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Importance of *Srotas* - An overview

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ABSTRACT

Ayurveda has its own holistic approach to understand the *Purush Sharir* by different theories like *Srotas*. In *Ayurvedic* classics the term *Srotas* is used as all the macro and micro channels and pathways operating in the living organism. The concept of *Srotas* is unique contribution in the understanding of anatomy of human body. There is a description of *Srotas* by 13 *Acharya Charak* and 11 pairs of *Srotas* by *Acharya Sushrut*. *Srotas* are the micro channels of the body which provide platform for activities of *Tridosha*, *Dhatu*, *Oja*, *Agni* etc. *Acharyas* also describe the anatomical origin of *Srotas* (*Moola Sthana*), its anatomy (shape), *Dushti* causes & *Dushti Lakshans* (etiology & sign symptoms). The anatomical and physiological perspective of *Srotas* play vital role towards the normal health status of an individual since disturbed anatomical positioning and improper physiological functioning of *Srotas* can leads many health issues.

Key words: *Srotas*, *Mulasthana*, *Srotodusti*.

INTRODUCTION

Ayurvedic classics proclaim “*Srotomayam hi Shariram*” means living body is a channel system comprised of innumerable channels which are designed as inner transport system for divergent functions. *Srotas* is used as a generic term indicating all the macro channels and pathway in a living organism. *Srotas* is mentioned in various *Ayurvedic literature*. *Srotas* meaning channels or pores which are present throughout the visible body as well as in “invisible” or subtle level of the cell, molecules, atoms and subatomic strata. It is through

these channels that nutrient and other substances are transported in and out of our physiologies. In *Srotas*, two entities are described in terms of body organs and are described as *Srotomoola* (*Root of Srotas*). The *Srotomoola* can be compared with the roots of tree. Any injury to the roots leads to the destruction of the tree similarly injury to *Srotomoola* can affect the whole *Srotas*. So *Moolas* can be the physiological and anatomical controlling center of the *Srotas*.

The entire range of life processes in health and diseases depends on the integrity of the *Srotas* system, which is prone to vitiate and lose its integrity due to life style disorders and faulty food practice resulting in pathological developments, demanding periodic bio-purification.

Any macro or micro obstruction in channels lead to *Sang Dosha* which causes impatency at the *Srotas* level. This results into pathological development and disease.

Nirukti

The word *Srotas* is derived from Sanskrit root “*Sru Gatau*” *Dhatu*. The term *Srotas* means secreting, filtering, flowing, moving, oozing etc.

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Srotas Paryay (Synonyms)

Acharya Charak has mentioned the synonyms of Srotas are Srotansi, Sira, Dhamani, Rasayani, Rasavahini, Nadi, Panth, Marga, Shariracchidra, Samvrit, Asamvrita, Sthana, Ashaya and Niketa.^[5]

Acharya Vagabhatt has described synonym of Srotas in Ashtang Samgrah Sharir Sthan 6th chapter. These are Srotansi, Sira, Dhamani, Rasavahini, Nadi, Panth, Ayna, Marga, Shariracchidra, Samvrit, Asamvrita, Sthana, Ashyaya and Niketa.^[6]

Srotas Aakrati^[7]

Colour - According to Acharya Charak, Srotas have their color similar to that Dhatu which transported through it.

Size - Anu (Microscopic), Sthula (Macroscopic)

Shape - Vritta (Cylindrical), Dirgha (Long), Pratana (Reticulated)

Srotas Bhed (Types) - Different texts of Ayurveda classified srotas as (Table 1)

Table 1: Classification of Srotas

Acharya Charak ^[1]	Acharya Sushrut	
	Bahirmukhsrotas ^[2]	Antarmukha Srotas / Yogvahi Srotas - 11 pairs ^[3]
1. Pranavahasrotas	9 in male and 12 in female, they are,	1. Pranavahasrotas
2. Udavahasrotas	1. Netra-2	2. Udavahasrotas
3. Annavahasrotas	2. Karana-2	3. Annavahasrotas
4. Rasavahasrotas	3. Nasika-2	4. Rasavahasrotas
5. Raktavahasrotas	4. Mukha - 1	5. Raktavahasrotas
6. Manshavahasrotas	5. Guda-1	6. Manshavahasrotas
7. Medovahasrotas	6. Mutramarg - 1 and 3 extra	7. Medovahasrotas
8. Asthivahasrotas	7. Stanya-2	
9. Majjavahasrotas	8. Apatyamarg - 1.	
10. Shukravaashrotas		
11. Mutravahasrotas		
12. Purishvahasrotas		

13. Swedavahasrotas		8. Shukravahasrotas
		9. Mutravahasrotas
		10. Purishvahasrotas
		11. Aartavhasrotas

Asthang Hridaya ^[4]	Sharangdhar ^[5]	Kashyap ^[6]
Bahirmukhsrotas – 9 in male and 12 in female same as Maharishi Sushrut Antarmukha Srotas - 13 - same as Acharya Charak.	Bahirmukhsrotas 10 in male and 13 in female. Additional Bahirmukhsrotas in both male & female named as Brahmrndh.	Mahat – 9 In males and 12 in female same as Bahirmukhsrotas of Sushrut Sukshma Nabhi and Romkoop

Acharya Charak has also described Manovaha Srotas in different references.

Acharya Dalhana has Described Pranvaha, Annavaha, Varivaha, Rasvaha, Shonitavha, Mansavha, Medovaha, Yonikarnika and Swarvaha Srotas.

Acharya Vagbhata mentioned in Asthang Samgrah Sharir Sthan 5th Chapter there are infinite number of Srotas in the body.

Acharya Vagbhata mentioned in Ashtang Samgrah nine Bahirmukha Srotas are present in male and female have three extra Srotas and thirteen Antarmukha Srotas mentioned Sharir sthan 6th chapter.

General causes of Srotodushti

Acharya Charak has mentioned general causes of srotodushti in viman sthan 5th chapter srotovimaniya and explained that food and conduct which is similar to gunas of Vatadi doshas and opposite to Gunas of Dhatus are the causes of Srotodushti.^[7]

Acharya Sushrut has not stated the general causes of Srotodushti.

Both Acharya Vagbhata has described Srotodushti similar to Acharya Charak.

Genral symptoms of Srotodushti and Srotoviddha

Symptoms of Srotodushti are Atipravriti, Sango, Siragranthi and Vimarg Gaman.^[8]

Acharya Sushrut has not mentioned general symptoms of Srotodushti and Srotoviddha.

Regarding causes of Srotodushti Vrihad and Laghu Acharya Vagbhata totally agree with Acharya Charak.

Further Acharya Vagbhata described in Astang Samgrah, if the Srotas are Vidirna, there will be Bhram (giddiness), Moha (delusion), Kampp (Tremors), Pralaap (delirium), Aadhman (flatulence), Shool (pain), Aruchi (loss of appetite), Trit (thirst), Chardi (vomiting), Jwar (fever) Raktasuti (severe bleeding), Mutrapurisavrodha (suppression of urine and faeces), and Maran (death).

Acharya Vagbhata also described general symptoms of Srotoviddha in Ashtang Hridaya, these are - Moha (delusion), Kampp (tremors), Aadhman (flatulence) Chhardi (vomiting) Jwar (fever) Pralaap (delirium), Shool (pain) Mutrapurisavrodha (suppression of urine and faeces) and Maran (death).

Acharya Vagbhata described the Vidhha Lakshan of Pranava Srotas which are Atishrast or Pratibaddha, Kupita, Alpa Shasabda, Shoola. Vidhha Lakshan of Udakavaha Srotas are Atitrishna, Mukha Shosh, Karnaswedanam, Tamohdarshan and Srotoviddha Lakshan of Annavaha Srotas are according to the Matrasheetiya Aadhayaya where Acharya described the rules of taking food. If a person not follow the rule, then the Srotas is been injured. Acharya Vagbhata has interpreted that the different kinds of unhealthy foods and activities which bring about abnormalities has to be understood by the symptoms of the Vriddhi or Kshaya of the Dhatus and Malas.

Descriptions of all Srotas

1. Pranavaha Srotas

According to Acharyas Hridaya, Maha Srotas and Rasavahi Dhamni has been considered as Moolasthan of Pranava Srotas. In this context the term Hridaya not only signifies the organ heart but also extends

chest or cardiac region. Cardiac region is also important for normal flowing of Pranavayu. The general treatment of disease of the vitiation of the Pranava Srotas resembles with disease which originates from Amashaya i.e., Swas Roga.

Both Acharya Charak and Sushruta has considered different Mula Sthana of Pranava Srotas and symptoms of vitiations are also different.

Pranavaha Srotas Mulas

According to Acharya Charak the Mula of Pranava Srotas is Hridaya and Mahasrotas.

According to Acharya Sushruta the Mula of Pranava Srotas is Hridaya and Rasavahi Dhamni.

Pranavaha Srotas Dushti Hetu

Pranava Srotas are vitiated by the - Kshaya of Dhatu, Vegadharan, Ruksha Sevan, exercise while hunger and over work.

Pranavaha Srotas Dushti Lakshana

When Pranava Srotas is abnormal it causes many symptoms like Atishrast, Atibaddha, Kupita, Alpa, Shasabda or Swasa with Shoola.

Pranavaha Srotas Vidhha Lakshana

Vidhha on Pranava Srotas causes many symptoms like - Krosan, Vinaman, Mohan, Bhraamn, Vepanand & Maran.

Pranavaha Srotas Chikitsa

The treatment of Pranava Srotas is based on Swas Chikitsa. That mean what ever treatment is mentioned in Swas Roga that all will be applicable to Pranava Srotas Dushti.

2. Udakavaha Srotas

Talu and Kloma have been considered as Moolasthan of Udakavaha Srotas. Talu is commonly affected site in vitiation of this Srotas. In the Vidradhi of Kloma organ Pipasa seen as a cardinal features. In this regard Talu is Moolasthan as a vital diagnostic tool, and Kloma can be considered as a Moolasthan with clinical point of view.

Udakavaha Srotas Mulasthanana

According to Acharya Charak the Mula of Udaka Srotas is Talu and Kloma.

According to Acharya Sushruta the Mula of the Udaka Srotas is Talu and Kloma.

Udakavaha Srotas Dushti Hetu

Ambuvaha Srotas vitiated by - eating Ushma Seven, Madyapana, Sushaka Anna Seven and Trishna.

Udakavaha Srotas Dushti Lakshana

When Uadakvaha Srotas is been vitiated it causes - dryness of Jivha, Talu, Oshatha, Kantha, Shosh of Kloma and excessive Pipasa.

Udakavaha Srotas Viddha Lakshana

Vidhha Lakshan of Udakavaha Srotas are - Pipasa & Saddyomaran.

Udakavaha Srotas Viddha Chikitsa

The treatment of Udakavaha Srotas is based on Trishna Chikitsa. That mean what ever treatment is mentioned in Trishna Roga that all will be applicable to Udaka Srotas Dushti.

3. Annavaaha Srotas

Amashaya and Vamparshva has been considered as Mulasthanana of Annavaaha Srotas, including Annavaaha Dhamani. Annavaaha Dhamani plays vital role in the Priṇan Karma of Rasa Dhatu by carrying Paramsukshma Tejobhuta, properly digested, Panchbhautic Ahararasa to whole of body. Amashaya is the storage site of the Panchbhautic Anna and along with the Vamparshva. Amashaya is considered as Mulasthanana with storage point of view, Annavaaha Dhamani as conduction point of view and Vamparshva as clinical point of view.

Annavaaha Srotas Mulasthanana

According to Acharya Charak the Mula of Annavaaha Srotas is Amashaya and Vamparshva.

According to Acharya Sushruta the Mula of the Annavaaha Srotas is Amashaya and Annavaahidhamni.

Annavaaha Srotas Dushti Hetu

Annavaaha Srotas are vitiated by Aakaal, Atimatra, Aahita and Vaigunyat Paavak.

Annavaaha Srotas Dushti Lakshana

Vitiation of Annavaaha Srotas causes - Annanaabhilasha, Arochak, Avipaak and Chhardi.

Annavaaha Srotas Viddha Lakshana

Vidhha on Annavaaha Srotas causes - Shoola, Annadves Chhardi, Pipasa, Aandhya and Maran.

Annavaaha Srotas Chikitsa

The treatment of Annavaaha Srotas is based on Amadosha Chikitsa. That mean what ever treatment is mentioned in Amadosha that all will be applicable to Annavaaha Srotas Dushti.

4. Rasavaha Srotas

Hridaya and Dasa Dhamani has been considered as Mulasthan of Rasavaha Srotas. Hridaya is organ heart which is situated in the middle mediastinum of thorax and pumps the blood along with Rasa Dhatu throughout the body continuously. Hridaya performs pumping action of Rasa Dhatu, after that Dasa Dhamanis transports that Rasa Dhatu which is pure minutest essence of properly digested food through all corners of body. Thus, Hridaya is considered as Mulasthan with storage point of view and Dasa Dhamani as conduction point of view.

Rasavaha Srotas Mulasthanana

According to Acharya Charak the Mula of Rasavaha Srotas is Hridaya and Dasha Dhamani.

According to Acharya Sushruta the Mula of the Rasavaha Srotas is Hridaya and Rasavahidhamni.

Rasavaha Srotas Dushti Hetu

Rasavaha Srotas are vitiated by excessive intake of Guru, Sheet, Atisnigdha, Atimatra, Samshan and due to Atichinta.

Rasavaha Srotas Dushti Lakshana

Rasavaha Srotas on vitiation causes Ashraddha, Aruchi, Aasyavairashya, Aarasagyata, Hallash, Gaurav,

Tandra, Angmarda, Jwar, Tamah, Klaivya, Krishangta Balya and Palita.

Rasavaha Srotas Viddha Lakshana

Rasavaha Srotas on Vidhha causes Shosha, Same as Pranvaha Srotas Vidhha Lakshan and Maran.

Rasavaha Srotas Dushti Chikitsa

In all Rasaj Vikara, Langhana is a best treatment.

5. Raktavaha Srotas

Yakrit and Pleeha are considered as Mulasthan of Raktavaha Srotas, Raktavaha Dhamai are also considered. Origin of Yakrit and Pleeha takes place from Shonita (Rakta) during embryonic development. After birth for particular time period, production of Rakta takes place in Yakrit. Raktavaha Dhamani conducts the blood after attaining red colour, throughout all corners of body. In this regard, Raktavaha Dhamani is Mulasthan as conduction point of view.

Raktavaha Srotas Mulasthanana

According to Acharya Charak the Mula of Raktavaha Srotas is Yakrit and Pleeha.

According to Acharya Sushruta the Mula of the Raktavaha Srotas is Yakrit, Pleeha and Raktavahidhamni.

Raktavaha Srotas Dushti Hetu

Raktavaha Srotas vitiated by - intake of Vidahi Anna, Alcoholic drink, Snigdha, Ushna, Drava Aahar and exposure to sun.

Raktavaha Srotas Dushti Lakshana

Raktavaha Srotas on vitiation causes Kushta, Visarpa, Pidaka, Rakta Pitta, Asrigdara, Guda Medhra Mukha Paaka, Gulma, Pleeha, Neelika, Kamala, Vyanga, Piplu, Tilakaalaka, Dadru, Charmadala, Shwitra, Paama, Kotha, Raktamanda.

Raktavaha Srotas Viddha Lakshana

Raktavaha Srotas on Vidhha causes - Shyavangata, Jwar, Daha, Panduta, Shonitagaman and Raktanetra.

Raktavaha Srotas Dushti Chikitsa

For treatment of Raktaj Vikara, treatment mentioned in Raktapitta Vyadhi should be done along with Virrechan, Upvasa, and Shonita Stravana.

6. Mamsavaha Srotas

Snayu and Twacha has been considered as Mulasthan of Mamsavaha Srotas, along with Raktavaha Dhamanis. Snayu is a basic storage site of Mamsa Dhatu. Twacha covers the whole Mamsa Dhatu or body externally and layer of skin covers the different layers of Mamsa Dhatu.

Mamsavaha Srotas Mulasthanana

According to Acharya Charak the Mula of Mamsavaha Srotas is Snayu and Twacha.

According to Acharya Sushruta the Mula of the Mamsavaha Srotas Snayu, Twacha and Raktavahidhamni.

Mamsavaha Srotas Dushti Hetu

Mamsavaha Srotas are vitiated by intake of Abhishyandin Aahar, Sthul and Guru Aahar and sleeping after taking food.

Mamsavaha Srotas Dushti Lakshana

Mamsavaha Srotas causes symptoms like Adhimamsa, Arbuda, Kila, Galashaluka, Galshundika, Putimamamsa, Alji, Galganda, Gandmala, Upajihvika.

Mamsavaha Srotas Viddha Lakshana

Mamsavaha Srotason Vidhha causes Soth, Mamsashosh, Siragranthi, Maran.

Mamsavaha Srotas Dushti Chikitsa

Sanshodhana, Shastra, Khsar, Agnikarma has been mentioned for the treatment of Mamsavaha Srotas.

7. Medovaha Srotas

Vrikka and Vapavahan along with Kaṭi has been considered as Mulasthan of Medovaha Srotas. The Vrikka vitally related with fat metabolism (Medo Dhatu Pushṭi). On account removal of adrenal glands Daurbalya, Karshya, Agnimand, Trishna etc. arises as complication. Vapavahan and Kati mainly store the

excess fat in the body. Deposition of the excess fat in body is commonly occurs in abdomen. So *Vapavahan* and *Kati* are considered *Mulasthan* as storage point of view.

Medovaha Srotas Mulasthanana

According to *Acharya Charak* the *Mula* of *Medovaha Srotas* is *Vrikka* and *Vapavahan*.

According to *Acharya Sushruta* the *Mula* of the *Medovaha Srotas* is *Kati* and *Vrikka*.

Medovaha Srotas Dushti Hetu

Medavaha Srotas vitiated by *Avyayam*, *Aavyayaam*, *Diwaswapna*, and *Medovardhak Aahar*.

Medovaha Srotas Dushti Lakshana

Medovaha Srotas causes eight doses of *Atisthool Purusa* and *Prameha Purvaropa*.

Medovaha Srotas Vidhha Lakshana

Vidhha on *Medovaha Srotas* causes *Swedaagaman*, *Snighdhangta*, *Talushosh Sthoolta*, *Sopha* and *Pipaasa*.

Medovaha Srotas Dushti Chikitsa

For the treatment of *Medovaha Srotas*, *Acharya Charak* has mentioned the line of treatment for *Sthula Roga* which is also applicable to *Medovaha Srotas*.

8. Asthivaha Srotas

Meda and *Jaghan Pradesh* has been considered as *Mulasthan* of *Asthivaha Srotas*. According to *Dhatupošana Nyaya*, the origin of *Asthi Dhatu* takes place on account of the specific action of *Asthi Dhatvagni* and *Asthi Poshkansa* which is formed at the time of *Medo Dhatu Utpatti*. Entire hip region can be considered as a *Mulasthan* mention *Jaghan Pradesh*. During old age vitiation of *Asthivaha Srotas* primarily seen in this region. Fracture of neck of femur is most frequently observed in old age. In this regard, *Jaghan Pradesh* is *Mulasthan* as diagnostic as well as clinical point of view.

Asthivaha Srotas Mulasthanana

According to *Acharya Charak* the *Mula* of *Asthivaha Srotas* is *Meda* and *Jaghan Pradesha*.

Asthivaha Srotas Dushti Hetu

Asthivaha Srotas vitiated by excessive *Vyayaam*, excessive *Shobh*, trauma to bone and intake of *Vatavardhak Aahar*.

Asthivaha Srotas Dushti Lakshana

Asthivaha Srotas causes *Adhyasthi*, *Adhidanta*, *Dantabheda*, *Aasthibheda Asthisula*, *Danta Vivarnta*, *Aasthi Vivarnta* discoloration, abnormality in hairs and nails, beard and moustaches.

Asthivaha Srotas Dushti Chikitsa

Panchkarma is recommended for the treatment of *Asthivaha Srotas*. A *Tiktasa Kshir Basti* is also indicated for the treatment.

9. Majjavaha Srotas

Asthi and *Sandhi* has been considered as *Mulasthan* of *Majjavaha Srotas*. *Majja* is primarily found in long bones. Bone marrow occupies the cavities of the bones. At birth these cavities are filled entirely with red bone marrow. Fatty yellow bone marrow is placed in diaphysis and red bone marrow is in spongy bone tissue of long bones. *Sandhi* region includes entire lower end of one bone and entire upper end of other bone. In this way, *Asthi* and *Sandhi* are considered as *Mulasthan* with origin and storage point of view.

Majjavaha Srotas Mulasthanana

According to *Acharya Charak* the *Mula* of *Majjavaha Srotas* is *Asthi* and *Sandhi*.

Majjavaha Srotas Dushti Hetu

Majjavaha Srotas vitiated by *Utpeshad*, *Abhisyandi*, *Abhighaat*, *Prapidnaat*, *Viruddha Anna Seven*.

Majjavaha Srotas Dushti Lakshana

Majjavaha Srotas on vitiation causes *Ruk Parvana*, *Bhram*, *Murcha*, *Tamah* and *Arusham Sthool Molanam*.

Majjavaha Srotas Dushti Chikitsa

The treatment of *Majjavaha Srotas* is *Swadu* and *Tikata Anna*, *Vyavaya*, *Vyayam* and purification according to times i.e., is according to *Ritu*.

10. Shukravaha Srotas

Vrishana and *Shefa* have been considered as *Mulasthan* of *Shukravaha Srotas* including *Stana*. Production of *Shukra* takes place in *Vrishana*. At the time of conception, it is conducted from *Vrishana* to *Shefa* by the specific tube like structures. *Stana* is explained as *Mulasthan* with diagnostic stand points. *Vrishana* is considered *Mulasthan* as origin and storage point of view, *Shefa* as conduction point of view and *Stana* as diagnostic point of view.

Shukravaha Srotas Mulasthanana

According to *Acharya Charak* the *Mula* of *Shukravaha Srotas* is *Vrishana* and *Shefa*.

According to *Acharya Sushruta* the *Mula* of the *Shukravaha Srotas* is *Stana* and *Vrishana*.

Shukravaha Srotas Dushti Hetu

Sukravaha Srotas vitiated by *Akaal Maithun*, *Ayonigaman*, *Nigraha*, *Atimaithun*, application of *Kshara* and *Agni*.

Shukravaha Srotas Dushti Lakshana

Sukravaha Srotas causes following symptoms like *Klaivya*, *Aharshanam* his progeny is *Rogi* or *Kleev* or *Alpaayu* or *Viroopam*. Does not conceive and if conceive will be miscarried.

Shukravaha Srotas Vidhha Lakshana

Sukravaha Srotas on *Vidhha* causes - *Kleevata*, *Chirat Prasek* and *Raktashukrta*

Shukravaha Srotas Dushti Chikitsa

The treatment of *Shukravaha Srotas* is *Swadu* and *Tikata Anna*, *Vyavaya*, *Vyayam* and purification according to times i.e., is according to *Ritu*.

11. Mutravaha Srotas

Basti and *Vankshana* has been considered as *Mulasthan* for this *Srotas*. Entire excretory system can be considered with *Basti Pradesh*. After formation of urine, it is stored in the *Basti* and after that it is conducted through *Vankshana Pradesh* up to *Bahirmukh Srotas* of the body for excretion. In this regard *Basti* is *Mulasthan* as storage and conduction point of view, *Vankshana* as conduction point of view.

Mutravaha Srotas Mulasthanana

According to *Acharya Charak* the *Mula* of *Mutravaha Srotas* is *Basti* and *Vankshana*.

According to *Acharya Sushruta* the *Mula* of the *Mutravaha Srotas* is *Basti* and *Medhra*.

Mutravaha Srotas Dushti Hetu

Mutravaha Srotas vitiated by intake of *Udaka*, *Bhakshya*, *Stri Seven* intercourse while having the urge of micturition, *Ksheena Kshata*.

Mutravaha Srotas Dushti Lakshana

Mutravaha Srotas on vitiation causes many symptoms like *Atishrastam*, *Atibaddham*, *Prakupit* and *Bahlam Shool*.

Mutravaha Srotas Vidhha Lakshana

Vidhha on *Mutravaha Srotas* causes - *Anbaddha Bastita*, *Mutranirodha*, and *Stabdha Medhrata*.

Mutravaha Srotas Dushti Chikitsa

The treatment of *Mutravaha Srotas* is based on *Mutrakrichha Chikitsa*. That mean what ever treatment is mentioned in *Mutrakrichha Roga* that all will be applicable to *Mutravaha Srotas Dushti*.

12. Purishvaha Srotas

Pakwashaya and *Sthulguda* has been considered as *Mulasthan* of this *Srotas*. *Pakwashaya* has proximal part for the production of the fecal matter and distal part mainly for storage of faecal matter takes place. Storage takes place in *Sthulguda* and it is excreted out of the body. In this regards *Pakwashaya* is *Mulasthan* as origin and storage point of view and *Sthulguda* with storage and conduction point of view.

Purishvaha Srotas Mulasthanana

According to *Acharya Charak* the *Mula* of *Purishavaha Srotas* is *Pakwashaya* and *Sthulguda*.

According to *Acharya Sushruta* the *Mula* of the *Purishavaha Srotas* is *Pakwashaya* and *Guda*.

Purishvaha Srotas Dushti Hetu

Purishavaha Srotas vitiated by *Sandharan*, *Aatyashan*, *Aajeerna*, *Krishna*, *Durbalagni*.

Purishvaha Srotas Dushti Lakshana

Purishvaha Srotas causes voiding of *Alpa Mala* with *Kricchata*, *Atibahu*, *Atidrava* and *Atigrathit*, Associated with *Shasabd* and *Shoolam*.

Purishvaha Srotas Viddha Lakshana

Injury to *Purishavaha Srotas* causes - *Aanaah*, *Durgandhata* and *Granthitantrata*.

Purishvaha Srotas Dushti Chikitsa

The treatment of *Purishavaha Srotas* is based on *Atisar Chikitsa*. That mean what ever treatment is mentioned in *Atisar Roga* that all will be applicable to *Purishavaha Srotas Dushti*.

13. Swedavaha Srotas

Meda and *Lomkup* have been considered as *Mulasthan* for this *Srotas*. Production of *Sweda* takes place in the form of *Mala* of *Meda Dhatu*. *Lomkup* is *Avirbhav Sthan* of *Sweda* and through that *Sweda* is excreted out of body. In this regard *Meda* as origin point of view and *Lomakupa* as conduction point of view are considered as *Mulasthan* for *Medovaha Srotas*.

Swedavaha Srotas Mulashtana

According to *Acharya Charak* the *Mula* of *Swedavaha Srotas* is *Meda* and *Lomkupa*.

Swedavaha Srotas Dushti Hetu

Swedavaha Srotas vitiated by *Ativyayaam*, *Santaap*, and indulgence in *Sheet* or *Ushna* things without proper use, *Srotas* is vitiated also due to *Krodha*, *Shok* and *Bhaya*.

Swedavaha Srotas Dushti Lakshan

Swedavaha Srotas causes - *Aaswedan*, *Atiswedan*, *Parushyta Atishalanshan*, *Paridaha* and *Lomharsha*

Swedavaha Srotas Dushti Chikitsa

The treatment of *Swedavaha Srotas* is based on *Jwara Chikitsa*. That mean what ever treatment is mentioned in *Jwara Roga* that all will be applicable to *Swedavaha Srotas Dushti*.

14. Artavavaha Srotas

Garbhashaya and *Artavavahidhamni* has been considered as *Mulasthan* for this *Srotas*. *Garbhashaya*

mainly responsible for production of *Artava*. In the *Garbhashaya Pradesh*, Uterus and ovaries are included. *Artavavahidhamni* conducts the *Artava* towards uterus during menstrual phase. In this regard, *Garbhashaya* is *Mulasthan* as origin point of view, while *Artavavahidhamni* as conduction point of view. The functions of *Srotas* are transportation of biological fluids, physiological regulatory factors, nourishment of tissue, and biodiversity of medicaments on the integrity of the *Srotas*. Understanding the concept of *Srotas* facilitate the physician to take decisions accurately with respect to treatment and prognosis.

Artavavaha Srotas Mula Sthana

According to *Acharya Sushruta* the *Mula* of the *Artavavaha Srotas* is *Garbhashaya* and *Artavavahidhamni*.

Artavavaha Srotas Viddha Lakshana

Injury on the *Artavvaha Srotas* causes - *Bandhytva*, *Maithun Asahishunta* and *Aartavanasha*.

15. Manovaha Srotas

Manas or mind is associated with *Karmendrias* and *Gyanendriyas* both. When *Mana* is affected with the dominance of *Raja* and *Tama* then it leads to *Kama* and *Krodha* resulting in *Manovikara*.

The vitiation of this *Manovaha Srotas* leads to *Manovikara* which is the root causes of most of diseases and misery in the world. *Mana* effects every system of the body.

Manovaha Srotas are mostly vitiated by *Raja* and *Tama* dominated *Dosha Sanga*.

The vitiation of *Manovaha Srotas* leads to emotionally induced illness leading to psychosomatic diseases.

In *Charaka Sharirsthana 1/20*, *Charaka Indriyasthan 5/41* and *Charaka Chikitsasthan 9/5* *Manovaha Srotas* has been mentioned clearly. With context to *Chakrapani tika* on above references it is said that *Hriday* and *Dasha Dhamani* is the site of *Mana*. Anatomically *Hriday* is considered as heart. But here heart cannot be considered as the site of *Mana*. *Mana* does mainly function of emotional, intellectual activities. All these are related to brain functions.

Importance of Srotas

Acharya Charak has mentioned that *Vata*, *Pitta* and *Kapha* move all over the body through *Srotas*. When these *Srotas* (channels of circulation) perform their normal function, then there are no diseases in the body. Any abnormality in *Srotas* causes abnormality in *Dhatu* which leads to disease.

Moreover, Acharya Charak described that due to morbidity of *Srotas* the *Sharir Dhatu* whether in channel also get exaggerated. Likewise, morbidity of other *Srotas* affects the respective contents. The *Srotas* affect the related *Srotas* and so the *Dhatu*.

The *Dhatu* of the body get metabolized upon by their respective *Dhatvagni*. The *Poshya Dhatu* there after get nourished from these *Dhatu* (*Poshaka Dhatu*) through their respective *Srotas*.

Acharya Charak has mentioned in *Sutra Sthan* 28th chapter, that the *Prasad* (pure) as well as *Mala* (waste product) enter into *Srotas* and circulate through them. These *Srotas* carrying specific nutrient material provide nourishment in required quantity to various *Dhatu*.

Acharya Vagbhata has completely followed Acharya Charak in *Ashtang Samgrah*.

Acharya Vagbhata described in *Ashtang Samgrah Sharir Sthan* 6th chapter that, when these *Avkaash* (empty spaces) becoming abnormal, bring about abnormality in the *Dhatu*, *Srotas* vitiate other *Srotas*, and *Dhatu* vitiate other *Dhatu*, which brings about abnormalities in all these is actually the *Doshas* which have become abnormal.

Acharya Vagbhata explains in *Ashtang Hridaya*, that when these *Srotas* get vitiated (become abnormal) by indulgence in the unsuitable food, activities and lifestyle, they give rise to cause diseases, however if unvitiated (normal) the person remains healthy.

Concept of Sira, Dhamani and Srotas

Acharya Charak described that *Srotas* are the structures through which *Srawanam* takes place. *Dhamanis* are called so due to pulsation, *Siras* due to swift movement, *Srotas* due to flowing.

Acharya Sushruta stated in *Sharir Sthan* 9th chapter that, there are twenty-four *Dhamanis* which are originating from *Nabhi*. Some *Acharyas* say that there is no difference among *Sira*, *Dhamani* and *Srotas* and *Srotas* are only transformation of *Sira*. Infact *Dhamani* and *Srotas* are the entities other than *Sira*, because of their different features these are *Vyanjanatvat*, *Mulasanniyamat*, *Karmavaisheshyat* and *Agamaat*.

Similarities and distinguishing features of Sira Dhamani and Srotas.

- **Vyanjananyatvat** - *Sira*, *Dhamani* and *Srotas* have different structures and characters i.e., *Dhamana*, *Saran* and *Srawan* respectively number of all these three structures are also different.
- **Mula Sanniyamat** - *Sira*, *Dhamani* and *Srotas* have different *Mulas*. *Sira* are *Nabhi Mulam*. *Dhamanis* are *Nabhiprabhava* and *Srotas* have their different *Mulas*.
- **Karma Vaisheshyat** - *Sira*, *Dhamani* and *Srotas* have different functions. *Siras* are named according to circulating *Bhavapadartha* as *Vatavaha*, *Pittavaha*, *Kaphavaha* and *Raktavaha Dosh*. *Dhamani* circulates nutrition and all senses. *Srotas* transport *Pran*, *Anna*, *Udaka*, *Rasadi Dhatu* and *Malas*.
- **Agamaat** - *Agam* means *Apta Vachan*. All *Ayurvedic Veterans* have used all these terms separately. These three structures are different but due *Parasparosannikarshat*, *Sadrishagamanat*, *Sadrishakarmatwat* and *Saukshmyachcha* they look like same.
- **Parasparosannikarshat** - Due to very close proximity of *Sira*, *Dhamani* and *Srotas*, there is no part in the body where they are not found and are not close.
- **Sadrishagamanat** - There are many more examples of similarities related *Sira* and *Dhamani* i.e., '*Dhamanijalsantath*' here *Dhamani* uses as *sira*. '*Dasmula Sira Hritstatha Sarva Sarvato Vapu*' here *Sira* word is used in the sense of *Dhamani*.
- **Sadrishakarmatwat** - *Sira*, *Dhamani* and *Srotas* have same function *Dosh Dhatu Vahan* (*Karma Samanya*) and also constitute of *Aakash*

Mahabhuta (Rachna Samanya). These three are hollow structure.

- **Saukshmyaat** - *Sira*, *Dhamani* and *Srotas* are very minute structure so it is difficult to separate them.

Acharya Vagbhata has mentioned in *Ashtang Samgrah* that the *Siras* and *Dhamanis* are the modification of *Srotas* only. However, some other *Acharyas* have mentioned a different view in this chapter that *Srotas* are unlike to *Sira* and *Dhamani*, but are difficult to detect due to *Paraspara-sannikarshat*, *Sadrsakaramatvat*, *Saukshmyat* and *Vibhaktkarmanaapya*.

DISCUSSION

Srotas not only plays a vital role in the manifestation of the disease but also are the prerequisite for maintaining the basic physiological function of the human body. *Srotas* are an important part of the human body. They work as communicating channels especially for nutrients tissue/temporary tissues which are to be utilized for formation of permanent *Dhatu*. They carry *Prana*, *Udaka*, *Anna*, 7 *Dhatu*s and three types of *Mala*. *Acharya Charak* has defined that no structure in the body can neither grow nor waste independent of *Srotamsi* that transports *Dhatu*s, which later are constantly subjected to metabolic transformation. *Acharya Charak* has stated that a man is nothing but conglomeration of *Srotomansi* which pervades the entire body. All the *Dosha*, *Dhatu* and *Mala* are dependent on *Srotas* for their formation transportation and destruction. The impairment of the function *Srotomansi* leads to *Srotovrodha* or obstruction of *Srotas*. *Acharya Charak* has described four kinds of abnormalities in functioning of *Srotas* or *Srotodusti*.

CONCLUSION

According to the construction of the *Srotas*, the *Srotas* are the empty passage, provenance from the root location, loft within the whole body to acts as a carriage system for the supply of nutritional needs of the organism. *Raktavaha Srotas* from its origin, we can compare with the Haemopoietic system. From its root of origin, we come to know liver and spleen act as a

compilation of blood and from the circulation passage we can also juxtapose with the circulatory system of the body and also the damaged red blood cells are isolated from circulation and devasted by fixed phagocytic macrophages in the spleen and liver, and the remainder products are recycled. The liver and spleen perform a major role life cycle of RBC, its destruction and recycling of components. The anatomical change in liver such as Congenital Billiary Atresia, Billiary cyst etc.

Structurally, the *Srotas* are the anatomically and physiological hollow channels originating from the root space, spread within the whole body to act as a transport system for the fulfillment of nutrition It can be concluded that there are following reasons to accept particular organs as the *Mulas* of *Srotas* such as,

1. *Utapatti Sthan* (origin point of view),
2. *Samgraha Sthan* (related with storage point of view)
3. *Vahan Sthan* (related with conduction point of view)
4. *Naidanic* (diagnostic point of view),
5. *Chikitsatmak* (related with clinical point of view). al needs of organism and to get rid of the end results of metabolism from the body.

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