iJRASET
International Journal For Research in Applied Science and Engineering Technology



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 12 **Issue:** I **Month of publication:** January 2024

DOI: https://doi.org/10.22214/ijraset.2024.57948

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International Journal for Research in Applied Science & Engineering Technology (IJRASET)
ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.538
Volume 12 Issue I Jan 2024- Available at www.ijraset.com

A Critical Review on co-relation of *Agni* and Mensturation

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Abstract: ***The science of Ayurveda focuses on the prevention and cure of illness. The Tridoshas, Sapta Dhatus, and Trimalas all endorse it. Apart from the Sapta Dhatus, Upadhatus play an important role. It is Artava, the Upadhatu of Rasa Dhatu, that causes conception in females. Therefore, Artava's health is very important in terms of reproductive health. The menstrual cycle is known in Ayurveda as Rituchakra and is separated into three phases: Ritukaala, Rituvyatitkaala, and Rajahsravakaal. The most significant is Jatharagni, which breaks down four different kinds of food into Rasa and Mala. Every Dhatu is divided into three parts by the seven Dhatvagni acting on its corresponding dhatus. Thus, the whole transformation process yields two different kinds of products: Kitta (excrete) and Prasad (essence). The former is consumed for sustenance, whereas the latter is discarded because, if it remains in the body longer, it defiles it. Since all of the Artava Dushti falls under the category of impaired Agni function, this Agni serves as a crucial foundation for the creation of Artava in the tree.***
Keywords: Jatharagni, Artava, Artava dushti, Dhatwagni

I. INTRODUCTION

In Ayurveda, the female menstrual cycle is referred to as the *Rituchakra*. The term *'Chakra'* signifies its regular beginning at regular periods, much like a cycle. A normal cyclic menstruation is essential for women's health (*Ritusrava*). Sufficient *Artavautpatti* (formation) and *Nishkramana* (expulsion) are necessary to preserve women's health. The three stages of a single Rituchakra, lasting one *Chandramasa* (28 days), are the *Rajahsrava Kaala*, the *Ritu Kaala*, and the *Rituvyatita Kaala*. *Rasa's* essence is used to generate the *Upadhatu Artava*. *Agneya*, who possesses qualities similar to *Rakta*, is *Artava*. Many of *Rakta's* characteristics are shared by *Artava*, who also helps *Garbha* grow. It is among the most important physiological processes that enable the formation of *Garbha*. In females, *Rajas*, also known as *Artava*, is a *Rasa Dhatu Upadhatu* that lasts from the age of 12 to 50.

II. AIM OF STUDY

To establish co-relation between *Agni* & *Artava Dushti*.

III. MATERIALS AND METHODS

Modern science and all the references found in Ayurvedic scriptures were used to conduct the study. For the relevant references of *Artava* and *Agni*, *Bruhatrayee*, i.e., *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Sangraha*, and *Ashtanga Hridaya*, have been examined. overview of the literature on current research on menstrual schedules and their impact on reproductive health. Additionally, information has been gathered here from a variety of medical research databases, including Google Scholar, PubMed, and online journals, websites, and textbooks.

IV. REVIEW OF LITERATURE

Every month, *Artava*, the *Rakta* in Stree, is expelled for three days after reaching the *Garbhakostha* (uterus). The essence of rasa is used to construct the *Upadhatu Artava*. The *Rituchakra* does not arise in young females (before menarche) since their *Yoni* (reproductive system) is *Heena* (underdeveloped). The first stage of life, known as menarche and one of the signs of puberty, is called *'Pratham Rajodarshankaala*.' As they age, all their biological systems mature and menstruation starts. Contrarily, menopause, sometimes referred to as "*Rajonivrittikaala*," is the term for the permanent cessation of menstruation at the end of reproductive life due to a decrease in ovarian follicular activity. *Acharya's* differing perspectives: According to *Sushruta Acharya*, a person's rite of passage expires at age 50 and commences at age 12. According to *Arundatta*: Menstruation can start before the age of 12 and menopause can start before the age of 50. According to *Chakrapani*: Although it forms in *Garbhakala*, *Artava* first appears around the age of twelve. According to *Dalhana*: Since childhood, acknowledges the existence of *Raja* or *Shonita* using the metaphor "*pushpmukulastho*," which is not very clear because of the small number.

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A. Formation of Artava

Following the explanation of how the *Dhatus* (tissue elements) are fed, the *Upadhātus* (subsidiary tissue elements) are described. The nutritional component of *Rasa* (chyle) aids in the production of women's menstrual blood and breast milk. Although menstrual blood, or *Rajas*, is a consequence of *Rasa*, its production is delayed due to its subtlety. This viewpoint is corroborated by *Sushruta*, which asserts that it takes a month for males to develop *Sukra* (semen), and for females to form *Rajas* (swollen blood).[1]

B. Role of Dosha in Rituchakra

1) *Role of Kapha: Kapha* has a major influence on *Ritukala*. They claim that one form of Ayurvedic medicine is Ayurveda. Both regeneration and *Kapha* are increasing. vital. It's a special circumstance. time frame similar to the proliferative stage
2) *Role of Pitta: Rituvyaktiakala*: *Pitta* has a major influence on this phase. Ayurveda is an age-old medical system that dates back thousands of years. *Pitta* is a form of energy that the body secretes and is necessary for many functions. It always acts, utilizing *Rakta* as a channel. Thus, this time frame is comparable to the secretary's phase.
3) *Role of Vata:* Acharyas mentioned about the dominent site of *Vata* is in pelvic region and occurrence of the bleeding is the chief characterstic of mensturation which is comparable to the action of *Vata* in the *Garbhashayagata Dhamani*.

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

a) *Rajasravakala* (Menstrual Phase) - 3 to 5 days
b) *Ritukala* - 12 to 16 days
c) *Rituvyatitakala* - 9 to 13 days

C. Rajahsrava Kaala (Menstrual Phase)

The menstrual period, known as *Rajahsrava Kaala*, occurs one month apart. This period takes varied amounts of time according to different *Acharyas*. Generally speaking, the period lasts three to five days. [2]

Divergent views on how long the bleeding period should last are

1) *Harita* - 7 days
2) *Charaka* - 5 nights
3) *Vaghbatta* - 3 nights
4) *Bhavamisra* - 3 days
5) As per modern science 4 to 5 days [3]

D. Characteristics of Healthy Menstruation

It is regarded typical to have a menstrual flow that occurs once a month, lasts for five nights, is neither excessive nor insufficient, and is free of burning, sliminess, and pain.

When a woman's menstrual flow has the color of a lotus, *Gunja* fruit, *Laksha Rasa*, or *Indragopa* (trombidium), it is said to be uncontaminated. [4]

E. How Long will this Phase Continue?

Acharya Sushruta states that the duration is twelve days. *Acharya Vagbhata* believes this period to be twelve years. That might last for a month, sixteen days, or even a week *Acharya Kashyapa* has presented a novel idea based on the diverse racial groups within the community.

It is accurate. *Ritukaala* gets her name because a woman's menstrual cycle will be disturbed if her *Garbhashaya* gets during this stage of pregnancy. With the seeds, there is a probability of fertilization (sperms). It resembles the breeding season. The reasoning behind the creation of *Ritukaala* has been extensively explored. as follows: After blooming, the Lotus flower closes Likewise, women's *Yoni* is limited after dusk and does not accept *Ritukaala* or *Shukra* after *Ritukaala*.

F. Rituvyakta Kaala (Luteal Phase)

Rituchakra's phase that follows *Ritukaala* and ends when *Rajahsrava Kaala* begins. This stage has been briefly described as the *Rituchakra* stage in which the *Yoni* closes or becomes constricted. Sperm entrance is prohibited due to this closure, preventing pregnancy at this time. The secretary phase of the menstrual cycle, known as the *Rituvyakta Kaala*, symbolizes the uterus getting ready to implant the fertilized ovum. [4]

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V. *AGNI* AND *ARTAVA*

Agni is the original natural energy that gave rise to life as we know it in this universe. It is one of the *Pancha mahabhoota* that *Tejo Tatva's* reign produced. Agni, or from the time of Garbhavakranti throughout life, is highly valued in Ayurveda. *Pachakagni* and *Dhatvagni* directly contribute to the process of life's sustenance. The underlying cause of every Artavavaha *sroto vikara* is *agna dushti*. An important part of *Artava's* creation is *Agni*. This becomes clear when we understand the Artava process in relation to its *Utpatti*, *Vahana*, and *Nishkramana*. *Dushti* of *Artava* is triggered by any interference with this process and can result in a range of gynecological problems.
When the *Agni* is destroyed, the person dies. A person who maintains *Agni* in *Samyavastha* will live a long life free from illness[5]. Damage to this srotas in any way can result in *Vandyatva*, or infertility, and *Maithuna Asahishnutva*, or dyspareunia.

A. Artava Rogas[6]:

1) *Artava kshaya*
2) *Ashta artavadushti*
3) *Asrukdara*
4) *Anartavam*

B. Artava Kshaya

The pathophysiology of *Artava Kshaya* involves the involvement of *Jatharaagni*. *Nidana sevana* causes *Jatharagni Dushti*, which in turn causes *Mandagni* to lead to *Rasadhathwagni Dushti*, which further leads to *upadhatu artava dushti*, which in turn causes *Artava Kshaya.*
Our *Acharyas* have prescribed the use of *Samshodhana Chikitsa* and *Agneya Dravya* in the treatment of *Artava Kshaya*. *Agneya Dravya,* consisting of *Teekshana Guna* and *Ushna Veerya,* creates *Jatharagni Vardhana,* which consequently results in *Rasadhatwagni Vruddhi*, *Prashastha Rasa Dhatu* formation, and *Artava Kshaya* correction.

Table 1: Relation between state of *Agni* and *Artava dushti*

State of *Agni* involved	*Artava dushti*
Vishamagni	*Vataja*
Teekshanagni	*Pittaja, kunapagandhi, ksheenartava, puti pooya*
Mandagni	*Kaphaja, granthi bhuta*

C. Vataja Artava Dushti

Vataja Artava Dushti is managed by the *Vishamagni* that is brought into *Samyavastha* by the *Agni Deepaka Gritha*, *Amla* and *Lavana Rasa, Ushna Veerya,* and *Deepana guna* of all the *Dravyas* processed in *Ksheera.*

D. Pittaja Artava Dushti

The medications utilized here are *Madhura, Tikta*, and *Kashaya Rasa*; *Snigdha Guna* controls *Pittaja Artava Dushti* by bringing the *Teekshna Agni* into *Samyavastha, Shita Veerya*, and having a *Guru Guna*.

E. Kaphaja Artava Dushti

Yukta dravyas katu vipaka, laghu, and *rooksha guna yukta veerya, deepana*, *katu*, and *kashaya rasas; agni deepana,* which calms *mandagni* and so controls *kaphaja artava dushti*.

F. Anartava

Nidana sevana results in *Pachakagni Dushti* of *vishamagni*, which in turn causes *Vata Vruddhi*, *Avarana* of *Kapha*, blockage to *Artavavaha Srotas*, *artava apravrutti*, and ultimately *anartava*.
Vata-Kaphahara Dravyas were used in order to treat the *Vishamagni* which causes *Anartava*. The *Tila, Masha, Shukta*, *Gomutra*, and *Udashvith Prayoga* are mentioned for this *Amla Kanji*.

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G. Asrukdara

Due to *Nidana Sevana* The vitiation of *Vata, Pitta*, and *Agni* leads to increase in *Dravataha Guna* of *pitta*, which results in *garbhashaya gata sira rakta vrudhi*, which further inflicts ati *pravrutti* of *rajavaha sroto*, and *rajo vrudhi* which is named as *Asrukdara*.

Table 2: Relation between state of *Agni* and *Asrukdara*

State of *Agni*	*Asrukdara*
Vishamagni	*Vathaja*
Teekshanagni	*Pittaja*
Mandagni	*Kaphaja*

Vataja Asrukdara: The medications used to cure *Vataja Asrukdara* are mostly *Madhura rasa*, *Snigdha guna*, *Sheeta veerya*, *Deepana*, and *vataghna* in nature; they treat *vataja asrukdara* by calming *vishamagni* and bringing *agni* to *Sama Avastha*.

Pittaja Asrukdara: The majority of the medications used to treat Pittaja asrukdara are pittagnha in nature, which calms *Teekshna Agni* and brings it to *Sama Avastha*, which cures Pittaja asrukdara. Other medications include *Madhura rasa*, *Guru* and *Snigdha guna*, and *Sheeta veerya*.

Kaphaja Asrukdara: Here, *Tikta, Kashaya Rasa, Laghu Ruksha Guna, Ushna Veerya, Deepana*, and *Pachana Karma* are the medications that are employed. This calms *Mandagni*, correcting *Agni* and aiding in the treatment of *Kaphaja Asrukdara*[7].

VI. DISCUSSION

Jatharagni is closely associated with *Dhatvagni*, or bioenergetics, and the metabolic processes that occur in cells, culminating in tissue metabolism or the *Dhatu-Paka* process. Every *Dhatvagni* is dependent upon *Jatharagni* being in a regular, healthy state. The *Dhatvagni* will act excessively or slowly if the *Jatharagni* is hyperactive (*Tikshna*) or hypoactive (*Manda*). Ultimately, this erratic behavior results in a number of disorders. The primary *Agni* that governs the operation of the other twelve *Agnis* is called *Jatharagni*. The state of the *Jatharagni* is entirely dependent upon the *Agnis.*

The basic nutrients found in the *Anna Rasa*, or essence, of the food consumed are transformed into the essential *Rasa Dhatu* needed for that specific *Dhatu* or cell by each *Dhatvagni*, or the bioenergy present in each *Dhatu.* Similar to how *Rasa Dhatwagni* aids in the development of *Rasa Dhatu, Artava* is produced as *Upadhatu* after that. Every *Dhatvagni* possesses a unique ability to combine and modify the ingredients according to the needs of that specific *Dhatu*.

As an *Agneya*, *Artava* is indebted on *Agni* for both its appropriate functioning and its creation from *Rasa Dhatu*.

The primary cause of *Artava Dushti*, which leads to *Artava Rogas*, is impairment of *Agni*. It is clear now that the majority of women are suffering from a variety of menstruation diseases and infertility as a result of their unhealthy eating choices and unusual lifestyles, which have a direct impact on *Agni*.

So, it is very vital to follow the regimens like *Dinacharya*, *Rutucharya* and *Ashtavidha Ahara Vishesha Ayatanas* which are especially mentioned for the purpose of preservation of *Samagni*, thereby fostering disease-free-state.

The *Pachakagni Vaishamya* can be corrected to arrange a successful treatment. Diagnose and treatment of *Artava Roga* are critical for procreation, since it eventually leads to *Abeejatva*.

VII. CONCLUSION

The *Kramanusara Utpatti* of *Rasadi Dhatu, Upadhatu*, and *Mala* is attributed to *Jatharagni*. Any damage to the *Jatharagni* creates *Rasadhatwagni Dushti*, which in turn causes *Rasa Dhatu Dushti* and *Upadhatu Artava Dushti*, both of which worsen *Artava Rogas.*

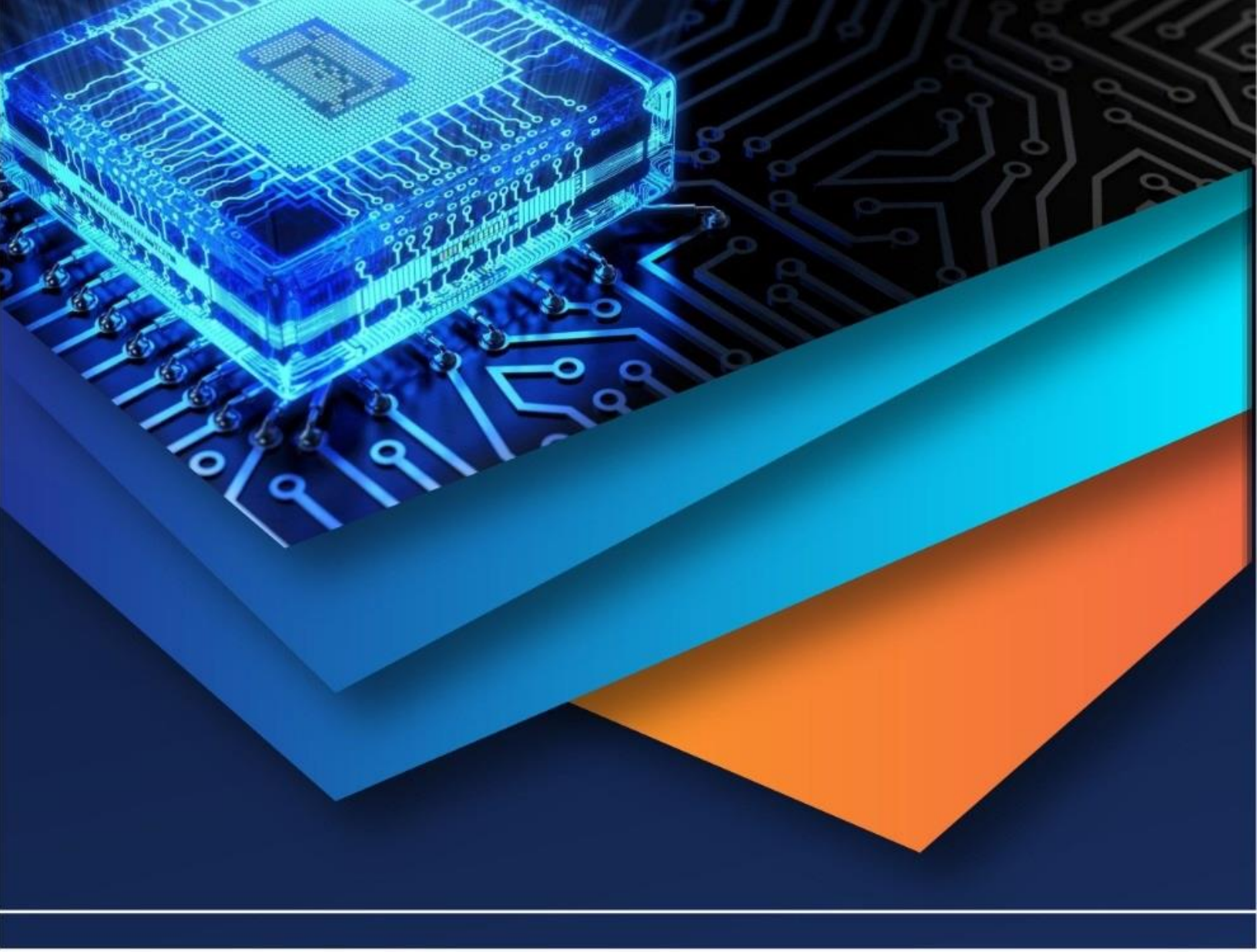
The upadhatu of *Rasa Dhatu* is *Aratava. Jatharagni* needs to be normal in order for *Rasa Dhatu* to form correctly. When ahara is ingested, the *Jatharagni* affects how *Ahara Rasa* is formed. Therefore, any interference in the *Jatharagni* results in incorrect ahara rasa formation, which produces *Rasa Dushti* and ultimately *Artava Dushti*. Therefore, the initial goal in treating *Artava* Vikras should be to correct *Jathragni*. The reproductive system's harmony will return upon the correction of *Jathara Agni.*

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