

A Study on Artav-Vaha Srotas and it's Mulsthana

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ABSTRACT

The basic process of life includes Organization, Metabolism, Responsiveness, Movements, and Reproduction. The Numerous Srotas present in human body are the channels for conducting these basic processes. Srotas is defined as the passages through which the various dhatus that are undergoing the process of metabolic transformation are transported. The process of transformation of dhatus takes place under the action of agni. There are numerous srotas functioning in the Purush (live Being).

Artav-vaha srotas is extremely important as it is the foundation for bringing new life in to existence, which is the basic objective of every living being. According to Ayurveda, health of a female starts in the foetal stage itself. The anatomical and physiological features of women in each age group were well explained by our Acharyas. Just as the river is cleansed by it's flow the women are purified by the menstrual flow. That is the reason women are non-susceptable to many diseases.

According to Acharya Shushrut there are two roots of Artav-vaha srotas, Garbhashaya (uterus) and Artav-vaha dhamani. Artav-vaha srotas is Antermukh srotas which is also known as Yogvahi srotas. Artav is the menstrual blood and Artav-vaha srotas is the part of female reproductive system which is responsible for the formation of menstrual blood and the passage which carry the menstrual blood during menstrual cycle. We can consider all the systems including hormones secretory glands which are responsible for production and maturation of follicles, ovulation, formation of menstrual blood and it's menstruation at right time etc. Due to injury to the Artav-vaha srotas infertility, sexual intolerance, amenorrhea symptoms can be seen. This way Artav-vaha srotas may be considered ovary, uterus, uterine endometrium, uterine arteries, cervix, vagina etc.

In this respect here an effort is made to study and understand Artav-vaha srotas and it's Moolsthan thoroughly.

KEYWORDS: Srotas, Artav, Garbhashaya, Artav-vaha dhamani

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. Srotas are the basic source for the vitiation, depletion and maintenance of existed bodily structures. The srotas are that channels by which conduction of the respective nutrients to their respective destination is possible. [1]

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, as its length is 12 Angul in texts, It seems to be the description of circumference of entire vulva instead of introitus of vagina. Thus the word Bhaga gives the meaning of Yoni, which denotes the external genital organs of female i.e. vulva or the introitus of vagina. Smaratpatra is situated in upper portion of the vagina similar to the clitoris which is highly stimulated

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structure during sexual act. The the word Bhaga of Yoni, which gives the meaning denotes the external genital organs of female i.e., vulva or the introitus of vagina. Smaratpatra is situated in upper portion of the vagina similar to the clitoris which is highly stimulated structure during sexual act. The word Yoni in Ayurvedic classics refers to entire reproductive system and also as individual word Yoni in Ayurvedic classics refers to entire reproductive system and also as individual organs. In general, the word Yoni is used in different contexts to denote different organs of female reproductive system. [2-10]

Acharya Sushrut explained, the structure of the Yoni is like a conch shell, it is broader at start, kinked at middle and again broader at end. It is described to be composed of three Avarta. Prathamavarta comprises vagina and accompanying structures, Dwitiyavarta comprises cervix and accompanying structures and Tritiyavarta includes 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, apex being at the mouth, says that its mouth is small and mean while internal cavity is a big. Rajovahi Sira (uterine vessels) is the blood supply of the organ. Artavavaha Srotas is a 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 [11-15]

MOOLSTHAN OF ARTAV-VAH SROTAS

When we discuss about the moolsthan of artav-vaha srotas points are taken in consideration like Utpattisthan (origin point of view), Sangrahashtan (storage) and Vahanasthan (conduction). The Moolsthan or source is considered that without which the body cannot get required nutrition supply and the place which controls the complete functional dealings and various processes of particular feminine characters. To fulfil these specific needs 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, Artavavahi Dhamani can be taken as fallopian tube which conducts Artava (ovum) towards uterus during menstrual phase and ovarian and uterine vessels, Dhamana word refers to contraction, hence in this study as by contracting fallopian tube conduct the ovum so it works like an Artavavahi Dhamani [16-25].

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 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 female body, shaped as "Shankha Nabhi Akriti", contains three Avarta (circular folds) in its structure. Garbhashaya 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 yoni (vagina), Garbhashayamukha (cervical canal) and Garbhashayya (uterus) from external to internal respectively .

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 much (rohu fish), opening is narrow and the cavity is very large. Here the Artav formation occurs under the influence of the oestrogen and FSH. The hormones are secreted by the pituitary and ovary are also the part of Artav-vaha srotas. Functions of the reproductive system like ovulation, menstruation, conception, endometrial changes etc. all these are controlled by various hormones under HPO Axis while some functions happen due to its proper blood and nerve supply.

In the 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 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 Moolsthan of the Artav-vaha srotas. In this regard, Garbhashay is moolsthan as origin point of view, while Artav-vaha Dhamani as conduction point of view. Finally, we can consider as Artav-vaha srotas to the whole female reproductive system [26-27]

Due to the injury to any part of Artav-vaha srotas there may be infertility, amenorrhoea and pain during sexual act. It may happen due to the injury of the uterus, uterine tubes, vaginal wall, cervix and their surrounding viscera.

Conclusion

To conclude my study Ayurvediy srotas sharir w.r.t Artav-vaha srotas and it's anatomical consideration with modern anatomy it come to know that whole female reproductive system is considered as the Artav-vaha srotas.

Though opening of vagina is considered as Bahirmukhi srotas but that is also a part of artav-vaha srotas that is yogvahi srotas. It can be also determined in two ways i.e. by 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 Srotas are the regions or structures in the body from where Artava originates, store for small duration and carry for ejection outside body. Here Garbhashaya (uterus) and Artavavahi Dhamani (blood vessels and capillaries of uterus) are the Moolsthan of Artavavaha srotas.

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