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"A Review Study- *Artavavaha Srotas* With Its Moola Sthan And *Viddha Lakshan.*"

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ABSTRACT- *Srotas,* as described in *Ayurveda,* are the intricate channels or pathways within the body responsible for the transportation of various substances such as *doshas* (bioenergy's), *dhatus* (tissues), *malas* (waste products), *Agni* (digestive fire), etc. They play a vital role in maintaining the balance and harmony of bodily functions. These channels facilitate the movement, circulation, and distribution of essential nutrients and elements throughout the body. Different *Acharyas,* such as *Charaka* and *Sushruta,* have provided their perspectives on *Srotas,* reflecting their emphasis on medicinal and surgical aspects, respectively. *Charaka* focuses on the medicinal aspect of *Srotas,* detailing how they influence health and disease and how they can be regulated through therapeutic interventions. On the other hand, *Sushruta's* approach emphasizes the surgical aspect, highlighting the structural aspects of *Srotas* and their relevance in surgical procedures. Overall, *Srotas* represent a complex network within the body, crucial for the proper functioning and equilibrium of physiological processes The *Artavavaha Srotas* specifically pertains to the channels responsible for the functioning of the female reproductive system and menstrual cycle. Management and treatment in *Ayurveda* focus on restoring balance and ensuring the proper functioning of *Artavavaha Srotas.* Understanding and maintaining the health of *Artavavaha Srotas* is vital for the reproductive health and overall well-being of women in the *Ayurvedic* framework.

- **Keywords-***Srotas, Artavavaha Srotas*

INTRODUCTION-

Ayurvedic clinical foundation is based on thorough knowledge of *Srotas*. *Maharshi Charaka's* description of *Srotas* in the 5th chapter of *Viman Sthana* is indeed an important aspect of *Ayurvedic* medicine. *Srotas*, as described, refer to the channels or structures through which various physiological processes like *Sravanam Karma* (oozing, flowing) occur. These channels facilitate the transportation of nutrients, fluids, and waste products throughout the body[1]. *Charaka* mentions that *Srotas* have colours similar to their respective *Dhatus* (tissues), which is indicative of their nature and function within the body. Additionally, he classifies *Srotas* based on their characteristics such as shape, size, and length. They can be cylindrical and may vary in size (*Sthula or Anu*) and length (*Dirgha* or *Pratana)*[2]. He stated 13 types of *Srotas* like *Pran, Udak, Anna, Ras, Rakta, Mans, Meda, Asthi, Majja, Shukra, Mutra, Purish* and *Swed*.[3], whereas *Acharya Sushrut* described 11pairs of *Srotas*. Understanding the concept of *Srotas* is crucial in Ayurveda as it provides insights into the physiological functions and imbalances within the body. By maintaining the health of these channels through various *Ayurvedic* practices such as diet, lifestyle modifications, and herbal remedies, one can promote overall well-being and prevent diseases.

Maharshi Sushruta, another eminent figure in *Ayurveda*, emphasizes that *Srotas* originate from vacant spaces and spread throughout the body to purvey materials. He distinguishes *Srotas* from *Sira* (blood vessels) and *Dhamani* (*arteries*)[4]. This distinction underscores the importance of understanding the intricate network of channels in the body for maintaining health and treating diseases effectively in *Ayurveda*. In the 9th chapter of *Sharir Sthana* in the *Sushruta Samhita, Maharshi Sushruta* delves into the concept of *Srotas,* particularly focusing on the context of injury and the symptoms associated with piercing these channels. He provides a S*wedavaha* (sweat) *Srotas* from his enumeration. Instead, he introduces one additional pair of Srotas known as *Artavavaha Srotas*. The *Artavavaha Srotas* is unique to the female body and plays a crucial role in reproduction. It governs the channels related to the transportation of menstrual fluid and other reproductive materials. *Sushruta's* inclusion of *Artavavaha Srotas* highlights its significance in understanding the reproductive physiology of women and underscores its importance in the context of health and disease management in *Ayurveda.*

AIMS AND OBJECTIVES-

1.Theoretical study about *Artavavaha Srotas* with its *Moola sthana.*

2. Relative study of *Artavavaha Srotas* and its *Viddha Lakshan* with modern point of view.

MATERIAL AND METHOD-

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

2. Relevant modern literature is also included for comparative study.

3. Other online information, journals, print media are also searched for according to the need of the topic.

ARTAVAVAHA MOOLA STHAN-

आर्तवहे द्वे तयोर्मूलं गर्भाशय आर्तववाहिन्यश्च धमन्यः"[5]

- Garbhashaya
- Artava vahi dhamni

According to *Maharshi Sushruta, Artavavaha Srotas* are *Bahir Mukha Srotas*. It consists of two channels, and their *Moolsthana*, or the originating site, is considered to be the *Garbhashaya* and *Artavavahi Dhamanya*. The *Garbhashaya* refers to the uterus, which serves as the primary location or reservoir for *Artava*, the menstrual blood. It is within the endometrium of the uterus where the *Artava* is accumulated until the onset of menstruation. This understanding underscores the physiological role of the uterus in the reproductive process, particularly in relation to menstruation and fertility.

Garbhashaya, a term derived from "*Garbha"* (meaning embryo or foetus) and "*Ashaya"* (meaning receptacle or dwelling), refers to the organ that holds the embryo or foetus during pregnancy. According to *Acharya Sushruta, Garbhashaya* is situated between the *Pittashaya* (gallbladder) and *Pakvashaya*

(intestines) and is positioned within the third *Avarta* (layer or region) of the abdomen[6]. This description provides insight into the anatomical location and significance of the uterus in the context of pregnancy and reproductive health in *Ayurveda.*

Maharshi Sushruta provides insight into the channels responsible for carrying *Artava* (menstrual blood) out of the body during the menstrual cycle, which he refers to as *Artavavaha Srotas*. He emphasizes that these channels exist in pairs, denoted by the term *"Artavavahe Dwe*."

ARTAVAVAHA SROTAS VIDDHA LAKSHAN-

'तत्र विद्धाया वन्ध्यात्वं मैथुनासहिष्णुत्वमार्तवनाशश्च;'

Sushruta warns that injuries to these channels can result in serious reproductive health issues, including *Bandhyatva* (infertility), *Maithuna Asahishnuta* (dyspareunia or intolerance to intercourse), and *Artavanasha* (amenorrhea)[7]. This underscores the critical role of maintaining the health and integrity of the *Artavavaha Srotas* in ensuring proper reproductive function and overall well-being in women.

ष''शङ्खनाभ्याकृतिर्योनिस्त्र्यावर्ता सा प्रकीर्तिता।तस्यास्तृतीये त्वावर्ते गर्भशय्या प्रतिष्ठिता|

ष्यथा रोहितमत्स्यस्य मुखं भवति रूपतः।तत्संस्थानां तथारूपां गर्भशय्यां विदुर्बुधाः|

According to *Acharya Vagbhatt, Sushruta*, and *Bhav Prakash*, the structure of the *Yoni* (vagina) resembles that of a *conch shell.* It is composed of three *Avartas* (layers or regions), with the *Garbhashaya* situated within the third *Avarta*. The *Garbhashaya* refers to the uterine cavity, which is described as being shaped like the mouth of a *Rohita fish* (a type of fish in Indian mythology)[8].

According to modern science, the uterus is a hollow muscular organ situated in the female pelvis, positioned between the bladder and rectum. Its primary function is to house and nourish a developing foetus during pregnancy. The ovaries, which are located on either side of the uterus, produce ova (eggs) that travel through the fallopian tubes towards the uterus. Once an ovum is released from the ovary, it can be fertilized by sperm and implant itself into the lining of the uterus. The uterus is typically described as pear-shaped and is crucial for various reproductive processes, including menstruation, fertility, and pregnancy. During the menstrual cycle, the uterine lining thickens in preparation for potential implantation of a fertilized egg. If fertilization occurs, the embryo implants itself into the uterine lining and develops into a foetus. Overall, the uterus serves as a vital organ in the female reproductive system, facilitating menstruation, supporting fertility, and sustaining pregnancy.

DISCUSSION-

While considering the *Moolsthana* of any Srotas, *Utpattisthana* (Derivation point of view), *Sangraha sthana* (Stowage) and *Vahana sthana* (Conveyance) these points to be taken under consideration. The *Moolsthana* or source is considered that, without the derivation 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 *Moolsthana* of it.

***Garbhashaya* (Uterus)** Regarded as the foundational site for the *Artavavaha Srotas*. It is responsible for the creation, production, and expulsion of *Artava* (menstrual fluid). Structurally and functionally, it shares similarities with the uterus and ovaries, including similar pathological and clinical circumstances post-injury.

***Artavavahi Dhamanis*:**

Recognized as essential channels associated with the female reproductive system. These arteries play a crucial role in facilitating the movement of the ovum towards the uterus during the menstrual phase. Artavavahi Dhamani can be defined as the collective term encompassing structures such as the uterine tube, oviduct, fallopian tubes, as well as ovarian and uterine vessels. These structures play a pivotal role during the menstrual phase by facilitating the movement of the Artava (ovum) towards the uterus. The term

"Dhamana" signifies contraction, and in this context, it refers to the rhythmic contractions of the fallopian tubes that guide the ovum towards the uterus. While the term "Dhamani" typically denotes an artery, in this study, it is used to emphasize the vital function of these structures in the reproductive process.

Artavavahi Dhamani holds significant importance as it ensures the provision of essential nutrition to the Artavavaha Srotas (menstrual channels). Without the proper functioning of these Dhamanis, menstruation cannot occur, and conception becomes unattainable. Therefore, maintaining the health and integrity of the Artavavahi Dhamanis is crucial for ensuring reproductive well-being and fertility.

Injuries to any part of the Artavavaha Srotas can lead to various reproductive health issues, including:

1.Bandhyatva (Infertility):

Disruptions in the Artavavaha Srotas can interfere with the normal menstrual cycle and the process of conception, potentially leading to infertility.

2.Maithuna Asahishnuta (Dyspareunia):

Dyspareunia, or painful intercourse, may result from injuries or abnormalities in the reproductive tract, making sexual intercourse uncomfortable or painful for individuals.

3.Artavanasha (Menstrual Disturbance):

Injuries to the Artavavaha Srotas can cause irregularities or disturbances in the menstrual cycle, leading to abnormal bleeding patterns, missed periods, or other menstrual disorders.

Bandhyatva (infertility) represents the primary clinical manifestation of injuries or abnormalities within the Artavavaha Srotas. In Ayurveda, infertility is not considered an independent disease but rather a symptom of various underlying conditions. It is defined as the inability of a mature couple to conceive despite engaging in regular intercourse during the appropriate time of the menstrual cycle for at least one year or more.

Ayurveda emphasizes specific factors crucial for healthy progeny, including:

- **Ritu (Time of Fertilization**): The timing of conception during the fertile period of the menstrual cycle is essential for successful reproduction.
- **Kshetra (Reproductive Organs**): The health and functionality of the reproductive organs, including the uterus, ovaries, and fallopian tubes, play a vital role in conception.
- **Ambu (Nourishment**): Adequate nourishment and support for both the ovum and sperm are necessary for successful fertilization and embryo development.
- **Beeja (Ovum and Sperm**): Healthy gametes (ovum and sperm) are essential for conception and the development of a healthy embryo.

Any defects or imbalances in these four factors can lead to infertility according to Ayurveda.

Modern medical science identifies various factors contributing to infertility, such as menstrual disturbances, hormonal imbalances, conditions like PCOS, tubal blockages, genital tissue injuries, and genetic factors. Moreover, it's noted that the uterus consists of two types of tissues: the Endometrium, which sheds during the menstrual cycle, and the Myometrium. Both types of tissue are susceptible to the development of tumours, highlighting the importance of monitoring uterine health for overall reproductive well-being. Polyps and fibroids are pathological conditions affecting the female reproductive system:

Polyps occur when there is abnormal growth or expansion of the lining tissue of the uterus (endometrium). whereas Fibroids are non-cancerous tumours that develop from the proliferation of muscle tissue in the uterus (myometrium). These growths can develop in various sizes and may cause irregular bleeding or spotting between periods. Polyps can sometimes interfere with fertility by affecting the implantation of the embryo in the uterus.

Fibroids: They can vary in size, ranging from small nodules to large masses, and may cause symptoms such as heavy menstrual bleeding, pelvic pain, and pressure on surrounding organs. Fibroids can impact fertility by distorting the shape of the uterus or obstructing the fallopian tubes, making it difficult for fertilization to occur or for embryos to implant properly. Overall, both polyps and fibroids can lead to abnormal uterine bleeding and may contribute to infertility in some cases. Management and treatment options for these conditions depend on factors such as the size, location, and symptoms experienced by the individual.

CONCLUSION-

The concept of *Artavavaha Srotas*, as described by *Maharshi Sushruta* in *Ayurvedic texts,* encompasses various structures integral to the female reproductive system. It is comparable to the modern understanding of the female reproductive system, as both involve similar anatomical structures and functions. In *Ayurveda, Artavavaha Srotas* is understood to originate from the *Garbhashaya* (uterus) and Artavavahi Dhamanya (uterine tubes or arteries), which play crucial roles in supplying uterine blood and facilitating the menstrual process. Functions such as fertilization, implantation, nutrition, and foetal development occur within these structures. Injuries or imbalances in the *Artavavaha Srotas* and its roots can lead to symptoms such as menstrual irregularities, dyspareunia (pain during intercourse), and infertility. These manifestations align with the clinical presentations recognized in modern medical science. Modern medical science comprehensively explains the concept of *Artavavaha Srotas* in terms of the female reproductive system, including its anatomy, physiology, and pathological conditions. Therefore, it can be concluded that the understanding of *Artavavaha Srotas* in *Ayurveda* aligns well with contemporary medical knowledge of the female reproductive system.

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