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 Charaya 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. Acharayas stated reproductive period (Raja pravartana kala) from 12 years to 50 years. Interval between two menstrual cycles is of one month known as Rituchakra 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 Vata, its colour becomes Krishna and Aruna. The entire period of one month of Rituchakra is divided into three phases Rajahstrava kala, Ritukala and Rituvyayita kala. There is Doshika predominance in Rituchakra, Rajahstrava 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 Raja¹. 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, uncouthness of Rajahstrava¹.

Swarupa of Shuddha 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.

शास्त्रकटिंतं यतु पद्धत लक्ष्यारसोपमम् || तदा तत्तब ग्रहणं न विद्ययेत् || Su.Sh.2/17

According to Arundatta, Artava as Rajahstrava (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)²³.

Various terms are used in classic to denote menstrual blood and ovum with different references i.e., Ruta, 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, Aahara and Vihara will restore the Doshic balance.

ARTAVA–

Nirukti of Artava The word Artava denotes details about cyclical reproductive changes in Stri. The phenomenon which happens with regular interval is called as Artava.
Artava Upatti- The blood collected during the whole month by two Dhana mis which is slightly in black in colour and of characteristic odour is expelled by Vaya through Yoni Mukha. Artava Swarupa As Rajasrava- Artava is formed from Rasa Dhaut, but the nature of Artava is not Soumya like Rasa, it is of Teja Mahabhatta Pradhan, i.e., Agneya. Vagbhata Acharya says the occurrence of Artava is periodical and it is of two (Dwi), three (Tri) Bindu Praramana.

While commenting on the Samyogya of Shukra and Artava, Dallhena has described the Swarupa of Artava as Alpa, Styamibhuta, Sukshma and Asanchari.

Artava Varma, according to Charak Samhita is Gunajphala, Rakta Kamal, Alaksaka, Indragopa and Acharaya Sushruta and Ashtang Sangraha mentioned Sashasrika, Laksha Rasa and Isha krishna.

The three phases of Rituchakra - Rajahsravaka, Ritukaala and the Rituyyatittakaala.

In Rajahsrava 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.

Rituyyatittakaala (9-13 days)- Pitta Dosha Predominance in this Yoni Samvrutta 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 Achararya 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 Trayouapashamba. 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 Jeevan6.

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

DISCUSSION-

ARTAVA DUSHTI-

तेषु बालवर्णविद्य दातेना, पितवर्णविद्य पितेना, श्लेष्मविद्य श्लेष्माणा, कुण्डप्रृयत्वनलयं च श्रेष्ठेन प्रशिष्ठित श्लेष्मवावता यथा पूर्वित्यविननं पितवर्णविद्या क्षीणा प्राप्तुं पितवर्णविद्याम्, मूच्छरीणां च प्रशिष्ठान्ते सु.श.2/4

There is Ashta Dosha of Artava that are – Vata, Pitta, Kapha, Kusumpandhi, Granthi, Patipuya, ksheen and Mutra purisha retasah. In which Vata, Pitta and Kapha are Sadhyia and others are Asadhyia7.

In Granthi Dushti of Artava there is Kwath of Patha, Triushna (Shunti, Marich and Pippali) and Vrshak. In Puta Puya Dushti of Artava there is Chandan Kwath (Shveta or Rakta)

The treatment module of Artava dushti are Snehaan, Swedana, Vaman, Virechana, Niruha, Anuvasan Basti and Uttarbasti. After this there is local application of Kalka, Pichu and Prakshallana (According to vitiated doshas). In overall vitiated Dushti of Artava then there is Shali Anna, Yava, Madhya and Mansa. 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 Rakta pitta like Vasa8.

तदेवचिकित्सां प्रश्रृंखल प्रकृतमनुष्याय 
अमृतार्ग विजयानादातीला-नप्रकृतचक्षुतवा 
रक्तकारगतिविधेये पंक्तां भूपुष्पावर्षेत ||

Nashtha Artava- In this there is absence of Artava due to presence of Avarana at Vata and Kapha doshas and blockage occurs in Artava vaha dhammit. In this there should be use of Matsya, Kulathua, Amla, Tila, Masha, Sara, Gomutra, Utkshipt, Daddhi and Shukta. All these are having Pitta vardhak quality.

Ksheen Artava / Artava kshaya (Alpa in Pramana)-Symptom of Artava kshaya is Yathochita kala adarshana means Apravritti of Artava in its Yoga kala (it may be delayed or absent), Artava is Alpa in Pramana (scanty bleeding) and Yoni vedana. In this Sanshodhana chikitsa and use of Aagneya 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, Shakt.

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

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