



A Physiological Aspect of Menstrual Blood (*Aartva Dhatu*) -An Important Updhatu of Female Reproductive System

Dr. Awadhesh Kumar Baranwal¹, Dr. Sujit Kumar²

1. Asso. Professor, Department of *Kriya Sharir*, Vivek College of Ayurvedic Sciences and Hospital, Bijnor, Uttar Pradesh
2. Assist. Professor, Department of *Kriya Sharir*, Vivek College of Ayurvedic Sciences and Hospital, Bijnor, Uttar Pradesh
3. **Corresponding Author** – Dr. Awadhesh Kumar Baranwal, Asso. Professor, Department of *Kriya Sharir*, Vivek College of Ayurvedic Sciences and Hospital, Bijnor, Uttar Pradesh
Email id: - drawadhesh2011@gmail.com **Mob: +918004357054**

ABSTRACT

The physiological activities of the human body are divided into three categories by Ayurveda: Dosha, Dhatu, and Mala. They make up the body's fundamental components. They are fed by Sara portion generated in nutritive fluid in Dhatuvaha srotas and generated from Dhatu. It indicates they aren't made from Ahara rasa directly. Updhatus are significant physiological units that are generated from Dhatus and are structurally, functionally, and naturally similar to Dhatus. These elements are listed as 'Prasadaja' elements by Astanga Sangraha-kara. In the Samhita, Kala Charaka Samhita was the first to clarify all of the Upadhatus in one Sutra. In the human body, there are seven dhatus and their updhatu. Artva (Menstrual blood, Ovum) is an updhatu of the rasa dhatu that is vital for female reproductive health. It refers to a specific function of female physiology, namely reproduction. It is now known as "Menses" in modern terminology. In this topic, we will look at Ayurvedic menstrual physiology. We've taken "Bahipushpa" to mean menses in this case. It is critical for the development of Garbha that Artava be "Shuddha," or normal in nature. Because Rajapravrutti has a negative impact on women's health, every woman should have a fundamental understanding of Rajapravrutti. It is necessary these days to preserve healthy female health. Definition of Artava, kinds of Artava, Shudha lakshana, Artava Pravrutti kala, Artava matra, Panchbhautikatwa, Artava Nivrutti kala, Artavadarshanam, Acharyas' Opinions on Artava, and so on will be covered in this topic.

Key Words: *Ayurveda, Artava, Raja, Dhatu, Updhatu, Menstruation* etc.

Introduction –

The menstrual blood is known as Artava. Menstruation is intricately linked to a woman's regular functioning states and serves as a barometer of her health. Flowers and fruits do not appear in growing and old plants, and the scent is not evident in bud and decaying flowers or fruits, similarly in females Artava (menstrual blood). Menstrual blood is generated from lymph, according to Charak, Susruta, Vagbhata, Dalhana, and Chakrapani. Menstrual blood, according to Aacharya Vagbhata, is blood that accumulates in the uterus before being released (Artava). Every month, the rakta in the stree reaches the garbha kostha (uterus) and is ejected for 3 to 5 days, which is Agneya in nature. It is one of the most essential physiological mechanisms that allows Garbha to develop. As a result, we may conclude that the nation's health is mostly dependent on the health of women, which is linked to their Artava. As a result, every girl should have a rudimentary understanding of Artava and Rajapravrutti. In this post, we will discuss a variety of Artava-related topics.

Methodology:

1. For this study we referred *Samhita* like Acharya Charaka, Sushruta etc. for various references of *Artava*.
2. Related modern text book for also referred to understand some concepts like menstruation.
3. Various research articles on *Aartv- updhatu*.

Defination-

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.

Shudha Artava:

- ❖ Varna: According to Acharya sushruta, normal Artava is the colour of "Laksha rasa or Sashak asruka," which is rabbit blood. Normal Artava contains "Gunjafalasadrushya varna," according to Acharya Charaka.
- ❖ Gandha: According to Acharya Charaka, shudhaartava is - "Nirgandha." Shudhaartava has no gandha type.
- ❖ Sparsha: According to Acharya Charaka, Sparsha of Artava is "Picheel."

Typical Characteristics of Menstrual Blood

- ❖ In each woman with a healthy vaginal system, Artava is released once a month during its fertile phase of life, i.e., between menarche and menopause.
- ❖ This menstrual cycle is claimed to cleanse the woman's body and contribute to her general physical and emotional well-being if it occurs regularly and uninterrupted each month.

Formation of Artava from Rasa-

❖ Difference of opinion regarding formation of raja or menstrual blood-

Menstrual blood is generated from lymph, according to Charaka, Sushruta, Vriddha Vagbhata, Dalhana, and Chakrapani. Menstrual blood, according to Vagbhata, is blood that accumulates in the uterus before being released. The essence of lymph is used to make menstrual blood.

- ❖ "Na-atibahula, Na-atialpa Matra," stated Acharya Charaka regarding Artavamatra. It contains four anjali pramanas.
- ❖ Panchbhautikatwa: According to the panchabhautik siddhanta, everything includes all five Mahabhuta, however according to Acharya Sushruta Artava, Agni mahabhuta adhikya adhi
- ❖ kaal artava pravrutti: It's known as the menstrual habitat or time of flow. According to contemporary science, it takes 4-5 days to complete.
- ❖ Artava antah kaal: It's also known as the intermenstrual phase, and it lasts for 28 days.
- ❖ Aartavpravrutti: According to Acharya Sushruta, this time lasts between 12 and 50 years.
- ❖ **Lakshna:**
 - ❖ • Lower-abdominal pain and leg cramping
 - ❖ • Breast heaviness and prickling feeling
 - ❖ • Urine production that is excessive.
 - ❖ • The unsteady mind, or "Anavasthitachittata."

Thoughts of Acharyas for Aartva- Clarification by Acharya Charka -

- Charka and others have not given other names for menstrual blood, such as raja and artava. They simply state that raja is produced from rasa. It's important to understand that throughout a woman's monthly cycle, raja is generated from rasa and excreted from the uterus.
- According to Chakrapani, because it is made of rasa, which is Soumya or chilly in nature, the raja would have the same soumya character at first.
- Vagbhata divides the formation of Artava into two parts for simplicity of comprehension: The critical component of the rasa by product is raja, i.e., raja is created of rasa.
- This raja reaches the uterus and accumulates there for three days per month in females.

Explanation by Acharya Chakrapani-

The Chakra commentator Chakrapani emphasizes that throughout the rasa creation process, the Artava is Soumya, i.e., chilly in nature owing to rasa's impact, but at the moment of its expulsion from the uterus, the Artava takes agneya character, i.e., flaming in nature due to some specific modifications.

Artava is adjusted as a result of changes in character brought about by doshas. This happens after fermentation into wine, which now vitiates all three doshas, in the same way as solid things are transformed into fumes owing to the action of fire, and in the same way that sugarcane juice vitiates kapha. The raja that Vagbhata discusses is the Soumya Artava that Chakrapani describes. The rasa tissue is used to create this. The Artava of agneys described by Chakrapani is the Artava that is discharged from the uterus during monthly periods.

Explanation by Arundatta-

- According to Arundatta, Raja is produced from ahararasa, or food fluids, rather than rasa dhatu. According to Sharngdhara and Bhavamishra, raja is a byproduct of rakta, i.e., upadhatu.
- **Explanation by Harita-**
- Raja is generated, according to Harita, without any apparent intent or effort.
- **Explanation by Sharangdhara-**

According to Sharangdhara, raja is a byproduct of blood. Its development, i.e., menarche, and cessation, i.e., menopause, are completely dependent on the passage of time.

Discussion:

The upadhatus, despite their designation as sub-tissues or secondary tissues, perform vital tasks in the body. Many critical functions could not exist without upadhatus. Stanya aids in lactation, aartava aids in regular cleansing and maintenance of health in women, as well as reproduction, siras aid in circulation, kandaras and snayus aid in supporting and holding the body tissues together, vasa aids in lubrication, twak aids in enveloping the body, protection and beautification, and sandhis aid in our movements and locomotion.

Pathological increases (vridhhi) or decreases (kshaya) in the upadhatus will result in a variety of illnesses and abnormalities. As a result, it's critical to understand upadhatus in depth, including their location, kinds, quantity, and functions. Updhatus are byproducts of the Dhatu metabolism, however they are not called Malas because they are fed by the prasadj portion of the Dhatu. Streevishishta Updhatu is Raja and Stanya. Raja is a bodily substance that emerges at a certain time or period, as monthly menstrual flow.

Throughout a woman's reproductive life, the "Raja" is a secretion from the vaginal canal. One of the signs of Swasthavastha is normal and appropriate Rajapravritti. It is one of the most important aspects in the development of a healthy offspring. In the high-tech era, women have successfully transitioned from the kitchen to the corporate world, but they have also increased their health risks as a result of forgetting about their reproductive cycle or biological clock, changing their lifestyle, eating habits, excessive mental and physical stress, and inadequate sleep.

Conclusion:

Ayurveda's goal is to keep healthy people well and to heal ill people. The essential components of the body, Dasha, Dhatu, and Mala, keep our bodies in a condition of homogeneity (Samya), which is vital for Arogya. The pillars of the body, on which the entire body has grown up above, are among these Dhatus. Updhatu is a Dhatu derivative. The Dhatu nourishes the Updhatu, therefore if the Dhatu is in good shape, the Updhatu's production and nourishment will be as well. The Updhatu of Rasa Dhatu is Raja (menstrual flow), and its quality and quantity are determined by the metabolic and functional condition of Rasa Dhatu

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