



IJAPC

Volume 11 Issue 2,
2019

www.ijapc.com

2350-0204

GREENTREE GROUP PUBLISHERS



Artavakshaya- Ayurvedic Perspective on PCOS

Hegde Vindhya M^{1*}, K Sahithi² and Chetan M³

¹⁻³Department of Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, Karnataka, India

ABSTRACT

Polycystic ovarian syndrome (PCOS) is a condition in which woman has an imbalance of female sex hormones. This may lead to changes in the menstrual cycle, cyst in the ovary, failure to conceive and other health problems. PCOS is mainly observed in the age group of 12-45 years of age. There is no direct reference in *Ayurveda* for polycystic ovarian syndrome (PCOS). Causative factors results in vitiation of *Dosha*, *Dushya* and from this one can understand pathology of PCOS. It was observed that different *Ahara*, *Vihara*, *Agantuja*, *Mansika Nidana* (etiology), *Prakruti* (nature) and *Sthana* (site) influences the *Samprapti* (pathophysiology) of *Artavakshaya*. In *Artava kshaya*, due consideration has been given to menstrual and ovulatory aspects of the disease. So it can be correlated to the symptoms of PCOS.

KEYWORDS

Artava; Artavakshaya; PCOS; Nidana



Greentree Group Publishers

Received 17/06/19 Accepted 18/07/19 Published 10/09/19



INTRODUCTION

Poly cystic ovarian syndrome (PCOS) is extremely prevalent in women of reproductive age group in which estimation made on the basis of morphological and hormonal criteria ranges from 3.5 to 7.5%. The prevalence of polycystic ovarian syndrome among infertile women ranges from 0.6% to 4.3%. PCOS is the most important among the causes of an ovulation. The definition of polycystic ovarian syndrome (PCOS) involves blending of the morphological and histological ovarian changes with endocrine abnormalities. The description by Stien and Leventhal includes obesity, amenorrhoea, infertility, hirsutism in association with bilateral enlarged cystic ovaries showing typical histological appearance of thickened capsule, multiple cysts and dense hypertrophied interstitial tissue¹. Irregular menstrual cycle or amenorrhoea is primary symptoms in PCOS, because of this it can be correlated to *Artavakshya* in *Ayurveda*. It is a disease, which is having cardinal symptoms like irregular, painful and scanty menstrual cycle. *Artava* is one of these sential factors for the production of *Garbha* and it makes its appearance only when women has attained puberty. '*Ksheenartavanama Artavasya svapramana hani*'² it means

reduced quantity of *Artava* and hence it is called as "*Ksheenartava*" or *Artavakshaya*. *Artavavitiated* by *Dosha* is called *Artava Dusti* and *Artavakshaya* is one among *Artava Dusti*,

DISCUSSION

Artavakshaya as disease:

The causative factors explained in the classics can be divided into many groups but for the sake of convenience the causes can be classified into two types viz. *Samanya* (general) and *Vishesha* (specific). In *Ayurvedic* classics *Artava* is taken as *Upadhatu*. The factors which are responsible for *Kshaya* of *Dhatu*s and *Upadhatu*s are also responsible for *Artavakshaya*; *Kshaya* of *Dhatu*s 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*³. Hence *Rasa Kshaya* is one of the causative factors for *Artavakshaya*. *Vata Kaphavardhaka Ahara Vihara* have been taken as *Vishesha Nidana* of *Artavakshaya* and mentioned in table no1.



Table 1 Hetu for Artavakshaya⁴

Aharaja Hetu	Vata Prakopakara Nidana	Kapha Prakopakara Nidana
According to Rasa	Ati Katu, Tikta, Kashaya	Ati Madhura, Lavana
According to Guna	Excessive intake of Sheeta, Laghu, Ruksha	Excessive intake of Guru, Abhishyandhi, Picchila
According to Dravya	Paryushita Anna, Ati Shushka Anna	Excessive intake of Anupa, Audaka Pishita Sevana
According to Pramana	Abhojana, Vishamashana	Atibhojana, Adhyashana
Viharaja hetu	Ati Vyavaya, Vyayama, Jagarana, Vegadharana	Divaswapna
Manasika hetu	Chinta, Shoka, bhaya	
Abhighata Hetu	Vandhya	

Aharaja Nidanas like *Ati Katu, Tikta, Kashaya Sheeta, Laghu, Ruksha pradhana ahara, Paryushita Anna, Ati Shushka Anna, Abhojana, Vishamashana* leads to *Vata Prakopa*. Excessive intake of *Guru, Abhishyandhi, Picchila*, excessive intake of *Anupa, Audaka Pishita Sevana Atibhojana, Adhyashana* leads to *Kapha Prakopa*. *Viharas* like *Ati Vyavaya, Vyayama, Jagarana, Vegadharana* and *Divaswapna* leads to *Vata Kapha Prakopa* which leads to *Ksheena* of *Artava* and it is an important symptom in *Artavakshaya*.

‘Doshai Avrita Margatvat Artavam Nashyati streeya:’⁵. Here *Doshai* refers to *Vata Kapha Prakopa* and *Pitta Kshaya*. “*Prakupita Kapha* does the *Rasa Dushti*.

Artava is *Upadhatu* of *Rasa*. So *Rasa Dushti* leads to *Artava Dushti*. This is the primary pathology in *Artavakshaya*. Further *Prakupita Vata* and *Kapha* does the *Avarana* to *Artavavaha Srotas* and takes *Sthana Samshraya* in *Garbhashaya*. There by *Sthanika Artavagnimandya* takes place by vitiated *Doshas* as well as due to *Dhatu Dusti*. The *Khavaigunayata* is also established by *Nidana Sevana* and the *Dosha Dushya Sammurchhanata* takes place in *Artavavaha Srotas*. Due to *Khavaigunyata* in the *Artavavaha Srotas Utpatti* of *Artava* occurs less in quantity resulting in *Artavakshaya*. The aetiopathogenesis of *Anartava* which also points towards the *Sanga* (obstructive condition) of *Rasavaha* and *Artavavaha Srotas*. Further *Rasa* does the *Dooshana* of *Meda (Rasa Nimittameva Sthoulyam karshyam cha)* and takes *Sthanasamshraya* in *Koshtha* which leads to *Sthoulya* (obesity) which is one of the major complaints or complication in *PCOS*. Further *Samprapti* of *Artavakshaya* will continue with *Dooshita Vata*. It does the *Asthi Dusthi* and *Loma, Kesha* are considered as *Asthi Mala*. There is *Lomatiriddhi* (hirsutism) in upper lips, chin, chest and abdomen due to *Dooshita Vata* and *Asthi*. Hence *Artavakshaya* can be correlated to some aspects of *PCOS*. The description of the symptoms of



Artavakshaya are as follows and *Samprapti* of *Artavakshaya* is depicted in figure 1.

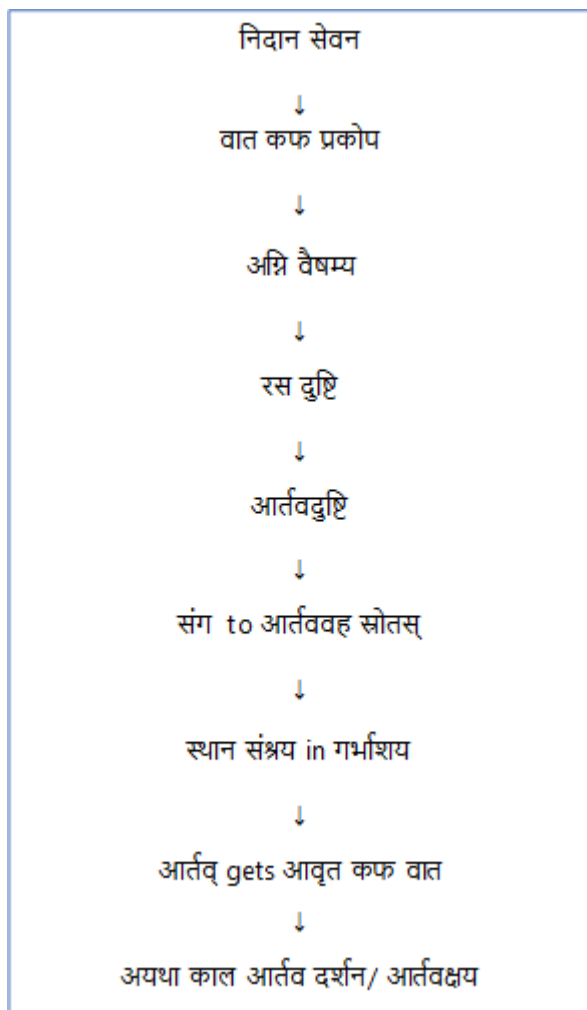


Figure 1 Samprapti

(1) **Yathochitakala Artava adarshana:** It means that *Artava* does not appear at the appropriate time or it may be delayed. Yathochitakala Artava adarshana connotes three different meanings (a) the time of attainment of menarche. In such cases of *Artavakashaya*, delayed menarche may be present due to varying factors. (b) The other meaning of the word is the duration of flow of menstrual cycle. It means the duration will be less than normal. There exists

different opinions about duration of flow (*Artava Sravakala*) in classical texts of *Ayurveda* from which the normal range of duration of flow is concluded to be that of 3 to 7 days. In this disease, the duration of flow (*Artava Srava*) will be less. (c) It is the interval between the two cycles (*Artavachakra Kala*). In *Artavakshaya* this interval will be irregular. Apart from the above meanings, another meaning which can be inferred is few cycles occur regularly and few cycles occur irregularly.

(2) **Alpata:** This is second cardinal symptom of *Artavakshaya*. The word *Alpata* means "*Kshudra pramana*". Due to variations in *Desha*, *Kala*, *Ahara*, *Vihara* and *Prakriti* quantity may vary.

(3) **Yonivedana:** Due to *Artavakshaya*, *Vedana* occurs in *Yoni*. *Vedana* cannot occur without *Vata*. In *Artavakshaya*, due consideration has been given to the menstrual and ovulatory aspects of the disease. So it can be correlated to the symptom of the PCOS. Along with the above symptoms the vitiated *Dosha* and *Dushya* leads to *Sthanika* and *Sarvadaihika lakshana*.

Sthanika lakshanas: According to the *Dosha* and also depending upon the *Prakriti* of the patient, the following *Sthanika Lakshanas* are found. Due to *Vata Dosha*: *Toda*, *Bheda Lakshanas* will be seen. Due to *Pitta Dosha*: *Osha*, *Chosha*,



Dahadi Lakshanas will be seen. Due to *Kapha Dosha: Kandū*⁶.

Sarvadaihika lakshanas: Due to vitiated *Dosha* many other generalised symptoms can be seen in the patient. But they may or may not be present according to the degree of vitiation of *Doshas*. The symptoms due to the vitiated *Vata Dosha* are *Adhamana, Krishata, Daurbalya, Vibandha, Katishula, Sandhishula, Bhrama, Angamarda* and *Anidra*. The symptoms due to the vitiated *Pitta Dosha* are *Agnimandya* and *Prabhahani*. The symptoms due to vitiated *Kapha Dosha* are *Aruchi, Lalasrava, Medovridhi* and *Alasya*⁷.

Manasika lakshanas: As the healthy mental state is dependent upon the healthy body state and vice versa in *Artavakshaya* since the body is not in a balanced state of *Doshas, Dhatus* and *Malas*. It is quite obvious that *Manas* also gets affected. Hence lack of concentration of mind, *Chinta, Glani* etc. *Lakshanas* may be encountered.

CONCLUSION

Lifestyle changes (*Ahara, Vihara*), physical and emotional stress alter the physiology of menstruation and leads to menstrual irregularities. Today with the development of modern tool sand techniques, one is able to explain these things in terms of hormones

and other physiological processes. But the concepts given by our ancient *Acharyas* can never be ignored. There are so many diseases in women which are associated with abnormal menstruation and *Artavakshaya* is one among that and as per the above correlated symptoms *Artavakshaya* can be compared to some aspects of PCOS.



REFERENCES

1. Sper off L, Glass RH, Kase NJ. Clinical gynaecologic endocrinology &infertility. Baltimore: Williams & Wilkins; 1978:689 – 723.
2. Vd. Kalpana B. Ayare, Dr.Manoj, Conceptual study of Artavakshaya; SJIF 2016; Vol 4(3),167
3. Vaidya Yadavaji Trikamji Acharya editor Sushruta Samhita of Sushruta with the Nibandhasangraha commentary of Shri Dalhanacharya, Sootra sthana 15/18, Chaukhamba Surabharati Prakashan, Varanasi, 2012:71
4. *Vagbhata, Astanga hridaya with sarvanga sundara of Arunadatta and Ayurveda Rasayana of Hemadri; ed. pt.Hari sadashiva Shastri paradakara* Nidana sthana1/14-16,Chowkamba Sanskrit sansthana;Varanasi;2012:444
5. Vaidya Yadavaji Trikamji Acharya editor Sushruta Samhita of Sushruta with the Nibandhasangraha commentary of Shri Dalhanacharya, Shareera sthana 2/21, Chaukhamba Surabharati Prakashan, Varanasi, 2012:346
6. Agnivesha, Caraka Samhita with Ayurveda Dipika commentary of Chakra panidatta; ed.Vaidya Jadavji Trikamji Acharya; Sootra sthana 11/3,Chaukambha Orientalia; Varanasi; reprint 2007; 116
7. Sarangadhara, Sarangadhara samhita, English tranlation by prof. K. R. Shrikantta

Murthy, 2nd edition; Prathama Khanda 6/12, Chaukambha Orientalia; Varanasi;1995:29