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Stree Roga's Application of the Artava: A Conceptual Study

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Abstract

The foundation of a family's general well-being is its female members. The phrase "Healthy women, Healthy world" refers to the idea that women are the guardians of family health and are essential to preserving the general well-being and health of the community. The term "Artava" in Ayurveda refers to menstrual blood. The two seasons of Ritukala (ovulation period) and Rajakal (menstruation period) in women may be the cause of Artava. The three energies known as Tridoshas-Pitta, Kapha, and Vata-that are classified under the seven Dhatus govern the human body. These Dhatus are also Updhatus. Menstrual blood, or artava, is one of Rasa Dhatu's Updhatus ^[1]. Women's hormonal status can be determined by examining the unique features of menstrual blood, including its physiological and pathological variations, which are referred to as Shudhartava and Artavdhusti, respectively, in Ayurvedic classics. Shudhartava is essential to preserving women's reproductive health. Infertility may result from Artava or menstrual abnormalities like dysmenorrhea, menorrhagia, amenorrhoea, etc., or uterine disorders like endometriosis, adenomyosis, uterine fibroids, etc., when Artava is not exactly the same as the highlights of Shudhartava mentioned in the classics. Colour, texture, a particular scent, quantity, and other related characteristics, such as the type of pain, are explained in Ayurvedic classics. Therefore, we can only determine the disease linked to menstruation by observing variations in menstrual blood. Therefore, research on Artava and Artavdhusti is crucial for the diagnosis of pathological conditions involving the female reproductive system.

Keywords: Artava, menstrual blood, diagnostic tool, artavadhusti, panchindriya pariksha

Introduction

The combination (Samyoga) of the body, senses, mind, and reincarnating soul is life (Ayu). The most sacred science of life, Ayurveda benefits people here on Earth as well as in the afterlife. Maintaining human health and treating any pathological condition are the primary objectives of Ayurveda. Any disease must have its pathology, which serves as the foundation for diagnosis and treatment, in order to be treated. The classics mention several kinds of Pariksha for the diagnosis of any disease, including gynaecologic disorders. In particular, Artava, or menstrual blood, is a powerful indicator tool for highlighting pathology in gynaecological diseases.

Even though the term "Artava" in Ayurveda refers to menstruation or menstrual blood, ovum, and ovarian hormones, Artavadushti serves as a primary diagnostic tool for a variety of menstrual disorders.

Aims and Objectives

To thoroughly examine Artava and Artavadushti in accordance with Ayurveda and comprehend the clinical significance of Artavadushti as a Streeroga diagnostic tool.

Material and Methods

All of the data pertaining to Artava and Artavadushti was gathered from the Indian Ayurvedic pharmacopoeia, relevant journals, research and review articles, and ancient Ayurvedic literature (Brihatrayee).

Artava

The Rakta known as Raja is created from Rasa (Dhatu). Artava is a two-stage formation in which Rakta enters the uterus and emerges for three days each month.

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Rasa, the plasma, carries the hormones from the hypothalamus to the pituitary, then to the ovary, and finally to the endometrium, where the blood is stored before being released during menstruation. Chakrapani used the terms Avirbhava (formation) and Tirobhava (discharge) to describe this exact process. In addition to providing nourishment to the endocrine glands, uterus, and endometrium, Rasa is crucial for the transportation of hormones to target organs. During menstruation, the blood that has accumulated in the thin branches of the Artavavimocini Dhamani (uterine artery) is released.

Artava is Agneya, forms Garbha (foetus), possesses Rakta (blood) qualities, and is necessary for life. Tejas is the most powerful Mahabhuta in this. The qualities of Shudha Artava, or pure menstrual blood, are described in Ayurveda. First, different Acharyas have different opinions about the colour of Shudha Artava, or pure menstrual blood [2]. Blackish Red Gunjaphala Sannibham, Pinkish Red Padma, Brownish Red Aalaksannibham, Bright Red Indergopsankasm, Red Shasakasruk Partimam, and Slightly Blackish Ishatkrushna Menstrual blood, also known as Shudha Artava, has a texture of Nipicha, which indicates that there are no foaming or clots, and a Vigandh [3] scent, which indicates that there is no additional odour. Pure menstrual blood, or Shudhartava, shouldn't have Arti, which means pain, or Daha, which means burning. Classical texts that describe types of menstrual disorders, such as Artava Dushti (menstrual disorder), mention a number of characteristics of Dosha-vitiated Artava (menstrual blood) in addition to Shudha Artava (pure menstrual blood).

Artavadushti

The classics list eight different types of Aartavdushti. The specific causes of the eight menstrual diseases have not been covered by Acharyas. Kashyap claims that Nasya during menstruation, eating foods that are extremely hot, and giving Mridukostha patients excessive amounts of medication after Snehana and Swedana vitiate Artava cause menstrual disorders. Therefore, it can be concluded that Aartavdushti is brought on by a combination of predisposing factors and specific variables that lead to Dosha vitiation.

The eight Artavadoshas are as follows [4]

1. Vataja.
2. Pittaja.
3. Shleshmaja.
4. Kunapganthi-Raktaja.
5. Kshina Vatapittaja.
6. Putipuya-Pitakaphaja.
7. Granthibhuta Vatakaphaja.
8. Mutrapurishaganthi, or Tridoshaja.

The clinical features of the vitiated Artava, including colour and discomfort, are consistent with the Doshas at play, and it lacks Beeja. The clinical features of Shukra and Artava are the same, according to Dalhana. Harita has not described Aartavadushti, but he has talked about the clinical characteristics and treatment of Vataja, Pittaja, and Kaphaja Artavadushti in relation to Bandhyatva. Ayurvedic literature makes use of the concept of Tridosha and Panchmahabhuta, also known as the "five great elements". Panchmahabhuta is the component of everything. Tejas is the predominant Mahabhuta, and menstrual blood, also known as Artava, is Panchmahabhautik. Tridosha is the Ayurvedic term for Vata, Pitta, and Kapha.

Menstrual blood, also known as Artava, has a different colour and consistency depending on the vitiated Dosha. Due to the lack of such advanced laboratory techniques in the past, Rogi, the patient, was examined using the following techniques:

1. Dashvidha Pariksha (examination of tenfold)
2. Ashtvidha Pariksha (eight-fold test)
3. The six-fold examination, or Shadvidha Pariksha
4. Three-fold examination, or Trividha Pariksha Shadvidha

Pariksha (6-fold examination) can be used to perform Pariksha (examination) of Artava (menstrual blood). Under the heading of Artava Dushti, we understand how the colour, texture, and fragrance of menstrual blood vary according to Dosha. Artava, or menstrual blood, can be seen and measured using the Ayurvedic Panchendriya system. The changes in Artava, or menstrual blood, brought on by different conditions affecting the female genital system are listed below [5, 6].

- **Vataj Artavadusti:** In Vataja Artava Dushti, menstrual blood has the colour Vataj Vrana, which is reddish, blackish red, and dark violet. Menstrual blood, also known as artava, becomes thin, dry, frothy, and dispersed (very tiny clots mixed with liquid substance), and it is expelled slowly and irregularly while causing pain, particularly discomfort that pierces or perforates.
- **Pittaj Artava Dushti:** It contains Pitta's colour and suffering. Pitta-vitiated Artava is bluish or yellowish in colour, free of unctuousness, and has a putrid or pus-like odour. The blood that is expelled is hot and associated with a strong burning sensation when it is expelled. Harita has added Dysuria to the symptom and categorised the colour as either blood, saffron, or the Japa flower.
- **Kaphaja Artava Dushti:** Kapha vitiates menstrual blood, or Artava, which is expelled as an overly thick, slick, and unctuous discharge that is white or yellowish in colour. In water, it sinks. Increased fatigue, drowsiness, stiffness or inactivity, and urine retention are further symptoms of harita.
- **Kunapagandhi Artavadusti (smells like a dead body):** Artavadusti is a menstrual illness caused by rakta, or blood. More red blood, resembling fresh blood, emerges during the menstrual cycle when this condition is present. It also has a connection to heat and burning feelings. Granthibhuta Artavadusti, or partial or non-full liquefaction: It is caused by the vitiation of Vata with Sleshma and is linked to characteristics of both Doshas, including immorality from Kapha and pain from Vata.
- **Putipuya Artavadusti,** also referred to as Puya Artavadusti, is a putrid and purulent condition that is brought on by Pitta and Kapha. Vagbhata disagrees with Susruta, who believes that Dosas are brought on by Rakta (blood) with Pitta. This menstrual illness also exhibits other Pitta and Kapha traits, such as heaviness, fever and heat from Pitta, burning sensation, etc.
- **Kshina Artavadusti (oligo zoospermia):** Pitta and Vayu work together to cause this condition. This disease is characterised by sparse menstrual blood, delayed menstruation, and vaginal pain. Additionally, it has the characteristics of both the Pitta and Vata Dosas. Mutrapurishaganthi Artavadusti, which has a faecal and urine-like odour, possesses traits of all three Dosas due to their vitiation.

Discussion

Colour, consistency, odour, and menstrual blood (Artava) are some of the traits that Ayurveda uses to make a diagnosis.

Menstrual blood variations are specific to diseases and Dosha vitiation. Therefore, from an Ayurvedic perspective, Panchindriya, or the five senses, performs Artava Pariksha, or menstrual blood testing, which will develop into a very important diagnostic and therapeutic tool. We may now link menstrual disorders, like Artavdusti, to a number of diseases based on their most prevalent symptoms. Chronic pelvic inflammatory disease, trichomonas vaginitis, chlamydia trachomatis, neoplasms, and other conditions may be linked to Pittaja Artava Dusti. Since genital organ infections and cancer are the causes of Kunapganghi (dead body stench) Artavadushti, they are linked to pyometra. Putipuya

Artavadusti, a purulent and putrid condition accompanied by acute endometritis and cancer that may cause pyometra, Granthi Artavadusti with endometrial hyperplasia (not fully liquefying), In oligospermia, Ksheena Artavadusti (oligomenorrhea) Mutrapureeshagandhi Artavadusti's cervical carcinoma is in its fourth stage. Vataja Yonivyapad's hypooestrinism and atrophic vaginitis. A chronic inflammatory condition in the female genital tract coexists with Pittaja Yonivyapad, a gynaecological illness. Kaphaja Yonivyapad has either monilial or trichomonal vulva vaginitis. Saannipatiki Yonivyapad has a chronic infection of the reproductive system [7].

Various characteristics of Artava (menstrual disorders) in different diseases according to Panchindriya Pariksha [8]

<i>Sparsh Indriyapariksha (consistency)</i>	<i>Chakshu Indriya (colour)</i>	<i>Stroto Indriya (Shabda)</i>	<i>Rasa Indriya (senses examination)</i>	<i>Ghran Indriya (smell)</i>	<i>Vedana (pain)</i>	<i>Other symptoms</i>	<i>Diseases</i>
Frothy thin, rough, cold	Blackish, or reddish, or washing of flower <i>Palash</i>	-	<i>Kashaya</i> (astringent)	Smells like iron	With or without pain (in sacral cardiac and groin region)	-	<i>Vataja Asrigdara</i>
Thin, dry, frothy, Scattered	<i>Aruna</i> (red), <i>Krishna</i> (black), Violet, black	-	-	-	Perforating or piercing	-	<i>Vataja Artavadushti</i>
Thin, dry (absence of mucosa), frothy	<i>Aruna</i> (red), <i>Krishna</i> (black) pinkish	With sound	-	-	Severe pain in flanks and groin region	Numbness roughness, stiffness as if creeping of ants in yoni, fatigue, lethargy	<i>Vatik Yonivyapad</i>
Scattered, frothy, nonunctuous	Light red, black, yellow and blue	-	-	purulent and putrid smell	May or may not be	Heat and burning sensation	<i>Kshinartava</i>
Normal	Normal	-	-	-	-	Pain in <i>Yoni</i>	<i>Artavakshaya</i>
Free from unctuousness	Yellow or bluish	-	-	<i>Visragandhi</i> (like pus and putrid smell)	Burning sensation and feeling of heat	-	<i>Pittaja Artavadushti</i>
<i>Ushna</i>	Blue, yellow or black in colour	-	-	Like dead body	Burning sensation and feeling of heat	Fever, generalised heat, local suppuration	<i>Pittaja Yonivyapad</i>

Conclusions

Numerous studies have been conducted in the field of Ayurveda. More significant research is required before Artavapariksha, the study of menstrual disorders, can be used as a diagnostic or therapeutic tool. Artava (menstrual disorders) differs in consistency, colour, smell, and other aspects depending on the disease. As a result, it is an easy source to use for diagnosing mentioned illnesses [9]. Based on Panchindriya Pariksha (examination of senses), Ayurveda offers a thorough explanation of Artava (menstrual disorders). Today, however, we have far more advanced methods to investigate how hormonal changes affect menstrual blood characteristics. By looking at the visible menstrual blood, we can investigate these Artava (menstrual disorders) changes in different ways using proteomes. Alternatively, we could say that traditional Ayurvedic medicine looked at the molecular relationship between the colour and texture changes of menstrual blood. As a result, practitioners of Ayurveda may discuss and concentrate on Artava (menstrual disorders). Many studies on Artavapariksha, or menstrual blood, are ongoing and will be required in the future due to the lack of clarity in this diagnostic area.

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