



A PHYSIOLOGICAL REVIEW ON THE AYURVEDIC PERSPECTIVE OF ARTAVA

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ABSTRACT

Ayurveda is a science that deals with disease prevention and treatment. It is supported by the Tridoshas, Saptadhatu, and Trimalas. Upadhatu, in addition to the saptadhatu, serve a significant role. The upadhatu of rasa dhatu, Artava, is responsible for conception in females. As a result, when it comes to reproductive health, Artava's well-being is crucial. Rituchakra is an Ayurvedic term that refers to the menstrual cycle, which is divided into three phases: Rajasravakaal, Ritukaala, and Rtvuyatitkaala. The Rituchakra has a 28-day cycle (Chandramasa). One of the most common causes of gynaecological diseases in women is abnormal menstruation. It was discussed in the Charaka Samhita, Sushruta Samhita, AshtangSangraha, AshtangHridaya, and Kashyapa Samhita, among other ancient literature. Artava, Raja, Shonita, Lohita, Pushpa, and Bija are some of the words used in classic to describe menstruation blood and ovum at various locations. Rituchakra is regarded as one of the most significant physiological events in a woman's life, as its proper state can result in healthy progeny and preserve reproductive physiology. Rituchakra's many phases and other topics were discussed in this article.

KEYWORDS: Artava, Menstrual cycle, Rituchakra, Rajasravakaal.

INTRODUCTION

Rituchakra is the name given to the female menstrual cycle in Ayurveda. Like a cycle, the word 'Chakra' denotes its regular onset at regular intervals. The health of women is heavily reliant on a regular cyclic menstrual cycle (Ritusrava). To maintain women's health, adequate Artavautpatti (formation) and Nishkramana (expulsion) are required. The Rajasrava Kaala, the RituKaala, and the Rtvuyatitkaala are the three phases of a single Rituchakra, which lasts one Chandramasa (28 days). The UpadhatuArtava is created from the essence of Rasa. Artava is Agneya, which exhibits Rakta-like traits. Artava shares many of Rakta's features and aids in the development of Garbha. It is one of the most crucial physiological mechanisms that allows Garbha to form. Rajas or Artava is a Rasa dhatu Upadhatu in females that begins to flow at the age of 12 and lasts till the age of 50. Artava is the Rakta in Stree that reaches the Garbhakosha (uterus) every month and is expelled for three days each month. The upadhatuArtava is created from the essence of rasa. Because their Yoni (reproductive system) is Heena, the Rituchakra does not

occur in young girls (before menarche) (under developed). All their biological systems mature as they become older, and menstruation begins; the first period in life is termed menarche, and it is one of the indications of puberty; this is known as 'Pratham Rajodarshankaala.' Menopause, on the other hand, is defined as the permanent cessation of menstruation at the end of reproductive life because of the reduction of ovarian follicular activity; it is also known as 'Rajonivrittikaala.' Acharya's various viewpoints: Sushruta Acharya: Rituchakra begins when a person is 12 years old and ends when they are 50 years old. Vagbhata: I agree with you. Arundatta: The onset of menses and the onset of menopause can occur before the ages of 12 and 50, respectively. Chakrapani: Artava appears at the age of twelve, although it is formed in Garbhakala. Dalhana: From childhood, like Shukra, accepts the presence of Raja or Shonita by using the simile "pushpmukulastho," which is not evident due to the little number.

Various opinions of Acharya's

S.No.	Acharya	Opinions
1	Sushruta	Rituchakra starts from the age of 12 years and ends at the age of 50 years.
2	Vagbhata	Same opinion as that of Sushruta.
3	Kashyapa:	The menstrual cycle appears at the age of 16.
4	Arundatta	The age of appearance of menses and the age of menopause can also occur before 12yrs and 50yrs, respectively. Dalhana: Accepts the presence of Raja or Shonita from the very childhood like Shukra by giving the simile "pushp mukulastho", which is not visible due to very minute quantity.
5	Chakrapani	Artava is visible at twelve years of age but it is formed in Garbhakala itself.
6	Dalhana	Accepts the presence of Raja or Shonita from the very childhood like Shukra by giving the simile "pushp mukulastho", which is not visible due to very minute quantity.

Formation of Artava

After the description of the nourishment of the dhatus (tissue elements), upadhatus (subsidiary tissue elements). The nutrient fraction of rasa (chyle) helps in the formation of breast-milk as well as menstrual blood in

ladies. Even though, rajas (menstrual blood) is a by-product of rasa, it is produced after a long time, owing to its subtlety. Suśruta also supports this view and states that it takes a month for formation of sukra (semen) in males and rajas in females out of rasa.^[1]

Role of Dosha in Rituchakra

Role of Kapha	Role of Pitta	Role of Vata
Ritukala is mostly influenced by Kapha. According to them, Ayurveda is a type of Ayurvedic medicine. regeneration as well as Kapha is on the rise. essential. It is a unique situation. period resembling the proliferative stage	Rituvyatitakala - This phase is mostly impacted by Rituvyatitakala. according to Pitta Ayurveda is a system of medicine that has been around for thousands of years. Pitta is a type of energy.essential for a variety of reasons secretions in the stomach body. It always takes action. utilising the medium of Rakta. Therefore, this period is like Phase of the secretary	Vata is continually active. Through Dhamanees. During the stage of menstruation is the term for when a woman gets her period. a spasm in the neck stem that is straight arterioles are a type of blood vessel. Causative occurrence of the bleeding is comparable. because of Vata's action through Dhamanees.

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

1. Rajasravakala - 3 to 5 days
2. Ritukala - 12 to 16 days
3. 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.^[6]

Different opinion regarding the duration of the bleeding time

- Harita - 7 days
- Charaka - 5 nights
- Vaghbhatta - 3 nights
- Bavamisra - 3 days

As per modern science 4 to 5 days².

Characteristics of Healthy Menstruation

The menstruation which appears every month, which is free from sliminess of discharge, burning sensation and pain, which continues for five nights and which is neither excessive nor scanty is to be considered as normal.

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.^[3]

Ritukaala (Follicular Phase)

Ritukaala is the second part of Rituchakra, following Rajahsravakaala. The length of time this phase will last According to Acharya Sushruta, the period is twelve days. This period is reckoned to be twelve years by Acharya Vagbhata. It could be for a week, sixteen days, or even a month. Acharya Kashyapa has introduced a new notion. Depending on the society's various races. It's true. Ritukaala is so named because it is during this stage of a pregnancy that If her Garbhashaya gets, a woman's menstrual cycle will be disrupted. There are chances of conception with the seeds (sperms). (It's like breeding season.) The rationale behind Ritukaala conception has been thoroughly discussed. as follows - As the Lotus flower closes after it has bloomed Similarly, the Yoni of women is limited around sunset. does not accept Shukra or Ritukaala after Ritukaala.

Rituvyatita Kaala (Luteal Phase)

This is the phase of Rituchakra just after the Ritukaala and it ends with the onset of the Rajahsrava Kaala. This phase has been mentioned in very short as the phase of the Rituchakra when there occurs the closure or

constriction of the Yoni. Because of this closure, entry of sperms is not allowed so any conception in this phase. The Rituvyatita Kaala is the secretary phase of the menstrual cycle which represents preparation of the uterus for implantation of the fertilized ovum.^[4]

Agni's Function

Agni dushti is the root cause of any Artavavaha sroto vikara. Agni plays a crucial role in the creation of Artava. When we comprehend the Artava process in connection to its Utpatti, Vahana, and Nishkramana, this becomes evident. Any disruption in this process causes Dushti of Artava, which leads to a variety of female disorders.

Srotas's Function

Artavautpatti, Vahana, Nishkramana process takes in its respective Srotas. Artavavaha Srotas, having its Moola as Garbhashaya. Susruta Samhita mentions that any injury to this Srotas results in infertility, etc. The Sarabhaga enters the Garbhashaya through Siras & also as Rasa Sara Bhaga which is Saumyaguna, gets converted to Artava by attaining the Agneya quality, Artava gets nourishment in its respective Srotasi, Artavavahasrotas & is expelled in form of "Raja" through Srotas. So, any obstacle formed in Siras or Srotas, gives rise to problems like irregular menstruation, PCOD, infertility etc. due to Srotorodha, Dushtavata & Kapha are active in Artavavaha Srotas.^[5]

Role of Prakruthi and Kala

Ritu Chakra (menstrual cycle) is under the control of three Doshas. Physiological changes in Doshas due to influence of Kala and Prakruthi. With the help of classical Tantrayuktis, the relation between Kala, Prakruti and Rituchakra can be established. As Tantrayuktis are keys to provide better understanding of classics & are the basic principles in understanding the Samhitas. Thus, the entire impact of Prakruti, Kala on Ritusrava can be understood by applying Yoga Tantrayukti.^[6]

DISCUSSION

As a result, we can see that Ayurveda has a very thorough understanding of menstruation. The whole physiology of menstruation, the age at which it begins, and the age at which it stops in a normal situation, the length of menstrual blood Everything has been thoroughly explained. There are numerous options. illnesses that affect women and are linked to Menstruation that is atypical. Most of them are treatable if caught early enough. correctly diagnosed The understanding of Pathophysiology is important in many aspects of life. of treating and comprehending the symptoms display It is vital to be aware of all advantages and disadvantages. responsible for the disease's onset This is where we are. An attempt has been made in this essay to comprehend the Menstrual problems are caused by a variety of reasons.

The right balance of the three Doshas results in A normal menstrual cycle occurs when there is no imbalance, however any imbalance creates abnormalities. Ayurveda has also prescribed a way of life. menstruation, Beginning with the first day of menstruation, flow, Women should follow Brahmacharya's instructions, which include not bathing, sleeping during the day, and avoiding physical effort. Her eating habits should be light. It is also recommended that the girl have a joyful and peaceful demeanour. Agni, Shareera's Prana, is crucial in the formation and regulation of Artava. In the case of Agnidusti, it interferes with the menstrual cycle's regulation. Adustasrotas are primarily responsible for Artava's Vahana (transportation) and Nishkramana (expulsion). When the equilibrium of the Tridoshas in Rituchakra is disrupted, the Artava formation is hampered, resulting in conditions such as Artavakshaya, Anartava, and others. As a result, the main roles of the Tridoshas, Agni, and Srotas have been explained. Because Kala and Prakruthi have such a strong influence on the Tridoshas, we may reduce the influence of Prakruthi and Kala on Rthusrava using Tantrayukti.

CONCLUSION

Menstruation was described essentially identically in all classical writings. Ayurveda has addressed different areas of menstrual physiology. Menstruation is governed by Doshas, and when they are out of balance, abnormalities occur. As a result, a balanced state of Doshas is required. Rthuchakra is also influenced by several variables such as Agni, Srothas, Prakruthi, and Kala.

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