

RELATION OF OVULATION WITH DAIHIK PRAKRITI A REVIEW STUDY

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ABSTRACT

Prakriti is the natural make-up of the three *Doshas* with which an individual is born. It is inherited by each and every human being right from the time of fusion of gametes. These three *Doshas* and their predominance forming *Prakriti* may interfere with the normal human physiology. Ovulation is also a physiological process dependent on the predominance of these *Doshas*. The exact day of ovulation may have a direct or indirect relation with the *Prakriti* of a female. In this modern world many females suffer with irregular menstruation, anovulation, irregular ovulation etc. which may lead to infertility and other

reproductive issues. Thus an attempt is made to review the literatures to find out an exact relation between *DaihiK Prakriti* and ovulation as per various *Ayurvedic* scriptures.

KEYWORDS: *Prakriti*, Ovulation, *Aartava*, *Ritukala*, *Rajahstrava Kala*, *Ritumati lakshanas*.

INTRODUCTION

The importance of *Prakriti* examination in patient as well as in healthy has been emphasized in *Ayurveda*. *Charaka* has mentioned that person should follow different regime according to *Prakriti*.^[1] *Shushruta* and *Kashyapa* have suggested that patient should be treated by the physician according to individual *Prakriti*.^[2]

The *Prakriti* is determined by heredity, family, age, climate, season, time factor and idiosyncrasy. These factors are responsible for individual variation among persons.^[3]

Prakriti Pariksha and *Satva Pariksha* are the components of *Dashvidha Pariksha*.^[4] The clinical and therapeutic utility of the knowledge of *Prakriti* has been vibrantly described by *Charaka* where the detailed regime that is to be followed by different *Doshaja Prakriti* individuals and treatment according predominance of *Doshas* is mentioned.^[5]

CONCEPT OF PRAKRITI

The term *Prakriti* means *Swabhava* or the nature of the individual. Each and every individual in the universe born with some or other physical and mental peculiarities which remain with him throughout the life. Such peculiarities that are acquired by birth are called *Prakriti* or temperament of an individual.^[6]

Life begins as a fertilized ovum i.e. by fertilization of ovum by the sperm. *Prakriti* or temperament is primarily genetic in origin. Sperm and ovum carry with them the constitutions of both the parents. At the time of conjugation, the dominant *Dosha* of both sperm and ovum constitute the origin of *Prakriti* of an individual.^[7]

CONCEPT OF OVULATION

Prakriti has major role in many physiological variations among the different individuals. In females *Aartava* or menstrual flow is such an entity which may have association with *Prakriti*.

According to *Ayurveda*, *Ritumati* shows some *Lakshanas* (physiological and behavioral changes) by which one can identify the women during peak fertility and plan for conception. Woman looks bright, healthy, tendency to have sexual relations, happy and excited during *Ritu Kala*. These physiological and behavioral changes can be seen in *Ritumati* according to *Ayurveda*. Recent research has shown that normally cycling females change physically, behaviorally when they are more fertile. Ovulation is not hidden in humans, there are both physical and behavioral changes in ovulating females which can be detected. The present article explores the *Ritumati Lakshanas* explained in classical *Ayurvedic* texts in a scientific way with the help of modern research.

In Ancient *Ayurveda* *Acharya Shushruta* has explained about the *Ritumati Lakshanas*. According to *Shushruta Samhita* *Peena Vadana*, *Prasanna Vadana*, *Praklina Atma*, *Mukha*, *Nara Kama*, *Priya Katha*, *Srasta Akshi*, *Kukshi Moordhajaam*, *Sphuratibhya*, *Shroni*, *Nabhi*, *Uru*, *Jaghana* and *Sphicaam*, *Harsha* and *Autsukya* are considered as *Ritumati Lakshanas*.^[8]

In *Ashtanga Samgraha* also similar views were expressed. The description of similarity between the *Ritumati Lakshanas*^[9] and the functions of estrogen hormone or follicular phase is as follows:

PEENA PRASANA VADANA

The word *Peena* denotes happy/cheerful face. During *Ritu Kala* the women's face becomes attractive according to *Ayurveda* female facial attractiveness increases during the fertile phase of menstrual cycle. Female face become most attractive to males when the females are most fertile. In young women, estradiol and progesterone affect fluid regulation also along with reproductive functions. Estradiol lowers the operating point for osmoregulation of arginine vasopressin and thirst and increases plasma volume. The cheerful, attractive, symmetrical, fleshy face is one of the signs of follicular phase in females and it may be due to estrogen hormone abundance during that period.

PRAKLINA MUKHA

The oral cavity/gums are moist and healthy during *Ritu Kala*.^[10] Sex hormones are responsible for the healthy periodontium. Sex hormone receptors have been detected in the oral mucosa and salivary glands. There are estrogen receptors in osteoblast and fibroblasts of periodontal tissues which respond to the varying levels of hormones in different stages of reproductive life and thus affect the health of periodontium.

NARA KAMA

In many species females are more sexually attractive to males near ovulation period. Some evidence suggests a similar pattern in humans also.^[11] Women appear to be more sexually attracted to men during mid cycle, report more extra pair sexual interest and behaviours at this time.

PRIYA KATHAAM

This particular *Lakshana* denotes positive/ cheerful/ happy mood during *Ritu Kala*. According to research work, during ovulatory phase or mid cycle the mood becomes cheerful and pleasant. Positive moods peaked during the ovulatory phase of the menstrual cycle. *Priya Kathaam* denotes the joyful mood of *Ritumati*.^[12]

SRASTA KUKSHI, AKSHI MOORDHAJAM

The word '*Srasta*' denotes subluxation or laxity or flaccidity or downward displacement. *Srasta Kukshi, Akshi Moordhajaam* means flaccidity or laxity of the muscles of trunk, eye and head. The menstrual cycle is composed of follicular, ovulatory and luteal phases, each of which has markedly different hormonal profiles. Estrogen, one of the primary female sex hormones, peaks during ovulation and has been specifically studied regarding its relationship to human connective tissue such as tendons, muscles and ligaments are composed of collagen fibers which are packed closely together. The closer the collagen fibers are packed together, the greater the mechanical strength, which influences the strength of the muscles and ligaments.

SPHURATI BHUJA, KUCHA, SHRONI, NAABHI, URU, JAGHANA AND SPICHAAM

The word '*Sphurana*' denotes quivering or expansion or shining. Various body parts show *Sphurana* during *Ritukala* like *Bhuja, Kucha, Shroni, Naabhi*. Interestingly all these body parts contains subcutaneous fat depots during fertility period. Due to the underlying excessive subcutaneous fat in the above mentioned body parts shows *Sphurana*. It has been known that estrogen is a major regulator of adipose tissue development and deposition in males as well as females. Fat accumulation in different depots is sexually dimorphic. Men accumulate more visceral fat, whereas women accumulate more subcutaneous fat and women possess a higher percentage of body fat.

Estrogen promotes the accumulation of subcutaneous fat. Estrogen regulates body fat distribution and facilitates fat mobilization in the visceral depot and fat deposition in the subcutaneous depot.

HARSHA and AUTSUKYA

Both *Harsha* and *Autsukya* denotes positive, cheerful mood and also explains sexual receptivity and proceptivity. Positive mood peaks during ovulation period and women showed more interest in men, displayed more flirting, sexually provocative behaviours. Near ovulation, it was found that women walked slower and their gait was rated as sexier. Such behaviours were interpreted as unconscious desires of women near ovulation to reinforce their attractiveness in order to attract more men and to increase their choice of a partner.^[13]

DISCUSSION

Prakriti is a unique concept of *Ayurveda* pertaining to homogenous combination of *Shukra* and *Shonita* at the time of conception. The difference of opinion regarding duration of *Rajastrav* seen in various compendia may be due to *Prakriti* of female. *Doshas* are absolute factors for the formation of *Prakriti* whose prominence changes according to age. Present generation females are facing many problems related to their menstruation like painful menstruation, irregular cycles and irregularity in bleeding patterns etc. in their adolescent age without any specific pathology in their reproductive system which causes many diseases in females.

Prakriti indicates the predominance of natural *Doshas* which may interfere with the normal body physiology. The nature and pattern of all the physiological and psychological processes are dependent on it.

Aartava refers to ovum by some *Acharya* while *Arundatta* assumed it as only menstrual flow. *Vatsayana* clearly mentioned concept of *Bahirpushpa* and *Antahapushpa* which means menstrual flow and ovum respectively, in general *Aartava* is meant for menstrual flow because the appearance *Shudha* and *Dushta Aartava* described by many compendia reveals its resemblance with it. Though ancient *Ayurveda* compendia described *Aartava* mostly in terms of menstrual flow, they were known about the association of this menstrual flow with normal and abnormal functioning of ovary or reproductive health of a women.

Biological variability is the greatest variability found in universe. The duration of menstrual flow ranges between three to seven days according to different *Acharyas*. Many physiological parameters have influence of *Desha Kala* and environment. Whatever the variations observed in duration of menstrual flow may be because of various geographic and other variations like *Kaal*. The individuals *Prakriti* has major role in many physiological variations among the subjects. *Aartava* or menstrual flow is such an entity which may have association with *Prakriti*.

CONCLUSION

- *Prakriti* and ovulation both are natural phenomena as well as occur essentially.
- All the physiological processes are directly controlled by *Tridosha*.
- Menstrual cycle is physiological periodic process occurring in women for most part of their lifetime.

- During *Rituchakra* in *Rajahstrava Kala* women display profuse intensity of low back and abdominal pain due to inherent predominance of *Vata Dosha*, *Ritukala* period is the most productive phase due to inherent predominance of *Kapha Dosha* and during *Rituvyateeta Kala* there is predominance of *Pitta Dosha* which resulted in anxiety, malaise, sleep disturbance etc.

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