



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

THE PHYSIOLOGICAL STUDY OR AARTVA UPDHATU W.S.R. TO MENSURATION

Gayatri Kumari Meena¹, Rajesh Kumar Sharma², Dinesh Chandra Sharma³

¹ P.G. Scholar, P.G. Dept. of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India

² Professor & H.O.D., P.G. Dept. of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India

³ Associate Professor, P.G. Dept. of Kriya Sharir, DSRRAU, Jodhpur, Rajasthan, India

ABSTRACT

Ayurveda divides the physiological functions of the human body into three categories: *Dosha*, *Dhatu*, and plus *Mala*. These are the basic building blocks of the body. They are fed by *Sara* portion made from *Dhatu* and *Dhatuvaha Srotas'* nutritional fluid. It implies they weren't created using *Ahara Rasa* directly. Significant physiological units known as *Updhatus* are produced from *Dhatus* and identical to *Dhatus* in structure, function, and natural characteristics. *Astanga Sangraha* classifies these aspects as "*Prasadaja*" elements. All of the *Updhatus* were originally explained in the *Samhita* by *Kala Charaka Samhita* in a single *Sutra*. There are seven *Dhatus* and their *Updhatus* in the human body. In the human body, there are seven *Dhatus* and their *Updhatus*. *Artva* (Menstrual blood, Ovum) is a *Updhatu* of the *Rasa Dhatu* that is vital for female reproductive health. It alludes to the reproductive system in women, which has a particular purpose. Nowadays, it is referred to as "Menses" in terminology. The physiology of menstruation in *Ayurveda* will be examined in this topic. In this instance, "*Bahipushpa*" is taken to refer to menstruation. It is essential for *Artava* to be "*Shuddha*," or normal in nature, for the growth of *Garbha*. Every woman should have a basic awareness of *Rajapravrutti* because it has a detrimental effect on women's health. These days, maintaining good female health is essential. This topic will include the definition of *Artava*, several types of *Artava*, *Shudha lakshana*, *Artava Pravrutti Kala*, *Artava Matra*, *Panchbhautikatwa*, *Artava Nivrutti Kala*, *Artavadarshanam*, opinions of *Acharyas* regarding *Artava*, and more.

KEYWORDS: *Ayurveda, Artava, Dhatu, Updhatu, Menstruation* etc.

INTRODUCTION

The "science of human life" known as *Ayurveda* addresses a person's physical, physiological, and mental wellness. All facets of human life are included. It's been a while since I've done this, but I'm going to try. Maintaining it in step with the developing or so-called contemporary scientific age is the current task. *Ayurveda* defines general well-being as the condition in which all physiological systems, including the *Dosha, Agni, Dhaatu,* and *Mala,* are in a homeostatic state.¹ The monthly occurrence of menstruation in women is a natural occurrence. Because the majority of women menstruate between menarche and menopause and because menstruation can have a significant impact on one's physical, mental, and social well-being, menstrual health is an essential component of overall health for women.² Regular bleeding from the uterine corpus that occurs between menarche and menopause is referred to as normal menstruation. The frequency, regularity, duration, and volume or heaviness of the bleeding episodes are the four fundamental dimensions that can be utilized to define it.³ A woman's menstrual cycle is carefully regulated by endocrine, autocrine, and paracrine elements that affect ovarian follicular development, ovulation, luteinization, luteolysis, and endometrial remodelling. When couples trying to get pregnant are challenged with infertility, sometimes a psychological component is added. In order to discover the mechanisms underpinning ovarian and uterine function, it is therefore helpful to understand the menstrual cycle of women.

Ritukala is a crucial physiological manifestation for *Garbhotpatti* in womanhood, according to *Ayurveda*, and it is what gives her the identity of a mother. For this reason, every woman needs to understand the notion of the *Artavachakra*. Reduced fertility is usually linked to irregular menstrual cycles. The three phases of the menstrual cycle, *Rajastrava Kala, Ritukala,* and *Rituvyatitkala,* are described in length in *Ayurveda*.⁴ While a woman is in her reproductive age, the *Artavachakra* cycle repeats every month. Menstruation, or *Aartva,* is not always represented by a single entity in *Ayurveda*. Nonetheless, it has a number of synonyms, including *Rutu, Raja, Shonita, Lohita, Pushpa,* and *Bija*.

DEFINITION

Artava is a *Sanskrit* technical word for "female reproductive tissues," and it's found in *Ayurvedic* texts like the *Charak Samhita* and *Shushruta Samhita*.

Artava or *Bahipushp* is the *Shleshmamishrita* blood that flows out of *Garbhashaya* through *Yoni. Prakruta,* or normal *Artava,* is combined with *Shleshma,* or mucus, and secreted by the endometrial layer, *Shleshmikkalagatgranthi*.

Artava, also known as *Shudha Artava*, is required for proper embryo development. Features of "*Shudha Artava*," according to *Acharya*.

Types:

1. *Antapushpa* –menstrual blood.
2. *Bahipushpa*- Ovum.

Aartava (raja)

Raja only appears in females. This is obtained through the special physiological function of females, which is reproduction. Because they receive their nutrition from the *Prasadaja* section of the *Dhatus*, this is known as *Upadhatus*. This is available in liquid form. *Raja* is the blood of the period. Menstruation is a sign of a woman's health and has a close relationship to her normal functional levels. Similar to how developing and ageing plants do not produce flowers or fruits, like buds and rotting flowers or fruits have no discernible aroma, so too do ladies, *Raja* (menstrual blood). Only in women does the *Raja*, also known as the *Aartava*, emerge from the *Rasa* and manifest for three days once a month. *Raja* is produced after 12 years of age and ceases to appear (menopause after 50 years).

Throughout the course of a month, *rasa* matures and is processed. At the conclusion of the month, *rasa* is transformed into *Shukra* (semen) in men and *Artava* (menstrual blood, ovum) in women. *Rasa* nourishes *Rakta Dhatu* primarily and quickly, whereas the same *rasa* nourishes the *raja* or *Aartava* sporadically and slowly. As a result, while *Rakta dhatu* is consistently created, it takes an extended month for the *Aartava* to be properly maintained and appear during monthly periods.

FORMATION

Formation of menstruation blood from *rasa*

Food we take gets digested in stomach and intestines. From digested food nutritional juices i.e *Ahara rasa* is formed. This nutritional juices helps in formation of all tissues of the body in chronological order. First tissue formed from nutritional juices is *rasa dhatu* i.e. lymph or plasma tissue.

From *Rasa Dhatu*, blood named *Raja* is formed. Blood reaching uterus and getting expelled for three days in every month in a woman is called *Arthava*. The menstrual blood is formed from the essence part of lymph or plasma ie *Rasa*. Thus, food juices form and nourishes lymph tissue. This lymph tissue takes part in the formation

of blood tissue. Due to action of tissue fire of lymph tissue, part of nutrition becomes lymph tissue and nourishes local tissue, another part moves ahead to nourish blood tissue, a part of lymph tissue forms menstrual blood and breast milk as byproducts and kapha is formed as waste of this metabolic process. This menstrual blood goes to the uterus and gets eliminated during monthly periods of a woman for 3 days.

Role of Dosha in *Rituchakra*

Role in *Kapha*

Kapha has a significant influence on *Ritukala*. They claim that Ayurveda is a subset of Ayurvedic medicine. Both regeneration and *Kapha* are advancing, essential. That is an unusual circumstance, similar to the proliferative stage time period.

Role in *Pitta*

Rituvyatitakala: *Rituvyatitakala* has the biggest effect on this phase. *Ayurveda* is a medical system that has been practised for thousands of years, according to *Pitta*. *Pitta* is a form of energy that is vital for several bodily functions in the stomach. It consistently acts through the use of *Rakta*. Hence, this time frame resembles the Secretary's Phase.

Role in *Vata*

Vata is constantly in motion. Through *Dhamanees*. When a lady has her period is known as during the stage of menstruation. Arterioles are a kind of blood artery that straightens out during a spasm in the neck stem. The bleeding's causal occurrence is equivalent, because of the influence of *Vata* through *Dhamanees*.

Entire period of one month of *Ritu Chakra Kala* is divided into three phases

- *Rajasravakala* - 3 to 5 days
- *Ritukala* - 12 to 16 days
- *Rituvyatitakala* - 9 to 13 days

Rajahsrava Kaala (Menstrual Phase) The *Rajahsrava Kaala* or the menstrual phase comes at an interval of one month. The duration of this phase varies according to different *Acharyas*. In general, the duration is from three to five days.⁵

Different opinion regarding the duration of the bleeding time

- *Harita* - 7 days
- *Charaka* - 5 nights
- *Vaghbatta* - 3 nights
- *Bavamisra* - 3 days

As per modern science 4 to 5 days.

Characteristics of Healthy Menstruation

Normal menstruation is defined as occurring every month, being devoid of sliminess in the discharge, burning, and pain, lasting five nights, and being neither excessive nor scant. The menstrual discharge which is of the colour of *Gunja* fruits or of lotus or of lac or of *Indra-Gopa* (trombidium) should be considered as unpolluted.⁶

Srotas's Function

The *Vahana*, *Nishkramana*, and *Artavautpatti* processes each take in their respective *Srotas*. The *Moola* in *Artavavaha Srotas* is a *Garbhashaya*. Any damage to this *Srotas* results in infertility, among other things, according to the *Susruta Samhita*. The *Sarabhaga* enters the *Garbhashaya* through *Siras* and exits as "*Raja*" through *Srotas*. The *Sarabhaga* initially appears as *Rasa Sara Bhaga*, which is *Saumyaguna*, and is then transformed into *Artava* by achieving the *Agneya* quality. Therefore, any obstruction generated in *Siras* or *Srotas* gives rise to problems like irregular menstruation, PCOD, infertility etc. due to *Srotorodha*, *Dushtavata* & *Kapha* being active in *Artavavaha Srotas*.⁷

Role of Prakriti and Kala

Three *Doshas* are in charge of the *Ritu Chakra* (menstrual cycle). *Dosha* physiological alterations brought on by *Kala* and *Prakruthi*. The relationship between *Kala*, *Prakruti*, and *Rituchakra* can be determined using traditional *Tantrayuktis*. The *Tantrayuktis* are the foundational ideas for comprehending the *Samhitas* and are essential to better understanding the classics. So, by using *Yoga Tantrayukti*, it is possible to comprehend the whole impact of *Prakruti*, *Kala* on *Ritusrava*.

Discussion:

The *Ritu Chakra* is controlled by three *Doshas* (menstrual cycle). Physiological changes in the *Dosha* caused by *Kala* and *Prakruthi*. The classic *Tantrayuktis* can be used to determine the link between *Kala*, *Prakruti*, and *Rituchakra*. The *Tantrayuktis* are fundamental concepts that lay the groundwork for understanding the *Samhitas* and are crucial to knowing the classics. So, it is feasible to understand the whole impact of *Prakruti*, *Kala* on *Ritusrava* by employing *Yoga Tantrayukti*.

The "*Raja*" is a vaginal canal secretion that exists throughout all stages of a woman's reproductive life. *Rajapravritti* is one of the *Swasthavastha* indications because it is suitable and normal. It is among the most crucial factors in the growth of a healthy progeny. Women have successfully made the transition from the kitchen to the corporate world in the high-tech era, but they have also increased their health risks by disregarding their menstrual cycle or biological clock, altering their lifestyle, eating habits, experiencing too much mental and physical stress, and getting insufficient sleep.

Conclusion:

The aim of *Ayurveda* is to heal illnesses and maintain good health in healthy people. *Dosha*, *Dhatu*, and *Mala*, the three fundamental parts of the body, keep our bodies in a state of homogeneity (*Samya*), which is crucial for *Arogya*.

These *Dhatus* include the body's pillars, from which the entire body has developed upward. A descendant of *Dhatu* is *Updhatu*. The *Updhatu* is fed by the *Dhatu*, thus if the *Dhatu* is healthy, so will be the *Updhatu*'s production and sustenance. *Raja* (menstrual flow) is *Rasa Dhatu*'s *Updhatu*, and *Rasa Dhatu*'s metabolic and functional state affect both its quality and quantity.

REFERENCES

1. Roushan R, Suthar MR. SHUKRA DHATU OF AYURVEDA AND ITS AFFILIATES IN MODERN PERSPECTIVE: A REVIEW. *Journal of Advanced Scientific Research*. 2019 Nov 10;10(04):32-9.
2. Matteson KA, Raker CA, Clark MA, Frick KD. Abnormal uterine bleeding, health status, and usual source of medical care: analyses using the Medical Expenditures Panel Survey. *J Womens Health (Larchmt)* 2013;22:959–65.
3. Munro MG, Critchley HOD, Fraser IS; Committee FIGO Menstrual Disorders Committee. The two FIGO systems for normal and abnormal uterine bleeding symptoms and classification of causes of abnormal uterine bleeding in the reproductive years: 2018 revisions. *Int J Gynaecol Obstet* 2018;143:393–408.

4. Ayurvediya Prasutitantra evam Stiroga, part I, Prof. Remavati Tiweri, Chaukhmba Orientalia, Varanasi, 2009; P. 63.
5. G K Soumya, M Srivathsa, Prakruti, Kala - modifying factors of Rituchakra (menstrual cycle), journal of Ayurveda and holistic medicine, ISSN2321-1563, published on, 2016.
6. Caraka Samhita Transalation Based on Cakrapani Datta's Ayurveda Dipika Vol. 4 By R.K. Sharma, Bhagwan Dash, Chaukhamba Sanskrit Series, 185.
7. Ayushma, Mahesekhar Neeta, Rituchakra - An Ayurvedic Prospective on Menstrual Cycle, Ayushi International interdisciplinary research journal, ISSN 2349-638x, www.aiirjournal.com, published on, February 2018.

