



**CRITICAL STUDY OF INTER-RELATIONSHIP BETWEEN ARTAVKSHAYA
SAMPRAPTI - VYADHI LAKSHANA SAMUCHCHAYA UTPATTI AND ITS CHIKITSA-
TATTVA**

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ABSTRACT

According to Acharya Vagbhata, 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 i.e Dosh-Dhatu Sammurchana helps in the comprehension of the specific features of a disease i.e. Vyadhi Lakshana Samuchchaya Utpatti. The disease 'Artavaksaya' is not described as an individual disease in samhita. Acharya Charak in Nidan-sthan 8/40 has stated that when symptom of disease appears independently, it should be considered as a disease and not a symptom. So 'Alpartava' can be considered as the disease. It can be correlated with Hypomenorrhoea and Oligomenorrhoea in modern science to some extent only on the basis of the signs and symptoms. Prevalence rate of Oligomenorrhoea is 12-15.3%. Oligo-ovulation / Anovulation causes Oligomenorrhoea / Amenorrhoea which is the important cause of infertility. According to FIGO manual 1990 the prevalence rate of infertility due to ovulatory factors is 30-40 %. According to journal of Natural Sciences, Biology and Medicine year 2011, prevalence rate of menstrual disorders like menstrual irregularities and Dysmenorrhoea was 11.9% and 78.2% respectively. According to Maharshi Sushrut, Lakshane of 'Kshina-Artava' are similar to 'Artavakshaya' and chikitsa sutra for 'Kshina-Artava', should be followed as mentioned for 'Nashta-Artava' (Su. Sha. 2/24, Su. Soo. 1/16.). Khina-Artava/ Artavakshaya/Alpapushpa / Rajakshaya is the first step in disease pathogenesis of 'Nashta-Artava'. So in other words samprapti of 'Nashta-Artava' can be applied to Artavakshaya. The vyadhi Lakshana Samuchchaya get produced due this Dosh-Dhatu Sammurchana.

KEYWORDS: Samprapti, Vyadhi Vyadhi Lakshana Samuchchaya, Alpartava, Artavakshaya, Alpapushpa, Rajakshaya, Nashta-Artava Oligomenorrhoea, Amenorrhoea.

INTRODUCTION

Acharya Susruta and also in forth chapter of 'Vandhya Kalpa Druma', 'Nastartava' has been mentioned as one of the causes of 'Vandhyatva'. Alpartva is the kshayatmaka condition of Artava either quantitatively or qualitatively. The word 'Artava' has two meanings. In some references, it is used to indicate the 'Bahi-puspa' Raja (menstrual blood) while in others, it is used in the context of 'Antah-pusp' i.e Stree- beej (ovum). The 'Bahi-puspa' and the 'Antah-puspa' both are interrelated.

Nirukti- On the basis of grammatical derivation, the word 'Kshaya' has been derived from 'Ksi' dhatu which means to cease or to get reduced, apachaya, hraasa or slowly reduction. In Vishal-Shabda-Kosha-Sagar the word 'Kshaya' means nyunata, apachaya. In Charaka Samhita, the word 'Kshaya' means hraasa, nyunata.

In Shabda Kalpadruma, the meaning of the word 'Alpa' has been written 'Kshudrapramana'^[1], which is suggestive of the lesser in quantity. Thus the definition of 'Alpa-Artava' may be like this -The decrease of a substance in quantity and quality which is necessary for the reproduction or progeny and purification of the body in females is 'Alpa-Artava'. The description made by Acharya Venimadhava Shastri in 'Ayurvediya Mahasabda-Kosha' regarding 'Artavaksaya' is as follows- 'Ksinartav Nam Artavasaya Swaprman hani'.

Prakrta Pramana of Artava - While describing about the lakshnas of 'Suddhartva', Maharshi Charaka did not mention the exact quantity of 'Suddha-Artava' due to some varying factors viz- Desha, Kala, Ahara-Vihara, Prakruti etc. He used the word 'Naivatibahul nati alpam artavam shudham adishit'. Acharya Vagbhata and Bhavprakasha have mentioned the quantity as 4 anjali.

At the present juncture, the opinion of Acharya Charaka seems more appropriate because the quantity which is normal for one lady may be abnormal for other lady' due to the variations in the above said variable factors. In modern science also there is variation regarding the quantity of normal menstrual blood loss. According to modern science, if a woman is having scanty period since menarche, but she has completely developed female genital organs, primary and secondary sex characters are normal and her obstetric history is good then this menstrual quantity is normal for her but if she has underdeveloped genital organs or bad obstetrical history, then this quantity for her will be considered as 'Alpa-Pramana'.

Acharya Charak in Nidan-sthan 8/40 has stated that when symptom of disease appears independently, it should be considered as a disease and not a symptom. The symptom Artavakshaya appears independently so it can be considered as a disease. Artavakshaya / Alpartava is aggregation of these signs and symptoms. 'Yathochit kal adarshanam alpata yonivedana cha' constitute the 'Alpa-Artava' as a vyadhi. Second thing in favor of Alpartava as a vyadhi is that the disease process gets produced by 'Nidanasevana' and 'Kha-vaigunya', 'Srotorodha', 'Dosha - dushya dushti' and their 'Sammurchana' (inter action). All these factors are responsible for samprapti and producing laksana samuchchaya.

MATERIAL AND METHODS

According to Maharshi Sushruta, Lakshane of 'Kshina-Artava' are similar to 'Artavakshaya' and chikitsa sutra for 'Kshina-Artava', should be followed as mentioned for 'Nashta-Artava'.^[2]

Khina-Artava/ Artavakshaya/Alpapuspa / Rajakshaya is the first step in disease pathogenesis of 'Nashta-Artava'. So in other words samprapti of 'Nashta-Artava' can be applied to Artavakshaya.

Samprapti of Nashta-Artava has been described in Sushruta Samhita^[4] and there 'Dushaih' word has been used. The word 'Doshaih' means the combination of doshas i.e. Vata and Kapha. The word 'Avrutta' means to get obstructed-and the whole quotation mentioned in the samhita means that due to the obstruction in the Artavavahi strotas, the production of Artava ceases or it stops totally. Although there is no description about the name of dominant dosha but the dravyas mentioned in treatment of Alpa-Artava are Agneya i.e.Vata and Kapha-Shamaka. Thus we can presume from the treatment aspect the Vata-Kapha Prakopa and Pitta Kshaya in Alpa-Artava. Acharya Sharangadhar has mentioned the etiopathogenesis of 'Anartava', which also point towards the obstructive condition of Rasavaha Sira, as one of the aetiopathological factors of 'Anartava'. Lakshanan of Anartava and Nashta-Artava are again similar.

Role of Amadosha in the Samprapti -

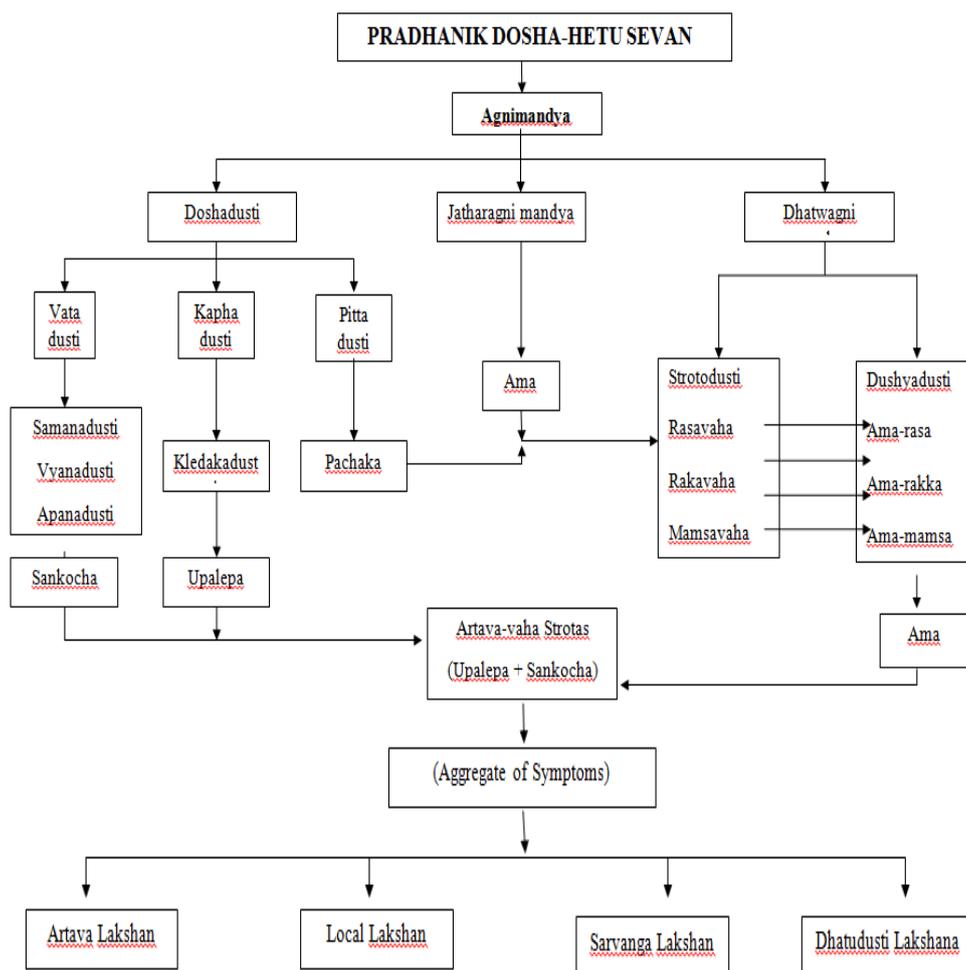
'Ama' which is an undigested or improperly digested (chyle) product of the Ahara- Rasa, being heavy in characteristics, may come directly through the blood circulation in the Artavavahini (Arteries and veins of the ovary and the uterus) and thereby producing obstruction in Artavavaha Strotas. Thus the bed for garbha or garbha dhara kala(decidua- compact and spongy layers), and the vascular tree in the uterus (spiral arterioles) can't be formed properly as in normal menstrual cycle. Due to obstruction in the Artavavaha Strotasa, Rajovaha Siras can't fulfil the Garbhashaya properly and produce lack of nutrition (Poshaka Rasa). Thus the Artava or the menstrual flow gets produced less in quantity and the condition is called as 'Alpa-Artava' disease.

The other way by which the 'Ama' (undigested food) produces Alpa-Artava is through the series of Dhatwagni paka. When the female takes Vata and Kapha vitiating Ahara -Vihara in excess then the 'Ama Rasa' gets produced at the Jatharagni level due to the vitiated Samana Vayu, Pachaka Pitta, Kledaka Kapha. This Ama vitiates the Rasa dhatwagni while circulating in the body by the action of Vyana vayu; the Dhatwagni and the Upadhatwagni are the part and parcel of the Jatharagni, thus due to the vitiated Rasa Dhatwagni, the initial Dhatu in the body i.e. the Rasadhatu gets produced in less quantity and the Artava, being an Upadhatu of the Rasadhatu also gets produced less in quantity as the Poshaka 'Rasa-Dhatu' is in the 'Sama' form and it is unable to provide proper nutrition to every Dhatu and Upadhatu. When this 'Sama-Rasa' enters into the Artavavaha Strotas, it causes uplepa in the Strotas and the diameter of the above said strotas which has already been narrowed, gets narrower due to the action of the Sama- Rasa and Vyana Vayu (sangaroopa-vikruti). Due to upalepa and sangaroopa vikruti, the dhatu in the Garbhashaya i.e. Rasa, Rakta, Mamsa and Meda does not get proper Poshaka Rasa and the Artava gets formed in lesser quantity and knows as 'Alpa-Artava'. The vitiated doshas i.e Vata and Kapha mainly; vitiated dhatus i.e. Rasa, Rakta, Mansa, Medas; vitiated Agni i.e. Dhatwagni, Rasa-dhatwagni, Artava agnj, vitiated Strotas i.e Artavavaha produce the signs and symptoms locally and generally in the body, a symptoms'-complex known as vyadhi -Alpa-Artava is produced through these series of events.

Thus by reviewing the above said Samprapti, we can conclude that the following causative factors are playing an important role through their different gunas and karma:

- 1) Dosha- Mainly Vata and Kapha
- 2) Dushya- (a) Dhatu : Rasa, Rakta, Mansa and Medas
(b) Upadhatu : Artava
- 3) Strotas - Annavaha, Purishavaha, Rasavaha, Raktavaha, Mansavaha, Artavavaha strotasa.
- 4) Adhishthana - Garbhashaya
- 5) Marga-Abhyantara and Madhyama

6) Agni-Jatharagni, Rasadhātu-agni, Artava-agni, Rakta-agni, Mamsa-agni, Medo-agni.



The following signs and symptoms of Alpartava have been enumerated^[3]

[1] Artava – Lakshana

A) Yathochita Kala Adarshanam

In the reference given in Sushruta Samhita, the word ‘Yathochitkala Adarshanam’ means, the menses do not appear at the appropriate time. Here the word ‘appropriate time’ means, the time when a girl attains the maturity. This time is named as ‘Yathochitakala’ e.g. if a female is of 18 years, yet the menses have not started though it should have started at the age of approximately 12 Years in India.

The other meaning of ‘Yathochita’ is that - in a female who was menstruating regularly previously and now the inter-menstrual periods are of long duration as compared to her previous inter-menstrual period, the menstrual flow duration has lessened as compared to her previous menstrual flow duration. These symptoms point towards the primary amenorrhoea, secondary amenorrhoea, hypomenorrhoea as well as oligomenorrhoea.

B) Alpata

This is the second cardinal symptom of ‘Alpa-Artava’.

The word ‘alpa’ means ‘Kshudrapramana’ according to Shabda Kalpadruma. Acharya Charaka while describing about the lakshnas of ‘Shuddhartava’ did not mention its exact quantity. He used the word neither too much excessive nor too much scanty.

Due to the variations in Desha, Kala, Ahara-Vihara, Prakruti, Jati or Racial factor, its quantity may also vary. Acharya Bhavaprakasha and Vagbhata have mentioned this Shuddhartava quantity as 4 anjali.

In Modern Medical Science also, there is no definite criteria for the quantity of normal menstrual discharge as already have been described under the heading of Characteristics of Shuddha Artava. On the basis of that - ‘Alpata’ should be indicative of the lessening of the quantity of the menstrual blood flow. The second meaning, we can consider from the word ‘Alpata’ is the lessening of the duration of the monthly period which remains for a few days. Regarding the duration of the flow of the menstrual discharge, again there are no fixed

days. According to Acharya Charaka, it is 5 nights, while according to Vagbhata it is 3 days. Maharshi Hareeta has mentioned 7 days. According to Halliburton's Physiology, it is 3 to 5 days and according to Ten Teacher's Midwifery, it is 4 to 5 days. In the view of these opinions, it is certain that no fixed duration is there. However, if a median is to be calculated, it comes to three days and in that condition, the flow of the menstrual blood lesser than three days may also be considered as 'Alpata'.

[2] Local Lakshan

A) Yoni Vedana

In 'Alpa-Artava' according to the causative dosha and the prakruti of the female, the vedana are of different

characteristics. The following are the characteristics of Yoni Vedana due to the vitiated doshas:

Vata dosha - Toda, Bheda; Pitta dosha - Osha, Chosha, Daha.

According to Vandhya Kalpa Druma - Burning sensation during the coitus.

[3] Saravanga Lakshan

According to Vandhya Kalpadruma Chapter 4/8-12, the following signs and symptoms have been illustrated -

- (1) Kampa, Bhrama, Nausea
- (2) Headachae, Nabhishoola, Unconsciousness, Gurgling Sound in the intestines, Itching all over the body, Bad smell of the body, Coating of the teeth, Mandagni.

In Alpa-Artava, Laksanas of Rasavaha Strota Dushti can be noted as Artava is an Updhatu of Rasadhatu.

Lakshnas of Rasavaha Srotodushti^[4]

1. Aruchi,	7. Srotorodha,
2. Virasata (no feeling of taste in the tongue),	8. Napunsakata,
3. Alasya,	9. Shaithilya,
4. Tandra,	10. Mandagni,
5. Angamarda,	11. Untimely grey hair,
6. Pandu roga,	12. Wrinkles in the body.

[4] Lakshanas of Artavavaha srotodushti

1. Pain in Yoni during the coitus, 2. Vandhyatva, 3. Artava-nasha

following signs and symptoms due to vitiated Vata Dosha and Kapha Dosha may also be encountered under the Lakshanas of Alpa-Artava.

[5] Doshadushti Lakshana

As the causative factors of Alpartava are mainly Vata dosha and Kapha dosha as described in Sushruta, the

Symptoms due to vitiated Vata Dosha -

(1) Adhmana,	(7) Sandhi Shoola,
(2) Krushata,	(8) Angamarda,
(3) Karshnya,	(9) Balhani,
(4) Longings for hot articles of food,	(10) Bhrama,
(5) Kampa,	(11) Pralapa,
(6) Sirah shoola,	(12) Indriya Vikalpata,

Symptoms due to vitiated Kapha Dosha

(1) Aruchi,	(5) Sheeta sparshata,
(2) Lala srava,	(6) Anga Saithilya,
(3) Nidra Adhikata,	(7) Swasa-Kasa,
(4) Alasya,	(8) Sthaulya(Obesity),

Symptoms due to Pitta Kshaya

(1) Agnimandya (2) Prabhahani (3) Anga sheetata

(2) Chinta (excessive worry) due to vata,
(3) Glani

[6] Manasika Lakshanas

As the healthy mental State is dependent upon the healthy body state and vice versa; in Alpa-Artava since the body is not in a balanced state of doshas, dhatus and malas, it is quite obvious that Mana may also get affected. Hence the following manasika lakshanas (Symptoms) can be noted in the patients of 'Alpa-Artava'.

(1) Lack of concentration of mind due to vata-vruddhi.

RESULTS

Thus by reviewing the above said Samprapti and Vyadhilakshana Samuchchaya, we can conclude that the following Samprapti Ghataka are present in disease 'Artavakshaya'

- 1) Dosh- Mainly Vata and Kapha Prakop and Pitta Kshaya
- 2) Dushya- (a) Dhatu : Rasa, Rakta, Mansa and Medas
(b) Upadhatu : Artava

- 3) Srotas - Annava, Purishava, Rasava, Raktava, Mansava, Medova, Majjava, Artavava srotasa.
- 4) Adhishthana – Artavava srotas
- 5) Marga-Abhyantara and Madhyama
- 6) Agni-Jatharagni, Rasadhata-agni, Artava-agni, Raja-agni, Rakta-agni, Mamsa-agni, Medo-agni and Majja-agni.

DISCUSSION AND CONCLUSION

Artavakshaya disease has kshinatmaka as well as avarodhatmaka vyadhi Samprapti. Hetus causing kshaya of Rasa-Rakta Dhatu and Updhatu 'Artava' produces 'Artavakshaya'. The above Samprapti and Vyadhi lakshane helps us to use various Dravya depending upon their Guna, Rasa, Veeerya, Vipakadi karmukatva. Rasa-Raktavardhaka Ahara-vihar should be used in the treatment of the disease. Jeevaniya-drava like Shatavareemoola, Vidareekanda, Ashvaagandhamoola, Varahikanda, Yashtimadhu, Jeevantee, Mudgaparni, Mashaparni; Padmakadi Gana which is Vrushya should be used for Rasaposhan and Artavajanan karma.

Jatharagnimandya, Dhatwangimandya and Upadhatwagnimandya also have important contribution in pathogenesis of disease. Deepaka, Pachaka Ahara-Aushadhi like Lasun, Tila, kulaththa Pippalimula, Chavya, Chitraka, Shrungabera, Amlavetas, Marich, Ajamoda, Bhallatakasthi, Hinguniryasa should be used for Agnivardhana and Amapachana karma. Dashamula should be used for Vatashaman karma. Artavajanaka-Rason, Tila-taila, Shatavari, Pippali, Chitraka, Marich, Bhallataka-Beeja-Majja; Rajapravartana-Hingoo; Streebeejakara-Shatavari, Bhallataka-Beeja-Majja and Beejashuddhikara - Rason, Tila-taila should be used for specific karma on Artavava Srotas. Basti Karma with Agneyadravya, which has both Samshodhan and Samana karma on Vata dosha should be used.

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