

A Review Study on Srotas and Their Importance in Kriya Sharira

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ABSTRACT

Sharira is formed by innumerable number of Parmanu, which are in presently time considered as cells. For the existence of life, the three elements i.e. Prana, Udaka and Anna are very important for body which is constituted by the seven Dhatus and the end products formed in the body due to catabolism of Dhatus i.e. Mutra, Purisha and Sveda, which all are 13 in number. Srotas are the circulatory channels through which Dosha, Dhatu and Mala moves from one part to another part of the body. Our living body has a channel system that comprised of innumerable gross, subtle, biological and energetic channels which are designed as inner transporting system meant for many functions. So Acharyas have also described thirteen types of Srotas carrying each of them. Without Srotas, the physiological functions of the 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. The concepts proposed by our Acharyas for Srotas can be established by the pathological conditions were given by them in Srotodushti Lakshanas. This needs extensive studies of the conceptual matter regarding the Srotas from various texts and their establishment through knowledge provided by modern medicine.

KEYWORDS- Srotas, Dhamani, Sira, Srotodusti, Moolam

I. INTRODUCTION

The regulation of physiological body is a conglomeration of the Srotas as per our classics. "Srotas" are described as channels or passages where nutrition flows, interact and transfers. The word Srotas is derived from the Sanskrit root "Sru-gatau" (Sru+tasi=Srotas) which means moving, filtering, flowing, leaking, secreting etc.¹ "Srotas" means "Sraanat Srotansi"² which can be like exudation, oozing, filtration, to flow, to move etc.³ Srotas are the inner transport system of the body which provides a platform for activities of another important biological factors like

three Doshas, seven Dhatus etc.⁴ Those from which Sravana or flow of the body substances takes place or those through which the materials flow in the body are called Srotas. Acharya Charaka described the concept of Srotas in the 5th chapter of Vimansthana. He defined that "Srotas" are the channels which carry transformed Dhatu.⁵ Acharya Susruta has also explained the concept of Srotas in the 9th chapter of Sharirasthana. He described that "Srotas are the hollow channel, except Sira and Dhamani, which originating from root space spreads in the body and carries specific entities."⁶ Acharya has described 13 gross channels while Acharya Susruta has on the other hand, described 11 types of Yogavahi Srotas, in context of Srotavidhalakshana, Asthivaha, Majjavaha and Svedavaha Srotas have been left out by him, and the mode of approach in this case is that of the surgeons.⁷ Srotas help to circulation of nutrition flows each part of the body for the nourishment of every tissue. All Srotas have their own Moolasthana or root. There are mainly four types of Srotodushti, they are Atipravariti (Excessive action), Sanga (Complete or partial obstruction of Srotas), Vimargaman (leaving its own channel and enters in other channel), Siragranthi (new growth inside the Srotas).

Synonyms- Sira (vein), Dhamani (Arteries), Rasayani (lymphatics), Rasvahini (capillaries), Naḍi (Ducts), Pantha (passages), Marga (Tracts), Śarirachidraṇi (openings), Samvritaasamvrita (open and blind passages), Sthana (Sites, locus), Asayas (Spaces), Niketa (Resorts), Sariradhatwavakslakshana-alakshana (Visible and invisible spaces in the tissues and their cells).⁸

Characteristics- Srotas may be Sthula (gross or macroscopic), Anu (microscopic or atomic in size), Vrutta (cylindrical), Deerga (long) and Pratanasadrusha (reticulated in nature). They are like lotus stalks through them Rasa nourishes the body. The colour and form of the Srotas is similar to the that Dhathu they support.⁹ Vangbhata according to two types of Srotas Sthula (Perceptible) and Sukshma (Imperceptible)¹⁰. Acharya Charaka

has very clearly said that all the biochemical molecules under metabolic process (Parinamapadyamanadhathus) are held and carried within the Srotas. These Srotas are the functional pathways for nutritive (Prasada) and non-nutritive or waste (Mala) molecules.

Type-According to Charaka there are 11 pairs or 22 Srotas consistent with Sushruta who called them Yogavahi. Mainly Srotas is assessed into two kinds, Bahya and Abhyantara Srotas. Bahya Srotas (Bahirmukha) in males are 9 in number and in females it's 12 in number. Bahya Srotas are 2 Nasa Randhra, 2 Karna Randhra, 2 Nayana Randhra, 1 Mehana Randhra, 1 Guda Randhra, 1 Vedana Randhra and in females, 2 Stana Randhra and 1 Rakthapathya.¹¹ Abhyantara Srotas only opens in their specific parts within the body, the composition of the Rasa, Rakta and other Pranavaha, Uda and Anna that promote transform are mentioned in the Yogavahi Srotas.

Moolam- Moolam is the area from which Srotas evolve or arise. Srotas is Prabhavasthanam means the anatomical seat of the respective Srotas, the main seat of pathology of that channel or the principal seat of manifestation of disease.¹² The cause of morbidity of Srotas and their manifestation, pertaining disease has also been explained by Chakradatta.

Function-All life process in health, Dosha, Dhatu and Mala of our body are dependent on the integrity of Srotas for their formation, transportation and destruction. Srotas is a conduit through which both Prasada Dhatu, also as Mala Dhatu are transported, as a structure through the pores of which nutrients and waste material pass to and from the Sthayi Dhatu. Each Srotas provide their nutrition to respective Dhatu only with requisite quantities, not others. These aren't only the passage or channels for flow of various substances but also maintain the structural entities of the body and prevent them from diminishing. Srotas are the inner transport for other important bio-factors like three Dosha, the seven Dhatus, the Oja, the Agni, thoughts and emotions.¹³

Srotodusti-The causes of vitiation of Doshas are improper food habits and their activities. The expression of such vitiation is through the manifestation of diseases. The same causes which lead to Doshadushti and Dhathudushti are responsible for the vitiation of Srotas i.e. Srotodushti. They are Atipravrtti, Sanga, Siragranthi, Vimarga-Gamana.¹⁴

Atipravrtti- Excess production of contents of one or more organs of a system. Increase in the rate of

respiration and heart rate, increased peristalsis of the intestine, increased movement of the body, increased production of Mutra, Purisha and Swed, increase formation of Rasa and other Dhatus due to vitiation of physiology of the Srotas.

Sanga-Also called Srotorodha, which means stop of flow or obstruction. The substances which cause obstruction or stagnation of the flow of content of the channels of Srotas such as Mala, Ama, Krimi, Kapha, Lasika and Pus etc. Due to obstruction to the Srotas (Channels, pores) leading to increase in shape, size and other qualities of the organ system produce anatomical and physiological structural deformities of Srotas. These cause many diseases such as Arbud, Granthi, Mootrasanga, Mootrajathara, Vibhandha and Anaha etc.

Sroto Granthi-Formation of thickening, formation of gland in Srotas or dilatation of Srotas new growth of tumors. The Dhatu Pramaṇu undergoes increase in their size, shape and other qualities. Increase in the size of organs of the Srotas system or development of new growth over them may take place under pathological conditions such as Vidradhi, Granthi, Arbuda, Valmika etc, are some examples of Sroto Granthi.

Vimargagamana-Means movement in the wrong direction or passage of contents other than natural pathway or channel and Diversion of the flow is called Vimargagamana. Any deviation of Doshas, Mala and Srotas contains inter into other Srotas by making a path like Sinus and produced many diseases Chaardi, Tiryak-Raktapitta, Hikka and Udawarta, etc.

II. AIM & OBJECTIVE

The aim of the present study is to establish the role and functional utility of Srotas in human body.

III. DISCUSSION

Ayurveda they are of several types and kinds actually they are spaces or pores either enclosed ones like those of blood vessel and lymphatic vessel or the spaces in between the tissues and therefore the organs through which not only the blood and lymph flows, but the spaces are capable of transporting liquid also as gaseous substance like Vata, Pitta and Kapha. It also carries excretion Mala from the body. Any pathological changes within the body are due to Srotodushti, Srotosanga imbalance within the Srotas causes disease. Without Srotas, the physiological functions of the human body will not be possible. Srotas is extremely important to keep up physiology of all body tissue, if this Srotas not work properly then

Dhatus nourishment not take places which can results severe illness. These are pre-requisite for the maintenance of good health because without healthy Srotas body cannot grow normally. So an accurate functioning of Srotas may be a must need.

IV. CONCLUSION

According to Acharya Charaka have described that the entire range of life processes in health and disease depends on integrity of the Srotas system. The Srotas are the hollow channels originating from the root space, spread within the whole body to act as a transportation system for the fulfilment of nutritional needs of organism and to get rid of the end product of metabolism from the body. Srotas include all range of structural and functional units from gross to subtle designed to carry specific Dhātu (material), molecules, messages, impulses, Bhava Padarth (emotions and thoughts). The Human body consists of multiple and innumerable Srotas. Those indicate all macro and micro level descriptions pertaining to the exchange, transportation and excretion taking place in the human body also help in regulation of the physiology and defence mechanism. The physiological normalcy of srotas offers happiness, enjoyment, energy, and longevity. Therefore, understanding the Srotas and Swarūp of Srotas, Mool, Srotodushti and Srotodushtiprakara facilitates the Vaidya for treating diseases, it can be concluded that as long as Srotas perform their normal function, body would be free from diseases.

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