A CRITICAL REVIEW ON ARTAVAVAHA SROTAS W.S.R. ITS MOOLSTHAN

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ABSTRACT
In Ayurveda, the description of anatomy is gross and based on various principles like Dhatu, Marma, Srotas, etc. Srotas are Vritta (cylindrical), Sthula (macropscopic), Anu (microscopic), Dirgha (large) or Pratana (Reticulated) based on their shape. According to Acharya Charaka transportation of Poshaka Dhatu to the Poshya is dealt by Srotas, Purusha (organism) cannot exist without the organisation of Srotas. The concepts explained in Ayurveda are similar to a tree in which the root is Srotas. If the root of a tree is in proper condition it nourishes the tree (Sharira) very well, hence importance is given to Srotas. The present study is based on Artavavaha Srotas and its Moolsthan which are described by Acharya Sushruta in Sharira Shhana. The Mool of Artavavaha Srotas are Artavavahi Dhamani and Garbhashaya as per Sushruta.

KEYWORDS: Dhatu, Marma, Srotas, Artavavahi Dhamani and Garbhashaya.

INTRODUCTION
In Ayurvedic literature the description of anatomy is explained in different manner rather than modern science. Here the bodily organs are defined based upon principles than the structures. Ayurveda aligns the principles of Anumana (inference), Aptomadesha, as well as Pratyaksha (directly visible) but modern science is based on only Pratyaksha. Anatomical description varies in both the sciences. In Ayurveda, the description of anatomy is gross and based on various principles like Dhatu, Marma, Srotas, etc. Srotas are Vritta (cylindrical), Sthula (macroscopic), Anu (microscopic), Dirgha (large) or Pratana (Reticulated) based on their shape. According to Acharya Charaka transportation of Poshaka Dhatu to the Poshya is dealt by Srotas. Purusha (organism) cannot exist without the organisation of Srotas. Acharya Sushruta stated that Dhamani and Sira are quite different in Vyanjanayatvat (symptomatology), Moolananyamat (system of origin), Karmanavishayvat (function) and Aagamachcha (textually) though they seem to be homologous in Parasparannkaratva (closeness), Aagamachcha (textually), Sadraschakarmatvat (same function) and Saukshmyat (small in structure). They are different in function and structure on subtle level.

MATERIALS AND METHODS
- 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 eleven pairs of Yogavahi Srotas, Acharya Sushruta has included Artavavaha Srotas. The series of Srotas in Sushruta Samhita is as follows - Prana, Anna, Udaka, Rasa, Rakta, Mamsa, Meda, Mootra, Purisha, Shukra and Artavavaha Srotas⁶. The Mool of Artavavaha Srotas are Artavavahi Dhamani and Garbhashaya as per Sushruta.⁶ He also explained Artavavaha Srotovidhha Lakshana. These are symptoms produced by injury to Artavavaha Srotas as follows - Impotence (Bhandityata), Dyspareunia (Maithunaashishkta) and loss of menstruation (Artavanasha).⁷

In the beginning of concept of Srotas, Acharya Sushruta states that the Srotas are innumerable and for descriptive purposes he classified Srotas into 11 pairs. Acharya Charaka has not included Artavavaha Srotas in the description of Srotas in Vimana Sthhna, even though he clearly stated that the description of 13 Srotas which were explained as an example, only these can be elaborated wisely by ‘Vaidya’. Beside this, in 13th chapter of Chikitsa Sthhna, he had stated some references of Rajovahi Sira⁸ and said that, by having the foods...
with predominance of Vata, the Vata aggravates and gets localised in Rajovahi Sira. Here it increases the volume of blood, this increased volume will create problems of excessive bleeding in females and this disease is called as Aṣrigadāra. These Rajovahi Sira are represented by Artavavaha Srotas which denotes if there is no reference in the Samhita directly, that doesn’t mean it is not explained in Samhita.

**MOOL OF ARTAVAVHA SROTAS GARBHASHAYA**

Vyūtpatti: It consists of two words Garbha+Ashaya\(^9\) means the organ that holds the Garbha (foetus) called Garbhashaya. In Ashaya, position of Garbhashaya is eighth.\(^{10}\) Ashaya means any recipient viscous. In human body there are 7 Ashaya. In a female body there are 3 more Ashaya, two Stanayashaya and one Garbhashaya.

Synonyms: Dhara,\(^{11}\) Garbhashayya,\(^{12}\) Kukshi,\(^{13}\) Vipul Srotas.\(^{14}\)

**Position of Garbhashaya:** According to Acharya Sushruta, Garbhashaya is placed between Pittashaya (small intestine) and Pakvashaya (large intestine).\(^{15}\) Acharya Sushruta and Vagbhatta described in Ashmari Chikitsa Adhyaya that Garbhashaya is situated near the Basti (Bladder).\(^{16}\) According to Acharya Sushruta and Vagbhatta, Yoni shapes like a conch shell and it is composed of three Avarta. In the third Avarta of Yoni, Garbhashaya is situated.\(^{17}\)

**Shape of Garbhashaya:** Garbhashaya shapes like a fish namely Rohita.\(^{18}\) It is triangular in shape, apex being at the mouth. Dalhana says that its mouth is small, but internal cavity is a big one\(^9\). Rajovahi Sira (uterine vessels) is the blood supply of the organ.

**DHAMANI**

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

While describing Artavavaha Srotas by Sushruta, Dhamani is described as an important source or Mool for the Srotas. Women have two Dhamani to carry Artava andStanaya which correspond to those carry Shukra in males.\(^{20}\)

**DISCUSSION**

While considering the Moolsthan of any Srotas, following points are taken in consideration like Upāttisthan (origin point of view), Sangrāhastham (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 is explained named as Artavavaha Srotas. Ayurveda mentions the Garbhasaya and Artavavahi Dhamani as a Moolsthan of Artavavaha Srotas. Garbhashaya is mainly responsible for conception, production and expulsion of Artava, from origin point of view. It shows same structural and functional characteristics of uterus along with ovaries and both have same pathological and clinical conditions after injury. The concept of Artavavaha Srotas can be understood by its functions, Moolsthan or retrogression method which means symptoms produced due to injury (Vidhaka Lakshana), or Dushi Lakshana (pathological changes) occurs in Artavavaha Srotas. Artavavaha Srotas is physio-anatomical structure present in female pelvic cavity having Garbhashaya and Artavavahi Dhamani of its Moolsthan i.e. most important parts. It is quite related with female reproductive system of modern science in which uterus along with fallopian tube and ovary are the most important parts for its structural and functional essentiality.

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 take place. While microscopically we must understand physiological aspect as Artavavaha Srotas is physio-anatomical concept. Functions of reproductive system like ovulation, menstruation, conception, endometrial changes etc. all these are controlled by various hormones under hypothalamus-pituitary-ovarian axis while some functions happen due to its proper blood supply and nerve supply. Capillary network present in reproductive system also play significant role in nutrition, development and proper functioning of the whole system. Both Ayurveda and modern science accept that fertilization, implantation, nutrition and development of foetus take place in Garbhashaya (uterus). Any injury to the Artavavaha Srotas or its Moolsthan causes symptoms like menstrual disturbances, dyspareunia or even infertility which is also accepted and well explained by modern science. By all the above argument concerning Artavavaha Srotas shows reasonably similarities with reproductive system.

In Garbhashaya, the word Ashaya refers as cavity or space in that particular organ which are prime functional areas or cavities of the body. Garbhashaya is a space which helps in implantation and development of Garbha (foetus) here it doesn’t refers to only a single organ but it is the hollow space in the body where various bio physiological activities happens. Yoni is a very important structure of female body, shaped as ‘Shankha Nabhi Akriti’, contains three Avarta (circular folds) in its structure. Garbhashaya or Garbhashayya is an important structure situated in third Avarta of Yoni. Here the term Yoni has ample meaning represent the whole reproductive system of female in which shows three circular folds or subdivision yonitavagina), Garbhashayamakha (cervical canal) and Garbhashayya (uterus) from external to internal respectively.
Artavavahi Dharmani can be taken as fallopian tube which conducts Artava (ovum) towards uterus during menstrual phase and ovarian and uterine vessels. Dharmani word refers to contraction, hence in this study as by contracting fallopian tube conduct the ovum so it works like an Artavavahi Dharmani.

CONCLUSION
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. Moolsthan of Artavavaha Srotos are the regions or structures in the body from where Artava originates, store for small duration and carry for ejection outside body. Here Garbhshayata (uterus) and Artavavahi Dharmani (blood vessels and capillaries of uterus) are the Moolsthan of Artavavaha Srotas.

REFERENCES