



## UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

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Review Article

### CRITICAL ANALYSIS OF ARTAVAVAHA SROTUS WSR TO ITS MULA

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Received 13-11-2013; Revised 12-12-2013; Accepted 11-01-2014

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#### ABSTRACT

*Srotus*(body channels) is considered as an important entity of the body and is responsible for the *Vahana*(transferring) of *Dosha*, *Dhatu* etc. Full body is considered as *Srotomaya*(made of *Srotus*). Among the types of *Srotus*, *Artavavaha Srotus*(which does *Mutra Vahana*) is given prime importance which is only present in females. The root of *Artavavaha Srotus* is considered as *Garbhashaya*(Uterus) and *Artavavaha dhamani*(vessels carrying *Artava*). Injury to *Artavavaha Srotus* leads to infertility, dysperunia and dysmenorrhea.

As per context *Artava* can be considered as ovum and menstrual bleeding i.e. *Beejarupi Artava* and *Drustartava* respectively. The *Beejarupi Artava* released from Ovary researches the *Garbhashaya* and unites with *Shukra*(sperm) to form *Garbha*(fetus). Bleeding phase plays a very important role to know the fruitful period of coitus (for formation of *Garbha*). *Artava* which is accumulated in a month is drawn towards the vaginal orifice by *Vata* through the *Dhamani's* and this is called as *Drustartava*. Considering two dimensions of the word *Artava* (*Beejarupi*, *Drusta*) and *Garbha* formation, *Mula* of *Artavavaha Srotus* is being mentioned as *Garbhashaya* and *Artavavaha Dhamani*.

The release of *Beejarupi Artava* will be fruitful when it reaches the *Garbhashaya* and unites with *Shukra* and forms *Garbha*, hence *Garbhashaya* is considered as one of the *Mula* of *Artavavaha Srotus*. For a fruitfull coitus period (for formation of *Garbha*) *Rajasrava Kala* plays a important role which is due to *Vahana* of *Artava* through *Artavavaha Dhamani*, hence *Artavavaha Dhamani* is considered as the *Mula* of *Artavavaha Srotus*.

Similarly *Srotomula* of each and every *Srotus* should be analyzed along with its *Mula* and there is a need of further study in the field of *Srotus* and *Srotomula*.

**Keywords:** *Srotus*, *Artavavaha*, *Garbhashaya*, *Artavavaha Dhamani*.

#### INTRODUCTION

*Dosha*, *Dhatu*, *Mala* is considered as the basis of the body<sup>1</sup>. Other than these three entities *Srotus* is an another important entity which is the basis for the body. *Purusha* is called as *Srotomaya* because *Srotus* are present all over the body and they are essential in the increase and decrease of the *Dosha*, even it carries *Dhatu* and leads to the formation of the *Dhatu*<sup>2</sup>. *Srotus* are the hollow channels except *Sira* and *Dhamani*, which originating from root space and spreads in the body and carries specific entities<sup>3</sup>. *Srotus* are the channels through edwhich the various body entities flow<sup>4</sup>. *Srotus* are the channels of circulation that carry *Dhatu* undergoing transformation to their destination<sup>5</sup>. Regarding the number/types of *Srotus* it is mentioned that number of substances having definite shape are there in this universe that

much types of *Srotus* are there in the body. Some opine it is numerable and others opine it is innumerable<sup>6</sup>.

These channels have the colour similar to that of the *Dhatu* that they carry; they are tubular, either large or small in size and either straight or reticular in shape. The reasons for the vitiation of the *Srotus* their pathological features and treatment for the same is mentioned. Increase or obstruction in the flow of the contents of the channels, appearance of nodules in the channels and diversion in the flow of the contents to improper channels are the general signs of the vitiation of the *Srotus*<sup>7</sup>.

There is various numbers of types of *Srotus* mentioned by different authors. Among the types of *Srotus*, *Artavavaha Srotus*(which does *Mutra Vahana*) is given prime importance which is only present in females. The root of *Artavavaha Srotus* is considered as *Garbhashaya*(Uterus) and *Artavavaha dhamani*(vessels carrying *Artava*). Injury to *Artavavaha Srotus* leads to infertility, dysperunia and dysmenorrhea<sup>8</sup>.

## DISCUSSION

The union of *Shukra* (sperm), *Beejarupi Artava* (ovum) and *Atma* or *Jiva* inside the *Kuksi* (uterus) is known as *Garbha* (zygote, embryo or fetus). Besides *Atma*, the association of *Prakruti* and *Vikaras* is also essential; after development of arms, legs, tongue, nose, ears and hips etc body parts it is termed *Shareera*<sup>9</sup>.

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*Teja* or heat generated at the time of coitus activates *Vayu*, then the *Shukra* excreted due to the action of both *Vayu* and *Teja* reaches uterus (*Garbhashaya*), gets mixed with *Artava* thus formed zygote with the union of *Agni* (*Artava*) soma (*Shukra*) stays in uterus. Then the *Atma* or *Jiva* due to the effect of *Daiva* (destiny) associated with *Bhuta* (*Panchamahabuta*), *Satwa*, *Raja*, *Daiva* and *Asura* etc *Bhavas* and impelled by *Vayu* reaches the uterus and stays there<sup>10</sup>.

When *Shukra*, *Artava*, *Ashaya*, *Kala* is proper & nourishment to the formed *Garbha* is proper then the fetus develops properly & delivers in time without any difficulty with good *Bala*, *Varna*, *Oja* etc<sup>11</sup>. In this context *Artava* mentioned is *Beejarupi Artava*. The *Beejarupi Artava* is Released from *Beejakosha* (ovary) and travels through *Garbhashayanalika* (fallopian tubes) and enters the *Garbhashaya* (uterus). The utility of *Beejarupi Artava* occurs in *Garbhashaya* when it unites with *Pum Beeja* (*Shukra*) and form *Garbha*. Considering the *Beejarupi Artava*, its release, pathway and the area of its utility *Garbhashaya* is considered as one of the *Mula* of *Artavavaha Srotus*.

*Artava* is considered as the *Upadhatu* of *Rasa* in females, acquires the *Garbhashaya* and discharged monthly through the vagina. Its main objective is to form *Garbha*<sup>12</sup>. *Artava* resembles the blood of hare, liquid shellac and doesnot stains cloth. The pure *Artava* is also compared to *Gunjaphala*, Red lotus and a color of red insect named *Indragopa*<sup>13</sup>. In this context *Artava* mentioned is *Drustartava*. The *Artava* accumulated for a month, is drawn towards the vaginal orifice by *Vata* through the *Dhamani*'s. It is slight dark in color and has a peculiar odour<sup>14</sup>.

*Drustartava* or *Rajasrava kala* plays an important role in deciding the probable period of ovulation and also in deciding the fruitful period of coitus (to form *Garbha*). *Vahana* of *Artava* takes place through *Yoni* which was accumulated in *Artavavaha Dhamani*'s. The root of this *Artava srava/Vahana* is *Artavavaha Dhamani*. Hence *Artavavaha Dhamani* is considered as the *Mula* of *Artavavaha Srotus*.

## CONCLUSION

As per context *Artava* can be considered as ovum and menstrual bleeding i.e. *Beejarupi Artava* and *Drustartava* respectively. The *Beejarupi Artava* released from Ovary researches the *Garbhashaya* and unites with *Shukra* (sperm) to form *Garbha* (fetus). Bleeding phase plays a very important role to know the fruitful period of coitus (for formation of

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Source of support: Nil, Conflict of interest: None Declared