



Importance of Pathya Ahara in Artava Dushti

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ABSTRACT –

Ayurveda is a complete life science; it is the most ancient and traditional system of medicine. The Main aim of Ayurveda is to maintain the health of a healthy person so that there is no manifestation of disease and aims to cure the person who is diseased or sick. For a healthy life *Acharayas* described various *Charyas* like *Ritucharya* (Seasonal regime), *Dincharaya* (diurnal regime), *Rajaswala Charya* etc. The concept of *Pathya* (wholesome) and *Apathya* (unwholesome) is one such concept which are as a part of treatment of the diseases. Ayurveda gives prime importance to *Agni*, *Prakriti*, *Ahara*(food), *Vihara* (life style) in maintaining health. *Pathya* and *Apathya* are most essential to maintain the health of healthy person and to restore the health in diseased person.

In ayurvedic classics formation of *Artava* (menstrual blood) is from *Rasa Dhatu*, the *Rakta* named *Raja* is formed and get accumulated in uterus and comes out for three to five days every month. *Acharyas* stated reproductive period (*Raja pravartana kala*) from 12 years to 50 years. Interval between two menstrual cycles is of one month known as *Ritu chakra kala*. Duration of bleeding time (*Rajahstrava kala*) is three, five, seven days by different *Acharayas*. *Artava* varna has been compared with *Gunjaphala*, *Alaktaka* and *Indragopa* but due to vitiation of *Artava* by *Vayu*, its colour becomes *krishna* and *Aruna*. The entire period of one month of *Rituchakra* is divided into three phases *Rajahstrava kala*, *Ritukala* and *Rituvyatita kala*. There is *Doshika* predominance in *Rituchakra*, *Rajastrava Kala* is *Vata Pradhana*.

INTRODUCTION-

In *Stree Raja* is formed by *Rasa* and *Rakta*, when *Rakta* is coming from *Stree Yoni* at a specific period of time then get the nomenclature of *Raja*¹. Age of menarche (onset) is 12 yrs and age of cessation (menopause) is 50 yrs of *Rituchakra* which varies by pathological disturbance and changes in amount, colour, density, unctuousness of *Rajahsrava*¹.

Swarupa of Shudha Artava-

It is of four *Anjali Pramana* (acc. to modern 30-80 ml), *Gandha* is *Madhugandhi* and *Sparsh* is *Anushnasheetam* and neither produces less nor more in amount but if disturbances occur in natural phenomenon, then vitiation occurs.

शशासृक्प्रतिमं यत्तु यद्वा लाक्षारसोपमम् | तदार्तवं प्रशंसन्ति यद्वासो न विरञ्जयेत् || Su .Sh.2/17

गुञ्जाफलसवर्णं च पद्मालक्तकसन्निभम् | इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत् || Ch.Chi 30/226

According to *Arundatta*, *Artava* as *Rajahsrava* (menstrual blood) which resembles the blood of rabbit or *Laksha rasa* (liquid essence of lac) and does not stain the cloth. *Shuddha Artava* should be similar to colour of *Gunja* seed, red lotus flower, lac juice and *Indragopaka* (red insect)^{2,3}.

Various terms are used in classic to denote menstrual blood and ovum with different references i.e., *Rutu*, *Raja*, *Shonita*, *Lohita*, *Pushpa*, *Beeja*. The significant factor in *Stree Sharira* which is important for the reproduction of healthy progeny is called as *Artava*. *Artava* is considered as the *Updhatu* of the first and foremost *Dhatu* ie the *Rasa* dhatu. The word "*Artava*" denotes two meanings, "*Bahirpushpa*" and *Antahpushpa*. Both *Bahirpushpa* and *Antahpushpa* are interrelated. *Bahirpushpa* is outward manifestation of appropriate work of *Antahpushpa*, and is necessary for conception. It is produced cyclically and being directed by *Vata* and is expelled through the vagina. *Rituchakra* means a wheel or cycle which works repeatedly. It shows a periodicity of one *Chandramasa* (28 days). Menstruation is a cyclic process and repeats every month. Most of the discomforts during menstruation are because of the imbalance of *Tridoshas*. Timely and purposeful administration of *Aushadha*, *Ahara* and *Vihara* will restore the *Doshic* balance.

ARTAVA-

Nirukti of *Artava* The word *Artava* denotes details about cyclical reproductive changes in *Stree*. The phenomenon which happens with regular interval is called as *Artava*.

मांसेनोपचितम काले धमनिभ्याम तदर्तावम ॥

ईषत कृष्णम विवर्णम च वायुयोनिमुखम नयेत ॥ सु.शा ३/१०

Artava Utpatti- The blood collected during the whole month by two *Dhamanis* which is slightly in black in colour and of characteristic odour is expelled by *Vayu* through *Yoni Mukha*⁴. *Artava* Swarupa As *Rajasrava*- *Artava* is formed from *Rasa Dhatu*, but the nature of *Artava* is not *Soumya* like *Rasa*, it is of *Teja Mahabhuta Pradhan*, i.e., *Agneya*. Vagbhata Acharya says the occurrence of *Artava* is periodical and it is of two (*Dwi*), three (*Tri*) *Bindu Pramana*. While commenting on the *Samyoga* of *Shukra* and *Artava*, *Dalhana* has described the *Swarupa* of *Artava* as *Alpa*, *Styanibhuta*, *Sukshma* and *Asanchari*.

Artava Varna, according to Charak Samhita is *Gunjaphala*, *Rakta Kamal*, *Alaktaka*, *Indragopa* and Acharaya Sushruta and Ashtang Sangraha mentioned *Sashasrika*, *Laksha Rasa*⁵ and *Ishat krishna*.

The three phases of *Rituchakra* - *Rajahsra*, *Ritukaala* and the *Rituvyayitakaala*.

In *Rajahsra* kala (3-5 days)- *Vata Dosha* predominance and expulsion of *Artava*.

Ritukala (12 to 16 days)- *Kapha Dosha* predominance and in this period of time there is increased chance of conception. Period of resembling proliferative phase.

Rituvyayitakaala (9-13 days)- *Pitta Dosha* Predominance in this *Yoni Samvritta* occurs and *Artava* becomes *Aagneya*. Resembling to Secretory phase or post ovulatory phase.

Aahara is an inevitable part of life along with air and water. As mentioned by Acharaya Kashyapa consuming food in appropriate quantity, following all the rules and regulation is considered to cure disease. It is mentioned that food is the life of living being and clears complexion, good voice, life, ability, happiness, nourishment, built, strength, intellect is all dependent on food consumption. Therefore, food is considered as one among *Trayoupasthamba*. Acharayas indicated importance of *Pathya Ahara* by stating that if a patient takes wholesome food, then there is no need of medicine and if patient continuously consumes unwholesome food, then also there is no need of medicine. Said by *Vaidya Jeevan*⁶.

पथ्य सति गदार्तस्य किमौषधिनिषेवणैः ॥ पृथ्येऽसति गदार्तस्य किमौषधिनिषेवणैः ॥

Pathya Aahar is *Pathya* and *Apathya* are most essential to maintain the health of healthy person and restore the health in diseased person.

DISCUSSION-

ARTAVA DUSHTI-

तेषु बातवर्णविदनं वातेन, पित्तवर्णविदनं पित्तेन, श्लेष्मवर्णविदनं श्लेष्मणा, कुणपगन्धनल्पं च रक्तेन ग्रन्थिभूतं श्लेष्मवाताभ्यां पूतिर्पयनिभं पित्तश्लेष्मभ्यां क्षीणं प्रागुक्तं पित्तमारुताभ्य, (मूत्रपुरीषगन्धि सन्निपातेनेति Su.Sh.2/4

There is *Ashta Dosha* of *Artava* that are – *Vata*, *Pitta*, *Kapha*, *Kunapgandhi*, *Granthi*, *Putipuya*, *ksheen* and *Mutra purisha retasah*. In which *Vata*, *Pitta* and *Kapha* are *Sadhya* and others are *Asadhya*⁷.

In *Granthi Dushti* of *Artava* there is *Kwath* of *Patha*, *Triushna* (*Shunti*, *Marich* and *Pippali*) and *Vrkshak*. In *Puti Puya Dushti* of *Artava* there is *Chandan Kwath* (*Shweta* or *Rakta*)

The treatment module of *Artava dushti* are *Snehan*, *Swedana*, *Vaman*, *Virechana*, *Niruha*, *Anuvasan Basti* and *Uttarbasti*. After this there is local application of *Kalka*, *Pichu* and *Prakshalana* (According to vitiated doshas). In overall vitiated *Dushti* of *Artava* then there is *Shali Anna*, *Yava*, *Madhya* and *Mamsa*. There should be *Pitta vardhak aahar*.

VITIATION OF ARTAVA-

Artava vridhi or *Pradara* (excessive menstrual flow / abnormal bleeding from vagina). *Acharya sushruta* has stated that when *Artava* is seen at times other than menstrual phase and is not similar to menstrual blood. *Atiprasangen* can be related to frequent intercourse or for prolonged period or excessive amount. In this *Chikitsa* is done according to *Raktapitta* like *Vasa*⁸.

तदेवातिप्रसङ्गेन प्रवृत्तमनूतावपि | असृग्दरं विजानीयादतोऽन्यद्रक्तलक्षणात् ॥ रक्तपित्तविधानेन यथावत् समुपाचरेत् ॥ su.sh 2/18

Nashta Artava- In this there is absence of *Artava* due to presence of *Avarana* at *Vata* and *Kapha* doshas and blockage occurs in *Artava vaha dhamnis*. In this there should be use of *Matsya*, *Kulatha*, *Amla*, *Tila*, *Masha*, *Sura*, *Gomutra*, *Utkshipt*, *Dadhi* and *Shukta*. All these are having *Pitta vardhak* quality.

Ksheen Artava / *Artava Kshaya* (*Alpa* in *Pramana*)-Symptom of *Artava kshaya* is *Yathochita kala adarshanam* means *Apravritti* of *Artava* in its *Yogya kala* (it may be delayed or absent), *Artava* is *Alpa* in *Pramana* (scanty bleeding) and *Yoni vedana*. In this *Sanshodhana chikitsa* and use of *Aageneya dravya* is recommended.

Kashta Artava is *Tridoshaja vyadhi* with predominance of *Vata*. Treatment including *Vata shaman dravya* (drugs) and *Karma* (therapies/procedures) along with *Pathya Aahar* and *Vihar* (dietary and lifestyle regimen) should be followed to controls *Vata dosha*.

CONCLUSION-**PATHYA AAHAR IN ARTAVA DUSHTI**

In *Vitiated Artava*, *Pathya Aahara* is *Anna, Rakta Shali, Yava, Madya, Mansa* and *Pitta vardhak aahar*.

In *Nashta artava /Anartava*, *Pathya Aahara* is *Matyasya, Kulatha, Amla, Tila, Masha, Sura, Gomutra, Utkshipta, Dahi, Shukta*.

In *Pradar / Artava Vridhi*, *Pathya Aahara* is according to *Raktapitta* like *Vasa*.

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