



A STUDY ON ARTAV-VAHA SROTAS AND IT'S MOOLSTHANA

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ABSTRACT

According to *Ayurveda*, the health of a female starts in the fetal stage itself which describes the measures to yield a good child. The distinctive anatomical and physiological features of women in each age group were well studied by the ancient sages of *Ayurveda*. That is the reason for the non-susceptibility of women to many diseases. *Srotas* are defined as the passages through which the various *Dhatu*s that are undergoing the process of metabolic transformation are transported. The process of transformation of *Dhatu*s takes place under the action of *Agni*. There are numerous *Srotas* functioning in the *Purush* (living Being). *Artav-Vaha Srotas* is extremely important as it is the foundation for bringing new life into existence, which is the basic objective of every living being. According to *Acharya Shushrut*, there are two roots of *Artav-Vaha Srotas*, *Garbhashaya* (uterus) and *Artav-Vaha Dhamani*. *Artav-Vaha Srotas* is *Antarmukha Srotas* which is also known as *Yogvahi Srotas*. *Artav* is the menstrual blood and *Artav-Vaha Srotas* is the part of the female reproductive system which is responsible for the formation of menstrual blood and the passage which carries the menstrual blood during the menstrual cycle. We can consider all the systems including hormones secretory glands which are responsible for the production and maturation of follicles, ovulation, formation of menstrual blood and its menstruation at right time, etc. Due to injury to the *Artav-Vaha Srotas* infertility, painful intercourse, and amenorrhea symptoms can be seen. In this respect here an effort is made to study and understand *Artav-Vaha Srotas* and its *Moolsthan* thoroughly.

Keywords: *Srotas, Artav, Garbhashaya, Artav-Vaha Dhamani.*

INTRODUCTION

Srotas are the channels that convey the body elements, which are undergoing metabolic processes. *Srotas* are the basic source for the vitiation, depletion, and maintenance of existing bodily structures. *Srotas* are considered as secretory channels of the body¹. *Srotas* are the hollow spaces of our body that transport the *Parinam Prad Dhatu*² (the essence of the food) from one place to another place. *Srotas* are the systems or the part of the body systems or the secretory channels which are responsible for the secretions or transportation of *Dhatu*. *Purush* (Live being) is considered as the combination of *Srotas*³. Two types of *Srotas* are described here *Bahirmukh Srotas*⁴ (opens outside) and *Antarmukh Srotas* (opens inside the body). Here *Artav-Vaha Srotas* is also known as *Yogvahi Srotas*. *Ayurveda* explained different structures or parts of the *Artavavaha Srotas* which are similar to the structures of the female reproductive system. The term *Bhaga* in *Ayurveda* refers to the *Smaramandira* and *Yoni* which shows similarity with Vulva. It is 12 Angular in length. It seems to be the description of the circumference of the entire vulva instead of the introitus of the vagina. Thus, the word *Bhaga* gives the meaning of *Yoni*, which denotes the external genital organs of a female i.e., the vulva or the introitus of the vagina. *Smaratpatra* is situated in the upper portion of the vagina similar to the clitoris. The word *Yoni* in *Ayurvedic* classics refers to the entire reproductive system and also to individual organs. The word *Yoni* is used in different contexts to denote different organs of the female reproductive system. *Acharya Sushrut* explained, the structure of the *Yoni* is like a conch shell, it is broader at the start, kinked in the middle, and again broader at the end. It is described to be composed of three *Avarta*. *Prathamavarta* comprises the vagina and accompanying structures, *Dwitiyavarta* comprises the cervix and accompanying structures and *Tritiyavarta* includes the uterus along with its appendages. *Garbhashaya* consists of two words *Garbha*+*Ashaya* means the organ that holds the *Garbha* (the foetus) called *Garbhashaya*.

It is placed between *Pittashaya* (small intestine) and *Pakvashaya* (large intestine). *Garbhashaya* means uterine cavity, which is triangular in shape, the apex being at the mouth, which says that its mouth is small and means the internal cavity is big. *Rajovahi Sira* (uterine vessels) is the blood supply of the organ. According to *Acharya Shushrut*, there are two roots of *Artav-Vaha Srotas*, *Garbhasaya* (uterus) and *Artav - Vaha Dhamani*⁵. *Artavavaha Srotas* is a physio-anatomical structure present in the female pelvic cavity having *Garbhashaya* and *Artavavahi Dhamani* of its *Moolsthan* i.e., most important parts. It is quite related to the female reproductive system of modern science in which the uterus along with the fallopian tube and ovary are the most important parts for its structural and functional essentiality. The concept of *Artavavaha Srotas* has been resolute in two ways macroscopic and microscopic. Macroscopically it is considered the reproductive tract where menstruation, conception, and foetal development take place. While microscopically we must understand the physiological aspect as *Artavavaha Srotas* is the physio-anatomical concept. Both *Ayurveda* and modern science accept that Fertilization, Implantation, nutrition, and development of the foetus take place in *Garbhashaya* (uterus). If any injury occurs in *Artav Vaha Srotas* then *Vidd Lakshana*⁶ (symptoms due to injury) are infertility, amenorrhea, painful intercourse, etc.

MOOLSTHAN OF ARTAV-VAHA SROTAS

The *Moolsthan* of *Artav-Vaha Srotas* points is taken into consideration like *Utpattisthana* (origin point of view), *Sangrahasathan* (storage), and *Vahanasthan* (conduction). The *Moolsthan* or source is considered that without which the origin, maintenance, and destruction of that specific carrier of body nutrient cannot be possible and the place which controls the entire functional dealings and processes of the specific carrier. In females, additional *Srotas* are explained named *Artavavaha Srotas*. *Ayurveda* mentions the *Garbhasaya* and *Artavavahi Dhamani* as a *Moolsthan* of *Artavavaha Srotas*. According to *Acharya Shushrut*, the position of the *Garbhashaya* is

like *Rohitmatsya Much* (rohu fish), the opening is narrow, and the cavity is very large. *Acharya Dalhan* says that the opening is narrow, and the cavity is very large in shape⁷. *Garbhashaya* is mainly responsible for the conception, production, and expulsion of *Artava*, from the origin point of view. It shows the same structural and functional characteristics of the uterus along with ovaries and both have the same pathological and clinical conditions after injury. *Artavavahi Dhamani* can be taken as a fallopian tube that conducts *Artava* (ovum) towards the uterus during the menstrual phase and ovarian and uterine vessels, *Dhamana* word refers to contraction, hence in this study as by contracting the fallopian tube conducts the ovum so it works like an *Artavavahi Dhamani*. In *Garbhashaya*, the word *Ashaya* refers to as cavity or space in that particular organ which are prime functional area or cavity of the body. *Garbhashaya* is a space that helps in the implantation and development of *Garbha* (foetus) here it doesn't refer to only a single organ, but it is the hollow space in the body where various bio-

physiological activities happen. *Yoni* is a very important structure of the female body, shaped as "*Shankha Nabhi Akriti*", and contains three *Avarta* (circular folds) in its structure. *Garbhashaya* is an important structure situated in the third *Avarta* of *Yoni*. Here the term *Yoni* has ample meaning representing the whole reproductive system of the female which shows three circular folds or subdivision *Yoni* (vagina), *Garbhashaya Mukha* (cervical canal), and *Garbhashayya* (uterus) from external to internal respectively. *Arava* and *Srotas* collaboratively are *Aartava Vaha Srotas* as stated above that this represents the whole female reproductive system because all normal activities are quite impossible if one of these parts won't work properly. All minor and major parts of the system maintain their normal activities. These are the anatomical specifications of a part that decide the role and activity of that particular part and the same is applicable to the *Aartiva Vaha Srotas* or female reproductive system.

Table 01: Shows the structure mentioned in *Ayurveda* having similarity with the organs of the female reproductive system.

Sr. No.	Name of the organ of <i>Artavavaha Srotas</i>	Similar Organ in Female Reproductive System
1	<i>Bhaga</i>	Vulva or introitus
2	<i>Smaratpatra</i>	Clitoris
3	<i>Yoni</i>	Whole Reproductive system
4	<i>Garbhashaya</i>	Uterus
5	<i>Antarphala</i>	Ovary

Finally, we can consider *Artav Vaha Srotas* to the whole female reproductive system⁸.

DISCUSSION

According to *Sushruta Samhita*, there are three "whorls" of the *Yoni*, and these are situated in shape similar to a conch shell and every whorl represents a part of the female genital system. *Garbhashay* and *Artav-Vaha Dhamani* are the *Moolsthan* of the *Artav-Vaha Srotas*. According to *Acharya Shushrut* the position of the *Garbhashay* is like *Rohitmatsya* (rohu fish), the opening is narrow, and the cavity is very large. Here the *Artav* formation occurs under the in-

fluence of the oestrogen and FSH. The hormones secreted by the pituitary and ovary are also part of *Artav-Vaha Srotas*. In *Garbhashay Pradesh*, Uterus and Ovaries are included. *Artav-Vaha Dhamani* conducts the *Artav* towards the Uterus during the menstrual phase. During menstruation also the flow of *Artav* is through the uterine cavity towards the cervix and vagina. Here uterine cavity, cervix, and vagina also can be considered as the *Artav-Vaha Dhamani* (passage) along with Uterine arteries and nerves as the *Moolsthana* of the *Artav-Vaha Srotas*. In this regard,

Garbhashay is *Mool Sthan* as the origin point of view, while *Artav-Vaha Dhamani* as the conduction point of view.

CONCLUSION

- A. *Artavavaha Srotas* shows quite a similarity with the female reproductive system of modern medical science.
- B. *Moolsthana* of *Artavavaha Srotas* is the region or structures in the body from where *Artava* originates, is stored for a small duration, and carries for ejection outside the body. Here *Garbhashaya* (uterus) and *Artavavahi Dhamani* (blood vessels and capillaries of the uterus) are the *Moolsthan* of *Artavavaha Srotas*.

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