

## Conceptual Study Of Srotas Sharir -A Review

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### Abstract

*Srotas plays an important role in Ayurveda. Srotas are channels or pores which provides nourishment to the whole body. Srotas carry the dosha, dhatu and mala through out the whole body. The dhatu will flow drop by drop with out any force within the srotas. Just oozing of the dravya through the membrane and helps in development of the dhatu by diffusion, hence acharya says that purusha is made up of innumerable Srotas. Srotas form the base for the process of transportation of one dhatu to another. Thus they are responsible for the maintenance of equilibrium of the dhatus. Mainly there are two types of Srotas as explained by acharya Sushruta Bahir Mukha Srotas and Antar Mukha Srotas. Therefore the present article is an attempt to study the fundamental facts of srotas.*

**Keywords:** Srotas, channels, transport, circulation, passage, srotodushti.

### Introduction

In Ayurveda the term srotas has been defined by Sushrut as tubular structures or organs which initiate the flow of the fluid material from the inner of the body to its outer opening barring sira and dhamani.<sup>(1)</sup> According to charak the human body has innumerable srotas.<sup>(2)</sup> The term srotas is derived from the root word “ Sravana” meaning “to flow gradually”, “to ooze”, or “to exude” etc. The srotas are the channels of the body through which the material needed for tissue building, nutrition and other nutrients flow from one corner of the body to the other.<sup>3</sup> Srotas carry the dosha, dhatu, and mala through out the whole body. Srotas are the sthool and sookshma channels. The dhatu will flow drop by drop without any force without any force within the srotas.<sup>(4)</sup> As per charak the term srotas carries very wide range of meaning. He says that the number of srotas is enumerable because as many structural and physiological factors are present in human body so many are number of srotas. Similarly he is of the view that none of the body structure can develop without the existence of srotas within it. They are the essential carries of all the three circulating doshas i.e vata, pitta and kaphas. Even the Atendriyas like Satva and Atma also function as eternal factors of the body through srotas.<sup>(5)</sup>

**SYNONYMS:** In charak samhita mentioned many synonyms of srotas such as srotansi (different channels), Sira (Vein), Dhamni (Arteries), Rasayani (Lymphatics channels), Rasavahini (capillary), Nadi ( Tubular Conducts), Pathan (Passage), Marge (Pathways), Sharirachidra (Body orifices) Samvruta And Asamvruta (Open or closed passage), Sthanas (Site) Ashaya (Repertories), Niketa (Resorts) and Dhatvakash<sup>(6)</sup>

### Characteristics of Srotas

Srotas are of the same colour as that of the dhatu they carry in them. Some of them are round, some of them are elongated and long, minute and appear as a network inside of the body. They are channel that contain the transforming dhatus.<sup>(7)</sup>

Charak has also propounded the theory that micro and macro srotas are responsible for giving shape of the organs of human embryo. In other words, it can be said that process of organogenesis only possible by proper development of srotas.<sup>(8)</sup> Vagbhat says that healthy srotas are pillars of the life Their normal state is defined as life where as abnormal state is disease. <sup>(9)</sup> Akash mahabhuta mainly constitutes Srotas which also involves micropores vessels and permeable membrane etc.<sup>(10)</sup> Srotas are like lotus stalks through them rasa circulates and nourishes cells and tissues.<sup>(11)</sup>

**Types of Srotas**

Though conceptually Srotas are innumerable a certain number is assumed according to their specific function. According to Acharya Charaka there are 14 Srotas and According to Sushruta there are 11 pairs means 22 Srotas

According to Sushruta mainly there are two types of Srotas as explained by Acharya Sushruta  
 1. Bahirmukhi Srotas and 2. Antar mukhi Srotas. Bahirmukhi Srotas are external channel and openings which helps to excrete the waste substance and serve as Indrias which are present 9 in Male and 12 in Female. The Bahirmukha srotas are more in females. Two Stanavaha and one Arthavavaha.<sup>(12)</sup> Acharya Charak has enumerated 14 Srotas based on clinical sign and symptoms related to their srotomool, srotodushti, srotovridhi. He has added Artavavaha Srotas in Garbha prakaran chapter. Acharya Sushruta has enumerated 11 pairs of Srotas and each two in number. There are known as yogvaha Srotasa. He has not describe Asthivaha Srotas, Majjavaha Srotas and Swedvaha Srotas, He has included Artvaha Srotas.

**Srotomool according Acharya Charaka and Acharya Sushruta**

Srotas	Acharya Charaka	Acharya Sushruta
1. Pranavaha Srotas	Hriday, MahaSrotas	Hriday, Rasavahi Dhamnya.
2. Udakvaha Srotas	Talu, Klom	Talu, Klom
3. Annavaha Srotas	Aamashay, Vamparvsha	Aamashay, Annavahi Dhamnya
4. Rasavaha Srotas	Hriday, Dashadhamnya	Hriday, Rasavahi Dhamnya.
5. Raktavaha Srotas	Yakrut, Pleeha	Yakrut, Pleeha, Raktavahi Dhamnya.
6. Mamsavaha Srotas	Snayu, Twak	Snayu, Twak, Raktavahi Dhamnya.
7. Medovaha Srotas	Vrikka, Vapavahan	Kati, Vrikka
8. Asthivaha Srotas	Medha, Jaghan.	.....
9. Majjavaha Srotas	Asthi, Sandhi.	.....
10. Sukravaha Srotas	Vrushan, Shepha	Sthan, Vrushan

11. Mutravaha Srotas	Basthi, Vankshan	Basthi, Medhra
12. Pureeshvaha Srotas	Pakvashay, Stihulgud	Pakvashay, Gud
12. Swedvaha Srotas	Med, Lomkup	.....
14. Artavaha Srotas	-----	Garbhashay, Aartavvahi Dhamnya

**SROTOMOOLA** = Srotomool is the area from which Srotas arises. It is similar to root of the tree. It is similar to root of the tree.<sup>(13)</sup>

**SROTO DUSHTI**= The causes of vitiation of doshas are improper food habits and their activities. The expression of such vitiation is through the manifestation of disease . The same cause which leads to doshadushti and dhatudushti are responsible for the vitiation of Srotas i.e Srotodushti. Srotodushti lakshanas are

1. Atipravrutti ( excess production),
2. Sang (obstruction to flow),
3. Siragranthi (nodular appearance ),
4. Vimargagamana (diversion of the flow).<sup>(14)</sup>

**Discussion**

Ayurveda has accepted the human body to be made up of innumerable Srotas. Srotas are channel different from Sira and dhamani through which the regular conduction of the nutrient for the nourishment and production dhatu takes place.<sup>(15)</sup> Any imbalance in the Srotas causes disease, so for proper functioning of human body the proper functioning of Srotas needed. Without Srotas the physiological functions of human body will not be possible. Every Srotas has two moolasthanas and function of these moolasthanas is to produce the elements which flow through the Srotas. If moolasthana is defective the Srotas will be defective, But if Srotas defective does not mean that moolasthan will also be defective.<sup>(16)</sup>

**Conclusion**

Srotas are hollow space or channels which transport the essential nutritional elements for all the dosha, Dhatus, Malas, Agni, etc. Purusha as assumed to be made up of innumerable srotas. Srotas along with their moolasthana have been described for the purpose of the study of pathology and clinical medicine. If Srotas are perform normal function then

body would be free from disease. Improper functioning of Srotas can lead to disease. Therefore, before planning treatment of any disease, it is important to understand the Srotas.

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