

A BRIEF POSTULATION OF GRANTHIBHUT ARTAVA**Dr. Kamala Lakshmi Ranganathan^{1*}, Dr. Trupti Gawade² and Dr. Jayashree Patil³**^{1,2}Ph.D. Sch. (Strirotg-Prasutitantra), ³Professor & Head.Article Received on
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Ranganathan**Ph.D. Sch. (Strirotg-
Prasutitantra).**ABSTRACT**

Ayurveda is a health care system sensitive to women's special health needs. Women are far more sensitive to the rhythms and cycles of nature. Menstruation occurs every month from the age of 12-50 years. Raja and Artava are synonyms of one another Artava Dushti occurs due to mithya ahar-vihar in Rajkala (Rajaswala), Ritukala and Rituvyatitkala. There are many causes for Artava Dushti like mithya ahar-vihar, heavy work, mental stress, malnutrition, anemia, uses of contraceptive pills, IUCD, excess hormones and travelling etc. There are eight types of Artava Dushti, one among them is Granthi bhuta Artava³ which is Vatakapha Janya and is characterized by clotted appearance of Artava associated with pain and unctuousness.

KEYWORDS: Artav Dushti, Artav, Granthibhuta Artava.**INTRODUCTION**

Ayurveda is the oldest form of health care in the world. Ayurveda is a health care system sensitive to women's special health needs. Ayurveda is founded on the principles of keeping the body toned in time with nature and naturally women find Ayurveda very suitable to their health needs as women are far more sensitive to the rhythms and cycles of nature. Menstruation occurs every month from the age of 12-50 years. From Rasa (dhatu), the Rakta named Raja is formed. Rakta reaches uterus and comes out for three to five days in every month is named as Artava. This Raja is formed from the essence part of Rasa.

Commentators like Dalhana and Cakrapani expressed the view that as in young or aged plants flowers and fruits do not come up, as in budding and decaying flower or fruit the fragrance is not explicit, similarly in males shukra before sixteen and after seventy years of age and in females Raja (menstrual blood) and stanya (milk) before twelve years and after fifty years of age cannot be visible.

Similarly, as the fruit situated within the flower can't be seen being very small and the fire located within the wood can't be noticed without specific efforts, so does shonita and shukra require appropriate time (just like fruit) and specific effort (just like fire of wood) for their gross appearance.

FORMATION OF RAJA / ARTAVA

From Rasa (dhatu), the Rakta named Raja is formed. Rakta reaches the uterus and comes out for three days in every month which is then called Artava. This Raja is formed from essence part of Rasa. During the process of formation, the Artava is saumya due to influence of Rasa, while at the time of its excretion due to specific changes it assumes Agneya character. This alteration is brought due to change in character caused by Doshas in the same way as solid substances are changed into fume due to the action of fire.

FUNCTIONS OF ARTAVA

Artava is Agneya in guna and possesses characteristics of Rakta (blood) which forms Garbha (fetus) and is also essential for life. Though it has Tejas mahabhuta dominant, however, other mahabhuta also exists in smaller amounts.

SHUDDHA ARTAVA LAKSHANA (CHARACTER OF NORMAL MENSTRUAL BLOOD)

The normal menstrual blood is that which has following characters.

1. Intermenstrual period of one month.
2. Duration of blood loss as five days.
3. Is not associated with pain or burning sensation.
4. Excreted blood is not unctuous, not very scanty or excessive in amount.
5. The colour resembles the red juice of lac, red lotus flower, fruit of jequirity or rabbit's blood.

ARTAVA DUSHTI HETU

According to Kashyapa

1. Use of Nasya (stimulatory drugs) during menstruation
2. Consumption of excessive hot eatables and drinks and
3. Use of excessive medicines for cleansing purpose to the woman of mridukostha (having purgation with mild dose) having received snehana (oleation) and Swedana (sudation) are the causes of all menstrual disorders.

It can be said that specific factors responsible to aggravate the particular doshas, coupled with non-observance of regulations to reproductive system are the causative factors.

TYPES OF ARTAVA DUSHTI

1. Vataj
2. Pittaj
3. Kaphaj
4. Kunap Gandhi
5. Granthibhuta
6. Putipuya
7. Kshin
8. Mutra-purisha dosha

CLINICAL FEATURES OF ARTAVA DUSHTI

Vataja Artava Dushti

1. The Artava (menstrual blood) vitiated by Vata is red, black or dark in colour.
2. It is thin, dry, frothy and scattered (very small clots mixed with liquid substance).
3. It is excreted slowly and with pain, specially perforating or piercing type of pain.

Pittaj Artava Dushti

1. The Artava vitiated by Pitta is yellowish or bluish in colour.
2. Is free from unctuousness, smells like pus, fungus, blood or has putrid smell.
3. The excreted blood is hot, associated with severe burning sensation and feeling of heat at the time of excretion.

Kaphaj Artava Dushti

1. The Artava vitiated by Kapha is whitish or slightly yellowish in colour.
2. Mixed with bone marrow (appears as if mixed with bone marrow due to yellowish color).
3. Is too much thick, slippery or lubricous, unctuous and settles down if put in the water.

Kunapagandhi Artava Dushti

1. In this condition the amount of blood discharged during menstruation is more and red like fresh blood.
2. It is also associated with heat and burning sensation like features of Pitta.

Granthibhuta Artava Dushti

1. It is caused by vitiation of Vata with Sleshma.
2. Has association of other features of both the Doshas (pain due to Vata and unctuousness due to Kapha).

Putipuya Artava Dushti

1. It is caused by Pitta with Kapha Dosha.
2. Has other features of Pitta and Kapha (burning sensation, fever and heat due to Pitta, heaviness etc. due to Kapha).

Kshina Artava Dushti

1. It is caused by Pitta with Vayu.
2. In this condition menstruation is delayed, menstrual blood is scanty and associated with pain in vagina.
3. It also has the features of both Vata and Pitta Doshas.

Mutrapurishagandhi Artava Dushti

It is caused due to vitiation of all three Doshas.

Complications of Asta Artava Dushtis

The Artava vitiated by Doshas has absence of bija (seed or ovum) or the women suffering from these menstrual disorders become infertile.

Prognosis of Asta Artava Dushti

According to Sushruta, Kunapagandhi, Granthibhuta, Putipuya, Kshina and Mutrapurishagandhi disorders are incurable, others caused by one particular Doshas (Vataja, Pittaja, and Kaphaja) are curable.

ARTAVA DUSHTI CHIKITSA SIDDHANTA

1. For cleansing of Artava or relief from these disorders, after applying Snehana (oleation) and Swedana (sedation); Vamana (emetics) and Virechana (purgatives) etc. all five cleansing measures should be used; after this Uttarabasti (uterine or vaginal instillation) should be given repeatedly
2. To the woman suffering from Vataja, Pittaja, Kaphaja and Raktaja Artavadushti, after use of oleation etc. measures, vaginal pastes, tampons etc. capable of suppressing the vitiated

Doshas prescribed under Yoniogas should be given. Beneficial diet and vaginal irrigation with the decoction of drugs capable of suppressing Doshas should be prescribed.

CONCLUSION

Granthibhuta Artava is one among the eight types of Artava dusti and mainly VataKapha predominant. Vata get aggravated and it take Asraya in Yoni and produces pain. Kapha get aggravated and produces Grathilata in menstrual blood. Today's stressful modern life style, food habits, frequent interventions of female genital tract affects the uterine environment, which leads to higher incidence of Granthibhuta Artava. Improper diet regimen, stress and strain of work, excess of travelling, malnutrition, uses of contraceptive pills, IUCD, excess hormones are seen as Hetu for Granthibhuta Artava during study. In this Vyadhi Apana Vayu moves in upward direction and produces pain in lower abdomen and back as well as vitiated Kapha leads to unctuousness i.e. Grathilata in Artava.

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