspa* & *satavari* are beneficial in treating *artavakshaya*.

5. Prime factor treatment

Acharya Charaka describes in all *yonivyapada* as *vata* is the prime factor.

So he has advised to treat *vata dosha* first which normalizes other all *doshas*

Artavakshaya is *basti sadhya vyadhi*

These is further supported by *Acharya Kashyapa*

In *alpa pushpa* i.e *artavakshaya anuvasana basti* is beneficial.

CONCLUSION

These can be summarized as follows:

1. *Shodhana* and *Shamana* both kind of treatment can be adopted
2. *Artavakshaya* due to *agnimandhya* and *vayudushti* than digestive, appetizing and drugs removing obstruction should be used i.e. *deepan*, *pachan*, *ushna* drugs should be used.
3. If *vyanvayu* and *apanvayu dushti* is there, *vatanulomak* drugs should be used.
4. Use of *agneya dravya* is strongly recommended
5. *Pitta vardak dravyas* should be used so that helps in increasing of *artava* quantity.

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