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Study of “Aartavaha Strotas”

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ABSTRACT-

Ayurveda is ancient science of Indian medicine. It is spiritual science helps to balance your health in natural way. Ayurveda is knowledge of life.

Study of Sharir, is must for treatment of patients. It helps to know the structure of the body, position of organs their functions and their co relation with each other from chikitsa point of view and shalya point of view knowledge of Sharir is of fundamental importance. Acharyas like charak, sushrit, vagbhat etc has separately mentioned Sharirstan in their samhitas. Srotas form the basic unit of body. They are transport system of body. Several authorities assert that “Strotas” are innumerable but still acharya have given different views with regards to their number. The desire for reproduction is hidden in core heart of every individual. All Acharyas believe that child should be of better health. As healthy seed converts into a strong tree healthy shukra and Artav- are required for the birth of swastha balak. That’s why Artav-vaha strotas gains paramount importance. Bahirmukh “Strotas” are those having openings to through secretions outside the body and Antarmukh “Strotas” have opening inside the body.

Keywords : Strotas, Antarmukha, Bahirmukha, Artavaha strotas.

INTRODUCTION:

Ayurveda is ancient science of Indian medicine. It is spiritual science helps to balance your health in natural way. Ayurveda is knowledge of life.

Study of Sharir, is must for treatment of patients. It helps to know the structure of

the body, position of organs their functions and their co relation with each other from chikitsa point of view and shalya point of view knowledge of Sharir is of fundamental importance. Acharyas like charak, sushrit, vagbhat etc has separately mentioned Sharirstan in their samhitas. Srotas form the basic unit of body. They are transport system of body. Several authorities assert that “Strotas” are innumerable but still acharya have given different views with regards to their number. Acharya sushrut

1. Bahirmukh “Strotas”
2. Antarmukh “Strotas”



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3. Bahirmukh “Strotas” are those having openings to through secretions outside the body and Antarmukh “Strotas” have opening inside the body. Acharya charak have mentioned the openings but not given the name Bahirmukh “Strotas”. While acharya vagbhat stated this “Strotas” as drishya and adrishya. Acharya sharangdhar described these drishya “Strotas” in the form of randhra. Achayrya Jeevak in view with Kashyap have given “Strotas” as
 4. 1Sukshma Strotas
 5. 2Mahan “Strotas”
 6. The “Strotas” seen outside body are termed as larger i.e. mahan “Strotas” while those remain deep into the body have minute opening of vessels and ducts are called sukshma “Strotas”. In this way inspite of labelling “Strotas” in different names, basic concept remains the same.

Acharya sushruta has given nine Bahirmukh “Strotas” as

- Eye – 2
- Ear – 2
- Mouth – 1
- Opening for mutra – 1
- Opening for purish – 1

Three extra opening in female body are

- Stanya – 2
- Apathyapath – 1

Charkacharya stated similar nine openings. Acharya vagbhat and Kashyap stated the same openings by different names only.

Now considering about the number of antarmukh “Strotas”

Charak mentioned 16 pradhan bhavas, but vata, pitta and Kapha being sarava sharirvyapi i.e. Involved in whole body they do not regain

special “Strotas”. Thus the number is 13.

Aim:

To study concept of Strtasa and Artavaha strotas in Ayurveda

Objective:

Study of Artavaha strotas and relate it with female reproductive system from modern sciences.

Material:

Literary study of different samhitas in Ayurveda.

Method:

Detail study and comparing the references found related to our concern subject.

Discussion:

In charak Sanhita, Acharya mentioned arthavaha “Strotas” in garbhasharir prakarana Acharya also stated origin of “Strotas” causes of disturbances and symtoms found regarding every peculiar “Strotas”. Acharya chakrapanin accepts the view of charak completely.

Acharya sushrita gave the number of Antaha strotas as 11 in pairs. i.e. 22 strotas

Sushruta left out Asthivha, majjavah and swedovah strotas while mentioned artvavah strotas. He also mentioned their origin and viddhalakshana

Acharya vagbhat also mentioned number of sthool strotas as as 13.

There is some controversy among Acharya’s regarding origin (mulsthana) of strotas as different Acharyas studied it with different point of view. Charak having chikitsa point of view mentioned origin of strotas and dushtilakshan while sushrita mentioned origin as organs in cotext to injuries. He mentioned viddhalakshna while vagbhat corborate with charak.

Artav-vaha strotas



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Acharya sushruta has mentioned Artav-vaha strotas in the list of Pradhan strotansi

It is present in female body and injury to this strotas produces

Vandhyatwa (Infertility)

Mainthunasahishnutwa (dyspareunia)

Artavanasha (amenorrhoea)

The main function of Artav-vaha strotas is garbhadharana

Garbhadharan or conception is one of the essential phenomena in living things.

The desire for reproduction is hidden in core heart of every individual. All Acharyas believe that child should be of better health. As healthy seed converts into a strong tree healthy shukra and Artav- are required for the birth of swastha balak. That's why Artav-vaha strotas gains paramount importance.

The concept of strotas is unique feature of ayurveda. They carry dhatus and secretions and are generally named accordingly So the strotas carrying artav is termed as Artav-vaha strotas. There are many controversies among acharyas, regarding Artav-vaha strotas as the word Artav is used with two meanings. One is bij (ovum) which is responsible for garbhadharana and again the same word is used to indicate menstrual blood which comes out from vagina every month during the puberty.

Garbhashay is the eighth ashay of female body, is the place of growth of foetus.

The name itself suggests that while much difference of opinion is regarding artav vahini dhamanis some acharya consider it as fallopian tubes which carry mature ovum, and the tubes are site for fertilization mentioned Gananathsenji.

While some acharya consider uterine vessels as artavhini dhamanis keeping in mind arthav as

menstrual blood. I.e. the uterine vessels which get dilated at the time of ovulation and at the time of menstruation they break off and menstrual blood comes out from yoni.

Acharya Gangadharji considered endometrium as the other origin but as it does not carry arthav and on the other hand it is the content of menstrual product. While acharya Hari prasannaji and acharya Tarachand Sharma consider fallopian tubes as artav vahini dhamanis seems to be true otherwise the main purpose of Garbhadharan will not solve as menstrual blood is waste product and not responsible for conception. Also, the main function to carry arthav from bij granthi to garbhashay is done by fallopian tubes. Acharya sushrut has mentioned vidhdalakshanani of every strotas and in case of Artav-vaha strotas these are

Vandhyatwa (Infertility)

Mainthunasahishnutwa (dyspareunia)

Artavanasha (amenorrhoea)

These lakshanai found in case of injury to any mulastan (origin) so this is only possible if we consider fallopian tubes as arthav vahini dhamanis.

While now a days we can anatomically find the whole structure and arrive to conclusion

When we compare strotas with modern science, Artav-vaha strotas refers to female reproductive system. So, we can say that ovulation, menstruation and stage of repair of uterus. All these processes take place in Artav-vaha strotas. The artav (bij) is the pure product form and the Artav (menstrual blood) is waste product form in Artav-vaha strotas.

Table 1 : Number of strotas :

Sr.No.	Charack (13)	Sushrut (22)	Vagbhat (13)
1	Pranavaha	Pranvaha 2	Pranavaha
2	Annavaha	Annavaha 2	Annavaha
3	Udakvaha	Udakvaha 2	Udakvaha
4	Rasavaha	Rasavaha 2	Rasavaha
5	Raktavaha	Raktavaha 2	Raktavaha
6	Mamsavaha	Mamsavaha 2	Mamsavaha
7	Medovaha	Medovaha 2	Medovaha
8	Asthivaha	Sukravaha 2	Asthivaha
9	Majjavaha	Mutravaha 2	Majjavaha
10	Shukravaha	Punshvaha 2	Shukravaha
11	Purishvaha	Artavaha* 2	Purishvaha
12	Mutravaha	-	Mutravaha
13	Swedavaha		Swedavaha
	13	22	13

Conclusions:

- Strotas described in Ayurveda means a channel and form the internal transport system of the body
- Functions performed by strotas are utpatti of dhatu their conduction nourishment their transformation in other dhatu their destruction waste formation and excretion of waste
- Antarmukh strotas are more important from physiology, pathology and clinical point of view.

- Word artav used in ayurvedic text in following meanings as sribij (ovum) rajstrav (menstrual blood) and sex harmons.
- When artav undergoes pak bij is the prasad bhag and raj is malbhag formed in this process
- According to our study fallopian tubes may be considered as artav vahini dhamanies.

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