REVIEW ON CONCEPT OF SROTAS W.S.R. RASAYANA CHIKITSA

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ABSTRACT
The concept of srotas broadly described in Ayurveda samhitas in both anato-physiological aspects. The word srotas is derived from the Sanskrit root shu- gata dhatu, which means to exude, to flow, to filtrate. Srotas is nothing but the Aakash mahabhuta (space). The concept of srotas indicates all macro, micro level description applicable to exchange, transportation and excretion. Chakrapani has described Moolsthana of Srotas. Srotas mainly controls process of circulation in human body. The srotas perform many functions in body but when it get disturbed may convey some pathological manifestation, therefore it is very essential to understand physiological concepts of srotas. This article presenting Ayurveda concept of srotas in systematic manner, to understand functions carried out by srotas in physiological conditions, its mulasthanas, causes of srotodusthi, its characteristics and clinical importance of srotas and rasayana chikitsa for strengthening of srotas.

Keywords: ???

INTRODUCTION
The word Srotas is derived from the Sanskrit root “Shu-gatau” which means to exude, to flow, to filtrate. Channels of circulation or tracts within the body are called Srotas. They are named so because of their tendency of trickling or oozing of secretions through them.¹

As per Acharya Srotas are the channels of circulation (Murtimanthabhavwishesha) which carries the dhatus i.e. tissue elements or their constituents undergoing transformation (Parinamapadhyamana) to the destination.²

They are physical structures (murtimantah), & specific in their functions. While the basic sites of srotas with different functions are fixed depending on the biological material that they are carrying, their openings are innumerable.³

The concept of srotas of both the Acharyas has been mentioned differently in their views, Charka broadly considered the concept of srotas on Physiopathological (i.e. on functional abnormalities), whereas Sushruta considered on Anatopathological (i.e. on structural abnormality).⁴

The existence of srotas can be proved with the help of pramanas as Aaptopdesh (Aouterative statement), Pratyaksha (Direct Perception), Anuman (Inference), Yukati (Rationale –logical reasoning).
Aim: To study the physiological and clinical significance of srotas as it is involved in pathogenesis of disease.

Objectives:
1. To understand concept of srotas in detail by review of literature.
2. To get knowledge of functions of srotas.
3. To understand clinical significance of srotas in disease condition.

Materials and Methods:

Review of Literature

Formation of srotas- In intra-uterine life, srototpatti takes place. Vayumahabhuta is responsible for generation of srotas. With appropriate Agni, when differentiation takes place, vayu creates srotas.  

Synonyms of srotas- Sira, dhamanyaha, rasayanaya, naadya, panthana, marga, aashaya etc.

In most of the texts it has been considered that all above mentioned are as synonyms of the srotas. But when we consider them as synonyms of srotas then they should perform the same functions of srotasas but it is not observed like that. In samhita the significance as per sutra is in single word i.e. “Sharirdhatuavkashanam” it means charaka stated that above all structures of the body are sites where sharir dhatus will reside. The functions of the srotasas can’t be perform by any other structures or parts of the body, so above all structures are only the Sharirdhatuavkashanam.

Types of srotas
Chakrapani commentator mentioned “Srotomayam hi shariram” that means human body contains so many srotas, it is the cluster of srotas. The types of srotasas has been explained by charka as – every murtimanta bhavas in the body should be considered as the types of srotas. In spite of that the numerous srotasas charka has explained 13 number of srotasas and sushruta has explained 11 number of srotasas.

Table 1: Types of srotas

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<tr>
<td></td>
<td>Charakokta</td>
<td>Purusahasapeksha</td>
<td>Aparisamkheya</td>
<td>Sihula</td>
<td>Bahirmukha</td>
<td>Samvruta</td>
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<td></td>
<td>Sushrutokta</td>
<td>Strisapeksha</td>
<td>Parisamkheya</td>
<td>Sukhama</td>
<td>Antermukha</td>
<td>Asamvruta</td>
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Form of srotasas
According to Charkacharya structure of srotasas
The colour – is as same as dhatu and circular in shape, large as well as small in size, large in length and reticular in structure.

According to Sushrutacharya structure of srotasas except sira and dhamanis all srotas are like a root of lotus flower.

Physiological Aspect of Srotas
The srotas are energetic channels within the body and are responsible for to carry out all majority body functions. Srotasas are described as like little rivers with continuous flow of bhavas within the body, doing nourishment and transportation in the body. It is essential to understand the functions of srotas as per physiological condition.

Every dhatu is generated by srotas. This space or channel is as called srotas, which is responsible for:
1. Receiving nutrients from aaharrasa and nourishes the all dhatu.
2. Srotas Manages required pH, temperature, enzymes and hormones and maintain the electrolyte balance etc. to get bio-transformed aaharrasa into body entity.
3. After biotransformation, body entity is needed to shift from its place of origin to its place of destiny.
Kshaya vrudhi of body components
All the components of the purusha can’t be under go for kshya or vrudhi without the help of srotaxes. The actual metabolization are carried out at capillaries, membranes and interstitial space level, in case exchanges takes place at any other part of the body it will be considered as pathological condition.11

- Sravanam (oozing): The word sravan means flowing, trickling and oozing. Exchange of the substances in the body at capillary level is because of sravan karma of srotas.
- Vahanam (transportation): Ahararasa is fluid, which circulates through different channels in entire body. This fluid reaches every srotas and supplies required nutrients for the purpose of nourishment of each dhatu etc. The srotasas are main tool for transportation of body components.
- Site of Biotransformation: Charaka has very clear about the concept of srotas, he mentioned that the srotas carries the poshyabhavas (nutrients) which are ready to undergo transformation. In the systemic circulation all the poshyabhavas will circulating in the body which are in asthayi dhatu form, which can be used by all tissue but when those substance enter into the respective tissues they have to undergo many other processes where they will be converted into muscle tissue or fat tissue at their levels.12
- Absorption: Srotas are also has property of selective absorption. Nutrients of different dhatus are present in ahararasa while travelling through it. But only concerned srotas’s nutrient gets selectively absorbed there. E.g. In the moo tra-nirmii process (urine formation), at the site of pakvashaya only moo traposhaka part gets absorbed and poshyabhavas it oozes in basti (urinary bladder) where urine is stored.

Clinical aspect of srotas
Charak has explained the common pathological or organic damage of Srotas i.e. khavaigunya they are Atipravritti (an excessive flow), Sanga (retention or holding up), Sira granthi (dilatation veins or varicose veins), Vimarg gaman (flow of content other than routine channels).
To understand the above phenomenon of Srotodusti goes through the falling examples
Atipravrutti- excessive flow-increased flow of the content in excess to its normalcy

| Table 2: Examples of Atipravrutti |
|-----------------------------|---------------------------------|
| Annavaha Srotos- atipravrutti  | Excessive secretion of pitta at stomach - Amlapitta |
| Artavaha Srotos- atipravrutti  | Excessive flow of rakta or artava - Raktapradara |
| Mutravaha Srotos- atipravrutti  | Excessive flow of urine - Bhumutrata or Prameha |
| Purivaha Srotos- atipravrutti  | Excessive flow of feces - Atisara |

Sanga (obstruction)
Table 3: Examples of Sanga
| Intra luminal obstruction | Malavshtambha, Mutraavrodha |
| Extra luminal obstruction | Any tumors /growth causing obstruction of Srotas externally |

Siragranthi - means dilated mutilated vessels causing stoppage of flow of blood through it due to volvulus e.g. varicose veins
Vimarg gamana - flow of content other than routine channels for example vimarggaman of prakriti pitta in to rakata dhatu causes bahu pittakamla.13

Chikita of srotodushti
1. Nidanparivarjan – avoid all nidana (causative factors)
2. Srotoshodhan - dushta srotas shodhan through panchakarma, for example- vaman for pranvaha srotas
3. **Apunarbhava chikitsa** — rasayana drugs are used in this.

**Rasayan chikitsa of srotasas**

Rasayana stands as an answer to solve the problem of healthful longevity including mental development and resistance against disease. Rasayana is specialized type of treatment influencing the fundamental aspect of body i.e. dhatu, agni, srotasas. It is possible that different rasayana drugs may act with predominance effect at different levels. These comprehensive effects are brought about with the help of the varied pharmacodynamics properties of these drugs. Rasayana effect is not a specific pharmacological action but is a complex phenomenon operating through a comprehensive mechanism involving the fundamental factors like rasa-samvahan, dhatus, agni and srotasas. It may ultimately be leading to the achievement of the comprehensive effect as stated by charak “Labhopayo Hi Shastanam Rasadinam Rasayanam.”

Flowing is rasayana used in respective srotodushti

**Table 4: Rasayana used on respective srotodushti**

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<thead>
<tr>
<th>Name of srotas</th>
<th>Rasayan chikitsa</th>
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<tr>
<td>1. Pranvaha Srotas</td>
<td>Pimpli, Bhallatak, Amalaki, Marich, Kasturi</td>
</tr>
<tr>
<td>2. Udakavaha Srotas</td>
<td>Gudardark, yashti, musta, trifala, abhrak bhasma</td>
</tr>
<tr>
<td>3. Annavaha Srotas</td>
<td>Panchkol especially marich, Kapardik, Shankh Bhasma, Parpati kalp, Hing, Nagkeshar.</td>
</tr>
<tr>
<td>5. Raktavaha Srotas</td>
<td>Loha Bhasma, Gorechan, Guduchi, Bhrungaraj, Sariva, Manjistha, Aamalaki.</td>
</tr>
<tr>
<td>6. Mamsavaha Srotas</td>
<td>Suvarna Bhasma, Ashwagandha, shatavari</td>
</tr>
<tr>
<td>7. Medovaha Srotas</td>
<td>Guggulu, Shilajit, Patol, Musta, Guduchi, Bhnimbha</td>
</tr>
<tr>
<td>10. Purishvaha Srotas</td>
<td>Kutaj, Bilva, Haritaki, Suvarnapatri, Goghrut</td>
</tr>
<tr>
<td>11. Mutravaha Srotas</td>
<td>Shilajit, Gukshur, Punarnava, Varun, Pashanbhed</td>
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**DISCUSSION**

The internal transport system of the body, represented by srotasas, has been given a place of fundamental importance in Ayurveda—both in health and disease—an importance, which recent developments in the field of medicine have begun to emphasis. No structure in the body can grow and develop or waste and atrophy, independent of sthaye that transport seven dhatus, which latter are constantly subjected to transformation. The srotasas sub-serve the needs of transportation. When the integrity of srotasas is impaired both sthaya and asthaya dhatus involved, and morbidity spreads by one dhatu vitiating the other and a srotas, another srotas.

Rasayan drugs and therapeutic measures act on Dhatus, Agni, Srotas and produce healthy tissues development in the body and in turn it provide a person longevity, immunity, resistance against diseases, strength, happiness and intellect promotion in the mind.

**CONCLUSION**

This review article describes significant information regarding to various srotodushti and its rasaayan chikitsa as per Ayurveda vanaspati dravya and combinations with bhasma. In the treatment of srotodushti there are three steps involved first is nidanparivarjan means avoid all causes of srotodushti then second step is shodhan of dushta srotas with the help of panchakarma and final and last step is apunarbhava chikitsa to avoid srotodushti again and in turn it provide a person...
immunity, resistance against disease, strength. Rasayana acts in various ways through sukshma
srotas in body and increases the strength of agni. For srotodushi chikitsa rasayana should be used due
to three reasons- first to maintain parkrutavstha of
srotas, second to prevention of diseases and last
third one is to avoid the recurrence of disease.

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