Concept of Artavavaha Srotas

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ABSTRACT

In Ayurveda, the concept of 'Srotas' has been propagated very specifically. They are integral part of the body. Body is composed of numerous Srotas which have a significant role in maintenance of equilibrium of body elements. They are responsible for maintenance of health as well as disease condition. Srotas is a channel through which different elements undergo transformation, circulation and transportation. Pathological changes occurs in the body due to Srotodushi, Srotosanga etc.

Key words: Srotas, Mulasthana, Distilakshana, Artavavaha Srotas.

INTRODUCTION

The word Srotas is derived from Sanskrit root- "Sruga (Sru + Tansi = Srotas)", which means moving, filtering, flowing, secreting and leaking. Sravanat Srotanshi[1] means the "structure through which Sravanam (flow) occurs". As per Chakrapani, Sravanat means Sravarnam of Rasadi Poshya Dhatu. Srotas are the channel of circulation which carries the Dhatus undergoing transformation to their destination.[2] According to Sushrut and Vagbhat, Srotas are the fine pores or fine passage (like passages or pores present in the lotus stem) through which Rasadi Poshya Dhatu circulate all over in the body to provide nutrition. Human body is made up of numerous Srotas which are responsible to carry out physiological and functional activities of the body and human life cannot be exists without Srotas. A health consist of equilibrium stage of Srotas,[3] any imbalance causes disease, so for the proper development of human body a proper functioning of Srotas is must. The orifices of the Srotas are very small, wide, long and far, like those in the lotus stalk; through them, Rasa 'nourishes' the body. The colour and form of the Srotas would be similar to the Dhatus they transport; they may be cylindrical, either Sthula (gross, macroscopic) or Anu (atomic or microscopic), Dirgha (long) or Prathana (reticulated).[4]

There are 2 types of Srotas.

Bahirmukha Srotas

They open outside the body and these are 9 in male and 5 are in female and they are used to administer medicines and to excrete.

In Male: 2 Nasika, 2 Netra, 2 Karna, 1 Mukha, 1 Payu and 1 Mehan.

In Female: 2 Nasika, 2 Netra, 2 Karna, 1 Mukha, 1 Payu, 1 Yoni and 2 Sthana.

Antarmukha Srotas

They open and close internally. Charaka explained 13 Abhyantar Srotas and these are Pranavaha, Udakavaha, Annavaha, Rasavaha, Raktavaha,
Mansvaha, Medovaha, Asthivaha, Majjavaha, Shukravaha, Purishvaha, Mutravaha and Swedavaha. Sushruta described 11 Abhyantar Srotas and each one is in pair so that total 22 in numbers. Sushrut had not described Asthivaha, Majjavaha and Swedavaha which was described by Charaka. Sushrut described 1 additional Artavavaha Srotas.

**Mulasthana of Srotas**

Every Srotas has two Mulasthana – Main organ of it. Each Srotas has two main organs that are important to the Srotas. Mulasthana is very important because if it has a defect in it, the Srotas will be defective. The function of the Mulasthana is to produce the element that flows through the Srotas, carry it and excrete it. If the Srotas is Dushta does not mean the Mulasthana will be affected, but if Mulasthana is defective, it will definitely mess up the Srotas, which can then cause disease.

**Determination of Mulasthana**

For the determination of Mulasthana of Srotas, some points have been considered in various classics such as;

1. **Utpatti Sthana** (Mulasthana related with origin point of view)
2. **Sangraha Sthana** (Mulasthana related with storage)
3. **Vahan Sthana** (Mulasthana related with conduction)
4. **Naidanik Drstikon** (Mulasthana related with diagnostic point of view)
5. **Chikitsatmak Drstikon** (Mulasthana related with clinical point of view)

**Table 1: Showing Mulasthana according to Acharya Charaka**

<table>
<thead>
<tr>
<th>Srotas</th>
<th>Mulasthana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prana Vaha</td>
<td>Hrudaya (Heart) and Maha Srotas (Digestive system)</td>
</tr>
<tr>
<td>Udaka Vaha</td>
<td>Talu (Palate) and Kloma (throat)</td>
</tr>
</tbody>
</table>

**Table 2: Showing Mulasthana according to Acharya Sushruta**

<table>
<thead>
<tr>
<th>Srotas</th>
<th>Mulasthana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anna Vaha</td>
<td>Aamashaya (Stomach) and Vama Parshva (Left lateral region of abdomen)</td>
</tr>
<tr>
<td>Rasa Vaha</td>
<td>Hrudaya (Heart) and Dasha Dhamanies (Ten Greater blood vessels of heart)</td>
</tr>
<tr>
<td>Rakta Vaha</td>
<td>Yakrut (Liver) and Pleeha (Spleen)</td>
</tr>
<tr>
<td>Mamsa Vaha</td>
<td>Snayu (Ligaments) and Twak (Skin)</td>
</tr>
<tr>
<td>Medo Vaha</td>
<td>Vrukka (Kidneys or suprarenal glands) and Vapavahan (Apron like fatty layer covering all the organs of abdomen)</td>
</tr>
<tr>
<td>Asthi Vaha</td>
<td>Meda and Jaghan (thigh) Region</td>
</tr>
<tr>
<td>Majja Vaha</td>
<td>Asthi and Sandhi (Joints and bony cavities)</td>
</tr>
<tr>
<td>Shukra Vaha</td>
<td>Vrushana (testis) and Shefa (penis)</td>
</tr>
<tr>
<td>Sweda Vaha</td>
<td>Meda and Lomakoopa (hair follicles)</td>
</tr>
<tr>
<td>Mutra Vaha</td>
<td>Basti (Urinary Bladder) and Vankshana (Groin region)</td>
</tr>
<tr>
<td>Purisha Vaha</td>
<td>Pakwashaya (Large intestine) and Sthoola Guda (Upper part of anus)</td>
</tr>
</tbody>
</table>

**Table 3: Showing Mulasthana according to Acharya Sushruta**

<table>
<thead>
<tr>
<th>Srotas</th>
<th>Mulasthana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prana Vaha</td>
<td>Rasa Vahini Dhamanies (Arteries carrying Rasa)</td>
</tr>
<tr>
<td>Udaka Vaha</td>
<td>Talu (Palate) and Kloma (throat)</td>
</tr>
<tr>
<td>Anna</td>
<td>Aamashaya (Stomach) and Annavahini Dhamanies (Blood vessels carrying the...</td>
</tr>
</tbody>
</table>
Vaha resultant of digestion of food – the nutritive sap

Rasa Vaha Hrudya (Heart) and Rasa Vahini Dhamanies (Arteries carrying Rasa)

Rakta Vaha Yakruta (Liver), Pleeha (Spleen) and Raktavahini Dhamanies (Greater Arteries of body)

Mamsa Vaha Snayu (Ligaments), Twak (Skin) and Raktavahini Dhamanies (Arteries carrying blood to deeper levels of muscles)

Medo Vaha Kati (Lumbar region/Low Back/) and Vrukka (Kidneys and Supra renal glands)

Shukra Vaha Stana (Mammary Glands/Breast) and Vrushana (Testis)

Mutra Vaha Basti (Urinary Bladder) and Medhra (Penis)

Purisha Vaha Pakwashaya (Large Intestine) and Guda (Anus)

Aartava Vaha Garbhashaya (Uterus) and Aartava Vahi Dhamanies (Fallopian tubes)

Lakshanas of Srotas Dushti

Atipravitti – (overformation/overflowing) – If formation is effective then the element that flows through the Srotas will be too liquid so it will flow too fast in the body. According to Charaka Atipravitti is a prime factor of Asigdara.

Sanga – Dhatu which forms the Srotas lining, if it is defective then it will causes inner lining to become thick resulting decreasing the lumen size which will reduce the flow of elements. ex- Dhamanikathinya.

Siragranthi – It denotes the obstruction of Srotas by all other factor around the Srotas. It blocks the passage but not internal passage of Srotas. It indicates the growth, excessive expansion or enlargement (tumour or cancer).

Vimargagaman – It means the entry in to the wrong passage or encroachment. ex – Vamana (vomiting).

Shrotodushki Lakshana of Artavavaha Srotas

Atipravitti - through the Artavavaha Srotas results in a larger volume or longer duration of menstrual flow. This is called hyper menorrhea and menorrhagia.

Sangha - through the Artavavaha Srotas results in a low volume or scanty menses. This is caused by the dryness created by Vata vitiation.

Siragranthi -through artavavaha Srotas results in amenorrhea. This may occur due to either vata or kapha vitiation.

Vimargagaman - out of Artavavaha Srotas is characterised by the menstrual blood entering the stools via a vaginal-rectal fistula, or the urinary system via a fistula connecting the uterus or vagina with the bladder.

With a Vata vitiation in the Artavavaha Srotas there is scanty menses with either the volume or duration being lessened. In addition amenorrhea may occur.

If Pitta becomes vitiated in Artavavaha Srotas then the tissue of the Srotas becomes overheated, resulting in inflammation and infection. Vaginitis, endometritis (inflammation and or infection of the uterus) and oophoritis (infection and inflammation of the ovaries) are just some of the conditions that may occur. Menstrual bleeding may also be more intense than usual.

With Kapha entering the Artavavaha Srotas the tissue becomes overly moist and mucous forms thus menses becomes heavy and may be mixed with a fairly large amount of mucous.

Artavavaha Srotas

According to Acharya Sushruta, they are two in number, their roots in Garbhashaya and Artavavahi Dhamanis injury to these produces infertility, dyspareunia and amenorrhoea. As the word Artava has got two meanings viz. the Artava Shonita (menstrual blood) and the Stri Beeja (ovum), the Artavavaha Srotas can be meant for the blood vessels and capillaries of the uterus and fallopian tubes.
Garbhashaya

The word Garbhashaya is composed of two words i.e. Garba and Ashaya. The word Ashaya means the place to rest thus the Garbhashaya is a place where the Garba lies or develops. Purusha Shareera is comprised of Sapt Ashaya, where stri possess Garbhashaya as one extra Ashaya.[9] Acharya Sushruta has mentioned the shape of Garbhashaya resemble mouth of rohit fish.[10] Garbhashaya is situated in third Avarta of Yoni /behind the Basti, in between Pittashaya and Pakvashaya.[11]

Artavavahi Dhamani

There are Adhogamini Dhamanis, 2 Dhamanis meant for the formation (Pradurbhava) and 2 Dhamanis meant for excretion (Visarga) for Artava.[12]

CONCLUSION

Srotas are the channels different from the Sira and Dhamani, which carries nutrients to the body organs and widely spreads all over the body. It also carries waste material for the removal from the body, without Srotas existence of life can not be possible. Every Srotas have 2 Mualsthana and function of these Mulasthana is to produce the elements which flow through the Srotas. If Mulasthana is defective, the Srotas will be defective, but if Srotas is defective does not mean that Mulasthana will also be defective. Garbhashaya and Artavavahi Dhamani are the Mulasthana of the Artavavaha Srotas. Garbhashaya is mainly responsible for the production of the Artava, so it can be consider as the Mulasthana of origin point of view. Artavavahi Dhamani conduct Artava towards uterus during menstrual phase, so in this regard Artavavahi Dhamani is justified as a Mulasthana as conduction point of view.

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