

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

Ṛtukāla, Ṛtumati Lakṣaṇa, Ṛtumati Paricaryā & Ṛtuvyātīta Kāla

1) Orientation

In Garbhōtpatti (conception), Ācāryas consistently emphasize **time** (Ṛtu), **field** (Kṣetra), **nourishment** (Ambu) and **seed** (Bija) 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-samyogāt garbhaḥ sambhavati. (Suśruta Saṃhitā, Śārīrasthāna)

2) Key definitions

a) Ṛtukāla (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) Ṛtumati (ऋतुमती) — woman in fertile phase

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

c) Ṛtuvyātīta Kāla (ऋतुव्यतीत काल) — beyond the fertile window

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

3) Ṛtumati 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 |
| Praklīnā 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****Sphurati—bhuja, kucha, śroṇi, nābhi, ūru, jāghana, sphica****Harṣa/Autsukya****Simple gloss**

Subtle quiver/tonicity/"bloom" of shoulders, breasts, hips, umbilicus, thighs, mons/vulva, buttocks

Cheerfulness, eagerness

Modern/clinical correlate

Breasts/montgomery glands sensitivity; pelvic congestion

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 "**caturchāt 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 पुष्पात् प्रभृति त्रिरात्रमासीत् ब्रह्मचारिण्यधःशायिनी...

ततः शुक्लवाससौ स्रग्विणौ सुमनसावन्योन्यमभिकामौ संवसेयातां स्नानात् प्रभृति युग्मेष्वहःसु पुत्रकामौ, अयुग्मेषु दुहितुकामौ ॥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 पुष्पात् प्रभृति त्रिरात्रमासीत् ब्रह्मचारिणी अधःशायिनी, पाणिभ्यामन्मज्जंरपात्राद् भुञ्जाना, न च काञ्चिन्मृजामापद्येत...



(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; gṛīta-manda, kṣīra (if indicated), śāli/śaṣṭika 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-niyama (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:** folate, 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) Ṛtvyātīta Kāla — definition, cautions, practice

- **Definition:** Days **outside** Ṛtukāla. 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 **ṛtvyātīta** (post-fertile) time.

7) Patha-Vyādhi correlations (applied)

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



vāta-samana.

- **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: Ṛtu-Kṣetra-Ambu-Bīja** (write them first!).
- **Ṛtumati looks & mood:** “Prasanna vadana, pīna, harṣa, autsukya.”
- **Do-don't of paricaryā:** *saumya āhāra, śānta vihāra; no ati-śrama/ati-rukṣa/ati-madyapāna.*

9) Model answers

LAQ (10 marks): Define Ṛtukāla. Explain Ṛtumati Lakṣaṇas and discuss Ṛtumati 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-mātra), vihāra (niśā-svapna, abhyanga), maithuna-niyama (śuddhi, śānti), safety and cycle charting; integrate follicular-ovulatory physiology.

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

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

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

- **Ṛtu, Kṣetra, Ambu, Bīja**; quote: “शुक्रशोणितसंयोगात् गर्भः सम्भवति” with Suśruta reference; add Caraka’s emphasis that these four must be **unvitiated** for śreyas-santati.

10) Self-check (quick practice)

1. Define **Ṛtukāla** 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 Ṛtumati Paricaryā** you would counsel in OPD.
4. What is **Ṛtuyātita 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. Ṛtumati typically refers to a woman
A. During menopause
B. During **fertile (ovulatory) phase**



- C. During pregnancy
D. During lactation

Answer: B

2. Which is **not** a classical Ṛtumati 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 Ṛtukāla 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 garbhaḥ 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 — Garbhavākraṇṭi & Śukra-Śoṇita sections; and the conceptual quartet (Ṛtu-Kṣetra-Ambu-Bija). (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 Ṛtukāla 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)

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

AYURVEDBHARATI.ORG