INTRODUCTION

Dosha, Dhatu, Mala is considered as the basis of the body\(^1\). 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\(^2\). Srotus are the hollow channels except Sira and Dhamani, which originating from root space and spreads in the body and carries specific entities\(^3\). Srotus are the channels through edwhich the various body entities flow\(^4\). Srotus are the channels of circulation that carry Dhatu undergoing transformation to their destination\(^5\). 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\(^6\).

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\(^7\). 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, dysuria and dysmenorrhea.
**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 Shareera9.

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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 there10. 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 etc11. 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 Pam 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 Garbhu12. 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 Indragnip. 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 odour14. 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 srawa 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 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 need of further study in the field of Srotus and Srotomula.

**REFERENCES**


