

ARTAVA JANAKA DRAVYAS-A CONCEPTUAL STUDY

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ABSTRACT

Ayurveda is the science which deals with maintenance of health and cure of disease. It stands on the frame work of *Tridoshas*, *Sapta Dhatus* and *Trimalas*. Apart from the *sapta dhatus*, *upadhatus* also play an important role. In female, *Artava* the *upadhatu* of *rasa dhatu* is responsible for conception. Hence, the healthy status of *Artava* is of prime importance when it comes to reproductive health. Any abnormality in *Artava* and its functions has an impact on menstrual regulation as well as reproduction. So within the inherent constitutional frame work of *doshas* and timely administration of *Aushadha*, *Aahara* and *Vihara* will restore the *doshik* balance which in turn keeps *artava* in *samyavastha*. *Artavakshaya* is one of the important diseases pertaining to *artava*. It is characterised by delayed, scanty menstruation associated with pain in vagina. *Artavakshaya* is due to *avarana* by *doshas* like *Kapha* or *Vata* or *Kapha-vata*. Dalhana says with *Agneyadravyaupayoga*, *Artava* will increase as *artava* is also *agneya* in nature. By this the *agni* will be stimulated which helps in digestion of *ama*, formation of *ahara rasa*, which later on forms the *Rasa dhatu* from which the *Artava* is formed. Various drugs like *Tila*, *Masha*, *Shana*, *Kumari*, *Vamsa*, *Hingu*, *Satavari*, *Satapushpa*, *Karpasa*, *Rasona*, *Jyotismati* are *agneyadravya* and *artavajanaka* in nature and hence proved very effective in case of menstrual abnormalities. Thus menstrual health can be maintained from the onset of menstruation till the menopause. So an attempt has been done to analyze the characteristics of *artava janaka dravyas* according to the *prakruti* and *doshic* constituents of the women.

Keywords: *Artava*, *Artava Janaka Dravyas*, *ArtavaKshaya*, *ArtavavahaSrotas*, *AratavaUtpatti*.

INTRODUCTION

“*Rutau Bhawtiartavam*” the word *rutau* means particular or specific time period and *Bhavam* means occurrence. In females, *Rajas* or *Artava* is

an *upadhatu* of *Rasa dhatu*, coming out for three days in every month from the age of 12 years and ceases to flow at 50 years of age. The *rakta* in

stree which reaches the *garbha kostha* (uterus) every month and expelled for three days in every month is called as *Artava*.

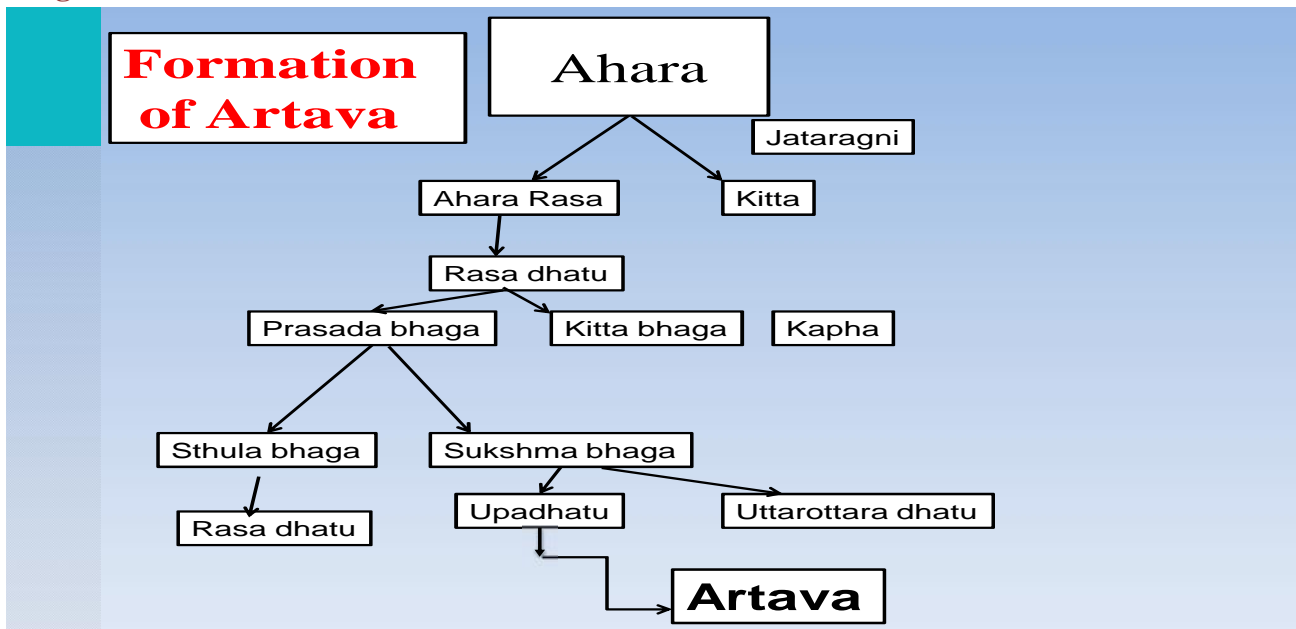
From the essence part of *rasa* the *upadhatu artava* is formed. *Artava* is *agneya*, has characteristics of *Rakta*. *Artava* possess the same characteristics as that of *Rakta* and helps in the formation of *Garbha*. It is one of the most important physiological processes which enable the formation of *Garbha*. *Artava* can be understood as Menstrual flow (In *Samhitas* the word *Artava* is used to denote menstrual blood) and as Ovum (*Artava* is used to denote ovum at number of places in relation to fertilization).

Various opinion of Acharya's:

Chakrapani says that though *Artava* is visible at twelve years of age but it is formed in *garbhakala*

itself. *Dalhana* accepts presence of *raja* or *shonita* from the very childhood like *shukra* by giving the simile "*pushpmukulastho*", which is not visible due to very minute quantity. *Artava* is responsible for secondary sexual characters. The formation of *Shukra* from *Rasa* takes place in one month and is same for *Artava* formation in females. 12 years is the age of menarche where as menopause occurs in *jarapakva shareera* i.e. at the age of 50. *Kashyapa* mentioned the age of sixteen years which is probably the description of appropriate age for conception. While *Arundatta* opines that the probable age may slightly vary in individual, menarche may occur at 11 years similarly menopause can be delayed.

Image 1: Formation Of Artava



RUTU CHAKRA

We do not have a direct reference of *rutu chakra* in our classics, with the help of scattered references an attempt is made to explain *rutu chakra* based on modern principles.

Role of kapha in Rutu Chakra

Looking at the reference one can understand that *kapha dosha* is predominant during *rutukala*. During this period *navina raja nirmana* takes place, it is said to be *Rutu Kala*.

Acharya Vishwamitra states that *tarpana* of the *garbhasaya* takes place during this period. This takes place with the help of *Bijavaha siras* which resembles the *sukshma kesha*. For the process of *tarpana*, *kapha dosha* contributes predominantly. Here in this phase, there is predominance of *Prithvi mahabhuta* and *jala mahabhuta*. This happens every month with an intention that if pregnancy occurs then the *garbhashaya* is ready for implantation.

Role of Pitta in Rutu Chakra

The *rutu vyatitakala* is a period unfit for conception; it is because the *yonimukha* closes.

Simultaneously a series of changes takes place in the *Artava* where now the *navin raja* is called as *purana raja* which is later expelled. For the transformation of *navin raja* to *purana raja*, *pitta dosha* plays a major role. During this period *ushmata* of *shareera* also increases.

The modern concept supports this as during this period, progesterone hormone is at higher level than other hormones and it is also been observed that the basal body temperature rises during this period. Apart from this, a series of changes is seen in the components of the endometrium. Hence, during this period one can say that *pitta dosha* is predominant.

Role of Vata in Rutu Chakra

The blood collected for whole month by both the *dhamanis* (uterine vessels and their endometrial capillaries) assuming slight black color and specific order is brought downwards to vaginal orifice by *vayu* for excretion. So, *Vata dosha* is predominant in *raja srava kala*. Hence, all the three *doshas* have the influence at different stages of *rutuchakra*.

Any impairment in these *doshas* leads to *Artavavyapads*.

APPLICABILITY OF ARTAVA JANAKA DRAVYAS

Dravyas which are *Artava Janaka* in nature will be helpful in conditions where there is impaired formation of *Artava* i.e. *Artavakshaya* or *Anartava*. These conditions occur whenever there is disturbance in the harmony of *doshas* in *Rutu Chakra*. Predominance of *vata dosha* associated with *pitta dushti* where *Vata* due to its *ruksha guna* can lead to reduced quantity of *Artava*, leading to conditions like *Kshinartava/Artavakshaya*.

If *Kapha* is predominant, then due to its *sheeta guna* & *Snigdha guna* the function of *pitta* is impaired due to which the *Artavadarshana* does not take place.

Vagbhatta has explained that this concept can be taken to understand that if *kapha prakopa* is present then conditions like *Anartava* can take place. *Artava* is *agneya* in nature and *pitta dosha* is predominant during the last phase of menstrual cycle. Hence, if there is a *pittakshaya* and *vata* or *kapha vriddhi* during the last phase then conditions like *Artavakshaya*, *Anartava* take place. Apart from these conditions like PCOD, Delayed menarche, premature Ovarian Failure, Resistant Ovarian Failure, also can be understood based on the concepts of *arthavakshaya*, *anartava*, *artavadushti*. In these conditions, *Artavajanaka Dravyas* play an important role.

ArtavaKshaya

In *Artavakshaya* there will be *yathochita kala adarshana* of *artava*, *alpata* of *artava* and it is associated with *yonivedana*.

Image 2: Samprapti of ArtavaKshaya

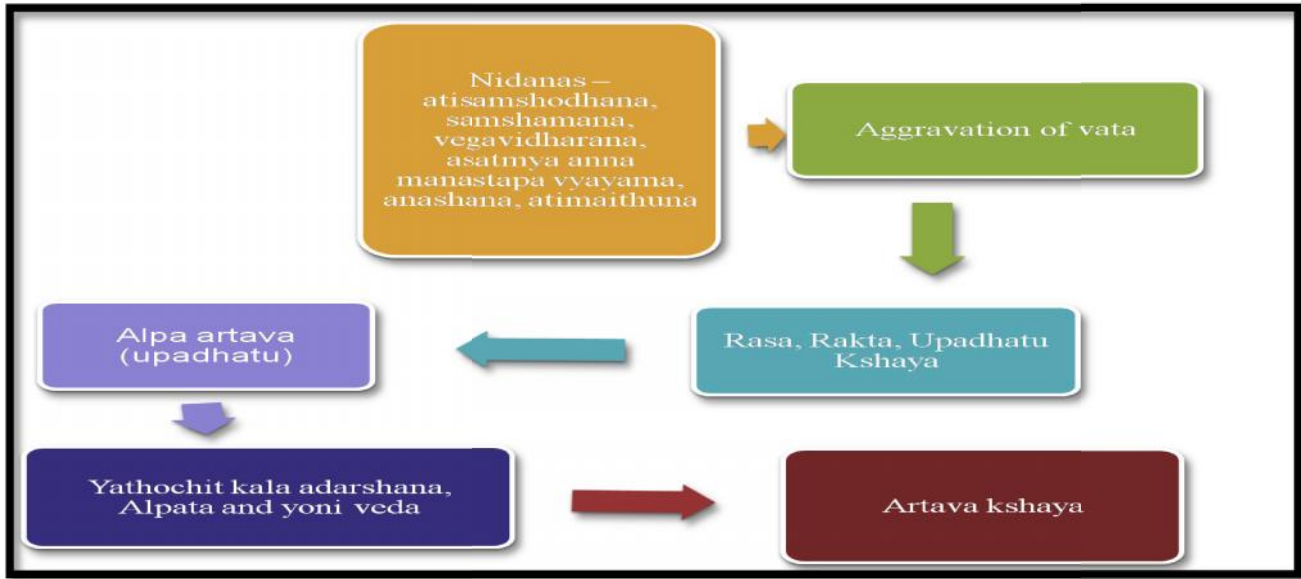


Image 3: Samprapti of ksheena Artava

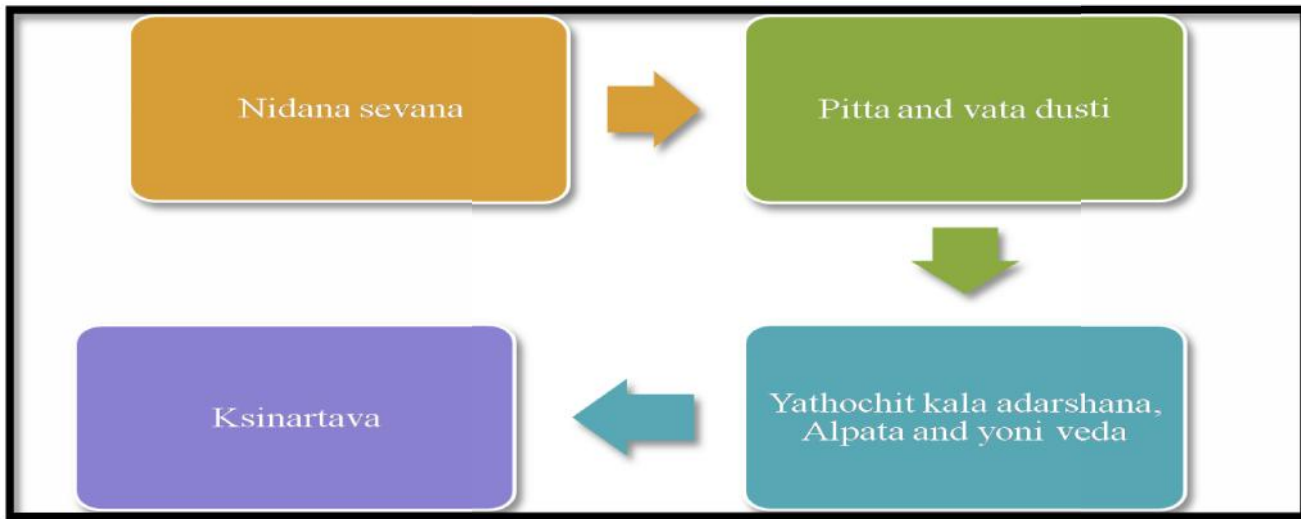


Table 1: SAMPRAPTI GHATAKA'S OF ARTAVA KSHAYA/ KSHEENA ARTAVA

Dosha	Vata, Pitta
Dushya	Rasa, artava rupa
Upadhatu	Artava
Agni	Jataragni and Dhatavagni mandhya
Srotas	Rasavaha, Artava vaha srotas
Udbhvastana	Amapakvasaya
Adhithana	Garbhashaya
Sancharasthana	Atipradesha
Vyakta sthana	Yoni, Garbhasaya.

Image 4: Samprapti of Anartava

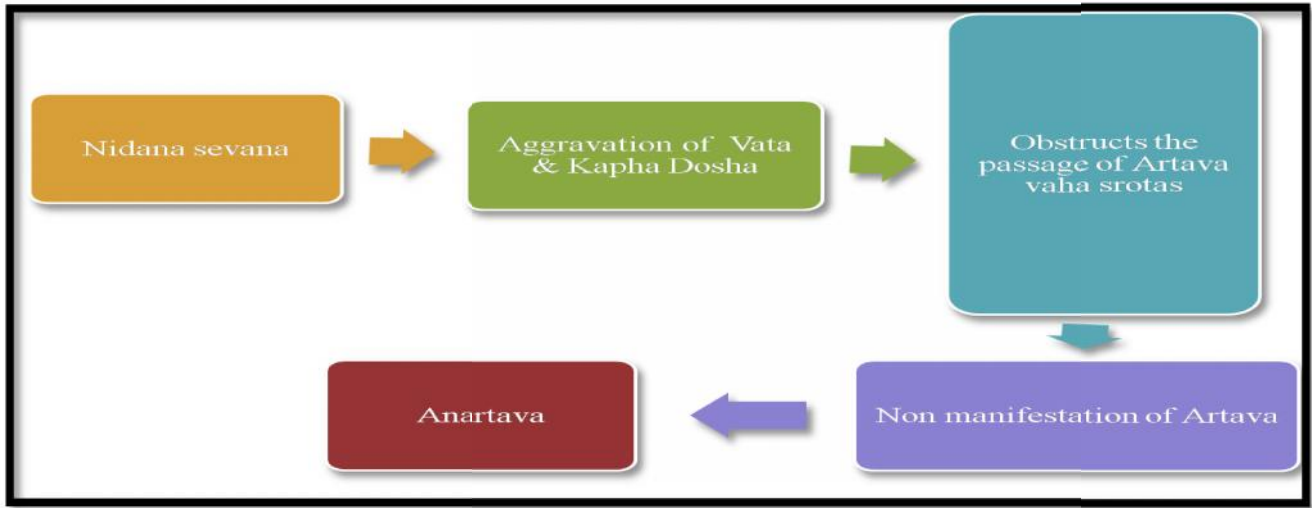


Table 2: Samprapti Ghataka of Anartava

Dosha	Vata, Kapha
Dushya	Rasa, ArtavarupaRakta
Upadhatu	Artava
Agni	Jatharagni, Dhatavagnimandhya
Srotas	Artavaha srotas
Srotodusti	Sanga
Udbhvastana	Amapakwasaya
Adhithana	Garbhsaya
Sancharasthana	Katipradesha
Vyakta sthana	Yoni, Garbhasaya

Classical literature of Ayurveda prescribe in these condition – “तत्रशोधन् आग्नेयानाचद्रव्याणावोधवत्उपयोगः।”
i.e Shodhana Agneyadravyaupayoga.

Table 3: List of dravyas having Artava Janaka Property and Agneya in Nature and can be used multiple – single drug formulation:-

Name of the drugs	Rasa	Guna	Veerya	Vipaka	Karma	Part used	Dose
Tila	Madhura, kashaya, Tikta,	Guru, Snigdha	Ushna	Katu	Pittakara, Ag-nivridhi janana, Balya, Vatahara, Artavajanana, Stanyajanana	Seeds	12 gm/ 50 ml
Masha	Madhura	Guru, Snigdha	Shita	Madhu- ra	Vatanashaka, Kapha-pitta vardhak,	Seeds	5-10 gm/ 50ml

					<i>Brihmna(rasa-raktadi vardhak), Balya, Artavajanana</i>		
<i>Matsya</i>	<i>Snigdha, Guru</i>	<i>Snigdha, Guru</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Pitta janaka, Vata nashaka, Brihmna, Rochak, Balavardhaka</i>		Should be used in diet
<i>Kulatha</i>	<i>Kashaya</i>	<i>Ruksha, laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-kapha hara, Vidhahi.</i>	Seed	12gm
<i>Go Mutra</i>	<i>Katu, Tikta, Kashaya</i>	<i>Tikshna</i>	<i>Ushna</i>		<i>Pittakaraka, Kapha-vata nashaka, Dipana,</i>		According to disease condition
<i>Shana</i>	<i>Kashaya, Amla, Katu</i>	<i>Ruksa, Snigdha, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-vatashamaka, Artavajanana</i>	Seed	3-6 gm
<i>Vamsa</i>	<i>Madhura, Kashaya</i>	<i>Ruksa, Laghu, Tikshna</i>	<i>Shita</i>	<i>Madhura</i>	<i>Pittavardhaka, Kapha-vatashamaka, Artavajanana</i>	Leaf (<i>Artavajanana</i>)	50 ml
<i>Pisacha karpus/ Pivari</i>	<i>Ruksa, Laghu, Tikshna</i>	<i>Ruksha, Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pittavardhka, Kapha-vatashamaka, Artavajanana, Vedanasthapaka</i>	Root /Root Bark	2-3 gm/1/2 pala
<i>Hingu</i>	<i>Katu</i>	<i>Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-vatashamaka, Artavajanana, Dipana, Pachana.</i>	<i>Churna or in combined form to increase potency (Rajapravartini vati)</i>	0.5gm
<i>Satavari</i>	<i>Madhura, Tikta</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhu</i>	<i>Vatahara, Rasayana, Artavajanana.</i>	Rhizome(<i>kand</i>)	<i>Swarasa-10-20ml, Churna-3-6gm, Kwatha-50ml</i>
<i>Shatapushpa</i>	<i>Katu, Tikta</i>	<i>Laghu, Tikta</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vatahara, Pittaagnivardhini, Dipana, Artavajanana</i>	Fruits, Oil	1-3gm, 1-3 drops
<i>Rasona</i>	<i>Amla Varjita Pancha Rasa</i>	<i>Snigdha, Guru, Tikshna, Sara</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-kaphahara, Vrisya, Balya, Artavapravartaka, Dipana,</i>	Garlic bulbs	3-6 gm

					<i>Pachana, Artavajanana</i>		
Kumari	Katu	Guru, Snigdha, Picchila	Sheeta, Alua (Aqueous extract-Usna, Ruksha, Tikshna)	Tikta	Artavajanana, Dipana, Pachana, Bhedana	Leaf	Swarasa (10-20ml), Alua(Curna of aqueous extract-0.1-0.3gm)
Karpasa	Katu, Kashaya(mulatawak)	Laghu, Tikshana(mulatawak)	Ushna	Katu (mulatawak)	Artavajanana, Dipana, Pachana, Bhedana	Mula(root), Twak(bark)	50ml, 3-6gm
Jyotishmati	Katu, Tikta	Tikshna	Ushna	Katu	Artavajanana, Vatahara, Vedanasthapaka, Dipana,	Seed, oil, leaf	5-15 drops, 12gm

UTILITY OF ARTAVAJANAKA DRAVYAS IN DIFFERENT FORMS

Practical example, where *Arthava Janaka Dravyas* are used in different formulations.

A poorly nourished patient comes with *prakopa* of *vata*. *Ghrita* preparation like *Phalaghrita*, *kalyanakaghrita*, *Brihatsatavarighrita*. *Lehya* prepara-

tions like *Jyotishmatipuspadi*, *Tiladiguda*, *Puskarlehya* can be given.

A patient who has *sthoulya* comes with *ArtavaKashaya* or *Anartava* with predominance of *vata* or *kaphadosha* and *medodhatu* involvement. *Kashaya-kanaksathavadi*, *varunadikashaya*, *Sukumarkashaya*. *Churna- puyanugachurna*, *Hinguvastakachurna*, *pippalyadichurna* can be given.

Table no.4 some of the common kalpas used in Practice:

Vati	Kalka	Taila	Churna	Qwatha	Varti	Rasayana
Rajah Pravarvartini	Jyotismatipuspadi Kalka	Hingvaditailam	Use of powdered leaves of <i>Jyotishmati</i> , <i>Swarjikasara</i> or <i>rajika</i> , <i>Ugra</i> and Stem bark of <i>Asana</i> with cold water	<i>krishnatilawatha</i> .	<i>Iksvakabijadvarti</i>	<i>Dasmularishta</i>
Vijayadivati,	<i>Krishna tila</i> , <i>Sheluka</i> , <i>Krishna jeerka</i> with <i>gudakalka</i>		<i>Satapushpa</i> & <i>Satavarichurna</i> .			<i>Phalaghrita</i>
Kumarikavati						

DISCUSSION

Artava updhatu of *rasa* is initially *soumya* in *guna*, later due to action of *Ranjaka pitta* it attains its *Agneyatva*.

Artava pravrutti occurs every month for a period of 3, 5 or 7 days and *Artava* undergoes continuous changes throughout the month. These changes occur due to the predominance of particular *dosha* at particular time of the *rutu chakra*.

Dosha prakopa leads to *Vyadhi*. Hence *dosha prashamana* brings *dosha samyataha*.

For these conditions, *Dravyas* having appropriate *Rasa*, *Guna*, *Veerya*, *Vipaka* and *karma* should be chosen. The action of *dravya* can be because of any of the above properties.

Artava vyadhis like *ArtavaKshaya* and *Anartava* are effectively treated with *artava janaka dravyas*. But the *Dosha bala*, *roga bala* and *rogi bala* determines the type of treatment which involves *nidana pariwarjana*, *sodhana chikitsa* and *shamana chikitsa*.

CONCLUSION

Artava is the *upadhatu* of *rasadhatu* and also has the characteristics of *rakta dhatu*. As it has *Agni mahabhuta* predominance in other words *pitta dosha* predominance. *Agni vardhakadravya's* or *agneya dravyas* can be given in its *kshayavastha*. *Shamana chikitsa* is explained in the form of 'Agneya dravyas'. *Agneya dravyas* helps in increasing the quantity of *Artava* and are used as they are *Pit-tavardhaka*. As the basic concept intake of *shamana guna* causes the increase of same *guna*. Hence the *agneyadravyas* are given prime importance in producing *Artava*. Use of *Agneya dravyas* not only relieves the *kapha* which does *avarana* to *apana vata* but also increases the quantity of *Artava*. As *agneya dravyas* have *ushna virya*, it maintains the normalcy of *ruksha & sheeta guna* of *vata*, *snigdha & pichhila guna* of *kapha*. There are many *agneya dravyas* mentioned in the classics which are having *Artavajanana* property. The drugs taken for

the study possess *ushna veerya & vatakapha shamaka* properties.

Hence *Artava Janaka Dravyas* can be practically utilized in conditions when *pitta kshaya*, *vata* and *kapha vriddhi* is seen.

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