

## A CRITICAL REVIEW ON ARTAVAVAHA SROTAS AS CONCEPT TO FEMALE REPRODUCTIVE SYSTEM IN AYURVEDA

Dr. Annu Chauhan<sup>1\*</sup>, Riya Sharama<sup>2</sup>, Renu Sheoran<sup>3</sup> and Bhanvi Gupta<sup>4</sup>

<sup>1</sup>Professor, Department of Rachana Sharir, Mai Bhago Ayurvedic Medical College Sri Muktsar Sahib.

<sup>2,3,4</sup>BAMS 1<sup>st</sup> Prof., Department of Rachana Sharir, Mai Bhago Ayurvedic Medical College Sri Muktsar Sahib.

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\*Corresponding Author

**Dr. Annu Chauhan**

Assistant Professor,

Department of Rachana

Sharir, Mai Bhago

Ayurvedic Medical College

Sri Muktsar Sahib.

[chauhanannu93@gmail.com](mailto:chauhanannu93@gmail.com)

[riusharma998@gmail.com](mailto:riusharma998@gmail.com)

### ABSTRACT

Srotas, which are channels or pores, are found both at the "invisible" or subtle level of the cells, molecules, atoms, and subatomic strata as well as throughout the visible body. These pathways let nutrients and other substances to enter and exit the human system. Artavavaha srotas<sup>[1]</sup> is extensively described in Ayurveda, including its moolsthana, pathophysiology, clinical symptoms, and ayurvedic therapy. Artavavaha Srotas exhibits striking resemblances to the female reproductive system as it is described by contemporary medical research. One of the most frequent causes of a poor obstetric history could be anatomical problems with the reproductive system. Uterine malformation affects 12 to 15% of women who have repeated abortions. The internal and exterior sex organs that are used in human reproduction are a part of the female reproductive system, often known as the female genital system. At birth, the female reproductive system is immature; yet, by the time she reaches adolescence, she is capable of producing gametes and carrying a pregnancy to term.

**KEYWORDS:** Ayurveda, Aartavavaha Srotas, Female reproductive system, Moolsthan.

### INTRODUCTION

Srotas, according to Sushrut and Vagbhat, are the tiny holes or passageways that allow Rasadi Poshya Dhatu<sup>[2]</sup> circulate throughout the body and supply nutrients. These passages or pores are Kaviraj Ambikadutta Shastri (ed.) Susruta Samhita, Sharirasthana, vol 1,

chaumkhamba. Sanskrit sansthan, Varanasi, edition reprint, 2021; Su. Sh. 4/08. to those found in the lotus stem.

There are 2 types of Srotas

Bahirmukha Srotas.<sup>[3]</sup>

They open outside the body.

Anatarmukha srotas

They open and close internally.

One of the Bahirmukha Srotas is the Artavavaha Srota. Artavavaha Srotas refers to the collection of organs involved in the utpatti and visarjana of Artava. It is claimed that Garbhashaya and Artavavahi Dhamanis are mula of this Srotas. It is crucial for removing menstrual blood from the body throughout the monthly menstrual cycle and maintaining overall health. The female reproductive system's structural similarities to various Artavavaha Srotas formations were elucidated by Ayurveda.

The term "Garbha+Ashaya" refers to the organ that houses the foetus, or Garbha. It is situated half way between the small and big intestines, or Pittashaya and Pakvashaya. Garbhashaya<sup>[4]</sup> is located in the third avarta of Yoni which has a conch shell-like appearance.

The word "Garbhashaya" refers to the uterine cavity, which is shaped like the Rohit fish. It is triangular shape, with the apex at the mouth, indicates that it has a large interior cavity while having a small and mean mouth. When analysing the idea of Artavavaha Srotas, it may be understood by its functions, namely the Moolsthan or retrogression technique, which denotes the occurrence of either Dushti Lakshana (pathological changes) or Viddha Lakshana<sup>[5]</sup> (symptoms created as are result of injury) in Artavavaha Srotas.

The female pelvic cavity is made up of the physio-anatomical "Artavavaha Srotas," which has "Garbhashaya" and "Artavavahi Dhamania" as its two most important parts. It has a tight relationship to the modern, scientific uterine system for female reproduction. Collaboration between artava and srotas, as well as the female reproductive system, are essential since if one of these components isn't functioning properly, all regular tasks become very difficult. The system's minor and major components continue to operate normally.

**AIM:** Aartvavaha srotas modern correlation with Female reproductive system.

## OBJECTIVES

1. To study the artavavaha srotas.
2. To study the artavavaha srotas with its modern view.

## REVIEW OF LITERATURE

In the description of Yogavahi Srotas,<sup>[6]</sup> Acharya Sushruta has included Artovaha Srotas. Acharya Sushruta explained that Artovavaha Srotas are Bahirmukha Srotas. Garbhashaya and Artavavaha Dhamani are the Moola of Artavavaha Srotas as per Sushruta. He also explained Artavavaha Srotoviddha Lakshana. These are the symptoms produced by injury to Artovavaha Srotas as follows Vandhyatva (Impotense), and Maituna- Asahishnuta (Dyspareunia), and Artavanasha(Loss of menstruation).

### Guna of Srotas

Aartava flows normally when there is no piccha (sliminess). Normal Aartava, which has Dosha equilibrium, will not have Daha (a burning feeling) or Arti (pain). It drains out over the course of 3 to 5 days, and the quantity is just right. (15) Aartava resembles the colors of Gunjaphala,<sup>[7]</sup> Padma Sannibha (the color of lotus petals), Shashaasrak (the color of rabbit blood), Laksharasop (the color of laksha resin), and Yadvasonaviranjayet<sup>[8]</sup> (which does notstains fabric)

### The Artavavaha Srotas Moolasthan

1. "The Vedic, Puranic, and Ayurvedic Samhita references are what give Moolasthan<sup>[9]</sup> its meaning. According to the Ayurvedic texts, Moolasthan of any Srotas refers to a location Where something begins, such as Utpatti Sthana (origin point of view) stores such as a sangraha sthana (storage) and conduct such as vahana sthana (conduction). Another eighth Srota, known as Artavavaha Srotas, is explained in females.
2. The following factors are taken into account when determining the Moolsthan of any Srotas Utpattisthan (origin point of view), Sangrahasathan (storage), and Vahanasthan (conduction). The origin, up keep, and destruction of that particular carrier of a bodily nutrient are thought to be impossible without the Moolsthan, or source, which is also the location that governs all of the functional interactions and procedures of that particular carrier. Additional Srotas known as Artavavaha Srotas are explained in females. The Garbhasaya and Artavahi Dhamani<sup>[10]</sup> are mentioned in Ayurveda as a Moolsthan of Artavavaha Srotas. From the stand point of origin, Garbhashaya is primarily accountable forth conception, creation, and expulsion of Artava. Along with the ovaries, it displays

the same anatomical and physiological features of the uterine, and both exhibit the same pathological and clinical states.

3. The term "Artavavahi Dhamani" refers to the fallopian tube and the ovarian and uterine vessels conduct the ovum (or "Artava") towards the uterus during the menstrual phase. Since the word "Dhamana" means "contraction," the term was used in this study to describe how the fallopian tube conducts the ovum.
4. The term "Ashaya" in Garbhashaya refers to the primary functional areas or cavities of the body, such as the cavity or space within that specific organ. Garbhashaya is a space that aids in the growth and implantation of the foetus (garbha), but it also refers to the hollow area of the body where a variety of biophysiological processes take place. Yoni, which is fashioned like "Shankha Nabhi Akriti" and has three avarta (circular folds) in its structure, is a very significant part of the female anatomy.

### Karma of Srotas

Abhivahana<sup>[11]</sup> is a karma of srotas.. Abhi is the Sanskrit word for taking, prativahana. This action of moving from one location to another is known as abhivahana. Abhivahana is the term used to describe the procedure starting at the entrance. Abhivahana kriya is a typical symptom of every srotass. This srotas has sravana-related karma as well. Sravana is Sanskrit for "oozing," and each srotass function is unique. As srotass moves dhatus created after parinaama from one location to another, Chakrapani observes and provides an assessment.

### Artava Viddha Lakshan

When the Aartava Vaahini Dhamanis are damaged, they produce.

1. Vandhyata – infertility.
2. Maithuna asahishnuta -- challenging or unpleasant sex.
3. Aartava naasha<sup>[12]</sup> -- Amenorrhoea or dysmenorrhea.

Arīavvaha srotas Dushīi lakshana.

1. Vatala: Vata Doshas that are aggravated localise in the genital organs, resulting in Vatala Yonivyapada.
2. Prasransini - Because Kashta Prasava occurs in this circumstance, it is also called as "Dushaprajayani"
3. Sanga- when the Dhatu, which makes up the Srotos lining, is damaged, the inner lining will thicken and limit the lumen size, which will lessen the flow of elements. ex-Dhamanikathinya.

4. Siragranthi- It means that everything else around the Srotas is obstructing the Srotas. It obstructs Srotas' external passage but not their internal passage. It denotes a tumor or cancer that has grown or expanded excessively.
5. Vimargagaman<sup>[13]</sup> - It is characterized by the menstrual blood entering the urinary system through a fistula connecting the uterus or vagina with the bladder, or the feces through a vaginal-rectal fistula.
6. Atipravitti<sup>[14]</sup> -An increase in the volume or length of the menstrual flow is the outcome of atipravitti through the Artavavaha srotas. Menorrhagia and hypermenorrhea are the medical terms for this.

## DISCUSSION

When we examine the female genital system, we see that two mullerian duct help to growth the entire system. These two combine to form the Aartava Vaha Srotasa a whole, and this system is flawless even in terms of the analogy of many ideas from Ayurveda and Modern Anatomical Sciences. Second, any system functions properly when each of its parts is performing at a high level. Even the smallest, most minute cells play a significant role in a system's smooth operation. When examining the human body, we should take a subjective rather than an objective substance.

The fundamental goal of anatomy in Ayurveda is to comprehend the structural significance of treating a patient, thus this lesson should be approached similarly. The following task in answering the queries was this. The text includes a thorough account of the Yoni and Garbhashya, which explicitly covers the entire ty of the female genital system. The four "whorls" of the Yoni, which are positioned in a shape like a conch shell and each representing a component of the female genital system, are described in the Sushruta Samhita. Now, about the anatomical anomalies Women have a significant role in the generation of healthy offspring, hence women's health is atopic of interest in the medical community. Their health has been put in danger by the environment, rapidly evolving lifestyles, a variety of addictions(drug abuse), and excessive drug usage(such as steroid use). Investigations in to recurrent miscarriages continue to focus heavily on congenital or acquired anatomical abnormalities. However, they can have a significant effect on reproduction This review's objective are to refresh the practising physician's memory on clinically relevant embryology and to provide a concise summary of research on the effects of such varied defects on a woman's fecundity. In order to as certain the prevalence and reproductive effects of uterine

abnormalities on women wishing to become pregnant during their reproductive years, a retrospective longitudinal study was conducted. In the present clinical practise of reproductive medicine, more couples seeking care have a female partner with a uterine abnormality.

The availability of better uterine imaging tools and the use of assisted reproductive technology (ART) are to blame for this apparent increase, not a shift in the population's propensity for uterine malformations. The effects of Mullerian abnormalities and their potential treatments. In this era of ART, there has been a greater focus on the results of these assisted pregnancies. It is uncertain how often uterine abnormalities actually are in the general population. Because of the variability of the subject groups that were investigated and the uneven diagnostic methods used in the past, it is insufficient to consult the older medical literature. More uterine anomalies will likely be found in the general population as a result of reproductive-age women's widespread usage of transvaginal ultrasonography and hysterosalpingograms (HSG), particularly in the infertile and recurrent miscarriage segments. The availability of magnetic resonance imaging (MRI) and three-dimensional ultrasound (3D US) when uterine anomalies are detected by ultrasound and HSG could improve the accuracy of identification of these anomalies as diagnostic criteria are utilised more.

**Table 1: Shows The Structure Mentioned In Ayurveda Having Similarity With The Organs of Female Reproductive System.**

Sr. No.	Name of the organ of Artavavaha Srotas	Similar Organ In Female Reproductive System
1	<i>Bhaga</i>	Vulva or introitus
2	<i>Smaratpatra</i>	Clitoris
3	<i>Yoni</i>	Whole Reproductive system
4	<i>Garbhashaya</i>	Uterus
5	<i>Antarphala</i>	Ovary

## CONCLUSION

A. Artavavaha Srotas exhibits striking similarities to the female reproductive system as understood by contemporary medicine. Two methods— macroscopic and microscopic— are used to determine it. Macroscopically, it is the reproductive tract from a conducting

perspective, and microscopically, it is the uterine capillary network from nourishment perspective.

- B. The regions or structures in the body from which Artava arises, stores for a brief period, and carries for ejection outside the body are known as Moolasthan of Artavavaha Srotas. The Moolasthan of Artavavaha Srotas in its instance consists of the uterus (Garbhashaya) and the uterine blood veins and capillaries (Artavavahi Dhamani).
- C. The clinical issues linked to Ritu chakra (Menstrual cycle) are caused by a variety of causes, including hormone levels, anatomical abnormalities, central nervous system function, and general health of reproductive organ.
- D. Srotas are different from sira and dhamani, the channels that carry nutrients to the body's organs and are widely distributed throughout the body. Without srotas, life would not be possible because it transports waste for elimination from the body. Every srota has two mulasthanas, and the mulasthanas are responsible for producing the elements that pass through the srotas.
- E. Aartava might be interpreted as menstrual blood or an ovum (Bijarupia Aartava and Drustaartava, respectively). Garbhashaya and Aartavavaha Dhamani can be regarded as Moola of Aartavavaha Srotas. Garbhashaya is comparable to the uterus in that it aids in fetus development. You can compare dhamani to arteries. Aartava (the ovum) is formed by the ovarian arteries. Aartava (menstrual blood) flows through uterine arteries. The Aartavavaha Srotas are harmed by Vandhyatva, which has relevance to tubal disorders and whose damage results in infertility. Maithuna Asahishnuta is associated with damage to the uterus or vagina as a result of an accident, pelvic surgery, or a cut made to widen the birth canal during labor. Aartavanaasha is understandable.
- F. Srotas are distinct channels from Sira and Dhamani, which distribute nutrients widely throughout the body and carry food to the organs. Without Srotas, life would not be possible because it transports waste for evacuation from the body. There are two Moolasthanas in each Srota, and their purpose is to produce the elements that flow through the Srotas. In the event that Mulasthanas are flawed, the Srotas will likewise be flawed, but the reverse is not necessarily true. The Mulasthanas of the Artavavaha Srotas are comprised of Garbhashaya and Artavahi Dhamani. Since Garbhashaya is primarily in charge of producing the Artava, it might be regarded as the Mulasthanas of origin. Conducting the Artava is Artavavahi Dhamani.
- G. The spaces or channels known as srotas are in charge of all motion, conversion, transformation, and change. Because the moolasthanas of Artavavaha Srotas are

Garbhashaya and Artavavaahi Dhamani, they might be compared to the female reproductive system. In this case, the uterus is referred to as Garbhashaya, and the dhamanis (arteries) known as Aartava Vahini Dhamanis are Fallopian tubes or uterine arteries that are involved in both the menstrual cycle and the supply of uterine blood. The goal of the reproductive system is to create wholesome offspring. Ayurveda describes 20 different varieties of Yonivyaapad that can cause issues with reproduction or issues associated to it.

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