

A REVIEW ON CONCEPT OF SROTAS**¹*Vd. Priyanka P. Raut and ²Vd. Suryakant D. Rokade**¹PG Scholar, Dept. of Rachana Sharir, Government Ayurveda College, Nanded, 431601.²Head of Department and Professor, Dept. of Rachana Sharir, Government Ayurveda College, Nanded, Maharashtra.Article Received on
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Corresponding Author*Vd. Priyanka P. Raut**PG Scholar, Dept. of
Rachana Sharir,
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College, Nanded, 431601.**ABSTRACT**

Ayurveda is made up of two basic terms viz, 'Ayu' and 'Veda' wherein 'Ayu' stands for life and 'Veda' means science of knowledge, thus *Ayurveda* means 'the science of life'. Ayurveda is an ancient Indian medical science that focuses on the equilibrium of body, mind and soul. Our human body is made up of *Srotas* (macro and micro channels). Channels of circulation or tracts within the body are called *Srotas*. They are named so because of their tendency of trickling or oozing (*sru*: 'to flow') of secretions through them. They are the pathways (*Ayana*), for the nutrient products; waste-products and *Doshas* during the process of metabolism. Smooth flow of material

inside *srotas* or channels leads to health & fitness. *Srotas* enable their product to reach their destination (viz. assimilation of nutrient substance by different parts of the body, or elimination of waste products from the body.) They transport the *Dhatus* which are undergoing transformation. They are physical structures (*murtimantha*), and specific in their functions. While the basic sites of *srotas* with different function are fixed depending on the biological material they are carrying, their openings are innumerable. The *srotas* can be compared with the unicellular end structures like capillaries or alveoli of lungs. *Srotas* concept is very significant from clinical point of view. Obstruction in *srotas* initiates the disease process intracellular to system level. Therefore in this article we focus on the concept of *srotas*.

KEYWORDS: Ayurveda, Channels, Srotas.

INTRODUCTION

Ayurveda is the science of life. In *Ayurveda* for the purpose of welfare of people Acharya told in details about the *Shrira*. They told about *Anga-pratyanga of Sharira*. The body contains numerous channels through which the *Dosha, Dhatu, Mala* circulate, known as *srotas* in *Ayurveda*^[1] these consist of both gross channels, such as the intestinal tract, lymphatic system, arteries, veins, and the genitor-urinary tracts, as well as the more subtle channels, such as the capillaries. Grammatically the word *srotas* originate from *srawnarthak Dhatu 'Sru - gatau'* which means ooze, exude, filter, flow.^[2] According to it, the fine channels (*suksham nalika*), tubules (*pranalika*), lymphatic (*wahika*), capillaries (*koshikaye*), all are the *srotas*, thro which secretion or *srawanam* process occure. Srotas are the transport system of the body includes blood and lymph vessel, channels, tubes, ducts, canals, passages, meatuses, and, different tracts.^[3] According to Ayurveda the channels which carry or transport the *Rasadi Poshak Dhatu* called *srotas*.^[4]

Acharya Charak told the definition of *srotas* that, the structural entities or the channels of circulation (*Murtimantha bhaw wishesha*) carrying the *dhatu*s i.e. tissue elements or their constituents undergoing transformation (*Parinamapadhyamana*) to the destination (*Ayanarthen*).^[5] Acharya's also told the synonyms of *srotas* i.e. *Pantha*(passage), *Marga*(tracts), *Sthana*, *Ashaya*(adobe), *Niketa*(shelter), *Sanwrutaasanwruta sira*(open or blind passage) all are the names of visible or invisible spaces within body, indicating all the micro and macro circulating channels or hallow spaces or passages in body.^[6]

Utpatti of Srotas

Ushma and Vayu are responsible factors for *srotas* formation in *Gharbhaawstha*.^[7] Srotas has dominance of *Akash Mhabhuta*. *Dalhanacharya* told the *nirukti* of *srotas* as '*khani srotamsi*'.^[8] "*kha*" also synonyms of *Akash mhabhuta*. Here we can say that according to Acharya *srotas* are the *Akash mahabhta pradhana* hallow structures through which the process of secretion (*srawan*) and circulation (*sanchariti*) and transformation of *Dosha, Dhatu, mala* carried out.

Number of srtasa

As the human body contains so many *srotas*, it is the cluster of *srotas*.^[9] These *srotas* are of two types *Abhyantara srotas* and *Bhirmukha srotas*.^[10] Out of such innumerable, Charkacharya has described 13 main *abhyantar srotas* in body. Three *srotas* connect the individual to the external environment, seven *srotas* are associated with the seven *dhatu*s or

tissue, three srotas regulate the elimination of metabolic waste products,^[11] One more srotas specific for women.^[12]

- Pranavaha srotas – the channels carrying prana, the breath.
- Annavaha srotas – the channels transporting solid and liquid foods.
- Udanvaha srotas – the channels transporting water.
- Rasavaha srotas – the channels carrying plasma and lymph.
- Raktavaha srotas – the channels carrying blood cells and specifically hemoglobin.
- Mansavaha srotas – the channels carrying muscle nutrients wastes.
- Medovaha srotas – supplying the various adipose tissues.
- Asthivaha srotas – the channels bring nutrients to the bones and transporting wastes.
- Majjavaha srotas – the channels supplying the bone marrow and nerves including brain.
- Sukravaha srotas – the channels carrying sperm and ova supplying their nutrients.
- Purishavaha srotas – the channels which carry the feces.
- Mutravaha srotas – the channels which carry the urine.
- Swedvaha srotas – the channels which carry perspiration.
- Artavavaha srotas – the channels carry the menstrum.

Sushrutacharya described 11 pairs of srotas (Yogvahi srotas).

Swarup (Characteristics) of srotasa

Srotas are localized within the space of body (*mulat iti mulat, khad iti hruday chidrat*) and from the root they are distributed throughout the entire body to any terminal structure of body.^[13] They are different from dhamni and sira.^[14] Color of *srotas* is same as the *Dhatu*(tissue) that they are carrying (*Swadhatusamawarnani*). They have different Shape and size viz. Small/minute (*anu*), Large(*sthula*), Round(*vritta*), Long (*dirgha*), Elongated and forming network (*Pratan sadrushani ch*) etc.^[16] Srotas are very minute structures and as the lotus stem spreads all over and their pores filtrate the essential nutrients to its body like that our srotas are spread all over the body and they carry, metabolize, transform, and circulate the tissue elements to their particular destination. There fore Acharya Sushruta and Wagbhata compared it with lotus stem (*bis mrunaleshu*).^[17]

Srotomula- Srotomula is the ‘area of origin and its impact’ (*Mulam iti Prabhvsthanam*), from where the srotas or circulating channels arises.^[17] This part regulates & controls the all activities or functions of the particular srotas.

Srotodushti

A structural or functional defect of the *srotas* or channel is called *sroto dushti*. As we know human body made up of *srotas*. If the *srotas* flowing naturally it is in state of health. Disease being if the *srotas* become imbalanced or obstructed. Affliction of *Srotas* leads to vitiation of the tissue elements residing or passing through them, vitiation of one leads to vitiation of other. *Acharyas* told about the symptoms of vitiation of *Srotasa*.^[18] 1. *Atiprawritti* – excessive flow/ overformation.(E.g. *Bahumutrata* in *Prameha*). 2. *Sanga* – obstructed flow. (E.g. athero-thrombotic plaque is responsible for cardiovascular disease.) 3. *Siranam granthi* – localized dilation. (E.g. varicose vein, aneurysm of an artery.) 4. *Vimargagamanam* – out of the course of our own path or *srotas*. (E.g. *Raktapitt, Chardi*).

The vitiated *srotas* and *dhatu*s i.e. tissue elements on their part vitiate other *srotas* and *dhatu*s respectively. Because of their vitiating nature, *doshas* are responsible for vitiation of all other *srotas*.^[19] Any *kha-waiguny* in *srotasam* leads to disease condition or *srotodushti*. *Ahara* and *vihara* which having same properties as *dodha* & aggravates the *Dosha*, and having opposite properties of *dhatu*s, cause the vitiation of *srotas*.^[20]

DISCUSSION

The literary meaning of the word *srota* is body passages or body channels. *Srotas* are the channels throughout the body and sub serve the purpose of circulation. Not only circulation but also they have the function of transformation of *dhatu*s, they transport the *poshak dhatu*s to successive tissue. *Srotas* exist because something can flow through it. And that something or flow leads to health and fitness of body, it is responsible for growth and development of body and mind. Extensive knowledge of *srotas* is needed because the whole body is made up of *srotas*. The unaltered state of these spaces is necessary to maintain the healthy status of body any *srotas* are so leads to disease. A person want to be a good practitioner or a good physician must know the *srotas*, their root of origin, their end points, the material they carry, the kind of damage or vitiation occurring in them. *Kha-waigunya* means susceptible condition to occurs any pathology.

CONCLUSION

Srotas are the macro and micro circulating channels of the body, they are the hallow channels or space through which they carry the different metabolizing element to particular destination. *Srotas* act as transporting channels of *dhatu*s (tissue elements) and its constituents undergoing transformation. This *srotas* concept is very significant from clinical

point of view. Because the unaltered, healthy state of *srotas* is responsible for growth and development of body. To achieve the goal of *Ayurveda* we have to study and understood the concept of *srotasa* clearly.

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