

The Physiological Role of Dwandwaja Prakruti in Regulating Artavavaha Srotas A Classical Ayurvedic Perspective on Female Reproductive Physiology

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Abstract: *Prakruti (constitutional type) in Ayurveda represents the fundamental psychophysiological makeup of an individual, determined at conception by the dominance of Doshas — Vata, Pitta, and Kapha [Cha. Sha. 4/36]. Dwandwaja Prakruti refers to dual-doshic constitutions in which two Doshas are co-dominant. The female reproductive system in Ayurveda is governed by Artavavaha Srotas — the channel system responsible for menstrual function, ovulation, and reproductive health [Cha. Vi. 5/8]. This article explores the physiological interplay between the three Dwandwaja Prakrutis (Vata-Pitta, Vata-Kapha, and Pitta-Kapha) and the regulation of Artavavaha Srotas, with emphasis on menstrual cycle characteristics, Artava quality, Agni efficiency, and susceptibility to Yonivyapad. Understanding this constitutional-physiological relationship provides a robust foundation for individualised Ayurvedic management of reproductive disorders.*

Keywords: Dwandwaja Prakruti, Artavavaha Srotas, Artava, Ayurvedic gynaecology, Yonivyapad, Artava Dushti, Agni, Stri Roga.

I. INTRODUCTION

Ayurveda, the ancient Indian system of medicine, offers a deeply individualised framework for understanding human physiology. Central to this framework is the concept of Prakruti — the inherent psychophysiological constitution of an individual determined at the time of garbhadhana (conception) by the relative proportions of the three biological humours: Vata, Pitta, and Kapha. [1] (**Cha. Sha. 4/36; A.H. Sha. 3/83**)

The Acharyas enumerate seven types of Prakruti: three Ekadoshaja (single-doshic), three Dwandwaja (dual-doshic — Vata-Pitta, Vata-Kapha, Pitta-Kapha), and one Sama Prakruti (tridoshic). Among these, Dwandwaja Prakrutis are the most frequently encountered in clinical practice. [2] (**Cha. Vi. 8/96; Su. Sha. 4/63**)

Artavavaha Srotas encompasses the anatomical and functional channels governing female reproductive health. The term Artava refers broadly to menstrual blood, the female ovum (Stri-Bija), and the reproductively active fraction of Rasa Dhatu. The proper functioning of Artavavaha Srotas depends on harmonious tridoshic regulation, sequentially governed across the menstrual cycle phases. [3] (**Cha. Vi. 5/8; Su. Sha. 2/20**)

Classical gynaecological texts — *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridayam*, and *Kashyapa Samhita* — describe the dependence of Artava on Rasa Dhatu and elaborate on how Doshic imbalances cause Artava Dushti and menstrual disorders. [4] (**Cha. Chi. 30/5; Ka. Sa. Kalpa 12**)



II. CONCEPTUAL FRAMEWORK

A. Prakruti — Definition and Determination

Prakruti is defined as the Doshic state established at garbhadhana and remaining immutable throughout life (avikruta svabhava). It is determined by the Doshic composition of Shukra (sperm) and Shonita (ovum), condition of Garbhashaya, nutritional quality of Rasa supplied to the foetus, Kala (season of conception), and inherent Panchamahabhuta qualities. [1,5] (**Cha. Sha. 4/36-40; Su. Sha. 4/62-63; A.H. Sha. 3/84**)

Dwandwaja Prakruti arises when two Doshas are approximately equal in dominance at conception, producing individuals displaying the combined physiological and psychological traits of both co-dominant Doshas, profoundly influencing Dhatu Nirmana, Agni, Mala, and Srotas function. [2] (**Cha. Vi. 8/96; A.H. Sha. 3/89**)

B. Artavavaha Srotas — Mulasthanas and Function

Charaka Samhita (Vimana 5/8) describes Artavavaha Srotas as originating from the Garbhashaya (uterus) and Artavashaya (ovaries). Its channels carry Artava — the functional essence derived from Rasa Dhatu — and govern its cyclical production and timely expulsion. [3] (**Cha. Vi. 5/8; Su. Sha. 2/20-22**)

Sushruta Samhita (Sharira 2/20) provides the qualitative description of normal Artava: it should resemble the colour of Indragopa (cochineal insect), be free from foul odour, non-slimy, non-burning, and flow for three to five days in a quantity that fully soaks but does not drench a piece of cloth. Any deviation constitutes Artava Dushti. [6] (**Su. Sha. 2/20; A.H. Sha. 1/12-14**)

The menstrual cycle follows a tridoshic sequence: Kapha predominates in the proliferative phase, Pitta governs the ovulatory and secretory phase, and Vata governs the menstrual phase (Rajahkala). Disruption of this sequence leads to quantitative aberrations — Artava Kshaya (deficiency) or Atipravritti (excess). [7] (**Cha. Chi. 30/6-8; A.H. Ut. 33/4-6**)

The functional integrity of Artavavaha Srotas depends on four principal physiological forces:

- Rasa Dhatu — primary nutritional plasma (Rasa) from which Artava is derived as an Upadhatu [8] (**Cha. Chi. 15/17; Su. Su. 14/10**)
- Pachaka Pitta — governs qualitative transformation of Rasa Dhatu into Artava via Rasa Dhatvagni [9] (**A.H. Su. 12/11**)
- Apana Vata — governs downward movement and timely expulsion of Artava during Rajahkala [9] (**Cha. Chi. 28/15; A.H. Su. 12/8**)
- Avalambaka Kapha — provides structural lubrication and anabolic environment for endometrial development [9] (**A.H. Su. 12/17**)

III. DWANDWAJA PRAKRUTI AND ARTAVAVAHA SROTAS — SYSTEMATIC ANALYSIS

A. Vata-Pitta (VP) Prakruti

1. Constitutional Characteristics

Vata-Pitta Prakruti individuals inherit Rooksha (dry), Laghu (light), Chala (mobile), Sheeta (cold) qualities of Vata combined with Ushna (hot), Tikshna (sharp), Drava (liquid), Sara (fluid) qualities of Pitta. Charaka describes VP individuals as lean, sharp-minded, intense, prone to heat and dryness, with sensitive digestion and heightened metabolic rate. [2] (**Cha. Vi. 8/97; A.H. Sha. 3/89-91**)

2. Influence on Artavavaha Srotas

- Menstrual Cycle: Vata irregularity creates Vishama Artava Pravritti (irregular cycles) while Pitta imparts bright red colour, burning sensation, and intermittent profuse flow. Dysmenorrhoea (Kricchartava) is a hallmark feature. [7] (**Cha. Chi. 30/11-15; A.H. Ut. 33/11**)
- Artava Quality: Artava is Rooksha-Ushna — thin, reddish, hot to palpation, with acrid odour. Charaka Samhita (Chi. 30/14) states Pittaja Artava Dushti is characterised by Daha (burning), Peeta-Rakta Varna, and Ushna Sparsha. [10] (**Cha. Chi. 30/14; Su. Ut. 38/7**)



- Apana Vata Disturbance: Aggravated Apana Vata manifests as Udavarta (upward movement of Vata), Kashta Artava, Kricchartava, and Vishama Artava with Katishula (low back pain). [9] (**Cha. Chi. 28/15-17; A.H. Ut. 33/14-16**)
- Fertility Implications: Vata's Rooksha-Sheeta Guna leads to Shushkagarbhashaya (dry uterine lining), impairing implantation. Pitta excess creates an Ushna-Tikshna uterine environment interfering with Artava-Shukra interaction and early foetal retention. [11] (**Cha. Sha. 4/8; Su. Sha. 2/33-34**)

VP individuals are constitutionally predisposed to Kricchartava, Vataja-Pittaja Asrigdara, Rakta Pradara with heat features, and Vandhyatva associated with Pittaja Garbhashaya Vikruti. [7,10] (**Cha. Chi. 30/11-18; A.H. Ut. 33/6-22**)

B. Vata-Kapha (VK) Prakruti

1. Constitutional Characteristics

Vata-Kapha Prakruti combines Vata's Laghu, Rooksha, Chala, Sheetta Gunas with Kapha's Guru (heavy), Snigdha (unctuous), Manda (slow), Sheetta properties. This creates a paradoxical constitution oscillating between mobility and stagnation, predisposed to Srotovarodha (channel obstruction) and variable Agni function. [2] (**A.H. Sha. 3/89-92; Cha. Vi. 8/98**)

2. Influence on Artavavaha Srotas

- Menstrual Cycle: VK constitutions exhibit variable cycle length (Vata), with scanty, pale, mucoid flow (Kapha). Cold clots, excessive Shweta Pradara (white discharge), and delayed menstruation are characteristic. [7] (**Cha. Chi. 30/22-28; A.H. Ut. 33/25-28**)
- Artava Quality: Ashtanga Hridayam (Ut. 33/25) describes Kaphaja Artava Dushti as Pandu Varna (pale), Sheetta Sparsha, Guru, Pichila, and Madhura Gandha. Vata superimposed creates Ruksha-Pichila — irregular, slimy flow with retention. [12] (**A.H. Ut. 33/25-27; Cha. Chi. 30/24**)
- Sroto-Avarodha: Kapha's Marga Avarodha combined with Vata's Rooksha Guna impairs free flow of Artava. This is the key pathological mechanism in Artava Kshaya, Kapha-Vata Yonivyapad, and functional correlates of polycystic ovarian morphology. [3] (**Cha. Vi. 5/22-24; Su. Su. 21/34**)
- Agni Status: Jatharagni is Vishama (Vata) or Manda (Kapha) in VK individuals. Mandagni causes Ama formation in Rasa Dhatu which is incorporated into Artava, producing Sama Artava — impure, foul-smelling, obstructive variant. [8] (**Cha. Chi. 15/43-45; A.H. Ni. 12/3**)

VK Prakruti individuals are constitutionally predisposed to Shweta Pradara (Kaphaja Yonivyapad), Artava Kshaya, Kapha-Vataja Yonivyapad with Sroto-Avarodha, Sthoulya-associated menstrual irregularity, and Kaphaja Granthi in the Artavashaya. [4,7] (**Cha. Chi. 30/22-30; Ka. Sa. Kalpa 12/8-14**)

C. Pitta-Kapha (PK) Prakruti

1. Constitutional Characteristics

Pitta-Kapha Prakruti unites Pitta's Ushna, Tikshna, Sara, Drava Gunas with Kapha's Guru, Snigdha, Sthira (stable), Mrudu (soft) properties. These individuals have a medium-to-large build, strong digestion (Tikshna-Sama Agni), well-nourished Dhatus, and robust reproductive health — unless Doshic excess supervenes. [2] (**Cha. Vi. 8/99; A.H. Sha. 3/92-93**)

2. Influence on Artavavaha Srotas

- Menstrual Cycle: PK individuals exhibit regular cycle length (Kapha's Sthira Guna) with heavy, dark red to brownish flow. Kapha provides plentiful Rasa Dhatu substrate; Pitta ensures efficient Dhatvagni transformation. Pre-menstrual fluid retention (Sthana Shotha) and pelvic congestion are common. [7] (**A.H. Ut. 33/30; Cha. Chi. 30/31-35**)
- Artava Quality: PK Artava is Snigdha-Ushna-Guru — unctuous, warm, heavy, and abundant. Sushruta (Sha. 2/20) describes ideal Artava as resembling Indragopa colour — a quality most readily met in PK individuals with balanced Agni. [6] (**Su. Sha. 2/20-21; A.H. Ut. 33/30-32**)



- Uterine Environment: Kapha provides excellent Garbhashaya Snehana (uterine lubrication and endometrial thickness), making PK individuals well-suited for Garbha Dharana. However, excess Kapha leads to Mamsa-Kaphaja Granthi (uterine fibroids), and Pitta-Rakta Dushti leads to endometriosis-like presentations. [13] (Su. Ni. 11/14; A.H. Ut. 33/33-36)
- Rakta Dushti: Pitta-predominance creates tendency toward Rakta Dushti (blood vitiation). Charaka (Chi. 30/33) describes Pittaja-Kaphaja Asrigdara: profuse, dark, clotted flow with burning — classic PK menorrhagia presentation. [10] (Cha. Chi. 30/33-35; Su. Ut. 38/20)

PK Prakruti individuals are predisposed to Raktapradara (menorrhagia), Pitta-Kaphaja Yonivyapad with Rakta Dushti features, uterine fibroids (Kaphaja-Mamsa Granthi), Pittaja inflammatory gynaecological disorders, and premenstrual syndrome with fluid retention. [7,13] (Cha. Chi. 30/31-36; A.H. Ut. 33/30-38)

IV. COMPARATIVE ANALYSIS OF DWANDWAJA PRAKRUTIS AND ARTAVAVAHA SROTAS

Table 1: Artavavaha Srotas Parameters Across Dwandwaja Prakrutis

Parameter	Vata-Pitta (VP)	Vata-Kapha (VK)	Pitta-Kapha (PK)
Cycle Regularity	Irregular (Vishama)	Variable / Irregular	Regular (Sama)
Flow Volume	Variable to profuse	Scanty (Kshaya)	Profuse (Atipravritti)
Artava Colour	Bright red (Rakta)	Pale (Pandu), mucoid	Dark red / Indragopa
Artava Sparsha	Ushna (hot)	Sheeta (cold)	Ushna (hot)
Artava Consistency	Rooksha, thin, watery	Pichila, sticky, clots	Snigdha, heavy, thick
Predominant Dushti	Vataja + Pittaja	Vataja + Kaphaja	Pittaja + Kaphaja
Pain Pattern	Cramping, Daha	Dull ache, bloating	Heaviness, throbbing
Agni Type	Tikshna / Vishama	Vishama / Manda	Tikshna / Sama
Srotas Pathology	Vishama Pravritti	Avarodha / Sanga	Atipravritti / Rakta Dushti
Yonivyapad Tendency	Vataja-Pittaja Yoni	Kaphaja-Vataja Yoni	Pittaja-Kaphaja Yoni
Common Disorders	Dysmenorrhoea, Vandhyatva	Shweta Pradara, PCOS-like	Menorrhagia, Fibroids
Classical Reference	Cha. Chi. 30/11-18	Cha. Chi. 30/22-30	Cha. Chi. 30/31-36

V. ARTAVA DUSHTI IN THE CONTEXT OF DWANDWAJA PRAKRUTI

Artava Dushti (qualitative impairment of menstrual blood or ovum) is the central pathological concept in Ayurvedic gynaecology. Charaka Samhita (Chi. 30/5-8) and Sushruta Samhita (Ut. 38) enumerate specific Doshaja lakshanas of Artava Dushti corresponding to the predominant Doshja involved. [3,6] (Cha. Chi. 30/5-10; Su. Ut. 38/6-12)

In Dwandwaja Prakruti individuals, Artava Dushti manifests with combined Doshic features requiring nuanced clinical assessment:

- VP individuals: Rooksha-Ushna features — burning dysmenorrhoea, irregular dark flow, acrid odour, pelvic inflammatory features. Charaka (Chi. 30/14) enumerates these as Pittaja Artava Dushti; Vataja component adds irregularity and dryness. [7,10] (Cha. Chi. 30/11-15)



- VK individuals: Sheeta-Pichila features — pale, scanty, cold, mucoid discharge with prolonged white discharge. Ashtanga Hridayam (Ut. 33/25) correlates these with Kaphaja Yonivyapad; Vata component adds retention and irregular onset. [12] (A.H. Ut. 33/25-28)
 - PK individuals: Snigdha-Ushna features — profuse, dark, clotted flow with burning and pelvic heaviness. Charaka (Chi. 30/33) describes these as Pittaja-Kaphaja Asrigdara features. [10] (Cha. Chi. 30/31-35)
- Kashyapa Samhita (Kalpa Sthana 12) elaborates on constitutional predispositions in gynaecological disease, emphasising that treatment must address both the Prakruti and the specific nature of Artava Dushti — a principle directly applicable to dual-Dosha management in Dwandwaja constitutions. [4] (Ka. Sa. Kalpa 12/6-14)

VI. ROLE OF AGNI IN MEDIATING PRAKRUTI-SROTAS INTERACTION

Agni is the critical mediating variable between Prakruti and Srotas function. Charaka Samhita (Chi. 15/3) declares: 'Agnieva moolam arogyasya' — Agni is the very root of health. The Dhatvagnis — particularly Rasa Dhatvagni — govern the progressive transformation of Rasa Dhatu into Artava through the Sapta Dhatu sequence. [8] (Cha. Chi. 15/3-5; Su. Su. 14/10-12)

Table 2: Agni, Rasa Dhatu, and Artava Relationship Across Dwandwaja Prakritis

Prakruti	Agni Type	Rasa Dhatu Quality	Artava Impact	Reference
Vata-Pitta	Tikshna / Vishama	Reduced quantity (Rooksha); rapid metabolism	Less in volume; intensely coloured; Daha features	Cha. Vi. 6/11; A.H. Ni. 12
Vata-Kapha	Vishama / Manda	Adequate quantity; Amaladen (Sama Rasa)	Impure, pale, mucoid; Sama Artava features	Cha. Chi. 15/43; A.H. Ni. 12/3
Pitta-Kapha	Tikshna / Sama	Abundant, Snigdha, well-nourished Rasa	Abundant, rich, well-coloured Artava (when balanced)	Su. Su. 14/12; A.H. Sha. 3/93

Charaka Samhita (Vi. 6/11-13) elaborates four types of Agni — Sama, Vishama, Tikshna, Manda — corresponding to main constitutional categories. In Dwandwaja Prakruti, Agni presents as a combination of two types, fluctuating by lifestyle, season, and emotional state, making management more challenging than in Ekadoshaja constitutions. [9] (Cha. Vi. 6/11-13; A.H. Ni. 12/1-5)

VII. MANAGEMENT PRINCIPLES BASED ON DWANDWAJA PRAKRUTI

Ayurvedic management of Artavavaha Srotas disorders mandates individualisation to the patient's Prakruti. Charaka Samhita (Su. 16/20) emphasises that treatment must simultaneously address Nidana, Prakruti, Vikruti, Srotas, Agni, and Bala. [1] (Cha. Su. 16/20; A.H. Su. 1/6)

A. Vata-Pitta Prakruti

- Nidana Parivarjana: Avoid Ati-Vyayama (excessive exertion), Langhana (prolonged fasting), Shoka-Chinta (emotional stress), Rooksha-Ushna-Katu Ahara [1] (Cha. Vi. 3/20)
- Ahara: Madhura-Snigdha-Sheeta-Guru Ahara — milk, ghee, coconut, pomegranate, Shatavari Ksheerapaka; avoid spicy, sour, and excessively dry foods [9] (A.H. Su. 10/6-8)
- Aushadha: Shatavari (Asparagus racemosus) — supreme Stri Rasayana for Artava nourishment and Apana Vata regulation [A.H. Ut. 39/159]; Ashoka (Saraca asoca) for menstrual regulation; Chandraprabha Vati; Kumaryasava [14] (A.H. Ut. 39/159; Sha. Sa. 2/3/12)
- Panchakarma: Matrabasti with Shatavari Taila/Dashamula Taila to regulate Apana Vata; Virechana with Trivrit Lehya for Pitta Shodhana [15] (A.H. Ka. 2/15; Cha. Chi. 30/37)



B. Vata-Kapha Prakruti

- Nidana Parivarjana: Avoid Ati-Sthana (prolonged sitting), Divasvapna (daytime sleep), cold-heavy foods, excess Snigdha Ahara, Vegavidharana [1] (Cha. Vi. 3/21; A.H. Su. 7)
- Ahara: Ushna-Laghu-Deepana Ahara; Trikatu (Shunti, Maricha, Pippali) in cooking; avoid excess dairy; Yava, Mudga, old Shali rice; warm water intake [9] (A.H. Su. 10/14-16)
- Aushadha: Trikatu Churna for Agni stimulation and Ama pachana; Pushyanuga Churna for Shweta Pradara; Varunadi Kwatha for Sroto-shodhana; Kanchanara Guggulu for Kaphaja Granthi [14] (Sha. Sa. 2/3/15; A.H. Chi. 14/22)
- Panchakarma: Rooksha Udvartana with Triphala-Trikatu Churna; Niruha Basti with Dashamula Kashaya + Trikatu; Vamana as primary Kapha Shodhana where indicated [15] (A.H. Ka. 2/10; Cha. Si. 3/4)

C. Pitta-Kapha Prakruti

- Nidana Parivarjana: Avoid Ati-Ushna, fermented/sour foods (Amla-Lavana Rasa), Madya, prolonged sun exposure, Krodha-Irshya (anger/jealousy) [1] (Cha. Vi. 3/22; A.H. Su. 7/7)
- Ahara: Madhura-Tikta-Kashaya Rasa — Shali rice, leafy vegetables, pomegranate (Dadima), cooling grains, Chandana-infused water; avoid red meat and sour-fermented foods [9] (A.H. Su. 10/19-22)
- Aushadha: Lodhra (Symplocos racemosa) for uterine tone and haemostasis; Nagakesara for Raktapradara; Ashoka Ghana Vati; Ushirasava for Pitta pacification; Kumari (Aloe vera) for hormonal balance [14] (A.H. Chi. 17/20; Sha. Sa. 2/3/14)
- Panchakarma: Virechana (Trivrit/Icchabhedi Rasa) as primary Shodhana; Uttarabasti (Shatavari-Ghrita/Triphala Kwatha) for Garbhashaya Shodhana; Raktamokshana by Jalauka in severe Rakta Dushti [15] (A.H. Ka. 2/18; Cha. Chi. 30/38-42)

VIII. CLASSICAL TEXTUAL BASIS

Table 3: Key Classical References for Dwandwaja Prakruti and Artavavaha Srotas

Classical Text	Sthana / Adhyaya / Shloka	Subject Matter
Charaka Samhita	Sha. 4/36-40	Prakruti — definition, types, determining factors
Charaka Samhita	Vi. 5/8	Artavavaha Srotas — mulasthana and structure
Charaka Samhita	Vi. 6/11-13	Four types of Agni and constitutional basis
Charaka Samhita	Chi. 30/5-36	Artava Dushti lakshanas, Yonivyapad, management
Charaka Samhita	Chi. 15/3-5, 43-45	Agni, Dhatu Nirmana, and Ama formation
Charaka Samhita	Vi. 8/96-99	Seven types of Prakruti — features
Sushruta Samhita	Sha. 2/20-24	Normal Artava — qualitative standards
Sushruta Samhita	Sha. 4/62-63	Garbha formation and Prakruti determination
Sushruta Samhita	Ut. 38/6-20	Yonivyapad — nidana and doshic classification
Ashtanga Hridayam	Sha. 3/83-93	Prakruti types — features of each constitution
Ashtanga Hridayam	Ut. 33/4-38	Yonivyapad — nidana, lakshana, and chikitsa
Ashtanga Hridayam	Su. 12/8-17	Functions of Doshas and sub-Doshas in reproduction
Kashyapa Samhita	Kalpa 12/6-14	Gynaecological disorders — constitutional perspective



Classical Text	Sthana / Adhyaya / Shloka	Subject Matter
Sharangadhara Samhita	Uttara 3/12-15	Aushadha for Stri Roga — Shatavari, Ashoka, Lodhra

IX. DISCUSSION

The relationship between Dwandwaja Prakruti and Artavavaha Srotas physiology illustrates the sophisticated individualised framework of Ayurvedic medicine. Charaka Samhita (Vi. 8/96) establishes Prakruti as the unchanging baseline from which all clinical assessment begins — an approach that modern personalised medicine is only beginning to approximate. [2] (Cha. Vi. 8/96; A.H. Sha. 3/83)

The tridoshic regulation of the menstrual cycle described in classical texts (Cha. Chi. 30/6-8; A.H. Ut. 33/4-6) closely parallels modern neuroendocrine understanding: Vata's neuromotor function corresponds with hypothalamic-pituitary-ovarian axis regulation; Pitta's transformative role parallels oestrogenic and ovulatory hormonal activity; Kapha's anabolic function aligns with progesterone-mediated endometrial stabilisation and follicular development. [7] (Cha. Chi. 30/6-8; A.H. Ut. 33/4-6)

In Dwandwaja Prakruti, the interplay of two co-dominant Doshas creates non-linear physiological dynamics resisting single-Dosha diagnosis. VP constitution's Tikshna Agni combined with Rookshata creates high transformation efficiency but reduced Artava substrate availability. VK constitution's Manda Agni with Vata's erratic function creates Ama accumulation predisposing to anovulatory presentations correlating with polycystic ovarian syndrome. PK constitution, when balanced, represents the most physiologically optimal reproductive constitution, yet is most vulnerable to accumulation pathologies driving fibroids and endometriosis.

The concept of Artava as Upadhatu of Rasa Dhatu (Cha. Chi. 15/17; Su. Su. 14/10) establishes that reproductive health is fundamentally linked to overall nutritional and digestive wellbeing — from Ahara to Agni to Rasa Dhatu to Artava. This holistic connection explains why constitutional variations produce such marked differences in reproductive physiology and gynaecological disease susceptibility. [8] (Cha. Chi. 15/17; Su. Su. 14/10)

X. CONCLUSION

Dwandwaja Prakruti exerts a profound, predictable, and classically documented influence on the physiology of Artavavaha Srotas. Each dual-doshic constitution — Vata-Pitta, Vata-Kapha, and Pitta-Kapha — creates a distinct clinical signature in terms of menstrual cycle regularity, Artava quality, Agni type, Srotas function, and predisposition to specific Yonivyapads, as elaborated across Charaka Samhita, Sushruta Samhita, Ashtanga Hridayam, and Kashyapa Samhita.

Vata-Pitta individuals present with irregular, painful, hot, and inflamed patterns of menstrual dysfunction. Vata-Kapha individuals exhibit sluggish, pale, and obstructed Artava physiology with Ama burden. Pitta-Kapha individuals, while constitutionally endowed with the richest reproductive tissue nourishment, carry the highest risk of menorrhagia, fibroids, and inflammatory Rakta Dushti pathologies when Doshic balance is lost. [7,10,12] (Cha. Chi. 30; A.H. Ut. 33)

Clinical application of Dwandwaja Prakruti assessment in Stri Roga practice enhances diagnostic precision, enables prediction of disease susceptibility, and guides individualised selection of Ahara, Aushadha, and Panchakarma — fulfilling the classical injunction of Charaka Samhita (Su. 16/20) to treat not the disease, but the patient in her complete constitutional uniqueness. [1] (Cha. Su. 16/20; A.H. Su. 1/6)

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