



## A CONCEPTUAL REVIEW OF ARTAVAVAHA SROTAS IN AYURVEDA AND MOD-ERN VIEW

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## ABSTRACT

According to Samhitas, Srotas is a structural and functional body unit. Srotas are the channels which are responsible for any movement or transformation. Acharya Charaka mentions many types of Srotas and explains Srotas as a medicinal aspect, and Acharya Sushruta explains Srotas according to the surgical aspect. Artavavaha Srotas are Antarmukh Srotas, which are also known as Yogavahi Srotas. It is similar to the female reproductive system in modern medical science. As per Acharya Sushruta mentioned by Artavavaha Srotas, they are two in number, and their Moolsthana is Garbhashaya and Artavavahi Dhamanya. Any trauma and injury to this Srotas cause Bhandhayatva (infertility), Artavanasha (amenorrhea) and Maithuna Asahishnuta (dyspareunia) in this study description of Ayurvedic concept along with discussion regarding the Clinical pathology perspective of Artavavaha Srotas and its Viddha Lakshanin light of modern science.

**Keywords:** Srotas, Artavavaha Srotas, Moolasthana, Bandhyatva, Artavanasha.

## INTRODUCTION

Acharya Charak has described the concept of Srotas in the 5<sup>th</sup> chapter of Viman Sthana. He has defined

Srotas as the structure through which the process of Sraavanam Karma (oozing, flowing) occurs. He said

that Srotas have a colour similar to their own Dhatus; they may be cylindrical, either Sthula or Anu, Dirgha or Pratana. He described thirteen main Srotas: Prana, Udaka, Anna, Rasa, Rakta, Mamsa, Medo, Asthi, Majja, Shukra, Mutra, Purisha and Swedavaha Srotas. Maharshi Sushruta has stated that those originate from vacant spaces and spread throughout the body, and purvey materials are to be understood as Srotas and apart from Sira and Dhamani. In Sushruta Samhita Dhamani Vyakarana, the 9<sup>th</sup> chapter of Sharir Sthana has described Srotas. He has described eleven pairs of Srotas, especially in the context of injury and symptoms of piercing as its roots. He has excluded the Asthi, Majja, and Swedavaha Srotas in his counting and included one additional Artavavaha Srotasin in his list. As per the consideration of Srotas the Artavavaha, Srotasis is unique in the female body and performs essential reproduction functions. As per Maharshi Sushrutartha, Artavavaha Storare is two in number, and their Moolasthanais is considered as Garbhashaya and Artavavahi Dhamanya. Garbhashayais is the uterus, which is the reservoir of Artava (menstrual blood) in the endometrium up to the date of menstruation.

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As per Acharya Vagbata, Sushruta and Bhavprakash, the structure of Yoniis is similar to that of a conch shell, and it is made up of three Avarta and Garbhashayais situated in the third Avarta. It refers to the uterine cavity, shaped like Rohita Matasya Mukha.

Maharshi Sushrutahas described the channels carrying the Artava (menstrual blood) out of the body during the menstrual cycle called Artavavaha Srotas. He has defined “Artavavahe Dwe”, which means Ar-

tavavaha Srotasis present in pair and their Moola Sthanaare Garbhashaya (uterus) and Artavavahi Dhamanya (uterine tube); injury to these leads to Bandhyatva (infertility), Maithuna Asahishnuta (dyspareunia or intolerance to compulsion) and Artavanasha (amenorrhea).

According to modern science, the uterus is a hollow muscular organ in the female pelvis between the bladder and rectum. The ovaries produce the ovum that travels through the fallopian tubes. Once the ovum has left the ovary, it can be fertilised and implant itself in the lining of the uterus. It is a pear-shaped organ that plays a critical role in menstruation, fertility and pregnancy.

### AIM AND OBJECTIVES

1. Conceptual study about Artavavaha Srotas with its Moolsthana.
2. Comparative study of Artavavaha Srotas from a modern point of view.

### MATERIALS AND METHODS

1. Review of Ayurvedic literature from Ayurvedic classics, including relevant commentaries.
2. Relevant modern literature is also included for comparative study.
3. Other online information, journals, and print media are also searched for according to the need of the topic

### DISCUSSION

Ayurveda Science mentions the Garbhashaya and Artavavahi Dhamanisas, a Mool Sthana of Artavavaha Srotas. Garbhashaya is responsible for Artava's creation, production and expulsion from the origin point of view. It shows the same structural and functional characteristics of the uterus and ovaries, and both have the same pathological clinical circumstances after injury.

Artavavahi Dhamani can be defined as a uterine tube, oviduct and fallopian tubes that move Artava (ovum) in the direction of the uterus during the menstrual phase and ovarian and uterine vessels, Dhamana is defined as contraction; therefore, in this study as through contracting fallopian tube conducts the ovum so it works like an Artavavahi Dhamani. Dhamanides

are described as an artery. Dhamani shows excellent importance because without Dhamani, there is no nutrition in Artavavaha Srotas, no menstruation is possible, and no conception has occurred.

Injury in any part of Artavavaha Srotas leads to Bandhayatva (infertility), Maithuna Asahishnuta (dyspareunia) and Artavanasha (menstrual disturbance).

Bandhayatva (infertility) is the first clinical feature of injury in Artavavaha Srotas. Infertility is not an independent disease but a symptom of many conditions. According to modern medical science, infertility is when a mature couple cannot conceive despite having normal coitus during the appropriate menstrual cycle for at least one or more years. Ayurveda has defined Bandhayatva's infertility. Mention in Ayurveda specific role of Ritu (time of fertilisation), Kshetra (reproductive organs), Ambu (nourishment) and Beeja (ovum and sperm) for the healthy progeny and any defect in these four factors leads to infertility. In modern medical science, they described various factors responsible for infertility, like menstrual disturbance, hormonal imbalance, PCOS tubular blockage, genital tissue injury, genetic factors, etc. The uterus has two types of tissue: The endometrium, which sheds each month with the menstrual cycle, and Myometrium. Both of these tissue types are sensitive to tumours. Polyps are pathological conditions that form when the lining tissue expands. Similarly, fibroids are tumours caused by the proliferation of muscle tissue. Fibroids mainly produce abnormal uterine bleeding and infertility.

Maithuna Asahishnuta (dyspareunia) has been described as the second clinical feature of injury to Artavavaha Srotas. According to modern medical science, dyspareunia means the coital act is difficult. The causes of dyspareunia depend on the site of pain. It can be superficial, vaginal or deep. Spartan is one where the pain is restricted to the vulva due to factors like rigid hymen, Vulvitis, narrow introitus etc. vaginal dyspareunia is burning pain along the barrel of the vagina, either during or after intercourse due to factors like vaginal septum, vaginitis, secondary atresia, surgical scar tenderness and tumour etc. deep

dyspareunia is when the penis penetrates deep into the vagina, due to factor usually involving pathology like endometriosis, chronic cervicitis, chronic PID, retroverted uterus etc.

Artavanasha (amenorrhea) has been described as the third clinical feature of injury to Artavavaha Srotas. According to modern medical science, amenorrhea is defined as the absence of menstruation during the reproductive years of a woman's life. It is not a disease but a symptom of an underlying disorder of the female reproductive system. The pathological causes of amenorrhea are uterine infection, tubercular endometriosis, ovarian causes, pituitary causes, hysterectomy, malignant growth, and tumours.

We can consider Artavavaha Srotas to the entire female reproductive system because any injury in any part of Artavavaha Srotas there can be infertility, amenorrhea and dyspareunia. It can appear because of the damage to the uterus, uterine tubes, vaginal wall cervix, and surrounding viscera.

Artavavaha Srotas can be understood through its function, origin point, and symptoms produced due to injury [Viddha Lakshan] that occurs in Artavavaha Srotas. Ayurveda and modern medical science accept that fertilisation, implantation, nutrition and fetus development occur in Garbhashaya. Any injury of Artavavaha Srotas cause symptoms like menstrual disturbance, dyspareunia and infertility are also carried and well described by modern medical science.

## CONCLUSION

Artavavaha Srotas consist of various structures related to the female reproductive system. Artavavaha Srotas is found in females, as described by Acharya Sushruta. Artavavaha Srotas could be compared with the female reproductive system because Artavavaha Srotas' root is Garbhashaya and Artavavahi Dhamani. Here, Garbhashaya is uterus and Artavavahi Dhamani are the uterine tubes or arteries that play a role in supplying uterine blood and further in the menstrual process. Fertilisation, implantation, nutrition, and fetal development occur in Garbhashaya and Artavavahi Dhamani. Any injury or trauma to the Artavavaha Srotas and its root causes symptoms such

as menstrual irregularities, dyspareunia, and even infertility. All of these are accepted and comprehensively described by modern medical science. So, the concept of Artavavaha Srotas is well explained by modern medical science in terms of the female reproductive system and its anatomy, physiology, and clinical pathology conditions.

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