

**ASSOCIATION OF RASAVAHA SROTO DUSHTI AND ITS EFFECT  
ON GARBHINI AND GARBHA – A LITERATURE REVIEW****<sup>1\*</sup>Ankita Dnyaneshwar Raymal and <sup>2</sup>Dr. Girish T. Kulkarni**

<sup>1</sup>Final Year PG Student, Rachana Sharir Department, Sumatibhai Shah Ayurved  
Mahavidyalaya, Hadapsar, Pune-28.

<sup>2</sup>GUIDE and HOD of Rachana Sharir Department, M.D.(Rachana Sharir), Ph. D.(Scholar),  
Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune-28.

Article Received on  
21 July 2022,

Revised on 11 August 2022,  
Accepted on 01 Sept. 2022

DOI: 10.20959/wjpr202212-25800

**\*Corresponding Author****Ankita Dnyaneshwar  
Raymal**

Final Year PG Student,  
Rachana Sharir Department,  
Sumatibhai Shah Ayurved  
Mahavidyalaya, Hadapsar,  
Pune-28.

**ABSTRACT**

Humans are the best creation of Nature in the universe. It is a natural wonder and miracle that the human body has the right shape, size, and weight. One of the most distressing aspects of pregnancy is a deformed living fetus. Prevalence of fetal deformity increases due to change in lifestyle. Evolution's primary attribute is change. Changes became tools for survival and adaptation. However, if these changes happen too quickly to meet evolutionary needs, these benefits may become problems. Change in lifestyle, which was necessary at the time, has impacted all aspects of human health, particularly women's health. Women now days have greater duties; they balance work and family obligations. They neglect their own health as a result of this physical and emotional stress. This all factors basically vitiate Rasavaha srotas.

That's why the study was done to review the literature about association of Rasavaha sroto Dushti and its effect on Garbhini and Garbha.

**KEYWORDS:** Rasavaha Srotas, Garbhini, Garbhavikruti.**INTRODUCTION**

Women's lifestyles have altered as a result of modernity in today's world. Women's roles have shifted as a result of changing lifestyles. They are in charge of household and carrier duties. As a result, their physical activity and mental stress levels have both increased. Women are working equally with males in society. They are aware of their health issues, but they lack the time to address them. Hence they neglect their own health. Female health and reproductive

disorders are mostly caused by changes in dietary choices, diminished activity (lack of exercise), and excessive physical activity and mental stress. There are various female health issues that are caused by Mithyahaara (improper food) and Mithyavihara (lifestyle choices).

According to the WHO fact sheet Every year, an estimated 240 000 newborns die owing to birth abnormalities within the first 28 days of their lives. A further 170 000 children between the ages of one month and five years die as a result of birth abnormalities.

Long-term impairment can be caused by birth abnormalities, which has a substantial impact on individuals, families, health-care systems, and societies.<sup>[1]</sup>

Garbhaja Vikrati is the developmental condition in Ayurveda. Garbhaja Vikriti, which presents a deformed living foetus, is one of the worst complications of pregnancy. Every day, 800 women die from complications of childbirth. A pregnant woman from a developing country is 36 times more likely to suffer from pregnancy-related complications compared with a pregnant woman from a developed country.<sup>[2]</sup>

The major factors, according for this, are Mithyahaara (bad nutrition) and Mithyavihara (lifestyle choices), Chinta(mental stress) which cause major impact on the female health and reproductive system and the foetus. This factors initially cause Rasavaha sroto dusti. Current study will help to understand association of Rasavaha srotas with Garbhini and Garbha and definitely helpful with component of prevalence, preventable risk factors, care and surveillance of Garbhaj Vikruti.

## AIM

To find the association between *Rasavaha Srotas Dusti* and *its effect on Garbhini and Garbha*.

## OBJECTIVE

- 1) To study the *Rasavaha Srotas* as per *Bruhatrayee*.
- 2) To study the *Rasavaha Srotas Dusti Hetu*.
- 3) To study the *Rasavaha Srotas Dusti* in and its effect on garbhini and garbha.

## MATERIALS AND METHOD

All the detailed information is collected from *Bruhatrayee*. Literature review has been done for reference, also related modern text and research articles are studied for utility of the

research topic.

## REVIEW LITERATURE

Body-mind-spirit organization has many Srotas as a number of life factors operating in the life process- "*Yawantah Purushe Murtimanto Bhavavisheshah Tavantev asmin Srotasam Prakara Visheshah*." The word Srotas is used as a generic term indicating all the macro and micro channels and pathways operating in the living organism. The word Srotas is derived from sanskrita root- "Sru- gatau" (Sru + tasi = srotas) which means moving, filtering, secreting, flowing, leaking etc. Charak has defined it as "Sravanat Srotamsi" means the structure through which sravanam takes place. First description of srotas in Charak Samhita comes in Sutrasthana, 28th chapter regarding the nutrition of the Dhatus. Srotas are the base of transformation of nutrients in biological elements, being the metabolic centre of that particular dhatu, transport of nutrients and waste products.

Srotas has several synonyms, including Sira (vein), Dhamani (artery), Rasayani (lymphatic ducts), Rasavahini (capillary), Nadi (tubular conduits), Panthana (passages), Marga (pathways, tracts), Sharirachidra (body orifices), Samvritasamritani (open or blind passages), Sthana (sites), Ashaya (repertories), and Niket (channels).<sup>[3]</sup>

## CLASSIFICATION OF SROTAS

According to Acharya Charaka(Cha.Vi.5/7).	According to Acharya Sushruta(Su.Sha.9/11).	According to Acharya Ashtang Hridaya(AH. Su. 3/40-41)
13 in number 1) Pranavaha Srotas 2) Udakvaha Srotas 3) Annavaha Srotas 4) Rasavaha Srotas 5) Raktavaha Srotas 6) Mansavaha Srotas 7) Medovaha Srotas 8) Asthivaha Srotas 9) Majjavaha Srotas 10) Shukravaha Srotas 11) Mutravaha Srotas 12) Purishvaha Srotas 13) Swedavaha Srotas	11 pairs of Antarmukha Srotas 1) Two Pranavaha Srotas, 2) Two Annavaha Srotas, 3) Two Udakvaha Srotas, 4) Two Rasavaha Srotas, 5) Two Raktavaha Srotas, 6) Two Mansavaha Srotas, 7) Two Medovaha, 8) Two Mutravaha, 9) Two Purishvaha, 10) Two Shukravaha, 11) Two Artavavaha Srotas. • Bahya Srotas 9(Su.Sha.5/10). Two in the nose, two in the ears, two in the eyes, one of the anus, one of the mouth and one of the urethra. Women there are three more Srotas two in breasts and one of the passage of blood.	• Abhyantar Srotas 13 1) Pranavaha Srotas 2) Udakvaha Srotas 3) Annavaha Srotas 4) Rasavaha Srotas 5) Raktavaha Srotas 6) Mansavaha Srotas 7) Medovaha Srotas 8) Asthivaha Srotas 9) Majjavaha Srotas 10) Shukravaha Srotas 11) Mutravaha Srotas 12) Purishvaha Srotas 13) Swedavaha Srotas • Bahya Srotas 9 Two in the nose, two in the ears, two in the eyes, one of the anus, one of the mouth and one of the urethra. Women there are three more Srotas two in breasts and one of the passage of blood.

**SROTAS CHARACTERISTICS<sup>[4]</sup>**

Color	The colour of srotas is similar to the dhatu they carry.
Size	Sthula (Gross or macroscopic), Anu (atomic and microscopic).
Shape	Vritta (cylindrical), Dirgha (long), Pratana (reticulated) are the three shapes.

**MULAM OF SROTAS**

Chakrapani has described Mulam as- "Mulamiti Prabhava Sthanam", which means Mula of a srotas is the anatomical site of the respective srotas, the main site of the pathology of that channel, the principal site of manifestation of disease.<sup>[5]</sup>

**SROTODUSHTI SYMPTOMS****Samanya Dushti Lakshana of Srotas**

अतिप्रवृत्ति संगो वा सिराणां ग्रन्थयोऽपि वा ।

विमार्गगमन चापि स्रोतसा दृष्टिलक्षणम् । - च. वि. ५/२४

Atipravrutti (excess flow), Sanga (obstruction), Siragranthi (Obstruction in channels) and Vimargagamana (deviation from normal path) are common Dushti Lakshana of Srotas.<sup>[6]</sup>

**Samanya Dushti Hetu of Srotas**

Food and behavior which are similar to doshas and dissimilar to dhatus in properties cause morbidity in srotas.<sup>[7]</sup>

**CONCEPT OF RASAVAHA SROTAS<sup>[8]</sup>**

Mula: Heart and blood vessels.

Marga: Venous and lymphatic systems.

Mukha: Arteriole, venous junction in capillaries.

Moola sthana of rasavaha srotas is hridaya and related ten dhamnis.

Rasavaha Srotas are called primary Srotas since they provide nutrition to all body parts and provide Poshana to Rasa and Rakta Dhatu. Through this Srotas, Yakrit and Hridiya contribute considerably to Ahara Rasa Poshanta since food first gets to Yakrit and then through the circulatory system of Hridiya to all body parts. As a result, Ayurvedic concepts such as Rasavaha Srotas may be related to modern heart and liver functioning. Rasavaha srotas circulates Rasa, including lymphatic system and plasma, providing food to other dhatus in the process.

Rasavaha Srotas are responsible for the vital functions of the body's circulatory system, and physiological disorders in their function can lead to clinical symptoms. The rasavaha srotas are primarily derived from hrudaya and are connected to all parts of the body via Dhamanis. Using hrudaya pumping, these dhamanis distributed rasa throughout the body.

### **Rasadhatu Utpatti<sup>[9]</sup>**

Rasa is the pure and minutest essence of well digested food which is ingested and is composed of five Mahabhutas, is of four types, has six tastes, two or eight Viryas and many qualities. Its seat is heart where from entering into twenty four arteries ten ascending, ten descending and four oblique, it circulates all over the body and constantly saturates, sustains and maintains it by functioning continuously; while in the body its movements may be known by inference. Rasa penetrates, nourishes all the bodily components and seats of Dosha, Dhatu, Updhatu and Mala.

### **Intra uterine Dhatu Poshan**

In utero foetus is totally depending on mother for nourishment. Foetus gets nourished by the law of osmosis (Upsnehan and Upasweda). After development of umbilical cord, gets its nourishment through umbilical cord which is consider to be connected to mother's heart.<sup>[10]</sup> As Rasajbhav is consider as one of the six Bhav during Garbha formation Sharir-Utpatti, Sharir vruddhi, Prana-nubandha, Trupti and Pushti of body parts, Utsah (liveness) is due to Rasa.<sup>[11]</sup>

### **Dhatu poshan during extra uterine life**

Replenishment of Dhatu takes place from previous Dhatu. Rasa Dhatu nourishes Rakta Dhatu, Rakta replenishes Mamsa Dhatu, Mamsa replenishes Meda, Meda Replenishes Asthi, Asthi nourishes Majja, Majja nourishes Shukra, and Shukra gives rise to Garbha.<sup>[12]</sup> Formation of Rasadhatu by Trividha Nyaya-

1. Kshiradadhinyaya(sarvatma parinaman)
2. Kedarkulya Nyaya
3. Khale Kapota Nyaya

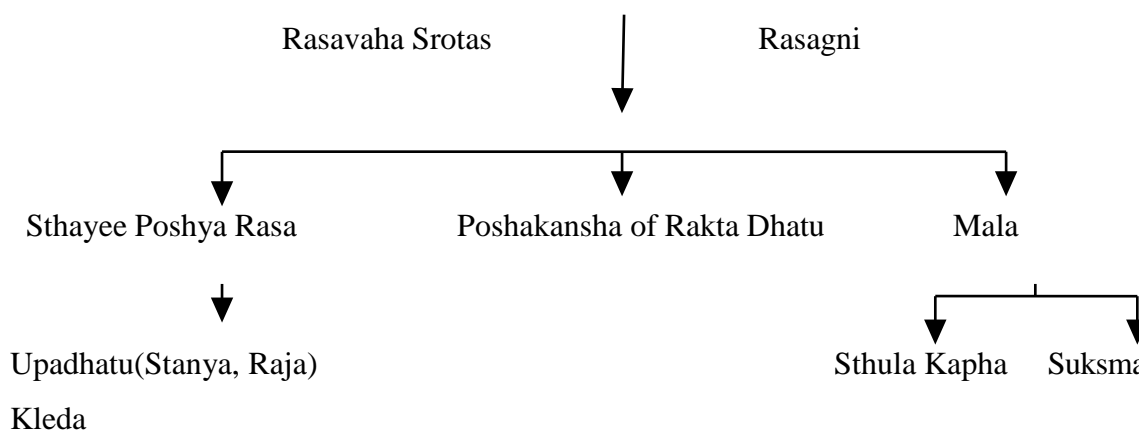
### **Srotogat Utpatti Prakriya<sup>[13]</sup>**

The above statement explains the transformation of Aahar Rasa in Rasavaha srotas takes place in three fractions-refuse (Mala bhag), Gross (Sthula bhag) and Minute (Sukshma bhag), like food after digestion forms faeces and urine which are refuse along with Rasa as essence.

In Rasavaha Srotas Rasadhatvagni act on Rasa for further digestion, here Kapha comes out as refuse (Mala), Rasa Dhatu as gross portion (Sthula bhag) and minute (Sukshma bhag) meant for genesis of the next Dhatu.

In this manner, Dhatu (tissue) get formed in succeeding order, Purva Dhatu giving rise to Uttara Dhatu. Rasa formation is a continuous process (cyclic manner).

Rasa poshakansha from Aahar Rasa



### Poshya-poshak Bhav of Rasa Dhatu<sup>[14]</sup>

Shivadas sen in the same context of nourishment of Dhatu stated that Aahar Rasa which nourishes all the Dhatu including Rasa Dhatu is termed as Poshaka Rasa Dhatu which is nourished by Aahar Rasa, is a stable entity like other sthaya Dhatu and is termed as Poshya. Hrudaya (heart) is the site of Poshya Rasa Dhatu and Dhamani are the site for Poshaka Aahar Rasa. Rasa means combination of Poshya and Poshaka Rasa one can't differentiate these two entities on the basis of site.

### Rasa Dhatu Updhatu and Mala

Updhatu/Mala	Charak chi. 15/7/	Sushruta	Vagbhata sha.3/36	Ashtang Sangrah	Sharangdhar pu.
	chakrapani			sha.6/29	5/13,14,15
Updhatu	Stanya, Raja	-			Stanya, Raja
Mala	Kapha	Kapha	Kapha	Kapha, Laika	Kapha

### Rasa Dhatu Karma

1. Preenan
2. Snehana
3. Pushti

4. Tushti
5. Yapana
6. Jeevana

### **Rasavaha Sroto Dusti Hetu<sup>[15]</sup>**

गुरुशीतमतिस्निग्धमतिमात्रं समशृताम् ।

रस वाहिनी दुष्यति चित्यानां चातिचिंतनात् ॥ - च.वि. 5/13

Rasavaha srotas dushti is caused by overeating (Aatimatra) or eating heavy food (Guru), greasy food (Snigdha), non-fresh food (packed food), eating the improper combination of foods (Viruddhahara), excessive sweet, salty, fermented food, stress, worry, and worries (Chinta). Later dhatus and upadhatu are not well nourished due to Rasa dhatu dushti. Raja (Artava) and Stanya (breast milk), which is upadhatu of Rasa dhatu, is also malnourished, resulting in female reproductive problems and effects on the progeny. Similar review by Astanga samgrahakar sarirasthan chapter 6/34. According to Astanga hridaya sarirasthan chapter 3/42, when these srotas become vitiated (abnormal) due to indulging in improper (diet and activities), disease results; when unvitiated (normal) gives health results. However, Susruta samhita did not mention any Hetu of Srotas dusti; instead, he stated that injuries to the Srotas exhibit incurable illnesses, therefore such information should be communicated to the patient and his attendants, and treatment to remove the foreign body should be initiated in Sarirasthan 9/12.

### **Dushti Lakshana of Rasavaha Srotas<sup>[16]</sup>**

In charaka samhita sutrastana 28/9 mentioned that Specific Rasavaha Srotas Dusti Lakshan are similar to rasadhatu dushti lakshana they are disinclination for food, anorexia, disguesia, aguesia, nausea, heaviness, lethargy, fever with body ache, faintness, pallor, obstruction of the channel, impotency, asthenia, wasting of body, loss of gastric fire and premature formation of wrinkles and greying of hair-these are the disease arising from the morbidity of the body- nutrient fluid. According to sushruta samhita Viddha Lakshanani (injured symptoms) of Rasavaha Srotas su. Sha. 9/12 are shosha (emacification), Akrosh (crying with pain), Vinamana (bending of the body), Mohan (delusion), Brama (loss of consciousness), Vepana (giddiness, tremors) or maran (death).



**Rasadhatuvrudhi Lakshan**

According to Ashtanga Sanghahkar Sutrastan 19/4	According to Ashtanga Hridaya Sutrastana 11/7-8
Prasek, Arochaka, Asavairasya, Hrillasas, Swadudweshya, Angmarda, Gaurav, shleshmavikara.	Prasek, Gaurav, Shwaitya, Shaitya, Shlathangata, shwas-kasa, Atinidra, Arasadnyata, Tandra, Jwar, Tama, Pandutva, Srotorodha, Klaibya, Sada, Krushangata, Agninash, Valaya, Palit.

**Rasakshaya Lakshana**

According to Ashtanga Hridaya Sutrastana 11/17	According to sushruta sutrastana 15/9	According to charak sutrastana 17/76
Gattate, Sahate Shabdham na Uchhai, Shulyate Hridayam, Tamyati	Roukshya, Shosh, Trushna, Glani.	Hritshool, Hritkamp-Palpitation, Hritshunyata.

**Grabhaj Vikruti**

Vyadhi literally translates to "Union with *Dukha*." *Sushruta*'s classification is as follows- (emphasis is given on *Adhyatmika Vyadhi*).<sup>[16]</sup>

1. *Adibalapravritta vyadhi* - The diseases originated predominantly from aberrations in *Beeja* i.e. *Shukra* and *Shonita* are called as *Adibalapravritta vyadhi*. *Beeja dushti* is important factor. It is again classified into two types-

*Matruja* when *Dushti* is in *Shonita*, *Pitruja* when *Dushti* is in *Shukra*. *Kushtha*, *Arsha* are the examples. *Ashtang Sangrahar* has classified *Vyadhi* in seven types, from which *Sahaj Vyadhi* show similarity with *Adibalapravritta Vyadhi*.

2. *Janmabalapravritta vyadhi* – The diseases caused predominantly due to inappropriate(*Asampat*) *Ahara-Vihara*(*Apchara*) of mother are classified in *Janmabalapravritta Vyadhi*. Further classification – *Rasakruta* - Inappropriate *Ahara Rasa*, *Dauhridapachara* - fulfillment of inappropriate desires of mother.

According to *Ashtang Sangrahar* *Garbhaja Vyadhi* shows similarity with the *Sushruta* classification *Janmabalapravritta Vyadhi*. *Garbhaja Vyaadhi* is the term used to describe *Vyaadhis* that occur during or after conception. The Mother's *Aahara* and *Vihara* are in charge of the *Vyaadhi* in this. These *Vyaadhis* include *Kaubjhy*, *Pangulya*, *Kilasa*, and others. There are two ways that this *Vyaadhi* can happen: either through *Ahara Rasaja* or through *Dauhrudavinamanja*.



## DISCUSSION

Association of Rasavaha srotas and Garbhavakranti

1. **Garbha Sambhav Samagri**<sup>[17]</sup> – Acharya Sushruta in *Sharirstan* 2/35 says- Four factors i.e., “Ritu” (menstrual period) “Kshetra” (uterus) “Ambu” (Ahara Rasa) & “Beeja” (Shukra and Shonita) are the essential raw ingredients for the production of Garbha. Here Ambu is important in intraembryonic nourishment. As formation of Aahar Rasa depend on Aahar and Vihar of Mother. Mithya Aahar-Vihar cause and vitiation of Rasavaha Srotas Dusti and form Dushta Rasa Dhatu which is one of important part of Garbha Sambhav Samagri.
2. **Garbha poshan** - Ahara Rasa provides Garbha nutrition. The Garbha's Nabhi Nadi is connected to the mother's Rasavaha Nadi, which conveys the essence of food and vitality from the mother, and the foetus grows. from the time of fertilization until all the major and minor parts of the body are undeveloped fully, the foetus obtains its nourishment by Upsneha way through the Rasavaha Dhamni, which are spread obliquely in all the parts of its body and survives.<sup>[18]</sup> Due to Rasavaha Sroto Dusti improper Garbha Poshan takes palce and cause Garbhavyapad like IUGR(intra uterine growth retardation), LBW(low birth weight), oligohydramnios.
3. **Garbha Vridhi** - When food taken by pregnant woman is digested by Rasa Dhatvagni through Rasavaha Srotas, a Rasa Dhatu will be formed. It is taken up by heart and circulated in the body by Dashadhamani and by Vyana Vayu. In pregnant woman Rasadhatu and is divided into three parts.<sup>[19]</sup>
  - 1) Nourishes and helps the growth of a foetus,
  - 2) Nourishes the mother's own body(Garbhini Avastha). Adverse effect cause hyperemesis gravidarum, Anemia, miscarriage etc.
  - 3) Nourishes the breasts to facilitate the proper lactation as Stanya is Upadhatu of Rasa Dhatu. So, if any dysfunction occurs in formation and circulation of Rasa Dhatu, It can cause harmful effect on foetal growth and Mother too.
4. **Shad Garbhakara Bhavas**<sup>[20]</sup> - In Cha. Sha. 3/3, Acharya Charaka mentions shadgarbhautpattikar bhava (factors essential for conception). They are,
  - 1) Matruj (Born from mother)
  - 2) pitruj (Born from father)
  - 3) Aatmyaj (Born from Spirit)
  - 4) Satmyaj (Born from Concordance)
  - 5) **Rasaj (Born from Nourishment)**

6) Satvaj (Born from mind).

Rasajbhav features as SharirasyaAbhinivritti, SharirasyaAbhivridhi, Prananutandhata, Tripti, Pushti, Utsaham, Balam, Varnam, Sthiti Hani, Aloulyam, Buddhi, Vritti. In the lack of dietary elements, both the mother and the foetus will not survive, and no appropriate foetal growth will occur.

**5. Garbhaupghatkar bhav(factors harmful for foetus)<sup>[21]</sup>**- *Acharya charaka* has mentioned *Garbhaupghatkar bhav* in - they are all those that are very heavy, heat producing, or pungent food and all violent movement, sitting awkward, uneven and hard seats, or inclined to suppress the urges for flatus, urine, feces, or usual to indulge in violent and exaggerated, the fetus dried up in the womb, or is delivered prematurely, or becomes atrophied. This factors are similar to factors responsible for Rasavaha Stroto Dusti.

**6. Hetu of Garbhaj Vikruti by Acharya Sushruta** - *Sushrutacharya* has described six important factors which affect fetus adversely and cause various fetal anomalies. They are as follows:

1) *Pap-Karma*.

2) *Beeja Dosha*.

3) *Doshaj of Aahar Vihar* of mother.

4) *Shraddhavighata* in *Dauhrudavastha* –(Improper care of mother in antenatal period during 4<sup>th</sup> month of intrauterine life)

5) *Garbhashaya Doshas* (Uterine defect).

6) *Kala Dosha*.

Above this Doshaj Aahar-Vihar of mother lead to *Rasa Vikruti*. According to the *Samhitas*, it is important to take care of the cravings on the *Garbhini* since neglecting them can result in a number of developmental disorders. Due to the lack of cravings, they are generally deaf, dumb, and blind.<sup>[22]</sup>

7. As we know hetu of Rasavaha sroto dusti hetu mainly include *Mithyahaara and Mithyavihara*.

**a) Mithya Aahar** - Food habits are changing these days, and food is becoming Repetitive and unwholesome. Seasonal variations in eating patterns, as indicated by Ayurveda, are neglected. The world is moving toward a culture of packed food and junk food, which are high in calories but unbalanced in nature, it is more prevalent among the rural and urban middle and upper classes. According to Acharya Charaka, santarpana causes sterility,

obesity, anaemia, and other ailments (over nourishment). A Repetitive and junky diet is used to overfeed a particular Dhatu.<sup>[23]</sup> Apatarpana causes malnutrition (kshaya), a decrease in digestive power (agni), strength (bala), complexion (varna), vitality and immunity (oja), semen (shukra) or female hormones, and menstrual bleeding (artava), lactation insufficiency in females (nutritional deficiency).<sup>[24]</sup> Food that is monotonous and unbalanced causes nutritional deficiencies. Women nowadays are concerned about their appearance, thus they adhere to strict diets. This also leads to nutritional deficiency, which in turn leads to further reproductive issues and birth defects. In the recent period, new cooking fads have emerged to make food appear and taste better, and to do this, irrational food pairings have been created. Irrational dietary combinations (viruddhaharaa), according to Acharya Charaka, can cause impotency (shandhya), anaemia (pandu), hyperacidity (Amlapitta), foetal anomalies (garbhaj vikruti), and even death.<sup>[25]</sup> Viruddhaahara, according to Acharya Vagbhata, acts as an acute and chronic poison, causing immediate and delayed effects.<sup>[26]</sup>

- b) Mithyavihara** – It characterised as inappropriate activities including the body, voice, and cognition. Disease, excessive walking, excessive sexual indulgence, excessive alcohol use, tobacco consumption, smoking, inappropriate rutucharya, improper panchakarma therapy, biking, jumping, and fasting are all examples of Mithyavihar associated to the body. They vitiate vata and cause a variety of illnesses.

**Mithya rajaswala paricharya** (Improper Menstrual regimen) - Women in the modern era are involved in restless working professions, so rest is a compromised issue during menstruation, which causes vata and rasavaha srotas vitiation. Rajaswala paricharya is a term used in Ayurveda to describe a set of principles for nutrition and lifestyle during the menstrual cycle. If these guidelines are not followed during menstruation, it has the potential to cause menstruation irregularities and female reproductive issues.<sup>[27]</sup>

**Avyayama** (Lack of Exercise) With an enhanced quality of living, most houses now have maids and machines that reduce women's exertion, and their lifestyles have become more relaxed, which is the major cause of Medoroga (fat) in women. On the other hand, many urban and rural families live in poverty, overworking to meet family requirements, causing poor women to become overworked. Dhatukshaya is the result of this (exhaustion and imbalanced nutrition). Medoroga and dhatukshaya are both responsible for vitiation of the vata and rasa dhatus, which impact reproductive health.<sup>[28]</sup>

- c) **Chinta** (Mental stress) is one of the primary reasons of Rasavaha Srotas Dushti, which causes sterility. Wrong mana usage includes things like not following sadvritta's norms of behaviour, insulting elders and teachers, envy, anger, hatred, and other emotions that affect the mind. Abusing others, speaking harshly, telling lies, backbiting, always blaming others, and quarrelling for no apparent cause are all examples of incorrect communication. This has an indirect effect on the Mana. Extreme anxiety is one of the main factors that contributes to the vitiation of Rasavaha srotasa and may result in Garbhaj Vikruti.<sup>[29]</sup>

## CONCLUSION

1. For human reproduction and survival, female health is vital. Modernization has changed people's diets and lifestyles. Unhealthy diets and a fast-moving lifestyle have had a negative impact on female health. This are causes of Rasavaha Sroto Dushti Which resposnsible for Rasa Dhatu Dushti and Rasa is Aadya Dhatu of body cause female health and reproductive problems and bad progeny.
2. A malformed alive fetus is one of the worst aspects of pregnancy. These diseases affect the life of parents, society & nation. Ayurveda suggest that the prevalence of congenital disorders controlled by various approaches like; Dietary regimen related to *Garbhini Paricharya*, avoiding *Garbhopghatkar Bhava* and *Tridosha* vitiating. The healthy progeny may also be achieved by obeying rules of Ayurveda.
3. Garbhaja Vikrtis can be avoided by understanding causes of Rasavaha Sroto dusti. Various foetal anomalies arise at different stages and can be readily prevented or managed at an early level with adequate Ausadh (medications/intervention), Aahar (food), and Vihara (environment, daily routine).

## REFERENCE

1. <https://www.who.int/news-room/fact-sheets/detail/birth-defects>
2. <https://www.who.int/teams/integrated-health-services/clinical-services-and-systems/surgical-care/pregnancy-related-complications>
3. Agnivesha, Srotasam Vimanam 5th chapter, vimana sthan in Sharma RK and Dash B. Charak samhita (with English translation and critical exposition based on Chakrapani dutt's Ayurveda dipika) vol II, Chowkhambha Sanskrita Series, Varanasi, sixth Edition; 2000. p. 177.
4. Prof. Priyavrat Sharma "Charaka Samhita? Agnivesa's treatise refined and annotated by

- Charaka and redacted by Dridhabala Volume 1. Vimansthan 5/25 Chaukhambha orientalia Varanasi pg.no592.
5. Vaidya Y. G. Joshi, Edited Charak Samhita With Ayurveddeepika vyakhya, Marathi Commentary By Chakrapanidutta Volume1, Vimansthan 5/8 Published By Vaidyamitra Prakashan 2009, Page no-542.
  6. Vaidya Y. G. Joshi, Edited Charak Samhita With Ayurveddeepika vyakhya, Marathi Commentary By Chakrapanidutta Volume1, Vimansthan 5/24 Published By Vaidyamitra Prakashan 2009, Page no-545.
  7. Prof. Priyavrat Sharma "Charaka Samhita" Agnivesa's treatise refined and annotated by Charaka and redacted by Dridhabala Volume 1 Vimansthan 5/23 Chaukhambha orientalia Varanasi pg.no592.
  8. Dr. Ambika D.S "Sushrut Samhita" with Ayurved tatva snadipika hinsi vyakhya-Sharirsthan9/11, Varanasi reprinted in2016 published Chaukhamba Sanskrit Samsthan Varanasi. Pg.no-96.
  9. Dr. Ambika D.S "Sushrut Samhita" with Ayurved tatva snadipika hinsi vyakhya-Sutrasthan 14/3, Varanasi reprinted in2016 published Chaukhamba Sanskrit Samsthan Varanasi. Pg.no-61-62.
  10. Dr. Ambika D.S "Sushrut Samhita" with Ayurved tatva snadipika hinsi vyakhya-Sharirsthan 3/29, Varanasi reprinted in 2016 published Chaukhamba Sanskrit Samsthan Varanasi. Pg.no-33.
  11. Shukla v and Tripathi R. charaksamhita of Aganivesa edited with 'vaidyamanorama' Hindi commentary. Chaukhambha sanskrita santhan Delhi. Reprinted 2017; Cha.sha. 3/12 vol (1): 720.
  12. Shukla v and Tripathi R. charaksamhita of Aganivesa edited with 'vaidyamanorama' Hindi commentary. Chaukhambha sanskrita santhan Delhi. Reprinted 2017; Cha.Chi. 15/15 vol (2): 361.
  13. Trikamji, J., *Susrutasamhita of susruta with nibandhasangraha commentary*. Varanasi: Chaukhamba sanskrita sansthan, edition reprint 2010; sutrasthan 14/10: 60.
  14. Trikamji, J., *Susrutasamhita of susruta with nibandhasangraha commentary*. Varanasi: Chaukhamba sanskrita sansthan, edition reprint 2010; sutrasthan 14/3: 59.
  15. Shukla v and Tripathi R. charaksamhita of Aganivesa edited with 'vaidyamanorama' Hindi commentary. chaukhambha sanskrita santhan Delhi. reprinted 2017; Cha. Vi. 5/13 vol(1): 589.
  16. Dr. Ambika D.S "Sushrut Samhita" with Ayurved tatva snadipika hinsi vyakhya-

- Sutrasthan 24/4, Varanasi reprinted in 2016 published Chaukhamba Sanskrit Samsthan Varanasi. Pg.no-59.
17. Shashtri AD. *sushruta samhita* edited with *Ayurveda-Tattva- Sandipika* commentary. *chaukhambha sanskrita santhan, Varanasi*, edition reprint 2013; *Su. sha.* 2/35 vol(1): 19.
  18. Shashtri AD. *sushruta samhita* edited with *Ayurveda-Tattva- Sandipika* commentary. *chaukhambha sanskrita santhan, Varanasi*, edition reprint 2013; *Su. sha.* 4/56 vol(1): 49.
  19. Shukla v and Tripathi R. *charaksamhita of Aganivesa* edited with 'vaidyamanorama' Hindi commentary. *chaukhambha sanskrita santhan Delhi*. reprinted 2017; *Cha.Sha.*6/23 vol(1): 589.
  20. Shukla v and Tripathi R. *charaksamhita of Aganivesa* edited with 'vaidyamanorama' Hindi commentary. *chaukhambha sanskrita santhan Delhi*. reprinted 2017; *Cha.Sha.*3/12 vol(1): 720.
  21. Shukla v and Tripathi R. *charaksamhita of Aganivesa* edited with 'vaidyamanorama' Hindi commentary. *chaukhambha sanskrita santhan Delhi*. reprinted 2017; *Cha.Sha.*4/18 vol(1): 731.
  22. Shashtri AD. *sushruta samhita* edited with *Ayurveda-Tattva- Sandipika* commentary. *chaukhambha sanskrita santhan, Varanasi*, edition reprint 2013; *Su. sha.* 2/54 vol(1): 23.
  23. Charak, Charak Samhita, edited by Harishchandra Sinha Kushavaha, Santarpaniya Adhyaya, Ch. Su. 23/5-6, Chaukhamba orientalia, Varanasi, 2016, p. 327.
  24. Charak, Charak Samhita, edited by Harishchandra Sinha Kushavaha, Santarpaniya Adhyaya, Ch. Su. 23/27-28, Chaukhamba orientalia, Varanasi, 2016, p. 329.
  25. Charak, Charak Samhita, edited by Harishchandra Sinha Kushavaha, Aatreyabhadrapyeeya Adhyaya, Ch. Su. 26/102-103, Chaukhamba orientalia, Varanasi, 2016, p. 403.
  26. Vagbhata, Ashtang Hridaya of Vagbhata, edited by Kaviraj Atridev Gupta, annaraksha Adhyaya, A. H. Su. 7/29, Chaukhamba prakashan, Varanasi, 2007, p. 69.
  27. Sushruta, Sushruta Samhita of Maharshi Sushruta, edited by Anantram Sharma, Shukrashonitshuddhi Adhyaya, Su. Sha. 2/25, Chaukhamba surbharati prakashan, Varanasi, p.18.
  28. Turupa Aydin, Mert Ali Karadag (2014), Effect of modification of lifestyle on reproductive potential: Exercise, Journal of medical sciences, 4(1): 27-35; p.28.
  29. Dr.Mangalagauri V. Rao, A textbook of Swasthvrutta, Chaukhamba Orientalia Varanasi, 1st edition, 2014, p. 76.