

AN AYURVEDIC LITERARY REVIEW ON ETIOPATHOGENESIS OF ARTAVAKSHAYA**Dr. Gyan Ratna Gautam^{*1}, Dr. Sarla², Dr. Shikha Sharma³**¹PG Scholar Department of Samhita and Siddhant, State Ayurvedic College and Hospital, Lucknow.²Reader, PG Department of Samhita and Siddhant, State Ayurvedic College and Hospital, Lucknow.³Lecturer, PG Department of Prasuti Tantra and Stri Roga, State Ayurvedic College and Hospital, Lucknow.***Corresponding Author: Dr. Gyan Ratna Gautam**

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DOI: <https://doi.org/10.5281/zenodo.18429825>**How to cite this Article:** Dr. Gyan Ratna Gautam^{*1}, Dr. Sarla², Dr. Shikha Sharma³. (2026). An Ayurvedic Literary Review on Etiopathogenesis of Artavakshaya. World Journal of Pharmaceutical and Medical Research, 12(2), 196–205. This work is licensed under Creative Commons Attribution 4.0 International license.

Article Received on 30/12/2025

Article Revised on 20/01/2026

Article Published on 01/02/2026

ABSTRACT

Artava Kṣhaya, denoting a reduction in menstrual flow, constitutes an important clinical entity in Ayurvedic gynecology. The term *Artava* signifies not only menstrual blood but also includes the ovum, hormonal components, and reproductive secretions, whereas *Kṣhaya* refers to diminution or depletion. Classical Ayurvedic texts describe Artava Kṣhaya as a manifestation seen in several menstrual abnormalities, particularly those characterized by delayed cycles, scanty bleeding, and associated discomfort. This review presents a detailed appraisal of Artava Kṣhaya from an Ayurvedic standpoint, encompassing its conceptual definition, causative factors, pathophysiological mechanisms, and therapeutic principles. According to Acharya Suśruta, the condition arises due to derangement of *Vāta* and *Pitta* doṣas, leading to reduced or delayed menstrual discharge. Important causative factors include disturbance of *Apāna Vāyu*, impairment of *Dhātu* formation, excessive intake of heating substances, improper therapeutic interventions, and inappropriate administration of nasal therapies. The disease process involves a multifactorial disruption of doṣas and tissues, ultimately affecting the normal physiology of menstruation. Ayurvedic management employs both *Śodhana* (purificatory) and *Śamana* (palliative) measures. Therapies such as *Vamana*, *Virechana*, and *Basti* are utilized to eliminate aggravated doṣas and re-establish physiological balance, while internal medications, dietary regulation, and lifestyle modification support restoration of healthy menstrual function. Formulations like *Rāja Pravartini Vaṭi* and *Phala Ghr̥ta* are commonly prescribed for their uterine and hormonal regulatory actions. From a contemporary biomedical viewpoint, conditions such as oligomenorrhea and hypomenorrhea resemble Artava Kṣhaya in their clinical presentation and underlying endocrine and functional disturbances. The integrative understanding of this condition highlights the value of combining Ayurvedic principles with modern medical knowledge for a comprehensive and holistic approach to the management of menstrual disorders.

KEYWORDS: Artavakshaya, Kshinartva, Rajakshya, Menstrual disorders, Ayurveda, Samprāpti.**INTRODUCTION**

The first and foremost fundamental principle of Ayurveda is "Ayu" (life), and its primary objective is to establish optimal "Ayu" in every living being, encompassing their physical, mental, and spiritual well-being. The basic concepts and fundamental principles of Ayurveda aim to achieve this state through a correct and thorough knowledge of healthy living. Ayurveda briefly explains the dos and don'ts one must follow, which favour the well-being of each individual to lead a healthy, happy, and comfortable life, both physically and mentally. Ayurveda also emphasizes that "prevention is

better than cure." Women play a vital role in reproduction and nurturing, being primarily responsible for conception, childbirth, and child-rearing. Therefore, it's essential for them to be in an optimum state of health, particularly concerning their reproductive system. The overall health and prosperity of a nation largely depend upon the health of its women, as healthy women contribute to the foundation of a healthy society. Any disturbances in their physical or psychological state directly influence their attitude, efficiency, and performance.

Acharya Sushruta mentioned "Nastartava" or "Artavakṣaya" as one of the causes of Vandhyatva (infertility).

Conception requires four major factors collectively known as Garbhasambhava Samagri

Ritu (fertile period), Kṣetra (uterus/field), Ambu (nourishment/fluid), Bija (seed—referring to Śukra and Artava). Any vitiation or deficiency in these components may lead to infertility.

In Ayurveda, the Acharyas mention the Suddha Artava Lakṣaṇa (characteristics of healthy menses) as an indicator of a healthy and functional female reproductive system. Normal and regular menstruation reflects the proper functioning of the HPO (Hypothalamo-Pituitary-Ovarian) axis and hormonal equilibrium. Any disturbance in this axis may lead to menstrual disorders. Acharyas have considered the primary cause of Artavakṣaya to be the depletion of Rasa dhatu (plasma tissue). Since Artava is the Upadhatu (sub-tissue) of Rasadhatu, any deficiency in Rasadhatu directly affects the formation of Artava. Rasadhatu is derived from Ahara Rasa (the essence of food), and when Ahara Paka (digestion and metabolism) becomes impaired, it leads to the inadequate formation of Rasadhatu, eventually resulting in Artavakṣaya.

In the present era, owing to rapid industrialization, technological advancement, and urbanization, human beings are increasingly adopting improper dietary habits, sedentary lifestyles, and stress-prone routines. These factors adversely affect the constitution of a healthy body and contribute to the growing prevalence of various lifestyle disorders, among which menstrual irregularities represent a major gynaecological concern. However, in modern civilization, drastic changes in diet and lifestyle have led to the emergence of numerous gynaecological problems. Continuous exposure to unhealthy foods, environmental pollution, psychological stress, excessive use of mobile devices, and lack of physical activity contribute to various clinical manifestations. Such factors often compromise fertility and give rise to conditions like Artavakṣaya, Artavavṛddhi (excessive flow), Naṣṭartava, Polycystic Ovarian Syndrome (PCOS), and infertility.

ARTAVA KSHAYA

The term "Artavakṣaya" consists of two words as – "Artava" and "Kshaya". The Artava is one of the essential factors as "Garbha Sambhav Samagri" in females and it appears 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 "Hrasa" and "Nyunata".

. In "*Ayurvediya Mahashabdakosha*" by Acharya Venimadhav Shastri, he has mentioned about Artavakṣaya as -

• "क्षीण आर्तवानाम् आर्तवस्य स्वप्रमाणं हानिः ।"

It means the reduced quantity of Artava from its normal quantity is called as "Kshinartava".

"In *Shabad Kalpadruma*, the meaning of the "Alpa" has been written

"Kshudra Pramana" which is suggestive of the lesser in quantity.

The Artava vitiated by Dosha is called Artava Dusti and there is a description about Artavadusti in all the Ayurvedic texts.

HISTORICAL VIEW

In the present day, Artavakṣaya is one of the most frequently seen disorders among women of reproductive age. Despite its growing prevalence, references to this condition are very limited in the classical Ayurvedic texts. It is described as a purvarupa (precursory stage) of Nastartava and categorized among the Artava doṣhas. The key clinical features of Artavakṣaya include irregular, painful, and scanty menstruation.

VEDIC ERA: (≈ 1500–600 BCE)

The Vedas, which represent the earliest written records of Indian civilization, contain numerous mentions of Strīroga (women's diseases). However, direct reference to Ārtavakṣaya is not found.

Rigveda (1500–1200 BCE)- Although Ārtavakṣaya is not specifically mentioned, there are indirect indications of its understanding through the treatment of Garbhasaya and Yoni rogas. Methods involving Agni karma and other therapeutic procedures were recommended in such cases, which may relate to disorders similar to Ārtavakṣaya. A few scattered mentions of Anartava (absence of menstruation) and its management are also available.^[1]

Atharvaveda (1200–1000 BCE)-Several herbal formulations are cited for the management of Ārtavakṣaya.^[2] The text also discusses remedies for Aśubha Rājodarśana shanti (rituals and treatments for abnormal menstruation), reflecting an early awareness of menstrual disorders.

Manusmṛiti (200 BCE – 200 CE) -Makes reference to the term Rītumati^[3], describing a woman in her fertile phase, which indicates an understanding of the menstrual cycle and its physiological importance even in ancient times.

History is a root of knowledge in any scientific research. It is the history of that subject, therapy, which shows various ups and downs in subject or disease and its treatment.

Nowadays, Artavakshaya is found most commonly disease in reproductive age group, but Ayurvedic classics have rare discussion on Artavakshaya. It has been stated that this condition is the forerunner of Nastartava. It is also one of the Artava Doshas, which is having cardinal symptoms like irregular, painful and scanty periods.

Atharvediya Karmaja Vyadhi Nirodha- Shri Keshava Dutta Shastri described the causes or nidān /etiopathogenesis and treatment of Anartava.

Vandhya Kalpa druma- The author Ramakrishna Bhatta discussed the Nidan and chikitsa of Nyunartava, where the term Nyuna means “diminished” or “reduced or in less quantity. The same concept is reflected in the word Kshaya in Ārtavakshaya, both denoting a decreased quantity of menstrual flow.

SAMHITA KALA

In the Samhita Kala, detailed descriptions related to Artavakshaya are found across various classical Ayurvedic treatises, either directly or through synonymous terms.

Sushruta Samhita (600–500 BCE)

Acharya Sushruta has described the laksanas (clinical features) and chikitsa (management) of Artavakshaya in Sutrasthana, under the chikitsa sthan chapter 15, Doṣa-Dhatu-Mala-Kshaya-Vṛddhi Adhyaya. While explaining the AstaArtava Doṣhas, he mentions the condition Kṣhīnartava, which is considered synonymous with Artavakshaya.

Ashtanga Samgraha (600–650 CE) and Ashtanga Hridaya (650–700 CE)

Both the treatises authored by Acharya Vagbhāta do not directly use the term Artavakshaya. However, the condition Kṣhīnartava is described, which holds the same clinical significance and meaning as Artavakshaya.

SAMGRAHA KALA

Bhela Samhita (300–100 BCE)

Acharya Bhela has mentioned the conditions Alpartava (scanty menstruation) and Vikṛtarta (abnormal menstruation). Both these terms convey a similar concept to Artavakshaya, indicating a reduced or vitiated menstrual flow.

Sarangadhara Samhita^[4] (13th century CE)

Acharya Sarangadhara also refers to Kshinartava, which is again considered a synonym for Artavakshaya, emphasizing the diminished quantity or irregularity of menstrual blood.

Bhava Prakasa Nighantu^[5] (16th century CE)

In bhavaprakash Nighaṇṭu, a brief reference to Artavakshaya is found, highlighting the pathological reduction of Artava and its clinical relevance.

Harita Samhita (7th–8th century CE)

Acharya Harita has described the signs and symptoms of Rajorodha (cessation or obstruction of menstruation), which also reflects features relate to Artavakshaya.

From the collective review of these classical sources, it becomes evident that the concept of Artavakshaya was well-recognized and understood by ancient Ayurvedic scholars, though it appeared under different synonymous terms like Kshinartava, Alpartava, or Vikṛtarta.

NIRUKTI (Etymology)^[1]

Artava Kshaya word is derived by combination of two words viz Artava and Kshaya. 'Raktasayea Pramanahani'

Rakta - Raja / Artava

Pramanhani - decrease in amount (Matra)

PARIBHASHA

Ayurvedic classics describe menstrual disorders in the context of Ashtartava Dushti. A very short description of Rajonasha, Nashtartava and Artava Kshaya is available. Sushruta explained symptoms of Artava Kshaya as Yathochita Kaala Adarshanam (menstruation does not appear at its appropriate time or it is delayed or prolonged intermenstrual period), Alpa Artava Pravrutti (scanty menstruation), Yonivedana (vaginal or lower abdominal pain). Dalhana added when Artava Srava Kaala is less than three days or Artava Darshana does not take place after one month and reduced Artava Pramana is associated with Yoni Vedana, 3 Bhavaprakasha along with above symptoms added that she desires KatuAmla, Lavana Rasatmaka and Ushna, Vidahi and Guru Ahara. These are all qualities opposite of Vata and vitiated Vata results Artava Kshaya. Women desire for a Dravya which helps in Vata Shamana and Pitta Vriddhi.4 Acharya Bhela has described that even though the blood circulates throughout the body, it cannot nourish Artava due to Vikṛti and Raktalpata that leads to Artava Kshaya.5 Sushruta description is clinical feature, whereas Bhela has elaborated upon etiopathogenesis of the disease.

NIDANA OF ARTVAKSHYA

Every effect is preceded by its cause. Hence comes the application of concept of Satkaryavada. Every action in this universe is not without any cause. As the disease is also one type of action or phenomena, it should be caused by either Nija or Agantuka Nidan. Nidana is first step of Nidanapanchaka towards Vyadhiutpatti. Nidana is main cause to comprehend ‘Vyadhi Utpatti Karma’.

It can be classified in two types

1. Samanya Nidana
2. Vishesh Nidana

But as we discussed earlier that there is no description about Artavakshaya as a disease so there is no specific Nidana for this. So, we can consider the following quotation as a Samanya Nidana.

SAMANYA NIDANA

In classics, Artava is considered as Updhatu of Rasa Dhatu. The factors responsible for Rasa Dhatu Kshaya are responsible for Artava Kshaya.

- **Acharya Vagbhatta** has mentioned that the Kshaya of Uttaradhatu depends upon the Kshaya of Purvadhātu.^[2]
- **Acharya Sushruta** has mentioned that only Rasakshaya is one of the causative factors for Dhatu Kshaya.^[3]
- **Acharya Charaka** Taking the above points into consideration Acharya Charaka as explained Samanya Nidana of Kshaya. Dosh, Dhatu and Upadhatu are being given here to understand the etiopathology in production of this disease. So acharya charaka has explained Samanya Nidana of Kshaya of Dosh, Dhatu and Upadhatu - There are-
 - ♣ Ativyayam, Atichintan, Atapseven, Prajagaran, VegaVidharana.

- ♣ Anashana, Asatmya Ahara Sevana, Atimardirapan
- ♣ Bhaya, ManahSantapa
- ♣ Vriddhavastha, Adanakala, Bhutopghata^[4] etc.

Acharya Kashyapa while explaining about Beejopaghata and Pushpopaghata, says that the use of Nasya during menses, consumption of Teekshna dravya for Panchakarma procedure and use of Ushna Annapana by a woman with Mrudukosta having received Snehana and Swedana cause Pushpopaghata Vitiating of Vata and Pitta dosha causes Kshaya Artava Dushti, mentioned by all Acharya.

For proper understanding, Nidana has been divided under headings i.e.

1. Aharaja Hetu
2. Viharaja Hetu
3. Manasika Hetu
4. Agantuka Hetu
5. Rasvaha Srotodusti Hetu
6. Raktadhatukshaya Hetu
7. Sahaja Hetu
8. Anya Hetu

Table No. 1: Aharaja Hetu of Artava Kshaya.

	Vata vitiating Hetu	Pitta vitiating Hetu	Kapha vitiating Hetu
Ahara Rasa	AtiKatu, Tikta, KashayaRasa predominant Ahara	Atikatu, Amla, Lavana Rasa- Predominant Ahara	Atimadhura, Lavana Rasa - Predominant Ahara
Ahara Guna	Excessive intake of Sheeta, Laghu, Ruksha Ahara	Excessive intake of Ushna, Vidahi Ahara	Excessive intake of Abhishyandi, Guru, Picchila Ahara
Ahara Dravya	Excessive intake of Koddalaka, Mudga, Shyamaka, Atishushkashaka	Excessive intake of Kshara, Kurchika, Dadhi, Takra, Kanjisevana etc.,	Excessive intake of Pista, Ikshu, Masha, Audaka-Mansa Anupa Mansa etc.,
Ahara Pramana	Abhojana, Laghubhojana		Ati Bhojana, Adhyashana

Table No. 2: Viharaja Hetu of Artava Kshaya.

Vata vitiating Hetu	Pitta vitiating Hetu	Kapha vitiating Hetu
Ativyavaya	Atiushna	Divaswapa
Ativyayama	Atapasevena	Alasya
Atiprajagarana	Agni-Dhuma Sevana	
Vegadharana		

Table No: 3 Manasik Hetu of Artava Kshaya.

Vata vitiating Hetu	Pitta vitiating Hetu	Kapha vitiating Hetu
Chinta, Shoka, Bhaya etc.	Krodha, Irsha etc.	Atiharsha

Any other Hetu

Vata vitiating Hetu	Pitta Vitiating Hetu	Kapha Vitiating Hetu
Dhatukshaya Roga Atikarshana. Ati Ashrika Shravana	Atiraktastrava	Ati Santarpana Sthaulya

Abhighatajanya

Acharya Sushruta while describing Artavahasrotovedha Lakshana, mentioned that Artavakshaya is one of the symptoms of it. Here the word "Vedha" means to get injury or trauma, so to the injury or trauma of Artavahasrotas may lead to Artavakshaya.

Rasvaha Srotodusti Nidana - Guru, Sheeta, Snigdha, Abhishyandi, Atimatra Ahara and Chinta (too much mental work).

Raktadhatukshaya Nidana - Excessive intake of Kshara, Amla, Lavana Rasa, intake of Viruddha Bhojana, intake of Mratika, Vidagdha Anna, Divaswapna (sleeping during day time before food is not properly digested), Vidagdhe Anna Maithuna (sexual coitus before food is not properly digested), Vidagdhe Anna Vyayam (exercise before food is not properly digested), Vega Vidharana (suppression of natural urge), Kama-chinta-bhaya-krodha-upahata chestasa (when mind is afflicted by excessive desire-anxiety-fear-anger) etc.

Agantuka Hetu - Injury or trauma to Artavavaha Srotus i.e. Garbhashaya and the Artavavahini Dhamnis like Tubectomy, dilation and curettage, caesarean section, radiotherapy, chemotherapy etc.

Sahaj Hetu

The causes of Nyuna-Artava according to *Vandhya Kalpa-Druma*

1. Garbhashaya Apurnata or Nyunata
2. Garbhanda Apurnata or Nyunata

Here the word Apurnata or Nyunata may be equated with hypoplasia or aplasia of the female genital organs.

VISHESH NIDANA

There is no description in our classics regarding Vishesh nidana of artvakshaya. Artavakshaya (diminished menstrual flow) can result when the factors governing Artava production become impaired due to various reasons. It can be said that specific factors responsible for aggravating the particular Dosas, coupled with the non-observance of regulations related to the reproductive system are the causative factors. Vitiating of these factors may affect the production of Artava. The factors responsible for Artava Utpatti if vitiating by any cause lead to Artava Kshaya. These factors are taken as Vishesh Nidana of Artava Kshaya.

- The Vitiating Artavotpadaka Ahara, Agni (Jathragni, Rasagni), Rasadhatu and Artavavaha Srotas are main factors for Artava vitiating. Artava is Pittapradhana Agneya in nature. So opposite Vata Kaphavardhaka Ahara Vihara are Vishesh Nidana of Artava Kshaya.
- Sushruta has clearly mentioned that, main causative factor that come into action in the production of Artava Kshaya are Vata and Kapha Dosha in combined form.

- Acharya Vagbhata said that, Vata, Pitta and Kapha in combined form are main causative factors for Artava Kshaya (Ksheenartava). So, causes for vitiating of Vata, Pitta and Kapha Doshas are mentioned as Nidanans of Artava Kshaya. Hence, we can consider Vishesh Nidana for Artavakshaya as Vata-kapha Prakopaka Nidana and Pitta kshaya Nidana.

POORVAROOPA

There is no description about Poorvaroopa of the Artavakshaya in the Ayurvedic Classics. In *Bhavaprakash* specific desires of the woman suffering from Artavakshaya have also been enlisted i.e she desires Katu, Amla, Lavana, Usna, Vidahi, Guru Ahara and Phala Shakas (pumpkin, bitter guard and brinjal etc.) and beverages.^[5] Ahara increase Artava thus, the desire to consume these substances is probably due to deficiency of Artava. Hence it can be considered as Purvarupa of Artava Kshaya.

ROOP (lakshana)^[6]

Vyaktavastha of Vyadhi is Rupa.

Sushruta explained the symptoms of Artava Kshaya as- There are *three cardinal features* of the Artavakshaya as:

आर्तवक्षये यथोचित कालादर्शनमल्पता वा योनिवेदना च। (सु. सू. 15/16)

- 1) *Yathochitakala Adarshanam*: It means increase or decrease menstrual cycle.
- 2) *Alpata*: Decrease in either duration or amount of flow (Scanty menses).
- 3) *Yoni Vedana*: Pain in vaginal region or Pain during menstruation.

Yathochittakala Adarshana

Normal interval between two menstrual cycles or intermenstrual period is onemonth. If menstruation fails to occur in one month showing irregularity in the cycle and increased intermenstrual period can be termed as Yathochittakala adarshana.

Alapata

The meaning of Alpa is Kshudra pramana. This may be considered as reduced in menstrual flow in both Pramana and Avadhi.

In the normal menstrual cycle, there is duration of bleeding for 3-5 days with 4Anjali Pramana (quantity). If there is reduction in both quantity and duration it can be termed as Alapata.

Yoni Vedana

Vitiating of Vata dosha causes Yoni Vedana. The Vata mainly Apana vata is affected. Due to Srothorodha, there is partial filling of the Garbhasaya for the whole month by the Sukshma keshikas. So this little quantity of Artava is excreted out with great difficulty resulting Yoni vedana.

Sarvadehika Lakshana

In Artava Kshaya, Vata and Kapha Doshas get provoked and Pitta Dosha is reduced so Kapha Vriddhi and Pitta Kshaya Lakshanas are observed.

Lakshanas due to vitiation of

- Vata Dosha - Adhmana, Krishata, Daurbalya, Vibandha, Katishula, Sandhishula, Angamarda, Anidra.
- Pitta Dosha - Agnimandhya and Prabhahani.
- Kapha Dosha - Aruchi, Medovridhi, Alasya.

Manasika Lakshana

Healthy mental state is dependent upon healthy body state and vice versa. In Artava Kshaya, body is not in a

Sthanika Lakshana of artvakshya

Dosha	Artava Varna	ArtavaSrava Swarupa	Yonivedana
Vata	Arun, Krishna	Tanu, Phenil, Ruksha	Todadi vedana
Pitta	Neela, Pitha	Apichchhila	Daha
Kapha	Shukla	Thick	Kandu

SAMPRAPTI

In Artava Kshaya, Mithya Ahara- Vihara, Manasika Bhavas including stress and other etiological factors Tridosha as well as Agni vitiation ensues. Which results in augmentation and accumulation of Kapha Dosha and Vata Dosha. Due to impairment of Agni, improper digestion of victuals results in engenderment of Ama Annarasa which may further augment vitiated Kapha. Vitiated Rasa Dhatu and Rasagni Mandya cause Srotodusti. Progression of the pathological events is ensured by Uttarottara Dhatvagnimandhya and Uttarottara vitiation of Dhatus and withal the Upadhatu of Rasa, Artava get vitiated lead to Artava Dushti. Moreover, circulation of Ama Anna Rasa may further increase Srotorodha. Vitiated Rasa and augmented Kapha along with Vata Dosha engender Dosha Dushya Sammurchna. Simultaneously Shukragni fail to perform their work congruously which is destruction of male hormones results excessive androgen in body. In this Avastha, Medogata Lakshanas like Granthi etc. Vata Lakshanas like Angamarda, Agnimandya, Apravritti or Asamyaka Pravritti of Artava, Kaphaja Lakshana like Manda Pravritti or Apravritti of Artava, Sthoulya etc. may be observed.

The samprapti (Etiopathogenesis) of artava kshaya involves two mechanisms.

1. Marga avarodha janya
2. Dhatu kshaya janya
3. Avaranatma Janya

Marga avarodha janya

According to *Charaka* the vitiation of artava vaha srotas occurs by means of sanga(obstruction). This avarodha (obstruction) is caused either by kapha or vata alone or vata Kapha together. According to Sushruta, vata kapha are the factors causing avarana to artavaVaha srotas. Pitta is not included because it causes artava vriddhi. Sushruta

balanced state of Doshas, Dhatus, and Malas. Manas gets affected that leads to lack of concentration, Chinta, Głani etc.

Other Lakshana: Artava is Updhatu of Rasa, Lakshanas of Rasavaha and Artavavaha Srotodushti are observed.

RasavahaSrotodushti Lakshanas - Aruchi, Virasata, Alasya, Tandra, Angamarda, Pandu, Srotorodha, Napunsakata, Shaithilya, Mandagni, Tamodarshana and Bhrma.

Artavavaha Srotodushti Lakshanas- Maithun Asahishnutva, Vandhyatva and Artavanasha.

has also explained That the trauma or injury to artava vaha srotas causes vandhyatwa (infertility), maithuna Asahishnuta (dyspareunia) artava nasha. The aim of treatment here is to relieve the obstruction caused by kapha or/ & vata to the Artava vaha srotas. After performing Snehana & Swedana karmas. Vamana karma in case of Kapha vitiation can be done. Niruha & anuvasana basti are indicated in vata vitiation. Uttarabasti can be indicated in obstruction caused by kapha & vata. Dhatu kshaya janya. In dhatu kshaya janya Artavakshaya, the vitiation of doshas occurs by their respective vitiated Ahara & vihara. These vitiated doshas affect rasadhatu & its dhatwagni. So, there is rakta Dhatu kshaya which is an anuloma kshaya. When there is rakta dhatu kshaya due to anemic Condition, all prasadansha of rasa dhatu goes to rakta dhatu alone and not to other dhatus. So, there is decrease in the other dhatus. Due to the same reason, artava upadhtwagni doesn't get poshak ansha of rasa leading to artava kshaya. There is ashraya-ashryee bhava between rakta and pitta. As there is kshaya of Rakta dhatu, ultimately pitta kshaya also occurs resulting in artava kshaya. Sushruta has Considered rakta as dosha and mentioned it also as a vitiating factor of artava kshaya. So by Its own vitiating ahara & vihara, rakta also gets vitiated and in turns vitiates artava.

Dhatu kshaya janya

In dhatu kshaya janya Artavakshaya, the vitiation of doshas occurs by their respective vitiated Ahara & vihara. These vitiated doshas affect rasadhatu & its dhatwagni. So there is rakta Dhatu kshaya which is an anuloma kshaya. When there is rakta dhatu kshaya due to anemic Condition, all prasadansha of rasa dhatu goes to rakta dhatu alone and not to other dhatus. So, there is decrease in the other dhatus. Due to the same reason, artava upadhtwagni doesn't get poshak ansha of rasa leading to artava kshaya. There is ashraya- ashryee bhava between rakta and pitta. As there is kshaya of Rakta

dhatu, ultimately pitta kshaya also occurs resulting in artava kshaya. Sushruta has Considered rakta as dosha and mentioned it also as a vitiating factor of artava kshaya. So by Its own vitiating ahara & vihara, rakta also gets vitiating and in turns vitiates artava.

Acharya Sushruta, while discussing *Nastārtava*, explains that obstruction (*sroto-rodha*) in the *Artavavaha Srotas* occurs due to the vitiation of Vata and Kapha. The aggravated Kapha blocks the pathways of *Artava*, and this Kapha-induced *Avarana* over Vata impedes the normal downward movement of *Apana Vata*, ultimately leading to *Artavakṣaya*.^[7]

Avaranatma Janya: Acharya Sushruta, while explaining about *Nashtartava*, says that the vitiation of Vata and Kapha does *Avarana* over the *Apana Vayu* leading to its dysfunction causing *Artavakshaya* i.e. it hampers the proper function of *Apana Vayu*. *Apana Vayu* helps in all excretory activities like Mala, Mutra, Shukra, Artava, Garbha Nishkramana.

ARTAVAKSHAYA SAMPRAPTI GHATAKA

Dosha	Vata - Apana vata, Samana vata Pitta - Pachaka pitta Kapha - Kledaka kapha
Dushya Upadhatu	Rasa, Rakta Artava
Agni Srotas	Jataragni, Dhatavagni Mandhya Rasavaha, Raktavaha, Artavaha Srotas
Srotodusti Prakar	Sanga and siragranthi prakara
Udbhavastana	Pakwashaya
Adhithana	Garbhsaya or Artava vaha srotas
Sanchar Sthan	Sarvasharir, Yoni
Rog marga	Abhyantra
Rog Prakruti	Chirkari

SAMPRAPTI CHAKRA CHIKITSA SIDDHANTA IN THE MANAGEMENT OF ARTAVAKSHAYA

The ultimate aim of *Chikitsa* in any disease condition is the *Samprapiti Vighatana*, that is, the disruption of the ongoing pathological process. This therapeutic goal can be achieved primarily through two approaches:

1. Samshodhana Chikitsa
2. Samshamana Chikitsa
3. Nidan parivarjana

SAMSHODHANA CHIKITSA

Samshodhana therapy includes *Panchakarma*, a set of purificatory procedures aimed at eliminating accumulated *Doshas* from the body. It is chiefly recommended in *Bahudosha Avastha* (when the *Doshas* are highly vitiating).

According to *Acharya Sushruta*, *Artavakshaya* should be managed with *Samshodhana* procedures along with *Agneya Dravyas*, selected according to the predominance of the aggravated *Dosha*. *Dalhana* explains that *Vamana*

Karma alone is sufficient as it removes *Soumya Dhatus* while maintaining *Pitta*, which plays a crucial role in *Artava* formation. However, *Chakrapani* opines that both *Vamana* and *Virechana Karma* can be beneficial in such cases, depending on the condition.

SAMSHAMANA CHIKITSA

Samshamana Chikitsa refers to therapeutic measures that pacify the aggravated *Doshas* through oral medications. It is preferred in *Madhyama Dosha Avastha*, whereas in *Alpa Dosha Avastha*, *Langhana Chikitsa* is considered effective as mentioned by *Acharyas*.

The *Agneya Dravyas* used in *Samshamana* therapy possess *Pittavardhaka* properties. These enhance *Agni* (digestive fire), aid in the digestion of *Ama*, and ensure proper *Ahara Rasa* formation. Consequently, well-nourished *Rasa Dhatu* supports the adequate formation of *Artava*.

Acharya Sushruta said '*Artavakshaya*' should be treated by the use of purifying measures (*Samshodhana*) and *Agneya* substance, according to vitiation of the *Dosha*.^[8] 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. *Shamana Chikitsa* applied in the form of '*Agneya dravya*'^[11]

- *Agneya dravya*^[12] are used as they are *Pittavardhakar*. With the help of this, *Agni* is stimulated which helps in digestion of *Ama* and formation of *Ahara Rasa* which later on form the *Rasa Dhatu* which form the *Artava* (*Artava* is *Updhatu* of *Rasa*).
- *Acharya Sushruta* also mentioned *Ahara Dravya* for the management of *Artavakshaya* i.e. consumption of *Matsya*, *Kullatha*, *Kanji*, *Tila*, *Masha*, *Sura*, *Gomutra*, *Udashvita*, *Shukta*, *Dadhi* etc.^[13]
- Use of *Saindhava*, *Yava*, *Madya* and *Pittavardhaka Dravyas* also helps in increasing the *Artava*.^[14]
- The use of *Swayoni Vardhaka Dravya* (i.e. having the same seat of origin on basis of *Dravya*, *Guna* and *Karma*).^[15]
- Commentor *Dalhana* says that for purification (*Sanshodhan*), only *Vamana* should be used not the *Virechana*, because *Virechana* reduces *Pitta*, which in turn decreases '*Artava*' while *Vamana* removes *Saumya* substances, resulting into relative increase in *Agneya* constituents of the body consequently "*Artava*" also increase.

संशोधनीय वमनं ना विरेकः इत्यपरे।

- *Acharya Chakrapani* says that by use of purifying measures *Srotas* are cleared. *Vamana* and *Virechana* clear upward and downward direct *Srotas* respectively, thus both should be used in the management of *Artavakshaya*.
- *Acharya Kashyapa* has mentioned that it is a *Anuvasan Sadhya Vyadhi*.^[16] And says use of *Lasuna*, *Satpushpa* and *Shatavari* is helpful in all disorders of *Artava*.^[17]

- Acharya Vagabhata-I & II, Recommend Pittavriddhikara^[18] and Raktavriddhikara Chikitsa.^[37] Also says that Artavakshaya is a Basti Shadhya Vyadhi.^[19]
- According to Ayurveda Artavakshaya does not occur without vitiation of Vata. According to Acharya Charaka Vatasamak Chikitsa may be considered because Vata play key role in all types of Yoni Roga. It means a woman never suffers from Yoni Roga without vitiation of Vata. So, first of all Vata should be normalised then treatment for other Doshas should be done Pakvashaya is the seat of Vata. Basti can be considered as a closest path to reach Pakvashaya than other treatment procedures. Basti has been mentioned as one of the best therapeutic procedure for alleviation of Vata Dosha i.e. "Basti Vataharanama"(Ch.Su.25/40).

Furthermore, both Acharya Bhavaprakasha and Yogaratnakara have enumerated various single drugs and formulations that are found useful in the management of Artavakshaya, which include a wide range of Rasayana, Raktaprasadaka, and Artavajanana Dravyas.

- Acharya Bhava Prakasha and Yogaratnakara have given the list of Dravyas that can be used in Artavakshaya -
- Oral administration of Matsya, Kañji, Tila, Māṣa, Udāśveta, and Dadhi is recommended to enhance the formation and flow of Artava.
- A local formulation prepared from Iśvakubija, Danti, Cāpala, Guḍa, Madanaphala, Yava, Sukta, and Snuhikṣīra is advised to be inserted into the vagina. This *yoni-lepa* or *yoni-varti* helps in clearing the obstruction and facilitating the downward movement of Artava.
- A combination of Jyotiṣmatī, Svarjikṣāra, Rājikā, and Lāsūṇa is suggested to be taken with cold water for three days, aiding in the restoration of normal Artava flow through its Agni-stimulating and Vāta-Kapha alleviating action.

Nidan Parivarjan

Eradication of the causative factor is the basic treatment of all disorders. Artavakshaya should be treated by use of purifying measures & Agneya Dravyas. Pittavardhaka and vata shamak, ushna, tikshna, dipan, pachana dravyas are used and these Dravyas can remove Srotoavarodha of artavaha srotas and brings up the normal menstrual Flow. Dalhana says that for purification, only Vamana karma should be used, no Virechana, because It reduces pitta which in turn decreases Agneya nature in body. Consequently, artava also Decreases. Agneya substances i.e., tila, masha, & sukta can be used." Mahrishi kashyap Consider artavaksaya as anuvasna yogya vyadhi. Sitakalyana ghrita is also beneficial which is Described under pradara chikitsa of yogratnakara

SADHYASADHYATA (PROGNOSIS)

The classical Ayurvedic texts do not provide a direct description of the *Sadhyasadhyata* (prognosis) of

Artavakshaya. However, since the *Dosha* involvement and *Lakshanas* of *Ksheena Artava* and *Artavakshaya* are essentially similar, the prognostic considerations mentioned for *Ksheena Artava* can be applied to *Artavakshaya* as well.

According to *Acharya Sushruta*, the condition is considered *Asadhya Vyadhi* (incurable).^[20] *Acharya Vagbhata I* does not clearly specify its prognosis, but *Commentator Indu* quotes—

“स्वहेतुदोषचिकित्सयोपक्रमेत्”

Which implies that the disease may be *Sadhya* (curable)^[21] when treated appropriately with consideration of its causative *Doshas* and proper therapeutic measures.

On the other hand, *Acharya Vagbhata II* classifies *Artavakshaya* as a *Kastasadhya Vyadhi* (difficult to cure).^[22]

Thus, the prognosis of *Artavakshaya* may vary depending upon the chronicity of the condition, severity of *Dosha* involvement, and the overall strength of the patient (*Rogibala*).^[23]

VIBHEDAK NIDANA (DIFFERENTIAL DIAGNOSIS)

Although *Artavakshaya* is not described as a separate disease entity in the Ayurvedic classics, its features can be correlated with certain *Yonivyapadas* mentioned by the *Acharyas*, based on the similarity of *Lakshanas*. The following *Yonivyapadas* exhibit features resembling *Artavakshaya* to some extent:

1. Vatala Yonivyapada^[24]

In *Vatala Yonivyapada*, *Alpa Artava Darshana* (scanty menstruation) is observed, which is comparable to *Artavakshaya*. However, *Vatala Yonivyapada* also presents with additional symptoms such as *Ayama* (stiffness) and *Suptata* (numbness), which are not observed in *Artavakshaya*. Hence, although both share reduced menstrual flow, they differ in the presence of these *Vataja Lakshanas*.

2. Lohitakshaya Yonivyapada^[24]

This condition is distinct from *Artavakshaya* due to its characteristic features like *Daha* (burning sensation), *Karshya* (emaciation), and *Vaivarnya* (discoloration of the skin). These manifestations are not typically found in *Artavakshaya*, indicating that although both involve *Rakta Dhatu Kshaya*, they are separate entities.

3. Arajaska Yonivyapada^[25]

In this *Yonivyapada*, *Pitta* is the principal vitiated *Dosha*. *Acharya Charaka* does not mention *Anartava* (absence of menstruation) as a symptom, but *Commentator Chakrapani* adds *Anartava* in his interpretation. However, *Arajaska Yonivyapada* also presents with *Karshya* and *Vaivarnya*, which are not features of *Artavakshaya*. Thus, despite the presence of *Anartava*,

this condition cannot be directly equated with *Artavakshaya*.

4. **Vandhya Yonivyapada**^[26]

In *Vandhya Yonivyapada*, *Nashtartava* (absence of menstruation) is observed, which indicates a lack of *Artava*. However, *Vandhya Yonivyapada* is also accompanied by other characteristic symptoms and is primarily associated with infertility. Therefore, it cannot be completely equated with *Artavakshaya*, which denotes reduced or scanty *Artava*, not its complete absence.

5. **Shandhi Yonivyapada**^[45] *Shandhi Yonivyapada* presents with *Anartava* (absence of menstruation) and *Astana* (absence of breasts), which are congenital in nature. Since *Artavakshaya* as described in the texts is an acquired condition and not congenital, it cannot be correlated with *Shandhi Yonivyapada*.

DISCUSSION

A critical appraisal of the classical Ayurvedic texts indicates that comprehensive accounts of the symptomatology and treatment of *Artava Kshaya* have been provided by Āchārya Charaka, Suśruta, and other eminent scholars. When this disorder is analyzed in the light of its clinical manifestations and the principles of *Doṣa–Duṣya Siddhānta*, its etiopathological basis and therapeutic approach become more clearly delineated. In *Artava Kshaya*, Kapha and Vāta are found to be dominant, while Pitta undergoes diminution, leading to a state of impaired *Agni* at both the gastrointestinal (*Koṣṭha*) and tissue (*Dhātu*) levels. This dysfunction results in the generation of *Āma*, derangement of *Rasa Dhātu*, Kapha-mediated obstruction of Vāta, and disturbance of the *Artavavaha Srotas*. The condition therefore reflects a *Bahudoṣāvasthā*, characterized by the involvement of multiple pathological components. In view of this complex pathogenesis, *Śodhana Chikitsā* assumes a crucial role in management. Interventions such as *Vamana*, *Virecana*, and *Basti*, supported by suitable *Śamana* therapies selected according to *Doṣa–Duṣya Saṃmūrchanā*, are effective in restoring physiological balance and improving clinical outcomes in *Artava Kshaya*.

CONCLUSION

Ayurvedic principles suggest that *Artava Kshaya* is closely associated with multiple pathological states such as *Avaranajanya Vikāra*, *Agni Vikṛti*, *Nashtartava*, *Dhātvagni Mandya-janya Vikāra*, and *Artavavaha Srotoduṣṭi*. When oligo-hypomenorrhea is interpreted through an Ayurvedic framework, it reflects a predominance of *Kapha Doṣa* along with derangement of *Vāta* and *Pitta*. This tri-doṣic disturbance, in conjunction with impaired *Agni*, adversely affects the metabolic activity of *Dhātvagni*, particularly in *Rasa*, *Rakta*, *Meda*, and *Artavavaha Srotas*. Progressive dysfunction of these tissues and channels ultimately leads to inadequate formation and circulation of *Artava*, thereby producing a

chronic pathological state that may persist if not corrected.

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