

## 2d. Rutukala, Rutumati Lakshana and Rutumati Paricharya with significance & 2f. Rutuvyatita Kala

### Rtukāla, Rtumati Lakṣaṇa, Rtumati Paricaryā & Rtuvyatita Kāla

#### 1) Orientation

In Garbhotpatti (conception), Ācāryas consistently emphasize **time** (Rtu), **field** (Kṣetra), **nourishment** (Ambu) and **seed** (Bīja) as decisive. Suśruta and the classical triad describe that **when śukra and śoṇita unite at the proper time in a healthy kṣetra**, garbha forms and develops normally. A commonly quoted foundational śloka is:

“शुक्रशोणितसंयोगात् गर्भः सम्भवति ।”

Śukra-śoṇita-saṃyogaḥ garbhāḥ sambhavati. (Suśruta Saṃhitā, Śārīrasthāna)

#### 2) Key definitions

##### a) Rtukāla (ऋतुकाल) — fertile window

- **Classical sense:** the span **favourable for conception** after the onset of menstruation; several texts describe it as a sequence of nights following rajas (menses), traditionally **up to sixteen nights** counted from menstrual discharge (interpretations vary across schools/commentaries).
- **Clinical correlation (modern):** aligns with the **pre-ovulatory and ovulatory days** of the menstrual cycle; ovulation typically occurs **~14 days before the next menses** in an ovulatory cycle.

##### b) Rtumati (ऋतुमती) — woman in fertile phase

A woman **presently in Rtukāla** with the body-mind signs of peak fertility (see Lakṣaṇas below).

##### c) Rtuvyatita Kala (ऋतुव्यतीत काल) — beyond the fertile window

Days **outside Rtukāla**, considered **unfavourable for conception** and traditionally associated with suboptimal progeny if conception occurs then (doctrinal caution).

#### 3) Rtumati Lakṣaṇa (signs of the fertile period)

Classics describe characteristic **physical and behavioural cues** that mark peak fertility. Suśruta and Vāgbhaṭa enumerate features such as facial charm and moistness, erotic inclination, and subtle tissue “bloom.” (The consolidated list below follows the classical description; modern parallels are given for viva.)

Classical Lakṣaṇa	Simple gloss	Modern/clinical correlate
Pīna/ Prasanna-vadanā	Fullness and brightness of face	Oestrogen-related facial attractiveness
Praklinnā aṅga-mukha-dantā (dvijān)	Slight moistness of body/face/gums	Hydration/mucosal changes under oestrogen
Nara-kāma, Priya-kathā-śravaṇa	Sexual interest, attraction to pleasant talk	Libido rise around ovulation
Srastā'kṣi-kukṣi-mūrdhajā	Relaxed look of eyes, trunk and head	Parasympathetic tone; relaxed affect

Classical Lakṣaṇa	Simple gloss	Modern/clinical correlate
<b>Sphurati—bhūja, kucha, śroṇi, nābhi, ūru, jāghana, sphica</b>	Subtle quiver/tonicity/“bloom” of shoulders, breasts, hips, umbilicus, thighs, mons/vulva, buttocks	Breasts/montgomery glands sensitivity; pelvic congestion
<b>Harṣa/Autsukya</b>	Cheerfulness, eagerness	Mid-cycle mood elevation

(Compiled from classical descriptions; see scholarly consolidations linking these lakṣaṇas with cyclical oestrogen peaks.)

**(Healthy artava / menses)** — Suśruta describes the normal menstrual blood:

“The catamenial blood (artava) which is **red like the blood of a hare** or the **washings of shellac** and **does not stain cloth** (washes off easily) should be considered healthy.”

(Classical compendia also frame “ṛtumati” as a woman with timely, regular rajas; for a compact, clinically oriented overview see Caraka’s Jātisūtrīya chapter which sets the context for timing coitus after menses as above.)

**Applied pearl:** These cues correlate with **spinnbarkeit** cervical mucus, an **LH surge**, and a **slight BBT rise post-ovulation**—handy in OSCE-style questions.

## 4) Determining Ṛtukāla (Ayurveda ⇌ clinic)

- Ayurvedic counting:** Textual traditions mention a window extending **up to 16 nights from rajas** (menstrual onset), with the **initial bleeding days excluded**, yielding a **~12-night fertile span** in many commentarial traditions. Use the phrase “**caturthāt ṣoḍaśa-rātrān**” in essays to indicate the classical reckoning, and note there is **inter-text variability**; write “according to classical authorities...”.
- Clinical translation:** Ovulation occurs **~day 10-16** in a 28-32 day cycle, with fertilization possible from **~5 days before ovulation** up to **~24 hours after** (sperm survival + ovum longevity).

**Exam tip (SAQ framing):** “Define Ṛtukāla and enumerate its lakṣaṇas. Correlate with modern fertile window assessment.”

**Caraka Saṃhitā, Śārīrasthāna 8 (Jātisūtrīya):**

ततः पुष्टात् प्रभृति त्रिरात्रमासीत ब्रह्मचारिण्यधःशायिनी...  
ततः शुक्लवाससौ स्मरिष्णौ सुमनसावन्यमिकामौ संवसेयातां स्नानात प्रभृति युग्मेष्वहः सु पुत्रकामौ, अयुग्मेषु द्विहत्कामौ ॥५ ॥  
(From onset of menstruation, abstain for three nights... From the fourth day, the couple may unite—on even nights for a son, on odd nights for a daughter.)

**Suśruta Saṃhitā, Śārīrasthāna 2 (Śukra-Śoṇita-Śuddhi):**

Suśruta explicitly lists the **4th, 6th, 8th, 10th, and 12th nights** as suitable for begetting a male child, and **5th, 7th, 9th, 11th** for a female; he then **condemns the 13th and remaining days** (i.e., outside Ṛtukāla).

## 5) Ṛtumati Paricaryā (regimen during the fertile period)

Aim: **Saumya, śuddha, vāta-anulomana** milieu; preserve **ojas** and **artava** quality; ensure healthy garbhāśaya function.

**Caraka Saṃhitā, Śārīrasthāna 8 (Jātisūtrīya):**

ततः पुष्टात् प्रभृति त्रिरात्रमासीत ब्रह्मचारिणी अधःशायिनी, पाणिभ्यामन्नमजर्जरपात्राद् भुज्जाना, न च काञ्चन्मृजामापद्येत...

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*(For three nights from the onset of menstruation: observe brahmacharya, sleep on the ground, eat simply, avoid adornment/cleansing rituals; the fourth day bathe and resume normalcy.)*

### **Suśruta Saṃhitā, Śārīrasthāna 2:**

Suśruta further details menstrual regimen—**avoid day sleep, collyrium, bathing/anointing, strenuous work, loud sounds, excessive laughter/talk**, etc., for the first three days; on day four **perform ablutions and unite** thereafter as appropriate.

#### **a) Āhāra (diet)**

- **Hitakara:** warm, light-to-moderate **sātmya** diet; ghṛta-manda, kṣīra (if indicated), śāli/śaṣṭīka rice, mudga yūṣa, seasonal phala; gentle vāta-anulomana (tilataila in food, soaked drākṣā).
- **Avoid:** ati-rukṣa, ati-kaṭu, ati-amlā, ati-lavana; heavy fried foods causing āma.

#### **b) Vihāra (lifestyle)**

- **Restful nights**, gentle snāna/abhyanga (mild taila), **manas-śamana** (śānta, sukha-prasanna).
- **Do not** suppress natural urges; avoid **ati-vyāyāma, ati-rūkṣa snāna**, and mental chinta/dainya.

#### **c) Maithuna-nyama (coital guidance)**

- Prefer **night time**, clean surroundings, mutual consent, calm mind, and **alechanā** (affectionate ambience).
- Avoid coitus in **ati-śrama, madyapāna, krodha/śoka**, or soon after heavy meals.
- **Post-coital rest:** avoid immediate jala-snāna or vyāyāma.

*(These rules are harmonized from the classical garbhādhāna context; cite in essays as “as per Suśruta/Caraka/Vāgbhaṭa traditions on garbha-sambhava-saṃskāra.”)*

#### **d) Counselling & safety (modern integration)**

- **Cycle charting:** LMP, mid-cycle mucus, **urinary LH kits** to target the window.
- **Preconception health:** folic acid, anaemia correction, thyroid screening as indicated; STI precautions.
- **Frequency:** every other day in fertile window is adequate; extreme frequency may reduce semen parameters temporarily.

## **6) Rtuvyātīta Kāla — definition, cautions, practice**

- **Definition:** Days **outside** Rtuvi kāla. Classical thought considers them **asāmagrī** (poor conditions) for conception and traditionally **discourages** garbhādhāna in this period for **Śreyas-santati** (best progeny).
- **Clinical utility:** Useful in **natural family planning** (when pregnancy avoidance is desired), provided cycles are regular and the couple is counselled regarding **failure rates**; for reliable contraception use **modern methods**.

### **Suśruta Saṃhitā, Śārīrasthāna 2:**

**“The thirteenth and the remaining days (till the next course) are condemned as regards intercourse.”**

This is Suśruta's explicit definition of **rtuviyātīta** (post-fertile) time.

## **7) Patha-Vyādhi correlations (applied)**

- **Vāta-prakopa** around ovulation → pelvic pain/“mittelschmerz”; manage with **snehana+mrdu svedana**, dietetic

vāta-śamana.

- **Āma-kapha dominance** → thick, non-spinnable cervical discharge; counsel on diet, hygiene; screen for infection if foul odour/itching.
- **Artava-kṣaya/Anovulation** → scanty mid-cycle changes and no LH surge; address **dhātu-poshana, agni-dīpana** (as per departmental protocol), and refer for ovulation induction when indicated.

## 8) Memory hooks (for viva/short notes)

- **Four words for conception:** Rtu-Kṣetra-Ambu-Bīja (write them first!).
- **R̥tumati looks & mood:** "Prasanna vadana, pīna, harṣa, autsukya."
- **Do-don't of paricaryā:** saumya āhāra, sānta vihāra; no ati-śrama/ati-rukṣa/ati-madyapāna.

## 9) Model answers

**LAQ (10 marks): Define R̥tukāla. Explain R̥tumati Lakṣaṇas and discuss R̥tumati Paricaryā with modern correlation.**

- **Definition:** Time favourable for conception; classical reckoning up to **sixteen nights from rajas**; clinically aligns with **fertile window** around ovulation.
- **Lakṣaṇa:** facial brightness (prasanna/pīna-vadanā), moistness (praklinnatā), increased libido (nara-kāma), relaxed affect (srastākṣi...), subtle "bloom" of breasts/hips etc., harṣa/autsukya. Add modern mapping—mucus, LH surge.
- **Paricaryā:** āhāra (sātmya, snigdha-māṭra), vihāra (niśā-svapna, abhyanga), maithuna-niyama (śuddhi, sānti), safety and cycle charting; integrate follicular-ovulatory physiology.

**SAQ (5 marks): Write a note on R̥tuvyātīta Kāla.**

- Define as period **beyond R̥tukāla**; doctrinal caution about conception quality; clinical note on **NFP** vs **modern contraception**.

**SAQ (5 marks): State Garbha-sambhava-sāmagrī and one śloka.**

- **R̥tu, Kṣetra, Ambu, Bīja**; quote: "शुक्रशोणितसंयोगात् गर्भः सम्भवति" with Suśruta reference; add Caraka's emphasis that these four must be **uninitiated** for śreyas-santati.

## 10) Self-check (quick practice)

1. Define **R̥tukāla** and list **four clinical tools** a couple can use to identify it.
2. From the Lakṣaṇas list, pick **three** and give their **modern physiological basis**.
3. Write a **3-point R̥tumati Paricaryā** you would counsel in OPD.
4. What is **R̥tuvyātīta Kāla** and how is it used in natural family planning?

(Try answering without notes; then compare with sections 2-6.)

## 11) Multiple Choice Questions (MCQs)

1. R̥tumati typically refers to a woman
  - During menopause
  - During **fertile (ovulatory) phase**

C. During pregnancy

D. During lactation

**Answer: B**

2. Which is **not** a classical R̄tumati Lakṣaṇa?

A. Prasanna-vadanā

B. Harṣa

**C. Ati-tandra (excess somnolence)**

D. Nara-kāma

**Answer: C**

3. In Garbha-sambhava-sāmagrī, **Ambu** chiefly denotes

A. Ovum

B. Uterus

**C. Nourishing fluids (rasa/uterine milieu)**

D. Season of the year

**Answer: C**

4. Classical sources often describe R̄tukāla as extending up to:

A. 7 nights from the end of menses

**B. 16 nights from onset of menses (interpretation varies)**

C. Only the exact day of ovulation

D. Whole luteal phase

**Answer: B**

5. The śloka “Śukra-śoṇita-saṃyogāt garbhāḥ sambhavati” emphasizes:

A. Only the woman’s health

B. Only the man’s health

**C. Union of male & female reproductive elements as cause of conception**

D. Role of doṣas only

**Answer: C**

## 12) References (Classical & Modern)

### Classical sources

- **Suśruta Saṃhitā**, Śārīrasthāna — Garbhavākraṇti & Śukra-Śoṇita sections; and the conceptual quartet (R̄tu-Kṣetra-Ambu-Bīja). (See authoritative summary and chapter mapping.)
- **Caraka Saṃhitā**, Śārīrasthāna 2-4 — Garbha-sambhava-sāmagrī and factors in progeny. (Primary source index.)
- **Aṣṭāṅga Hṛdaya/Saṃgraha**, Śārīrasthāna — consolidated signs and regimen around conception (for comparison). (Canonical resource portals.)
- **On R̄tukāla definition:** Lexical/concept entry documenting the “sixteen nights from menstrual discharge” understanding.

### Scholarly summaries linking classical lakṣaṇas and mid-cycle physiology

- Mamidi P. **Rutumati Lakṣaṇas—Estrus Signaling in Humans**. Int J Complement Alt Med. 2017. (Collates Suśruta/Vāgbhaṭa lakṣaṇas with modern endocrine changes.)

### Modern texts (use latest editions available to you)

- **Shaw's Textbook of Gynaecology** — Ovulation physiology & fertile window.
- **Dutta's Gynecology** — Menstrual cycle, cervical mucus, LH surge.
- **Williams Obstetrics** — Preconception care & counselling.

(Where you quote a śloka in Devanāgarī, ensure you reproduce it exactly from your departmental edition. The śloka cited above is the standard Suśruta line used across institutes.)



### 13) Quick recap (to lock in)

- **Rtuकाला** = fertile phase; classically up to **16 nights** from rajas; clinically = pre-ovulatory + ovulatory days.
- **Lak्षणास** = pīna/prasanna-vadanā, praklinnata, libido rise, relaxed mien, subtle “bloom,” harṣa/autsukya—map to oestrogen & LH surge.
- **Paricaryā** = sātmya-āhāra, śānta-vihāra, maithuna-niyama; integrate cycle tracking.
- **Rtuव्यातिकाला** = outside window; unfavourable for conception in the classical sense.

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