



# AN OBSERVATIONAL STUDY ON ARTAVA DHATU

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## ABSTRACT

Dosha, Dhatu, and Mala are the three constituents that make up the human body's physiological processes, in accordance with Ayurveda. They combine to produce the body's fundamental parts. They are fed Sara portion created in nutrient fluid in Dhatuvaha srotas and generated from Dhatu. It implies that they are not created from Ahara rasa directly. Since Updhatus are descended from Dhatus and have similarities with them in terms of nature, function, and structure, they are significant physiological units. These factors are included under the "Prasadaja" components by Astanga Sangraha. In the Samhita, Kala Charaka Samhita was the first to explain all of the Upadhatus in a single sutra. In the human body, there are seven dhatus and their updhatus. It comes in two varieties: Anthapushpa and Bahipushpa. Modern terminology refers to it as "Menses." In this article, we'll look at the ayurvedic physiology of menstruation. "Bahipushpa" has been interpreted here as menstruation. It's crucial for the production of Garbha that Artava be "Shuddha," or normal in nature. Every female should have a basic understanding of Rajapravrutti since it might have negative consequences on women's health. It's necessary in today's world to keep women's appropriate health. The definition of artava, kinds of artava, shudha lakshana, artava pravrutti kala, artava matra, panchbhautikatwa, artava nivrutti kala, artavadarshanam, opinions of acharyas about artava, etc. will all be covered in this issue.

**KEY WORDS:** Artava, Menstruation, Raja Dhatu, Updhatu, etc.

## INTRODUCTION –

The menstrual blood is called artava. Menstruation is a sign of a woman's health since it is closely tied to her ability to function normally. Similar to how young and old plants do not produce flowers or fruits, how buds and decaying flowers or fruits have no discernible aroma, so too do females, Artava (menstrual blood). According to Charak, Sushruta, Vagbhata, Dalhana, and Chakrapani, rasa, or lymph, is what forms menstrual blood. Menstrual blood, in accordance with Aacharya Vagbhata, is blood that accumulates in the uterus before being expelled (Artava).<sup>1</sup>

Every month, Artava, a rakta in the stree that is of an Agneya character and reaches the garbha kostha (uterus), is evacuated for 3 to 5 days. One of the most crucial physiological mechanisms that allows for the production of Garbha is this one.<sup>2</sup>

Therefore, we may conclude that the health of a country largely depends on the wellbeing of women, which is related to their Artava. So that every girl must have a fundamental understanding of Artava and Rajapravutti. This page covers on a number of Artava-related topics.<sup>3</sup>

### AIMS AND OBJECTIVES:

To study physiological characteristic of Artava as per Ayurveda.

### MATERIAL-METHOD:

Aartva Dhatu material collected from Acharya Charka, Sushruta, and others, for a variety of Artava references.

### DEFINITION-

- In Ayurvedic literature such as the Charak Samhita and Shushruta Samhita, the word "female reproductive tissues" is referred to technically as "artava" in Sanskrit. Blood from Shleshmamishrita, known as Artava or Bahipushp, exits from Garbhashaya via Yoni.
- Normal Artava Prakruta is combined with mucus to form Shleshmikkalagatgranthi, which is secreted by the endometrial layer. Artava, also known as Shudha Artava, must be in proper shape for normal embryo development. Features of "ShudhaArtava," according to Acharya.

### TYPES:

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

### Shudha Artava:

- **Varna:** According to Acharya Sushruta, typical Artava has a colour similar to "Laksha rasa or Sashak asruka," which is rabbit blood. Normal Artava possesses "Gunjafalasadrushya varna," according to Acharya Charaka.
- **Gandha:** According to Acharya Charaka, Shudhaartava is "Nirgandha," meaning it lacks any form of gandha.
- **Sparsha:** Acharya charaka said Sparsha of Artava is "Picheel"

### Shuddha Artava Lakshana

- In each woman with a healthy vaginal system, Artava is released once per month during its fertile phase of life, which is between menarche and menopause.
- It is believed that the menstrual cycle cleanses the woman's body and enhances her general physical and mental wellbeing if it occurs regularly and unbrokenly each month.

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

- Charaka, Sushruta, Vriddha Vagbhata, Dalhana, and Chakrapani all assert that menstrual blood is made of lymph, or rasa. Menstrual blood, according to Vagbhata, is the blood that builds up in the uterus before being expelled. The essence of lymph serves as the source of menstrual blood.
- **Matra:** "Na- atibahula, Na- atialpa Matra," remarked Acharya Charaka in reference to Artavamatra. It contains four anjali pramana.
- **Panchbhautikatwa:** Everything has all five Mahabhutas according to the panchabhautik siddhanta, but according to Acharya Sushruta Artava has an Agni mahabhuta adhikya era of flow.
- **Artava pravrutti kaal:** It is also known as the menstrual habitat or the flow period. According to contemporary science, it takes 4-5 days.
- **Artava antah kaal :** It is known as the intermenstrual phase and lasts for 28 days.
- **Aartavapravrutti :** According to Acharya Sushruta, this spans 12 to 50 years.

### LAKSHNA:

- Leg cramps and lower abdominal pain.
- Breast heaviness and a stinging feeling.
- Increased production of urine.
- The unstable mentality "Anavasthitachittata."

### OPINIONS OF ACHARYAS FOR ARTAVA- EXPLANATION BY CHARAK -

- The terms raja and artava, among others, have not been used by Charka or anyone else to describe menstrual blood. They only claim that raja is formed from rasa. It is important to realise that raja is created from rasa and expelled from the uterus throughout a woman's monthly cycle.
- According to Chakrapani, the raja will initially have the same Soumya character as the rasa since rasa is Soumya, or frigid in nature.
- Vagbhata divides the creation of Artava into two stages for convenience of understanding: The crucial component of the rasa by product is raja, i.e., raja is created of rasa.
- For three days each month, this raja enters the uterus, builds up there, and is expelled by females.

### EXPLANATION BY CHAKRAPANI-

- The Chakra commentator Chakrapani explains that the Artava takes on a Soumya character during the rasa formation process, which is cold in nature due to the effect of the rasa, while assuming an agneya character, which is fiery in nature due to some specific changes, at the time of its excretion from the uterus.
- The adjustment in artava is brought about as a result of character changes brought on by doshas. This occurs after fermentation into wine, which now vitiates all three doshas, in a manner similar to how solid materials are transformed into fumes by the action of fire and how sugarcane juice normally vitiates kapha.
- The raja that Vagbhata discusses is the Soumya Artava that Chakrapani describes. This was created from rasa tissue.

## EXPLANATION BY ARUNDATTA-

According to Arundatta, Raja is not formed from rasa dhatu but rather from ahararasa, or food juices. According to Sharngdhara and Bhavamishra, rakta's byproduct, upadhatu, is raja.

## EXPLANATION BY HARITA-

According to Harita, raja is created seemingly at random and without any effort.

## 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.<sup>4</sup> Stanya helps with lactation, aartava helps with regular cleansing, women's health maintenance, and reproduction, siras help with circulation, kandas 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.<sup>5</sup>

Numerous diseases and anomalies can be caused by pathological upadhatu elevations (vridhi) or reductions (kshaya).<sup>6</sup> It is crucial to comprehend upadhatu in its whole, including its location, varieties, amount, and purposes.<sup>7</sup> Although Updhatu are byproducts of the Dhatu metabolism and are fed by the prasada component of the Dhatu, they are not referred to be Malas. Raja and Stanya make up Streevishishta Updhatu.<sup>8</sup> Raja is a biological substance that manifests as monthly menstrual flow at a specific time or interval.<sup>9</sup>

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.<sup>10</sup> It is among the most crucial factors in the growth of a healthy progeny.<sup>11</sup> 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.<sup>12</sup>

## 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 Updhatu, and Rasa Dhatu's metabolic and functional state affect both its quality and quantity.

## CONFLICT OF INTEREST -NIL

## SOURCE OF SUPPORT –NONE

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