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Comprehensive Analysis of Artavavaha Srotas in Relation to Artava Dushti and Its Correlation with Modern Gynecological Pathologies

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ABSTRACT:
Artava Vaha Srotas, as described by *Maharishi Sushruta* in *Sharir Sthan* (*Dhamani Vyakaran Adhyaya*), are vital channels in the female reproductive system responsible for the transport of menstrual blood and ovum. These *strotas* originate from the *Garbhashaya* (uterus) and the *Artava Vahi Dhamani*, and their integrity is essential for normal reproductive function. Damage or vitiation of these *strotas* can manifest as reproductive dysfunctions including sterility, amenorrhea, and copulation intolerance.
Ayurvedic literature identifies *Artava* as *Pushpa*, encompassing both menstrual blood discharged monthly and the ovum released from the ovary, termed *Antah Pushpa*. Eight types of *Artava Dushti* have been classified based on disturbances by the three doshas—*Vata, Pitta, Kapha*—or by *Rakta dosha* either alone or in combination resulting in pathological states such as *Granthibhut Putipuya* and *Kshin Artava*.
This study aims to establish a correlative framework linking Ayurvedic concepts of *Artava Vaha Strotas* and *Artava Dushti* with modern gynaecological pathologies. An observational approach was used to assess structural changes and clinical manifestations, providing insights into menstrual irregularities and infertility.
The findings emphasize the importance of integrating classical Ayurvedic knowledge with contemporary medical understanding to offer comprehensive diagnostic and therapeutic strategies for female reproductive disorders. This interdisciplinary approach facilitates improved patient outcomes by addressing both functional and structural dimensions of *Artava Vaha Strotas* pathology.

Keywords: Artava Vaha Srotas, Garbhashaya, Artava Vahi Dhamani

INTORDUCTION:

Ayurveda, the ancient Indian system of medicine, adopts a holistic and personalized approach to health. Maharishi Sushruta, in *Sharir Sthan* (*Dhamani Vyakaran Adhyaya*), describes eleven types of *strotas*, among which *Artavavaha Strotas* occupies a vital position in female reproductive physiology. The *Artavavaha Strotas* consist of two primary structures: the *Garbhashaya* (uterus), serving as the origin, and the *Artavavahi Dhamani*, an arterial channel responsible for carrying menstrual blood and related substances. Injury or dysfunction in these channels can lead to reproductive issues such as sterility, intolerance during copulation, and amenorrhea (absence of menstrual flow).The concept of *Artava* in Ayurveda extends beyond menstrual blood, traditionally termed *Pushpa*, encompassing the monthly

menstrual discharge and the ovum (*Antah Pushpa*) released from the ovary. The integrity and function of *Artavavaha Strotas* are thus essential for normal menstrual cycles and fertility.

Modern anatomical and physiological interpretations correlate these Ayurvedic concepts to the uterus, fallopian tubes, ovaries, and hormonal regulation via the hypothalamic-pituitary-ovarian axis. Scientifically, these systems govern menstruation, ovulation, and fertility. Injury to any component of this integrated reproductive system can manifest as infertility, menstrual irregularities, or sexual dysfunction, paralleling Ayurvedic descriptions of *strotas* vitiation.

Understanding *Artavavaha Strotas* within both classical and contemporary frameworks highlights its crucial role in reproductive health. This integrative perspective supports comprehensive diagnostics and therapeutic approaches aimed at restoring *strotas* function to treat female reproductive disorders effectively.

GARBHASHAYA:

Maharishi Sushruta, in the *Chikitsasthana* section, describes the anatomical position of the uterus as located near and lateral to the *Basti* (urinary bladder). This classical description aligns closely with modern anatomical understanding, where the uterus is situated anatomically between the urinary bladder anteriorly and the rectum posteriorly. When comparing various *Ayurvedic Acharyas'* perspectives on uterine anatomy, the observations offered by *Maharishi Sushruta* appear to be the most rational and consistent with contemporary medical science. This concordance highlights the precision of classical Ayurvedic anatomical knowledge and its relevance to current gynaecological anatomy, thus reinforcing the value of integrating traditional insights with modern clinical practice for enhanced understanding and treatment of female reproductive health conditions.

ARTAVA VAHI DHAMANI:

The female Anugarbhashaya Dhamani is a vascular network that merges with branches such as *Anubeejakoshika Dhamani, Anuyonika Dhamani*, and other arteries to form a *Dhamani Chakra*, encircling the *Yoni* (vulva), *Garbhashaya* (uterus), and *Beeja Kosh* (ovaries). This arterial network becomes especially engorged during pregnancy, reflecting its functional importance. This description closely parallels the Uterine Artery in modern anatomy, which supplies blood to the uterine body, cervix, uterine tubes, and the upper part of the vagina. While the uterine artery has significant anastomoses with the ovarian and vaginal arteries, its dominance is evident due to pronounced hypertrophy during pregnancy, underlining its critical role in supporting gestation. Other classical Ayurvedic texts do not elaborate extensively on this vasculature, making Dr. Sen's anatomical correlations particularly valuable for bridging traditional knowledge with modern medical science.

ARTAVA:

According to *Amarkosha*, the blood discharged from the vaginal tract is known as *Artava or Pushpa*. As per Acharya Charaka , the menstrual flow occurring monthly, which is neither slimy nor accompanied by burning or pain, lasting for five days, and neither evasive nor scanty, is considered healthy or normal menses. The normal menstrual blood is described to have the color of jequirity seed or *Padma* (lotus) or to resemble the scarlet insect's colour. *Maharishi Sushruta* states that menstrual blood resembling the blood of a rabbit, or the solution of lac, and that which does not stain cloth, is indicative of healthy menstruation.

MENSTRUAL CYCLE:

According to the Oxford Dictionary, the process in a woman of discharging blood from the lining of the womb each month, from puberty until menopause except during pregnancy, is called the menstrual cycle. This cyclic event occurs rhythmically throughout the reproductive period of a woman's life, typically starting between the ages of 12 and 15, marking the onset of puberty. The beginning of the menstrual cycle is termed menarche. The menstrual cycle ceases between the ages of 45 and 50, with the permanent cessation at old age known as menopause.

Modern Medical Science identifies menstrual blood as containing mucus, fibrinolysin, fragments of endometrium, serous fluid, and prostaglandins, which impart a slightly slimy nature to the discharge. In contrast, Ayurveda's description of *Shudha Artava* does not emphasize this sliminess. Thus, the primary difference between Ayurvedic and modern medical perspectives on *Shudha Artava* lies in the context of its sliminess, while both concur on other fundamental aspects of menstrual physiology.

PRAMAN OF ARTAVA:

According to *Ashtanga Sangraha*, *Ashtanga Hridaya* and *Bhavprakash* , the *Praman* (quantity) of menstrual blood is described as four *Anjali*. *Maharishi Sushruta*, in the Sutra Sthana , explains that the composition of the human body varies between individuals and is inherently unstable, therefore the exact quantities of *Dosha*, *Dhatu*, and *Mala* cannot be stated precisely. From a modern medical perspective, the average amount of blood lost during normal menstruation is approximately 35 ml, along with an additional 40 ml of plasma, totalling around 75 ml of fluid loss per menstrual cycle.

According to *Sharangdhar Samhita*,

1 Anjali = 16 Tola

4 Anjali = 16 × 4 Tola = 64 Tola

1 Tola = 12 gm

4 Anjali = 64 × 12 gm = 768 gm

According to Metric System of solid and liquid weight,

1kg = 1000gm

1 litre= 1000ml

Thus, 1gm =1ml

The Ayurvedic measure of menstrual blood Praman as four Anjali, which equates to approximately 768 ml, is significantly higher than the volume of menstrual blood reported by Modern Medical Science, which is around 35 ml with an additional 40 ml of plasma loss, totaling approximately 75 ml. This discrepancy highlights a difference in measurement units and possibly contextual understanding between traditional Ayurvedic texts and contemporary medical quantifications. The larger volume in Ayurveda might symbolize an ideal or theoretical quantity reflecting holistic bodily function rather than a direct physical measurement. Understanding this distinction is important for integrating classical Ayurvedic insights with modern clinical data effectively in research and practice.

ARTAVA DOSHA:

According to *Maharishi Sushruta*, eight types of *Artava Dosha* exist as described in Sutra Sthana . The menstrual blood (*Artava*), when vitiated by any of the three Dosha (*Vata, Pitta, Kapha*) or by *Rakta* (*shonita*) either separately, in combination, or altogether, loses its ability to produce offspring. Such vitiated *Artava* exhibits features like altered colour, discomfort, foul or cadaveric odour, presence of small

clots or pus, reduced quantity, and odour resembling urine or faeces, rendering it unpurifiable, unlike other types which remain purifiable.

Maharishi Sushruta and *Vagbhatta* attribute the characteristics of vitiated *Artava* to the predominant *Dosha* involved. *Vataj Artava Dushti* presents with colours and discomforts typical of *Vata*, including hypomenorrhea (scanty menses lasting less than two days) often associated with dysmenorrhea (painful menstruation).

Pittaj Artava Dushti aligns clinically with Pelvic Inflammatory Disease (PID), characterized by fever, fatigue, purulent vaginal discharge, congested urethral meatus, and tenderness.

Kaphaj Artava Dushti parallels Chronic Cervicitis, marked by excessive mucoid vaginal discharge.

Kunapgandhi Artava, as per *Maharishi Sushruta* and *Vagbhatta,* is abundant menstrual discharge with a cadaveric smell suggestive of early cervical carcinoma, exhibiting continuous bleeding, offensive vaginal discharge, and leg oedema.

Kapha-Vata involvement leads to solidification of *Artava* (menstrual clots), especially seen in heavy menstrual bleeding (menorrhagia).

Putipuy Artava, vitiated by *Pitta* and *Kapha*, manifests with purulent odour resembling Endometrial carcinoma with irregular heavy cycles and possible pyometra.

Kshina Artava Dushti indicates scanty menstrual flow due to *Vata* and *Pitta* vitiation, comparable to hypomenorrhea per modern medicine.

Mutrapurishgandhi Artava, vitiated by all *Dosha*, smells like urine and faeces, resembling advanced cervical carcinoma with grave clinical features including fistula formation causing offensive odours.

The female genital tract comprises external and internal organs—vulva, vagina, cervix, uterus, fallopian tubes, and ovaries—with diseases ranging from congenital anomalies, infections, hormonal disorders to tumours. Uterine artery pathology correlates with several menstrual disorders—amenorrhea, oligomenorrhea, menorrhagia, metrorrhagia, hypomenorrhea, and dysfunctional uterine bleeding (DUB). This integration of classical Ayurvedic pathology with modern clinical syndromes aids in comprehensive understanding and management of female reproductive disorders.

CONCLUSION:

Thus, it can be concluded that the mula of Artava Vaha Strotas- Garbhashaya and Artava Vahi Dhamani can be correlated with the uterus and uterine artery, respectively, as described in modern medical science. Hypomenorrhea accompanied by dysmenorrhoea bears similarity to *Vataj Artava Dushti* noted in Ayurveda. Pelvic Inflammatory Disease (P.I.D.) exhibits feature akin to *Pittaja Artava Dushti* . Chronic cervicitis or endometritis aligns with Kaphaj Artava Dushti . The condition known as *Kunapganthi Artava Dushti* resembles the early stages of cervical carcinoma. *Granthibhut Artava Dushti* corresponds closely with adenomyosis and endometriosis recognized in contemporary medical literature. Furthermore, Putipuya Artava Dushti reflects characteristics of endometrial carcinoma. *Khshin Artava Dushti* is analogous to hypomenorrhea, where bleeding is scanty and lasts approximately two days. Finally, *Mutrapurishgandhi Artava Dushti* shows resemblance to advanced cervical carcinoma stages.

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