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 Tridosh, Dhatu, Oja, Agni etc. Acharyas also describe the anatomical origin of Srotas (Moola Sthana), its anatomy (shape), Dushti causes & Dusthi 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, Srotodusthi.

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.
Srotas Bhed (Synonyms)

Acharya Charak has mentioned the synonyms of Srotas are Srotansia, Sira, Dharmi, 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 Srotansia, Sira, Dharmi, Rasavahini, Nadi, Panth, Ayna, Marga, Shariracchidra, Samvrit, Asamvrita, Sthana, Ashaya 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

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<td>Bahirmukhsrotas</td>
<td>Pranavahasrotas</td>
<td>9 in male and 12 in female, they are,</td>
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<td>Udakvahasrotas</td>
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<td>Annavahasrotas</td>
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<td>Raktavahasrotas</td>
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<td>Manshavahasrotas</td>
<td>5. Guda-1</td>
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<td>Medovahasrotas</td>
<td>6. Mutramarg - 1 and 3 extra 12 in females</td>
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<td>Asthivahasrotas</td>
<td>7. Stany-2</td>
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<td>Majavahasrotas</td>
<td>8. Apatyamarg - 1</td>
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<td>Purishvahasrotas</td>
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Acharya Charak has also described Manovaha Srotas in different references.

Acharya Dalhana has described Pranvaha, Annavaha, Varivaha, Rasvaha, Shonitavha, Mansavaha, Medovaha, Yonikarnika and Swarvaha Srotas.

Acharya Vagbhattacharya mentioned in Ashtang Samgrah Sharir Sthan 5th Chapter there are infinite number of Srotasas in the body.

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

General causes of Srotadoshti

Acharya Charak has mentioned general causes of srotodoshti 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 Srotadoshti.[7]

Acharya Sushrut has not stated the general causes of Srotadoshti.

Both Acharya Vagbhata has described Srotadoshti similar to Acharya Charak.
Genral symptoms of Srotodushti and Srotoviddha

Symptoms of Srotodushti are Atipravriti, Sango, Siragranthi and Vimarg Gaman.[9]

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

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

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

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

Acharya Vaghbhatt described the Vidhha Lakshan of Pranvaha SrotadsuR 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 Srotasas is been injured. Acharya Vaghbhatt has interpreted that the different kinds of unhealthy foods and activities which bring about abnormalities has to be understood by the symptoms of the Vridhhi 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 Pranvaha 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 Pranvayu. The general treatment of disease of the vitiation of the Pranvaha Srotas resembles with disease which originates from Amashaya i.e., Swas Roga.

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

Pranavaha Srotas Mulas

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

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

Pranavaha Srotas Dushti Hetu

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

Pranavaha Srotas Dushti Lakshana

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

Pranavaha Srotas Viddha Lakshana

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

Pranavaha Srotas Chikitsa

The treatment of Pranvaha Srotas is based on Swas Chikitsa. That mean what ever treatment is mentioned in Swas Roga that all will be applicable to Pranvaha 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 Mulasthan
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 Udakavaha 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 Mulasthan of Annavaaha Srotas, including Annavaham Dhamani. Annavaha Dhamani plays vital role in the Prinan Karma of Rasa Dhatu by carrying Paramuskhama 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 Mulasthan with storage point of view, Annavaaha Dhamanis as conduction point of view and Vamparshva as clinical point of view.

Annavaaha Srotas Mulasthan
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 Annavahidhamna.

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

Annavaaha Srotas Dushti Lakshana

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 Mulasthan
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, Hallish, 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 Mulasthana**

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 Raktavahidhamnī.

**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 Raktranetrta.

**Raktavaha Srotas Dushti Chikitsa**

For treatment of Rakta Vikara, treatment mentioned in Raktapitta Vyadhī 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 Dhamanī. 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 Mulasthana**

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 Raktavahidhamnī.

**Mamsavaha Srotas Dushti Hetu**

Mamsavaha Srotas are vitiated by intake of Abhishyandin Aahar, Stthul 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 Mamsavha Srotas.

7. **Medovaha Srotas**

Vrikka and Vapavahan along with Kati 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 Mulasthana**

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 Prajna Purvaropan.

**Medovaha Srotas Viddha Lakshana**

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

**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 Dhatuposana Nyaya, the origin of Asthi Dhatu takes place on account of the specific action of Asthi Dhatvagni and Asthi Poshkans 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 Mulasthana**

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

**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, Dantabhedha, Aasthibheda Asthishula, Danta Vavitṛnta, Aasthi Vivartta discoloration, abnormality in hairs and nails, beard and moustaches.

**Asthivaha Srotas Dushti Chikitsa**

Panchkarma is recommended for the treatment of Asthivaha Srotas. A Tiktsa 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 Mulasthana**

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 Mulasthanans

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 vitiates 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 Viddha Lakshana

Sukravaha Srotas on Vidhha causes - Kleevata, Chirat Prasek and Raktaukrta

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 Mulasthanas

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 vitiates 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 Viddha 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 Mulasthanas

According to Acharya Charak the Mula of Purishvaha Srotas is Pakwashaya and Sthulguda. According to Acharya Sushruta the Mula of the Purishvaha Srotas is Pakwashaya and Guda.

Purishvaha Srotas Dushti Hetu

Purishvaha Srotas vitiates by Sandharan, Aatyashan, Aajeema, Krisha, Durbalagni.
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, Santap, 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, Parushya 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 Artavavaha 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 Indriyasasthan 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 Hirday and Dasha Dhamani is the site of Mana. Anatomically Hirday 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 Srotasas. When these Srotasas (channels of circulation) perform their normal function, then there are no diseases in the body. Any abnormality in Srotas causes abnormality in Dhatus which leads to disease.

Moreover, Acharya Charak described that due to morbidity of Srotasas the Sharir Dhatu whether in channel also get exaggerated. Likewise, morbidity of other Srotas affects the respective contents. The Srotasas affect the related Srotas and so the Dhatus. The Dhatus of the body get metabolized upon by their respective Dhatvagni. The Poshya Dhatus there after get nourished from these Dhatus (Poshaka Dhatus) through their respective Srotas.

Acharya Vaghbhatt has completely followed Acharya Charak in Ashtang Samgrah.

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

Acharya Vaghbhhatt explains in Ashtang Hridaya, that when these Srotasas 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 Srotasas 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 Sushrut 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. Infect 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 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 Rakta Vahha Dosha. Dhamani circulates nutrition and all senses. Srotas transport Pran, Anna, Udaka, Rasadi Dhatus 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 Hritsthata 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 Vagbhhatt 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 Parasparasannikarshat, Sadsakaramatvat, 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 Dhatus and three types of Mala. Acharya Charak has defined that no structure in the body can neither grow nor waste independent of Srotamansi that transports Dhatu, 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 Srotuvrodha 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, loit 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 physiologically 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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