INTRODUCTION

Artava is considered as upadhatu of rasa\(^1\). Various references are found in many of samhitas regarding the creation of artava where there is wide description about this giving the knowledge about importance of its formation & expulsion. On compiling each every description clears the concept of artava utpatti & its expulsion. There is common complaint regarding the view of ovulation, not been explained in Ayurveda? But collection of various descriptions regarding artava clears this concept.

The disorders of artava are responsible for cause of each & every diseases in females\(^2\). Hence separate chapter with title Yoni vyapat has been mentioned in every classic which constitute all gynecological problems aroused due to artava. But before knowing the pathology it is necessary to clear the physiological concepts regarding the artava utpatti & various factors influencing this process. Then only it is possible to treat all yoni vyapat with the help of samprapti vighatana chikitsa.

Review on ovulation in Ayurveda:

Which gives birth to another object by removing its covering or secrecy is called Beeja (Seed). Beeja (Seed) has capability to...
produce another thing. While describing essential factors for conception, it is quoted that Beeja is one of the four essential factors of conception contributed by mother and father.

Beeja according to origin is of two types, Stree beeja –Artava beeja (ovum), Pum beeja- shukra. Sushruta opines that beeja gets nourishment through raktavaha siras & moves to garbhashaya gets artava qualities due to action of dhatwagni & is accumulated in garbhashaya.

In sushruta it is mentioned that artava beeja is formed from ahara rasaroopi rakta which reaches the garbhashaya through sukhsma-siras. The upachaya of this rakta forms beeja & due to artava dhatwagni, beeja is converted to artava.

In similar way contemporary science explains it as Ovulation, the phase of a menstrual cycle in which a mature egg is released from the ovarian follicles into the oviduct and is available to be fertilized. The process of ovulation is controlled by Hypothalamic pituitary Ovarian Axis.

Review on menstruation in Ayurveda:
Artava classified as dustartava & adustartava.

Drustartava: which newly formed & has capacity to fertilize? Drustartava constitutes artava in Dhatu roopa that which does dharana of deha formed through dhatwan-taragata parinama, i.e from ahara rasa to rasa dhatu & respective formation of dhatus. This artava dhatu nourishes the body until the attainment of maturation. The artava formation takes during the garbhakala but is exhibited only after the paripurnata of dhatus i.e complete maturation of dhatus. So until attainment of maturation Artava in form of Dhatu nourishes the body. So, artava dhatu is 7th dhatu in female body which is inward going process to nourish female body and the artavavaha siras suck the sarabhaga & create beeja rupi artava. After dhatu paripurnata avastha, the beeja rupa artava attains maturation, & results in monthly discharge in form of rajas.

As smell of flower is perceived only after blooming and not during stage of flower bud, in similar way, due to kalantara parinama attainment of maturation results in enhancement of growth along with secondary sexual characters like development of breast, growth of auxiliary hair due to uapachaya of rajas.

Drustaartava is rutukala. The upachaya of newly ongoing formation of artava takes place with help of beejaraktavaha siras. Adrustartava: which is old in origin & has to be expelled out & which is formed after collection of every month i.e “mase mase uapachyante”.

On knowing this classification it clears that menstruation depends on that specific time or duration. Depending upon this time i.e kala, specificity of time for formation of garbha or failure of attaining of conception is decided. This kala is termed as” Rutu kala “.

DISCUSSION
Depending on dosha-dusti or derangements of doshas, dosha-dushya sammurchana takes place causing vyadhi. This process is termed as “Pathophysiology”, which explains the functional changes in causing diseases. The importance of samprapti – vighatana chikitsa lies here. Because the treatment have to be given for its root cause rather than treating only symptoms. As in present days women are affected more with menstrual disorders it made us to think about the disorders from their root level.

Importance of Agni:
The root cause for any artavavaha sroto vikara would be Agni dusti. As Agni place important role in formation of artava. This is cleared when we understand the process of Artava in relation with its utpatti, vahana & Niskramana. Any disturbance in this process leads to dusti of artava leading to many disorders of women.

**Dhatwantargata parinamana from rasa to artava:** The sara bhaga that is formed out of rasadi dhatusneha parampara in female body is artava. Artava, is that which is regularly formed after one month. The garbhashaya gets its nourishment through the siras. The sara bhaga of some part of rasa dhatu is carried through these siras to garbhashaya. This sarabhaga gets accumulated on inner lining of garbhashaya (endometrium formation), helps in nourishment of beeja rupi artava (development of graphian follicle). If conception occurs, it helps in growth of fetus. If there is no conception, with the help of apana vata it is discharged through vagina for 3 days.

Charaka Samhita explains that flow for five days without excess or scanty flow is considered as shuddha artava. But these days, the following conditions are found:

1. Scanty bleeding observed only on first day & then completely stops.
2. Excessive flow observed in girls for around seven days, without any structural deformity, usually considered due to hormonal disturbances

These symptoms are observed due to failure of proper formation of sarabhaga from rasa dhatu. So due to ama formation, siras around the garbhashaya do not receive enough supply of rasa. Hence there is failure in proper formation of beeja rupi artava. In these conditions, the process of digestion has to be given importance, as there would be Agni dusti.

**Pitta** as the ushma influences the process, helps in conversion of beeja to artava. This explains the concept of ovulation & clears that for proper ovulatory cycles the pittosha in form of Agni is necessary. The impairment in this process lead to Anovulatory menstruation.

**Importance of Srotas.**
Artava utpatti, vahana, niskramana process takes in its respective srotas i.e artavavaha srotas, having its moola as Garbhashaya. Susruta samhita mentions that any injury to these srotas it results in infertility, etc. The sara bhaga enters the garbhashaya through siras & also as rasa sara bhaga which is saumya guna, gets converted to artava by attaining the agneya quality, artava gets nourishment in its respective srotas i.e artavavaha srotas & is expelled in form of “raja” through srotas.

So any obstacle formed in sira or srotas, it gives rise to problems like irregular menstruation, PCOD, infertility etc.due to srotorodha, dusta vata & kapha are active in artavavaha srotas.

**Importance of Tridoshas:** Nishkramana (Expulsion) of artava after Upachaya vrudhii of artava, from ahara rasa due to Agni paka kriya, in form of shuddha artava is regulated by apana vata. so any abnormality due to udavarta (upward movement of vata) resulting in improper expulsion of artava, causing artava kshaya.

As it is mentioned that there is no yoni vyadhi without involvement of vata because, it is the vata which is shareera sandhanakara. The functional health of reproductive system of women mainly depends upon vayu. When vayu is properly functioning without derangement it brings about healthy
process. When vayu is deranged or becomes defective, these processes also are hampered.

It is not enough to consider only pittadosha responsible for artava formation. It is essential to think about the vata dosha. When vata dosha normalizes, the transportation process of sara bhaga of rasa travels without any obstruction. So because of this garbhashaya receives sara bhaga, through sira, artava is produced & then healthy menses is regulated.

In these days, common complaint about the heavy bleeding, more than 7 days, around the age group 30-40 years. Generally women with pitta prakruti, experience heavy bleeding. Also in young age i.e from 16-30 years, more bleeding experienced naturally, taking into consideration of woman or girl prakruti.

When pitta dosha has increased & there is anubandha of vata, results in heavy bleeding.

At around 40 years & around, all dhatus have attained full maturation. Dhatukshaya takes place normally after this age. Gradually the period of sarvadehika vata begins. If we analyze doshas in & around this year, pitta is predominant along with increasing state of vata, kapha is in weak state. So women overall physical strength & her capacity reduces. Some women have natural menopause, some undergo menopausal troubles like atyartava,aniyamita rajasrava etc based on vyadhi kshamatva of female.

CONCLUSION

The knowledge of pathophysiology plays important role in every aspect of treating & to understand the factors involved in causing the menstrual disorders. As there is no manifestation of diseased without overruling the involvement of tridoshas, the role of these in causing menstrual disorders cannot be neglected. Agni, the prana of shareera, plays important role in formation & regulation of artava. In case of Agni dusti, it hampers the process of regulation of menstruation. The vahana (transportation) & nishkramana (expulsion) of artava is mainly carried through Adusta srotas & siras. If obstruction in these results in alpa artava, or artava kshaya. Hence mainly Role of Tridoshas, Agni, srotas & sira have been explained in accordance with the role of these playing in pathophysiology of various menstrual disorders. Further there is scope for elaboration of subject in same with other perspectives.

REFERENCES

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