



## A Conceptual Study on Aartva Dhatu -An Important Aspect of Female Reproductive System

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### ABSTRACT

Ayurveda divides the physiological functions of the human body into three categories: Dosha, Dhatu, and Mala. They are the basic building blocks of the body. They are fed by Sara portion made from Dhatu and Dhatus' nutritional fluid. It implies they aren't generated straight from Ahara rasa. Significant physiological units known as updhatus are produced from dhatus and are identical to dhatus in terms of structure, function, and natural characteristics. Astanga Sangraha classifies these aspects as "Prasadaja" elements. All of the Upadhatus 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. Women's reproductive health depends on the updhatu of the rasa dhatu known as artva (menstrual blood or ovum). 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 considered 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 Rajapravritti since it has a detrimental effect on women's health. These days, maintaining good female health is essential. Shudha Lakshana, Artava Pravritti Kala, Artava Matra, Panchbhautikatwa, Artava Nivrutti Kala, Artavadarshanam, Definition of Artava, Types of Artava, Artava: Acharyas' Opinions,

**Key Words:** *Artava, Menstruation, Updhatu, etc.*

### Introduction –

Menstrual blood is referred to as Artava. Menstruation is closely related to a woman's normal functioning states and acts as a health indicator. The aroma is not noticeable in bud or decaying flowers or fruits, and the same is true of females Artava. Growing and old plants do not produce flowers or fruits (menstrual blood).

According to Charak, Susruta, Vagbhata, Dalhana, and Chakrapani, lymph produces menstrual blood. According to Acharya Vagbhata, menstrual blood is blood that builds up in the uterus before being discharged (Artava). Every month, the rakta in the stree enters the uterus and is expelled for three to five days. This is called Agneya. One of the most crucial physiological processes that enables Garbha to develop is this one. As a consequence, we may draw the conclusion that women's health, which is associated with their Artava, is mostly responsible for the country's health. Therefore, every female ought to have a basic knowledge of Artava and Rajapravrutti. We shall cover a number of Artava-related issues in this article.

### Methodology:

To find many references to Artava for this study, we consulted Samhita such Acharya Charka, Sushruta, etc. A relevant contemporary text book should be used to understand certain concepts, such as menstruation. Different studies on Aartv-updhatu have been published.

### Defination-

In Ayurvedic texts like the Charak Samhita and Shushruta Samhita, the term "female reproductive tissues" is referred to as "artava," a technical Sanskrit term. The Shleshmamishrita blood that exits Garbhashaya through Yoni is known as Artava or Bahipushp. The endometrial layer, Shleshmikkalagatgranthi, secretes Shleshma, or mucus, along with Prakruta, or regular Artava. Shudha Artava, commonly known as artava, is necessary for healthy embryo development. Acharya's description of "ShudhaArtava's" characteristics.

### Types:

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

### Shudha Artava:

**Varna:** Laksha rasa or Sashak asruka, or rabbit blood, is the colour of typical Artava, according to Acharya Sushruta. According to Acharya Charaka, "Gunjafalasadrushya varna" is a component of typical Artava.

**Gandha:** Shudhaartava is "Nirgandha," according to Acharya Charaka. No gandha type exists in Shudhaartava.

**Sparsha:** Sparsha of Artava, according to Acharya Charaka, is "Picheel." Invoking Shuddha Artava Lakshana

### Typical Characteristics of Menstrual Blood

During its fertile era of life, which is between menarche and menopause, Artava is released once a month in every woman with a healthy vaginal system. If it happens frequently and uninterruptedly each month, this menstrual cycle is said to cleanse the woman's body and improve her overall physical and mental wellbeing.

### Formation of Artava from Rasa-

According to Charaka, Sushruta, Vriddha Vagbhata, Dalhana, and Chakrapani, menstrual blood is produced from lymph. According to Vagbhata, menstrual blood is blood that builds up in the uterus before being discharged. Menstrual blood is created from lymph essence.

Acharya Charaka said of Artavamatra, "Na-atibahula, Na-atialpa Matra." There are four anjali pramanas in

it. However, according to Acharya Sushruta Artava, Agni mahabhuta adhikya adhi kaal artava pravrutti It is referred to as the menstrual habitat or flow period. Modern science states that it takes 4-5 days to finish. Artava antah kaal: This 28-day period is sometimes referred to as the intermenstrual phase. Aartavapravrutti: This period lasts between 12 and 50 years, according to Acharya Sushruta.

### **Lakshna:**

- Breast heaviness and a prickling sensation
- lower abdomen discomfort
- frequent urination are all symptoms.
- The shaky mind, also known as "Anavasthitachittata."

### **Explanation by Acharya Charka -**

Other names for menstrual blood, including raja and artava, have not been supplied by Charka and others. Simply put, they claim that raja is created from rasa. It's crucial to realise that raja is produced from rasa and expelled from the uterus throughout a woman's monthly cycle According to Chakrapani, the raja would initially have the same soumya character as the rasa since rasa is Soumya or frigid in nature. For ease of understanding, Vagbhata separates the development of Artava into two parts: Raja, which is produced from rasa, is a crucial part of the rasa byproduct. In females, this raja enters the uterus and builds up there for three days each month.

### **Explanation by Acharya Chakrapani-**

The Chakra commentator Chakrapani emphasises that while the Artava is Soumya during the rasa creation process, i.e., chilly in nature as a result of rasa's impact, it changes to agneya character, i.e., flaming in nature as a result of some specific modifications, at the time of its expulsion from the uterus.

Doshas-induced character alterations result in Artava being altered. In the same manner that solid objects turn into vapours due to the action of fire, and in the same way that sugarcane juice vitiates kapha, this occurs after fermentation into wine, which now vitiates all three doshas. The Soumya Artava that Chakrapani speaks of is the raja that Vagbhata mentions. This is produced using rasa tissue. The Artava that is expelled from the uterus during monthly periods is the Artava that Chakrapani refers to in his description of agneys.

### **Discussion:**

Despite being classified as sub- or secondary tissues, the upadhatu play a crucial role in the body. Without upadhatu, several essential functions would not be possible. Stanya helps with lactation, aartava helps with regular cleansing, women's health maintenance, and reproduction, siras help with circulation, kandaras and snayus help hold the body's tissues together, vasa helps with lubrication, twak helps with wrapping the body in protection and beauty, and sandhis help with our movements and locomotion.

Numerous diseases and anomalies can be caused by pathological upadhatu elevations (vridhhi) or reductions

(kshaya). It is crucial to comprehend upadhatus in its whole, including its location, varieties, amount, and purposes. Although Updhatus are byproducts of the Dhatu metabolism and are fed by the prasadaj component of the Dhatu, they are not referred to be Malas. Raja and Stanya make up Streevishishta Updhatu. Raja is a biological substance that manifests as monthly menstrual flow at a specific time or interval.

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 natural. 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 treat illnesses and maintain good health in healthy individuals. 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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