

STUDY OF CONCEPT OF SROTASA SHARIR IN AYURVEDIC LITERATURE: A REVIEW

Dr. Sharad Ingle^{1*} and Dr. S. K. Mulay²

¹P.G. Scholar, Dept. of Rachna Sharir, Govt. Ayurved College, Nanded, Maharashtra.

²Professor & Guide, Dept. of Rachana Sharir, Govt. Ayurved College, Nanded, Maharashtra.

***Corresponding Author: Dr. Sharad Ingle**

P.G. Scholar, Dept. of Rachna Sharir, Govt. Ayurved College, Nanded, Maharashtra.

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ABSTRACT

Ayurveda is an ancient science which deals with study of various disease treatment also Healthy state of body. *Rachna Sharir* is the Study of structure of body and relationship of its constituent part of each other. *Ayurveda* mention that health is mental, spiritual and social wellbeing. For this purpose *Ayurveda* describe the *Dosha*, *Dhatu* and *Mala* to maintain Healthy State and continuity of life cycle. All this element have to be continuously Regenerate, circulate in all over body, nourish the body and replace inside the body. The different places where all this process takes place are known as *Srotasa*. According to the *Ayurveda* *srotasa* is of two types *Antarmukh* and *Bahirmukh srotasa*. It is a channals which is present throughout the body for circulation and nourishment. the *Srotas* must be patent for maintain Healthy state of body and as obstruction in *Srotasa* it leads to illness.

KEYWORDS: Ayurveda srotasa, Dosh, Dhatu, Mala.

INTRODUCTION

The concept of *Srotas* in *Ayurveda* is like that root of tree. According to the *Ayurveda* human body is composed of numerous *srotas* which have significant role in maintenance of equilibrium of *Ddosh*, *Dhatu* and *Mala*. they are important for maintenance of health and disease condition. Creation or modification of *srotas* is from *Panch Mahabhuta* specially from *Akash Mahabhuta*. if concerned with the function *srotasa* are the channels through which different element of body undergo transformation, circulation and transportation takes place. But also apart from this function they are responsible for maintenance of normalcy and also vitiation of *Dosh*, *Dhatu* and *Mala*. hence as per the all this point clear and details knowledge of *srotas* is necessary.

DISCUSSION

NIRUKTI OF SROTAS

- 1) **Sru Dhatu: Ksarane**” *dhatu* proves the word *Srotas* in which Liquid flows.
- 2) **in Ayurveda** main symptom is “*Sravanat Srotamsi*; Here *Sravana* means *Syandana Karm*.
- 3) the word *Srotas* originated from the *Sanskrit* “**Sru Srawane**” its meaning to Flow, *Nisarna* (to exudate) *Pravahana*(to filter), *Nirashchyva*(to ooze).

Synonyms of srotas

Given by **Acharya Charak**

Srotas(channels), *Sira*(vein), *Dhamni*(Artery), *Rasayni*(Lymphatic channels), *Rasavahini*(capillary), *Nadi*(Duct), *Path*(Passage), *Marga*(track), *Sharir chidra*(Space inside the body), *sanvruttasanvrytani sthananni*(open or blind passage) *Ashay*(container) *Niketa*(resort), *srotas* also describe *sira Rasayani*, *Patha*, *Nadi*, *Randhra*, *Mukha*.

Table showing of thirteen Shthula Srotas.

Important most vital conductor	Srotas of Dhatus	Srotas of Malas
Pranavaha Srotas	Rasavaha Srotas	Mutravaha Srotas
Uadakavaha Srotas	Rakatavaha Srotas	Purishavaha Srotas
Annavaaha Srotas	mansavaha Srotas	Swdavaha Srotas
	Medavaha Srotas	
	Asthivaha Srotas	
	Majjavaha Srotas	
	Sukravaha Srotas	

DESCRIPTION OF SROTAS

Charaka Samhita

Srotas are *Vritta* (cylindrical) *Sthula* (macroscopic) *Anu* (microscopic) *Dirgha* (large) or *Pratana* (reticulated) in shape. according to *Acharya Charka*, *Srotas* is the structure through which *Sravana* takes place. Because of transudation they are called as *Srotas*. the pure as well as waste product of digestion and circulation enter in to the various channels of and circulate through them. With above example in *charka Samhita*, *Srotas* are channels of circulation which carry the *Dhatu* (tissue element or their constituent), undergoing transformation to their destination. *Srotas* are pathway of *radsadi Dhatus*. To elaborate the concept, *Charaka* has use the term *Parinaman*. (meaning undergoing transformation), which is suggesting to the fact that channels carry such of the tissue element as are undergoing transformation from their previous state. like *Rasa* to its subsequent state *Rakta*, *Rakta* to *mamsa* and *Mamsa* to *Meda* etc.

Chakrapanidatta

Chakrapanidatta in his commentary explain the *Sravana Karma*. It is that by which *Posaka Rasa* is taken to the *Posya Dhatu*. *Sushrut Samhita*: *Acharya Sushruta* has defined *Srotas* as the hollow channels except *Sira* and *Dhamani* which originating from root space spreads in the body and circulate and exudate of the specific entities. The channels of circulation carry the *Dhatu* to their destination. *Acharya Sushruta* stated that *Dhamani* and *Sira* are quite different from *rotas* because they are different in *Lakshanas* (symptomatology) *Mulasanniyat* (system of origin) *karma* (function) and textually.

Ashtanga Hrudaya and Ashtanga Sangraha

The form of these *Srotas* is like *Visranala* and minute aperture and they are highly extended.

In long length in which they transport the *Dhatus*. The term *Srotas* refer in particular to microscopic channels of

transport, as seen from *Charakas* observation that *Malas* (waste product) are removed from *Dhatus* with appropriate nutrition to the extend as required.

Formation of Srotas and Panchabhautic Composition

Under the caption of function of *Vayu*, *Acharya Charka* has stated that *Vayu* creates the gross and the subtle channels which dominated by *Aksash Mahabhuta*. *Acharya Charka* also said about *srotas* in *Sharir Sthana*; *Vivikta* (vacant space /pore) *Vibhkta* and *Akasa Mahabhuta* is main factor in creation of small and large *Srotas*. *Akasa Mahabhuta* is main factor in creation of *Srotasa*.

Srotasa Swarupa

- According to *Acharya Charaka*, *Srotasa* have their colour similar to that of the *Dhatu* transported through it.
- *Srotas* may be cylindrical
- *Sthula* (macroscopic)
- *Anu* (microscopic or small)
- *Pratana* (reticulated in shape)

Varna of Srotasa

- colour of *Srotasa* is “*Swadhatu Samavarnani*” *Srotasa* which carry blood they have *Rakta Varna* etc.

Types of Srotasa

According to *Acharya charak* many types of *Srotas* are present in the body. the meaning of “*Murtiman Bhawa*” is the matter or a substance which has definite shape in the body. we notice that number of *srotas* as per *Charka* are been consider as 13.

Further *Acharya Sushruta* also mentioned about number of *srotasa*.

Table showing different *srotasa* as describe by *Acharya Charka* and *Sushruta*.

Sr.no	Srotas by Acharya Chark	Srotas by Acharya Sushruta
1	Pranavaha Srotas	Pranavaha Srotas
2	Udakvaha Srotas	Udakvaha Srotas
3	Annavaaha Srotas	Annavaaha Srotas
4	Rasavaha Srotas	Rasavaha Srotas
5	Raktavaha Srotas	Raktavaha Srotas
6	Mamsavaha Srotas	Mamsavaha Srotas
7	Medovaha Srotas	Medovaha Srotas
8	Asthivaha Srotas
9	Majjavaha Srotas
10	Sukravaha Srotas	Sukravaha Srotas
11	Mutravaha Srotas	Mutravaha Srotas
12	Purishvaha Srotas	Purishvaha Srotas
13	Sedavaha Srotas
14		Aartavavaha Srotas

MULSTHANA OF SROTSA

The *Mulsthana* or the source is consider that without which the origin, Maintenance and destruction of the

specific carrier of the body nutrient cannot be possible and place which control entire functional dealing and processes of that specific carrier.

Table showing Mulasthana Srotsa as describe by Acharya charaka and Sushruta.

Sr.	Name of Srotasa	Mulsthana by Charaka	Mulsthana by Sushruta
1	Pranavaha Srotas	Hridaya, Mahasrotasa	Hridaya, Rasavahani Dhamani
2	Udakovaha Srotas	Talu, Cloma	Talu, Cloma
3	Annavaha Srotas	Amashaya, Vamparshv	Amashaya, annavahini Dhamani
4	Rasavaha Srotas	Hridaya, 10Dhamani	Hridaya, Rasavahani Dhamani
5	Raktavaha Srotas	Yakruta, Pliha	Yakruta, Pliha, Raktavahibi Dhamani
6	Mamsavaha Srotas	Snayu, Twaka	Snayu, Twaka, Raktavahibi Dhamani
7	Medovaha Srotas	Vrikka, Vapavahan	Vrikka, kati
8	Asthivaha Srotas	Meda, Jaghanapradesha
9	Majjavaha Srotas	Asthti, sandhi
10	Sukravaha Srotas	Vrisana, Shepha	Stana, Vrisana
11	Mutravaha Srotas	Basti, Vanksana	Basti, Medhra
12	Purishvaha Srotas	Pakvasaya, Sthula guda	Pakvasaya, guda
13	Sedavaha Srotas	Meda, lomakupa	
14	Aartavavaha Srotas		Garbhashasaya, Artavavahini Dhamani

DETERMINATION OF MULASTHANA OF SROTAS

For the determination of *mulsthana* of *srotsa* there is a some points have been logically and categorically counted in the various *Ayurvedic* text. They are as follows.

- *Utpatti Sthanan* (*Mulsthana* related with origin point of view)
- *Sangraha Sthana* (*Mulsthana* related with storage)
- *Naidanika Dristkona* (*Mulsthana* related with diagnostic point of view)
- *Chikisatmak Dristkona* (*Mulsthana* related with clinical point of view)

Function of Srotasa

- *Srotsa* transfer the Dhatus from one place to another
- *Srotsa* give nutrition to all over body.
- If *Srotsa* are in *prakrutavstha* then *dosha* is *prakrut*.
- Excreta *Malas* from body
- *Vahan Karma* (transfer) of *Prana*, *Vegas of Visaya* (subject) *Vegas of chesta* (activity) In all over body
- *Srotsa* is *Abhivahana* means transport *Rasa* from one place to another place. the process between entrances to exist called *Abhivaha*.
- *Srotasa* maintain or nourish structural entities of the body to prevent their destruction
- All the structural entities originated from *Srotsa*
- *Srotasa* carry the *Dosh*, *Dhatu* and *Mala* undergoing transportation to their destination.
- Excrete waste *product* (*Mala*) from the body
- Any abnormality in *dhatu*s cause abnormality in other *Dhatu*s and *Srotas* and leading to disease.
- Development and nourishment of different *Bhavas* of the body is not possible without *Srotasa*.

Causes of Srotodusti

- *Ahara* and *Vihar* is similar to *Gunas* of *Vatadi Doshas* and opposite to *Gunas* of *Dhatu*

- *Nidra* except in *grishm rutu*
- Taking *shitjal* after *Snehpana*, *Anuvasna*, *Vamana*, *Verechana* and *Niruh basti*.

Types of Srotodusti

- *Margavrod* (obstruction or excessive flowing of material in *Srotsa*)
- *Sira grnhi* formation to
- *Vimargaman* (going to opposite direction of flowing material as *Mala* going to *Mutra Marga*).

Symptom of Srotoviddha

- *Moha*
- *Kampana*
- *Adhmana* (Flatulence)
- *Chardi* (vomiting)
- *Jwara* (fever)
- *Pralapa* (Delirium)
- *Sula* (pain)
- *Mutravrodh* and *Malvrodh* leading to death
- From all this point *Vaidhya* should remove that particular *Shalya* and treat like acute wound.

Pathogenesis of Disease due to Srotodusti

Dosas get obstructed due to *Sroto Vaigunya* then there disease originate.

CONCLUSION

From all this *Ayurvedic* literature we can conclude that *Srotasa* represent inner transport system of the body. The term *Srotasa* refers, in particular to microscopic channels of transport, exchange excretion *Srotsa* includes almost all type of structural and functional entities of body. and from the *Srotoviddhya lakshana* and *Srotodusti lakshana* we can say that there is an structural and functional abnormality of *Srotsa* and its give idea to *Vaidhya* for proper treatment of disease. *Srotsa* along with their *MulaSthana* have been describe in *Samhitas* to know

their physiology and pathology. *Srota* plays important role in understanding the concept of *Srto vigunnya* which is vital step in pathophysiology of disease which again help in treatment of disease.

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