

## CRITICAL ANALYSIS OF MOOLA OF AARTAVAVAHA SROTAS – A REVIEW

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### ABSTRACT

In our classics it is mentioned that *Shareera* has innumerable *srotas*. Through these *srotas* there is movement of *Doshas*, *Dhatu* and *Malas*. In an equilibrium state, the *Tridoshas* conduct and control all the functions of the body. But only *Vayu* has the capacity to move the *Dhatwadi* from one place to another for the nourishment. For this purpose body provides separate pathways called *Srotas*. All the physiological and pathological processes are mainly dependent on these *Srotas*. In Ayurvedic classics, *Srotas* is defined as the channel through which *poshaka dhatu*s which are going to be transformed into next *Dhatu* moves within and exudates out. There are totally eleven pairs of *YogavahiSrotas* or thirteen *Sthoola Srotas* in human body and each *Srotas* have their particular *Moola Sthanas*. Also there are nine *Baahya Srotas* or *Chidra* i.e external openings of the body. *Aartavavaha srotas* is explained only by *Acharya Sushruta* and its *Moola* is mentioned as *Garbhashaya* and *Aartavaha dhamani*. This review gives an analytical look over the *Moola sthanas* of *Aartavavaha srotas* in Ayurvedic perspective.

**Keywords:** *Aartavavaha srotas*, *Garbhashaya*, *Aartavaha dhamani*.

### INTRODUCTION

The term *srotas* means a structural and functional passage or channel for the flow of transforming *dhatu*s. Along with the *dhatu*s, other entities like *doshas*, *anna*, *udaka*, *prana* and *malas* also move within the *srotas*. The *dhatwadi* will flow out by diffusion and hence nourishes whole body. *Srotas* are considered as two types' i.e. *Abhyantara srotas* and *Baahya srotas*. *Abhyantara srotas* are the one which have their opening within the body and *dhatu*s passing through them nourishes whole body and *baahya srotas* are the external openings. *Aartavaha srotas* is an *abhyantara srotas* which does the *sravana* of *Aartava* and sustains life.

*Acharya Sushruta* said its number as two and *mula* as *Garbhashaya* and *Aartavaha dhamani*. *Viddha laxanas* of this *srotas* are mentioned as *vandhyatwa*, *maithuna asahishnuta* and *aartavanasha*.

#### Literary Background:

*Srotas* are defined as the channel through which *Dhatu* that are going to be transformed into another *Dhatu* (*Parinaama Apadhyamaanam*) will be carried to various parts of body and nourishes whole body<sup>1</sup>. All the *Srotas* has their own *Moola sthana*. Commenting on word *Moola Chakrapani* says as *Moolam iti Prabhava sthanam*<sup>2</sup> i.e. *Moola* may be

understood as place of origin of *Srotas*, governing place or place of manifestation of disease.

#### Enumeration of *Srotas*:

*Acharya Charaka* has said that there are innumerable *srotas*<sup>3</sup>. He also said that there are thirteen *Sthoola srotas*<sup>4</sup> and Nine *Chidra*<sup>5</sup> as mentioned in Table number 1 and Table number 2 respectively.

**Table 1:**

<i>Sthoola Srotas And Their Moola</i>	
SROTAS	MOOLA
<i>Pranavaha</i>	<i>Hrudaya, Mahasrotas</i>
<i>Udakavaha</i>	<i>Talu, Kloma</i>
<i>Annavaha</i>	<i>Aamashaya, Vama parshwa</i>
<i>Rasavaha</i>	<i>Hrudaya, Dasha Dhamani</i>
<i>Raktavaha</i>	<i>Yakrut, Pleeha</i>
<i>Mamsavaha</i>	<i>Snayu, Twak</i>
<i>Medovaha</i>	<i>Vrukka, Vaphavahana</i>
<i>Asthivaha</i>	<i>Meda, Jaghana</i>
<i>Majjavaha</i>	<i>Asthi, Sandhi</i>
<i>Shukravaha</i>	<i>Vrushana, Shepha</i>
<i>Mutravaha</i>	<i>Basti, Vankshana</i>
<i>Pureeshavaha</i>	<i>Pakvashaya, Sthula guda</i>
<i>Swedavaha</i>	<i>Meda, Lomakoopa</i>

**Table 2:**

<i>CHIDRA</i>	
<i>Nasa</i>	- 2
<i>Nayana</i>	- 2
<i>Karna</i>	- 2
<i>Mukha</i>	- 1
<i>Guda</i>	- 1
<i>Medra</i>	- 1

*Acharya Sushruta* mentioned as eleven pairs of *Antarmukha srotas*<sup>6</sup> and nine *Bahirmukha srotas*<sup>7</sup> as tabulated in Table 3 and Table 4

**Table 3:**

<i>ANTARMUKHA SROTAS</i>	
SROTAS	MOOLA
<i>Pranavaha</i>	<i>Hrudaya, Rasavaha Dhamani</i>
<i>Udakavaha</i>	<i>Talu, Kloma</i>
<i>Annavaha</i>	<i>Aamashaya, Annavaaha Dhamani</i>

<i>Rasavaha</i>	<i>Hrudaya, Rasavaha Dhamani</i>
<i>Raktavaha</i>	<i>Yakrut, Pleeha, Raktavaha Dhamani</i>
<i>Mamsavaha</i>	<i>Snayu, Twak, Raktavaha Dhamani</i>
<i>Medovaha</i>	<i>Kati, Vrukka</i>
<i>Shukravaha</i>	<i>Sthana, Vrushana</i>
<i>Mutravaha</i>	<i>Basthi, Medra</i>
<i>Pureeshavaha</i>	<i>Pakvashaya, Guda</i>
<i>Aartavaha</i>	<i>Garbhashaya, Aartavavaha Dhamani</i>

**Table 4:**

<i>BAHIRMUKHA SROTAS</i>	
<i>Nasa</i>	- 2
<i>Nayana</i>	- 2
<i>Karna</i>	- 2
<i>Mukha</i>	- 1
<i>Guda</i>	- 1
<i>Medra</i>	- 1

#### *AARTAVAHA SROTAS:*

*Acharya Sushruta* describes *Aartavaha srotas* as two in number and their *Moola* as *Garbhashaya* and *Aartavaha Dhamani*<sup>8</sup>. Injury to this *srotas* will lead to *Vandhyatwa*, *Maithuna asahishnuta* and *Aartavanasha*<sup>9</sup>.

## DISCUSSION

The word *Aartava* refers to the flow of *Stree rakta* every month and is also called as *Rajah* which starts at the age of twelve years and ends at fifty years<sup>10</sup>. *Acharya Charaka* also give similar opinion that the *Aartava* is the flow of *rakta* for five days every month and is *na ati picchila, na ati bahu, na ati alpa*, and does not cause *daha* and *aarati*<sup>11</sup>. Synonyms of *Aartava* are *Rajah, Shonita, and Rakta*<sup>12</sup>. *Acharya Vagbhata* explains that the *Aartava* stays in the *Garbhakosta* i.e. *Garbhashaya* for one month and flows out for three days if conception does not takes place<sup>13</sup>. Considering the above references we may say that *Garbhashaya* is the moola of *Aartavaha srotas*.

In the context of *Dhamani Vyakarana* of *Sushruta Samhita*, there is reference about *Aartavavaha Dhamani* which is responsible for *Utpatti* and expulsion of *Aartava*<sup>14</sup>. *Viddha laxanas* of *Aartavaha*

*srotas* are *Vandhyatva*, *Maithuna asahishnuta* and *Aartavanasha*. *Garbhashaya* is the place where *shukra* and *shonita* (*Aartava*) come together along with *atma* and forms the *Garbha*<sup>15</sup>. So injury to *Garbhashaya* may lead to *Vandhyatva* and also *Maithuna Asahishnuta* as *yoni* is present at *Garbhashaya mukha*<sup>16</sup>. Injury to *Aartavavaha Dhamani* will lead to *Aartavanasha*.

Speaking in terms of Modern, *Aartavavaha srotas* are the passages through which menstrual fluid flows. Moola of *Aartavavaha srotas* i.e. *Garbhashaya* may be compared to uterus as it is structural involved in menstrual cycle where endometrium is shed. *Aartavavaha dhamani* may be correlated to uterine vessels. Injury to *Garbhashaya* (Uterus) may result in loss of supports to the uterus hence causing prolapse of uterus and change in position and axis of the uterus. This will lead to infertility. The lower part of uterus i.e. cervix and also vagina are the organs of coitus so there may be *Maithuna Asahishnuta* and *Aartavanasha* as menstrual fluid passes through these organs.

## CONCLUSION

*Aartavaha srotas* is *antarmukha srotas* and are two in number. Its moola is *Garbhashaya* and *Aartavaha Dhamani*. As *Aartava* stays in the *Garbhashaya* for one month and flows out we may consider *Garbhashaya* as *moola sthana* and *Aartavavaha Dhamani* are responsible for utpatti and expulsion of *aartava*, hence they are the *moola* of *Aartavaha srotas*. *Garbhashaya* may be compared to uterus and *Aartavaha dhamani* to uterine vessels. Injury to *Garbhashaya* may lead to *Vandhyatva* and also *Maithuna asahishnuta* and injury to *Aartavavaha Dhamani* will lead to *Aartavanasha*. Thence, considering anatomy, physiology and pathological entities of *Aartavaha srotas*, we may conclude that *Garbhashaya* and *Aartavaha Dhamani* are the *Moola* of *Aartavavaha srotas*.

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