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 Dhatu and identical to Dhatu in structure, function, and natural characteristics. Astanga Sangrahakara classifies these aspects as "Prasadaja" elements. All of the Upadhatu were originally explained in the Samhita by Kala Charaka Samhita in a single Sutra. There are seven Dhatu and their Updhatu in the human body. In the human body, there are seven Dhatu and their Updhatu. 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. 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. 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. 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. 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 "ShudhaArtava," 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* is 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 Tantrayuki, 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 *Ritu Chakra*. 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 Updhatus*, and *Rasa Dhatu's* metabolic and functional state affect both its quality and quantity.

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