



ISSN 2456-3110

Vol 6 · Issue 6

Nov-Dec 2021

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

A review on Moolastana of Artavavaha Srotas in Ayurveda

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ABSTRACT

"Shareeram Aadhyam Khalu Dharma Sadhanam", Shareera is the media to get the Chaturvida Purushartha in the world so in Ayurveda gives importance to the study of Shareera with anatomical and physiological perspective.^[1] The Knowledge of the Shareera is very essential and important in the field of science of life.^[2] Without basic education of Shareera, the physician cannot become a successful in the field of treatment and also to maintaining the healthy life. It is explained as any structural or functional construction and destruction in the body is due to Srotas only i.e., Srotas are the peculiarity of Ayurvedic medical science describing the system of body.^[3] Srotas are the systems or the part of the body system or the secretory channel which are responsible for the secretion or the transport of the Dhatu. The process of transformation of Dhatu requires the action of Agni. Srotorodha is one of the Samalakshana by Vagbhata. Srotases are related to the metabolic state of their corresponding tissues through different tissues. Nutrient substances are supplied to various tissues via Srotas. Purusha is considered as the combination of Srotas.^[4]

Key words: Artava, Srotas, Moolasthana

INTRODUCTION

Ayurvedic clinical foundation is based on thorough knowledge of Srotas. Srotas are the channels that convey the body elements which are undergoing metabolic processes, subserve the purpose of circulation. Reproduction in human life is necessity for

the continuation of their generation. So healthy reproductive system will help for production of healthy progeny. In Ayurveda female Reproductive system explained under Artavavaha Srotas.^[5]

Woman being wife is the source of sexual ecstasy and ascribed as best aphrodisiac and a Stree with diseased genital organs was described unfit for sexual life and impregnation.^[6] To get virtuous progeny-unvitiated female genital organs, resourceful uterine environment and perfect ovulation is mandatory.^[7] Any pathology with above factors minimizes the sexual health of female leading to unsatisfactory sexual life and infertility.

In Ayurveda there is vast description of Artavaha Srotas in terms of its Moolasthana, Patho-physiology, clinical conditions and their management.^[8] Artavavaha Srotas shows quite similarities with female reproductive system explained in modern medical science. So, it is

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Submission Date: 14/10/2021 Accepted Date: 18/11/2021

Access this article online

Quick Response Code



Website: www.jaims.in

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very necessary to study the anatomical and physiological aspect of female reproductive system with comparison with *Artavavaha Srotas*.

AIMS AND OBJECTIVES

To understand the structure of *Garbhashaya* and *Artavavaha Dhamani* and its anatomical consideration. And study the concept of *Artavavaha Srotas Moolastana* by literary source.

MATERIALS AND METHODS

Review of *Ayurvedic* literature from *Ayurvedic* classics including relevant commentaries.

Relevant modern literature is also consulted for comparative study and drawing inferences and justification

Other print media, online information, journals, magazines etc. are also searched for and incorporated according to the need of the topic.

REVIEW OF LITERATURE

In the description of *Yogavahi Srotas*, *Acharya Sushruta* has included *Artavaha Srotas*. the series of *Srotas* in *Sushruta Samhita* is as follows-*Prana, Anna, Udaka, Rasa, Rakta, Mamsa, Meda, Mootra, Purisha, Shukra*, and *Artavavaha Srotas*.^[9] *Acharya Charaka* described that “*Srotas*” as transporting passage of *Dhatu*s undergoing transformation.^[10] *Acharya Suśruta* has also explained the concept of *Srotas*.^[11] He described that “*Srotas* are the hollow channel, except *Sirā* and *Dhamanī*, which originating from root space spreads in the body and carries specific entities. *Chakrapani* in his commentary the term *Moola* is used as origin place of *Srotas*.^[12]

Acharya Sushruta explained that *Artavavaha Srotas* are *Bahirmukha Srotas*.^[13] *Garbhashaya* and *Artavavaha Dhamani* are the *Moola* of *Artavavaha Srotas* as per *Sushruta*.^[14] He also explained *Artavavaha Srotoviddha Lakshana*. These are the symptoms produced by injury to *Artavavaha Srotas* as follows *Vandhyatva* (Impotence), and *Maituna-Asahishnuta* (Dyspareunia), and *Artavanasha* (Loss of menstruation).

Moola of Artavavaha Srotas

Garbhashaya

Vyutpatti

In *Ashaya Garbhashaya* is eighth *Ashaya*.^[15] In human body there are 7 *Ashaya*. In a female body there are 3 more *Ashaya*, two *Stanyashaya* and one *Garbhashaya*. *Garbhashaya* consists of two words *Garbha*+*Ashaya* means the organ that holds the *Garbha*, called *Garbhashaya*.^[16]

Synonyms

Dhara,^[17] *Garbhashayya*,^[18] *Kukshi*,^[19] *Vipul Srotas*^[20]

Positions of Garbhashaya

Between *Pittashaya* and *Pakvashaya*, *Garbhashaya* is placed according to *Acharya Sushruta*.^[21] According to *Acharya Sushruta* and *Vagbhata*, *Yoni* shapes like a conch shell and it is composed of three *Avarta*. In the third *Avarta* of *Yoni*, *Garbhashaya* is situated.^[22] *Acharya Sushruta* and *Vagbhata* described in *Ashmari Chikitsa Adhyaya* that *Garbhashaya* is situated near *Basti*.^[23]

Shape of Garbhashaya

It is triangular in shape, apex being at the mouth. According to *Dalhana* mouth is small, but internal cavity is big one.^[24] *Garbhashaya* shapes like a fish namely *Rohita*.^[25]

Artavavaha Dhamani

Dhamani represents arteries. In *Artavavaha Srotas*, *Dhamani* is having great importance because without *Dhamani* there is no nutrition to *Artavavaha Srotas*, no menstruation has occurred and no conception is possible.

According to *Acharya Sushruta* *Artavavaha Dhamanis* are the channels tending downwards^[26] carry the *Artava*, as same that of *Sukravaha Dhamanis* in the males.

Female reproductive system^[27] consists of primary sex organs and accessory sex organs. Primary sex organs are a pair of ovaries, and accessory sex organs are system of genital ducts (Fallopian tube, Uterus, Cervix

and Vagina) and external genitalia (Labia majora, Labia minora, and Clitoris)

DISCUSSION

While considering the *Moolasthana* of any *Srotas*, *Utpattisthana* (Origin point of view), *Sangrahashthana* (Storage) and *Vahanasthana* (Conduction) these points to be taken under consideration. The *Moolasthana* or source is considered that, without 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. While considering the additional *Srotas* in females are *Artavavaha Srotas*, *Garbhashaya* and *Artavavaha Dhamani* are the *Moolasthana* of it.

Concept of *Artavavaha Srotas* has been resolute in two ways - Macroscopic and Microscopic. Macroscopically it is considered as reproductive tract where menstruation, conception, and foetal development takes place. While microscopically we understand the physiological aspect as *Artavavaha Srotas* is physio-anatomical concept. Functions of reproductive system like ovulation, menstruation, conception, endometrial changes. All these functions are controlled by various hormones under Hypothalamus-Pituitary-Ovarian axis while some functions happen due to its proper blood supply and nerve supply. Here the *Artava* formation is done under the influence of the Estrogen and Follicle stimulating hormone. The hormones are secreted by the pituitary and ovary are also the part of *Artava* is through uterine cavity toward the cervix and vagina. Here uterine cavity, cervix, and vagina is also the *Artava-Vaha-Dhamani* (passage) which is the root of *Artava-Vaha Srotas*. Finally, we can consider as *Artavavaha Srotas* to the whole female reproductive system. Any to the *Artavavaha Srotas* or its *Moolasthana* causes symptoms like menstrual disturbances, dyspareunia or even infertility which is also accepted and well explained by modern science.

CONCLUSION

Srotas are the channels or spaces which are responsible for any movement, conversion,

transformation, or change. *Artavavaha Srotas* shows quite similarity with the female reproductive system of modern medical science. It is determined in two ways macroscopic and microscopic. Macroscopically it is reproductive tract as conducting point of view and microscopically it is capillary network of uterus in context of nutrition point of view. *Moolasthana* of *Artavavaha Srotas* are the regions or structures in the body from where *Artava* originates, store for small duration and carry for ejection outside body. The aim of the female reproductive system is to produce healthy progeny.

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How to cite this article: Priyanka Hiremath, J. T. Giritammanavar, M.R. Patil. A review on Moolastana of Artavavaha Srotas in Ayurveda. J Ayurveda Integr Med Sci 2021;6:140-144.

Source of Support: Nil, **Conflict of Interest:** None declared.
