



Literary review of Artava Pravrutti in different Dehprakruti

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ABSTRACT:

Ayurveda is the eternal science of life, in that all the description of human wellbeing is mentioned. All physiological parameters are also mentioned so that on the basis of which a physician come to know the physiological variations in all the parameters in accordance of different Dehprakruti. There is significant variation present in the human body with respect to the different Dehprakruti because of the predominance of the Doshas at the time of conception which form Vataj, Pittaj and Kaphaj Prakruti. Acharya has mentioned the different qualities of Sharir Doshas because of these different qualities the parameters also having the variations. Acharya Vagbhata mentioned that the female belongs to Kaphapradhan Prakruti has more quantity of menstrual flow as well as the menstrual days are also more as compare to Vatapradhan and Pittapradhan Prakruti. Commentator Arundatta has specifically mentioned to consider the menstrual blood flow with word Artava. So many literatures denoted menstrual flow as Artava, Shonita, Rajah, Lohit, etc. Physiologically menstrual flow is governed by the stae of Doshas.

KEY WORDS: Artava, Shonita, Raja, Dehprakruti, Menstrual flow

INTRODUCTION:

Ayurveda, the science of 'Life', is an Upanga of Atharva-Veda. It is primitive stage of evolution of medicine, as far as the history of Ayurveda and other medical sciences is considered. Ayurveda is the Veda or knowledge of Ayus or Life. So it has been classified as fifth Veda. Though it is the ancient, traditional system of Indian medicine, it is still alive after centuries of vicissitudes. "Purushartha" is the comprehensive term used by the Ayurvedacharya to describe the efforts or tasks that a man does in his thorough life to achieve "Aiheek" and "Parlaukik Sukha" i.e. blissful and healthy life. As Ayurveda is the science of life, it shows the way to keep up sound health, attain longevity & removal of diseases; if occurred. Ayurvedic literature mainly emphasized about spending the life very easily and with health. If occurred, diseases or derangements (Vyadhis) are also should be treated. Granthas contain shlokas about diseases with respect to their Hetu (cause), Nidan (Diagnosis /Symptomatology) and Treatment (Chikitsa). But to remain fit and healthy is the basic. The essential

constituent of human body consists of Dosha, Dhatu and Malas. Acharya explains, at the time of “Shukra-shoneet Samyoga”, the Dosha which is more predominant makes the “Prakriti” of that mankind which remains constant throughout his/her life. This type of Prakriti is called “Deha-Prakriti” and categorized into 7 types with respect of “Doshadhikya”. In these Prakritis, “Sama-Prakriti” is to be said as “Sreshtha”, while “Vata” and “Dwee-doshaj Prakriti are said as “Nindya Prakriti”, Vagbhata explains. “Brihat-Trayee” i.e. ‘Charak Samhita’, ‘Sushruta Samhita’ and ‘Ashtanga- Sangraha’ has a good comprehensive literature about ‘Prakriti’. Prakriti Nishchitikan, Nowadays, is being done on the basis of “Granthokta Lakshanas” i.e. Sharireek and Manseek Gunas of “Doshas” described for “Prakriti” in “Brihat-Trayee”. In fact we do use an extract of these “Lakshanas” that can be easily applicable to any human being which elicit his/her “Prakriti” conveniently. Acharya Vagbhata quoted a reference which means that there is excessive menstrual flow in case of kapha prakriti individuals. In the present study, the basic endeavour was to review concept of prakriti and concept of artava with reference to their relation given by Acharya Vagbhata.

AIM AND OBJECTIVES:

- **AIM:**

Review literary relation of Artava Pravrutti in different Dehaprakriti

- **OBJECTIVES:**

1. To review the concept of Artava and its Pravrutti explained in Ayurvedic literatures
2. To review the concept of Dehaprakriti from Ayurvedic literatures
3. To correlate the Artava Pravrutti with different Dehaprakriti

MATERIALS AND METHODS:

MATERIALS:

All the available literature in the form of textbooks, articles, magazines, international and national indexed journals of Ayurveda, Samhita, PubMed and other search engines of the internet available are used as materials.

METHODS:

All available data from the material used is reviewed and analysed.

OBSERVATIONS:

CONCEPT OF ARTAVA:

ETYMOLOGY:

“Hritau bhavam” Artavam. The one which is formed and expelled out at regular intervals is called as Artava.

SYNONYMS:

‘Raja’, ‘Shonitam’, ‘Raktam’, ‘Stree Shukram’, ‘Rasajam’ etc are the synonyms of artava used in various ayurvedic ancient treatises.

SWAROOPA:

The artava is predominantly has agni Mahabhuta.

ARTAV UTPATTI:

The artava is termed as Upadhatu of Rasa Dhatu. It is formed from Rasa-dhatu in Artavavaha Srotasa. According to Charakacharya, when various kind of food or aahara is ingested, then Jatharagni (digestive juice)

acts over that food in Amapakwashaya (stomach and intestine) and form nutrient fluid part called as Prasada bhaga and excretory part, knows as Mala bhaga. Just after the action of Jatharagni as well as Bhutagni (digestion at cellular level), Aahara forms Aahara Rasa, after Rasadhatwagni kriya, forms two main constituents- one is Stula or Poshya bhaga and other is Sukshma or Poshak bhaga, one part is left for the formation and giving nutrition to next Dhātu, Rakta and other part forms Artava as Upadhatu.

LAKSHANA:

The Artava is slightly blackish in color and have a peculiar odour. It is formed every month and expelled out of the female body at regular intervals by the Dhamanis of Garbhashaya through vagina.

ARTAVAKALA:

Considering various Samhitas, the average age of the female of having Artava Pravrutti is 12 to 50 years. The Artava is formed and expelled out per month ranging from 3 to 7 days.

LAKSHANA OF SHUDDHA ARTAVA:

The Artava resembles with the blood of rabbit or extract of Laksha tree in appearance. The stains of Artava on cloth vanish after washing it. Such Artava is said to be Shuddha.

If the color of the Artava resembles to the color of Gunjaphala, Red lotus, alta dye or Indragopa-rainbug, then it is termed to be pure.

ARTAVAVAHA SROTASA:

The Srotasa which deals with formation, storage, carriage and expulsion of Artava is called Artavavaha Srotasa. It is made up of Garbhashaya and Artava Vahi Dhamanis.

PRAMANA OF SHUDDHA ARTAVA:

4 Anjali is the Ayurvedic Pramana of the Artava. However about 70 ml of the blood is lost in one menstrual cycle as per modern available data.

CONCEPT OF PRAKRUTI:

Prakruti is formed at the time of conception according to predominance of Dosha i.e. Vata, Pitta, Kapha and it remains unchanged till death. Every human being on this earth born with some or other physical and mental peculiarities which remains with him or her throughout life i.e. from birth to death. Such features acquired by birth itself are called as Prakruti. Prakruti is a nature or habit or constitutional or existence of a person. It includes many factors like basic physical body builder, daily activities, diet, way of thinking, feelings, etc. Which are outcome of Swabhav. The Dosha which are predominantly present in the Shukra and Shonit at the time of commencement of life, there are three kinds of Prakruti they are Hina, Madhyama, Uttama, from each respectively. The Prakruti arising from equal proportion of all Dosha is the Samadhatu Prakruti which is ideal; those arising from combination of two Dosha are Nindya. In the opinion of physician seven kinds of Prakruti are produced by the Vata, Pitta and Kapha separately, by combination of any two and of all the three together whichever the Dosha that becomes predominant at the time of union of Shukra and Shonit, Prakruti gets from that Dosha.

PRAKRITI AND ARTAVA PRAVRUTTI:

Not all the scientists of Ayurveda have described the artava pravrutti of all the types of the prakriti, except Acharya Vagbhata. Definitely prakriti plays an important role while deciding and formation of the artava of female body. Very few studies were put forth in this respect and more exploration is needed. As per the opinion of Acharya Vagbhata the kapha prakriti has comparatively more menstrual flow and the menstrual days are also more as compared to the other types of prakriti. According to Charakacharya normal menstruation is that which is not associated with pain or burning sensation, excreted blood is not unctuous, not very scanty or excessive in amount. According to Sushrutacharya colour resembles the red juice of lac, rabbit blood. Clinical observational study is expected in this regards which can confirm the truthfulness of the opinion of the Acharya Vagbhata. Studies are also expected to elicit the information about the artava pravrutti of the vata and pitta prakriti.

DISCUSSION:

Ayurveda is complete life science including prevention as well as cure. Concept of Ayurveda are focused to avoid disease, its recurrence and to cure it from base. Therefore Ayurveda has mentioned detailed physiology of menstruation which gives various aspects than that of mentioned in modern science. As per collected data, some conditions are discussed here on classical base.

Ayurveda has mentioned various words in which Artava, Shonita, Rajah, Lohita are used to denote menstrual blood or ovum at different places, while Rudhira and Pushpa denote only menstrual blood. Bija is used for ovum. Commentator Arundatta has specifically indicated to consider menstrual blood with word Artava.

Physiological process of menstruation is governed by Doshas viz. Vata, Pitta and Kapha. The proper balanced state of these three Doshas cause normal menstrual cycle while any sort of imbalance causes abnormality. Acharya Vagbhat mentioned in his literature that the quantity of menstrual flow and the time period in days also more in Kaphaj prakruti than Vataj and Pittaj prakruti.

Sushrutacharya told 8 types of Artav dosha viz. Vataj, Pittaj, Kaphaj, Raktaj, Vatapittaj, Vatakaphaj, Pittavataj, Pittakaphaj and Sannipataj. According to Prakruti point of view if Vataj Artava Dushti occurs in Vatapradhan Prakruti Stree then it will be Kashtasadhya to treat; it is applicable for all other Dosha Dushti in particular Doshapradhan Prakruti so it is important to study the relation between Prakruti and Artav Dushti as well as Artav Pravrutti for better Chikitsa accordingly.

CONCLUSION:

1. Acharya Vagbhata explained the relation between Kapha Prakriti and excess Artava Pravrutti. No such discussion is found in literature by Acharya Charaka and Acharya Susruta.
2. The concept of Artava is discussed by various the Acharya of Ayurveda, more or less but the Vikriti of the Artava are nicely put forwarded by Acharya Susruta.
3. The literature review of the concept of prakriti reveals that the concept is really one of the important concepts in clinical practice of Ayurveda.

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