Ayurveda Literary Research Study on Some Important Aspects of Srotas

Dr. Pradeep Kumar Chouhan
Associate Professor & HOD, Rachana Sharir Dept., Govt. Ashtang Ayurved College, Indore, India

ABSTRACT

The ancient medical science of India; Ayurveda considered Srotas as an important structural and functions entity of human body. Akashaa Mahabhut is mainly involves in the constitution of Srotas. Srotas play significant role in the circulation and transportation of various materials. Different studies have been conducted on Srotas, but still there is more to explore in this regards; considering this fact present investigation was planned to conduct more deep study related to ayurveda perspective of Srotas.

Keywords: Ayurveda, Srotas, micro channels, transportation.

INTRODUCTION

The Srotas are micro channels perform circulatory process in human body, they circulates Prana, Anna, Jala, Dhatus and Malas which undergoing process of transformation. Srotasmsi, Sira, Dhamanis, Rasayanya, Rasavahinya, Nadya, Samvrita-asamvrita and Panthan are considered as parts of Srotas which perform function of transportation. Srotas not only involve in passive transportation but also involve in active process. Diffusion, osmosis and filtration are the processes utilized by various Srotas. Srotas transports oxygen through Pranavaha Srotas, water through Udakavaha Srotas, red blood cells through Rakavaha Srotas and urine through Mutravaha Srotas. Pranavaha Srotas transports Pranavayu from lungs to each body cell through diffusion. Annavaha Srotas transport nutrient to various tissues of body through diffusion and active process. The Rasa as a Dhauti circulated through the vessels using filtration and absorption process. Rakavaha Srotas transports Raktu separated from lymphatic system. Mamsavaha Srotas bears load of physical substance termed as Mamsa.

Aim & Objectives

1. To present more clear vision of Srotas.
2. To determine Srotas with reference to Ayan-Mukha.
3. To clarify Srawana Kriya with reference to biophysical phenomena.
4. To present relation between Srotas and Srotomula.

MATERIAL & METHOD

The study was planned on conceptual basis using literary study of classical and modern texts. After a comparative study the logical approach was applied to conclude the main points of study. The major approaches of literary study involve followings considerations:
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1. To compilation of literatures related to Srotas according to various Ayurvedic classics, commentaries and research work.

2. The Srotas were compared with capillary system of body and interpreted with respect to biophysics, biochemistry and metabolism of the body.

The Laghutrayi, Brahatrayi and other literatures were used for study after considering facts of Vedas. Samhita-Granthis, commentaries and literature served by various ancient Acharya’s (Vagbhata) etc. were studied for the compilation of study. Acharyas mainly classified Srotasas into Bhaya Srotas and Antah Srotas. Acharya Sushrut also described Artavavaha Srotas but not by Charak and Vagbhata.

Conclusion of Literary Study on Terms and definition:

The definition of Srotas examined through multifold factors like; synonyms, structure, morphology, function and importance of Srotas. The term Srotas concluded for structure spreading in entire body for openings such as; Sira, Dhamani and Rasavahini, etc. Ayannukha, Ayan, Chhidra, Marga, Nadi, Sthana, Ashaya and Niketa are also similar structures considered as Srotas. As per Vagbhata the fine passages or pores resembles Srotasas. Sharngdhar and Bhavamishra described that physiological entity which transports Prana, Anna, Jala and Mala etc. in body are termed as Srotas.

The term for specific Srotas involve use of Vaha such as; Pranavaha, Annavaha and Udakavaha etc. Vaha means carrying material from one place to another place.

Conclusion of Literary Study on Differentiation of Srotas:

The Srotas may be differentiated on the basis of some facts such as;

- Difference between signs of Srotas
- Difference between attachment and origins
- Difference through functions
- Difference from Dhamani and Sira

Conclusion of Literary Study on Morphology of Srotas:

The study concluded that Srotasas have their colour similar to that of the Dhatu transported through it. Morphologically Srotasas appear with colour of the substance which transported by them. Srotasas may be Ani size/microscopic or may be macroscopic; Sthula. The network of Srotas look likes Pratana-reticulated in shape.

Present study concluded that as per Sushrut Srotasas are slightly different from Siras and Dhamanis which may otherwise resemble them. Vagbhata compared Srotas with fine pores present in the lotus stem. Invisible Srotasas are innumerable may be cylindrical, long or straight.

Conclusion of Literary Study on Importance of Srotas:

The literary study based on various ayurveda texts concluded that Srotas are essential to perform various vital functions such as:

1. To excrete the waste materials (Malas) from the body.
2. Transported vital breath to the organs.
3. Doshas, Dhatus, Updhatus, Prana, Anna, Udaka, Malakhy and Prasadakhy Dhatus are transported in the body with the help of Srotas.
4. Srotas also carry sensory and motor impulses throughout the body.
5. Mana in Chetan Sharir also transported by the Srotas.

Conclusion of Literary Study on Types of Srotas:

The Vagbhatta described that there is Srotas in mouth, rectum and urethra; two in eyes, ear, and nose in male while female has three more Srotas; two in breasts and one in vagina. The other internal Srotas are Prana, Anna, Udaka, Dhatus and Malas. Kashyapa described that Srotas are of two types; Sukshma and Mahan, Nahhi and Romakoopa as Sukshma while Mahan Srotas mainly present in head region. As per this study the major classification of Srotas as are follows:

Table 1: Specific Srotas and their functions:

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Srotas</th>
<th>Specific functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pranavaha Srotas</td>
<td>Channels for respiration</td>
</tr>
<tr>
<td>2</td>
<td>Udakavaha Srotas</td>
<td>Channels for water distribution</td>
</tr>
<tr>
<td>3</td>
<td>Rasavaha Srotas</td>
<td>Lymphatic transportation system</td>
</tr>
<tr>
<td>4</td>
<td>Rakitavaha Srotas</td>
<td>Vascular transportation system</td>
</tr>
<tr>
<td>5</td>
<td>Mutravaha Srotas</td>
<td>Channels through which urine transported</td>
</tr>
<tr>
<td>6</td>
<td>Swedavaha Srotas</td>
<td>Channels for sweat transportation</td>
</tr>
<tr>
<td>7</td>
<td>Purishavaha Srotas</td>
<td>Channels for feces transportation</td>
</tr>
</tbody>
</table>
Conclusion of Literary Study on Srotodushti:
The study revealed that various diseases may arise due to the malfunctioning of Srotas. Disease such as; Atipravritti (excessive flow), Sanga (retention or holding up), Siragranthi (dilatation of veins) and Vimarga Gamana (deviated flow of fluids) may occur due to the Srotas Dushti. The literary study concluded that pathological alteration in Rachana of the microstructure leads obstruction or transportation of dushti-vaha resulted pathogenesis of disease progression.

Conclusion of Literary Study on Function of Srotas:
1. The study believes that structural entities mainly originated from Srotas.
2. The normal functioning of Srotas keep body free from disease.
3. Srotas carry Dhatu to their destination.
4. Srotas nourishes body to prevent structural diminishes.
5. Development and nourishment of Bhavas require proper functioning of Srotas.
6. The study also concluded that improper functioning of Srotas may lead following pathological conditions specifically such as; the transportation of vitiated dushti/dosha from nasal to ear may cause pain and deafness. The transportation of vitiated dosha to the sinuses may cause headache. Atisar may occur if dushti transported by Mahasrotas15-22.

OTHER MAJOR FINDINGS OF STUDY (CONCLUSIVE DESCRIPTIONS)
The compilation of literary study suggests following major findings related to Srotas:

- **Pranavaha Srotas** originated from Hridaya and MahaSrotas, the dysfunction may lead frequent respiration, lack of breath and pain.
- **Udakavaha Srotas** originated from Talu and Kloma, the dysfunction may lead dryness of tongue, lips, throat and excessive thirst.
- **Annavaha Srotas** spread throughout Amashaya and Vanaparshva, the dysfunction may lead anorexia, indigestion and vomiting.
- **Rasavaha Srotas** placed through Hridaya and Dhamanis, the dysfunction may lead anorexia, nausea, heaviness, drowsiness and fever.
- **Raktavaha Srotas** originated through Yakrit and Pleeha, the disease associated with dushti Rakta are Kastha, Visarp, Raktpitta and Asrakdar.
- **Mamsavaha Srotas** associated with Snayu and Twacha, the disturbed functioning may cause Adhimamsa, Arbuda, Galashundika and Putimansa.
- **Medovaha Srotas** originated from Vrikka and Vapavahana, dysfunction may lead Prameha.
- **Asthivaha Srotas** associated with Meda and Jaghna Pradesha, the improper transportation and functioning may resulted Adhyasthi, Adhidanta, Bheda and Asthisula.
- **Majjavaha Srotas** are with Asthi and Sandhi, the disturbance may results joint pain, fainting and morbid affection of Majja.
- **Shukravaha Srotas** related to Vrishan and Shepha, the morbidity of Sukra causes impotency, erectile dysfunctions, loss of lust and weakness.
- **Mutravaha Srotas** initiated from Basti and Vankshana, the disturbance in this Srotas leads excessive excretion, obstruction or suppression, vitiated urination and burning sensation.
- **Purisha vaha Srotas** originated from Pakwashaya and Shul Guda, symptoms of their morbidity resulted difficulty in defecation, pain, defecation with burning sensation and deteriorate consistency of Purisha.
REFERENCES