

## A REVIEW STUDY ON THE CONCEPT OF SROTAS - ITS IMPORTANCE IN PRAMEHA AND MADHUMEHA

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### ABSTRACT

**Background:** Ayurveda has accepted the human body to be made up of innumerable *Srotas* (channels) which are responsible for performing all the physiological and functional activities. *Srotas* are the complex pathways or channels of the nervous system governed by *Vayu* for carrying out the functional and physiological activities of the human body. '*Prameha*' is included in *Dushitmedoja roga* (Disturbance in adipose tissue metabolism). **Aim:** To Study of concept of *srotas* & its importance in *prameha* and *madhumeha* **Materials and Method:** As it is fundamental literary study, most important materials are *Samhitas*. These *Samhitas* are analysed for brief knowledge about *Srotas* and

*Prameha Vyadhi*. **Observations and Result:** After observation got brief knowledge about importance of *Srotas*, *Prameha Vyadhi* and its inter relationship. **Conclusion:** This study concludes with the brief about *srotas* and importance in *Prameha* and *Madhumeh Vyadhi*.

**KEYWORDS:** *Srotas*, *Prameha*, *Madhumeha* etc.

### INTRODUCTION

Ayurveda is the science of life. Human body is composed with innumerable channels as inner transport system for maintaining different functions in the body, according to Ayurveda classics it is said as '*Srotomayam hi śarīram*'. It provides platform for activities of important biological factors like *Tridoṣhas*, *Sapta-dhātus*, *Ojas* (Essence of seven *dhātus*), *Trayodaśāgni*, *Trimala* (three waste products, sweat, urine, stool) etc.

यावन्तः पुरुषे मूर्तिमन्तो भावविशेषास्तावन्त एवास्मिन् स्रोतसां प्रकारविशेषाः।

It means as many living organs or tissues exist in the human body, those many forms of *srotas* exist equally.<sup>[1]</sup> So, the varieties of the channels of circulation in the human body are same as number of the structural entities present in the body. *Srotas* carry transformed ‘*asthāyī-dhātu*’ (non static tissue) to their destination through their own network to nourish the cells and tissues in a circulated manner.<sup>[2]</sup> During this process, transformation of *dhātus* takes place from the *rasa* to last tissue layer known as ‘*sūkra*’ (sperm). It is necessary to know that, each *dhātu* has two fractions, nutrition for its own tissue layer called ‘*Sthāyī-dhātu*’ (static tissue) or ‘*poṣya-dhātu*’ (nutrient substance which is already existing) and sustenance for the next developing *dhātu* called ‘*asthāyī-dhātu*’ (non static tissue) or *poṣaka-dhātu* (nutrient substance which nourishes).<sup>[3]</sup>

But this study was conducted to find core knowledge of *srotas* and its importance in the *samprapti* of *Prameha* and *Madhumeha*. Because all the *srotas* get involved in the manifestation of disease.

**AIM:** To Study of concept of *srotas* & its importance in *prameha* and *madhumeha*.

## MATERIALS AND METHOD

All the *Samhitas* required for the fundamental literary study with available editions are as follows.

- 1) *Charka Samhita*
- 2) *Sushrut Samhita*
- 3) *Ashtanga Hridaya*

The information of research database from various search engines, journals, *Ayurvedic samhita* and commentaries, books were referred for recent information. Critical analysis of available literature was done.

**Type of Study:** - Literature review study.

## OBSERVATIONS AND RESULT

### Concept of Srotas

...स्रवणात् स्रोतांसि... (They are called *srotas* because, they circulate in the body).

The noun ‘*sravaṇam*’ means ‘to exude’; ‘to ooze’; ‘to filter’ and ‘to permeate’.

*Cakrapani* comments on this expression,

स्रवणादिति रसादेरेव पोष्यस्य स्रवणात्]

*Poshya-rasa* is nutrient substance which already exists, is supplied to cells and tissues via the process of *sravaṇam* through certain channels called *Srotas*.<sup>[4]</sup>

According to *Acharya Suśruta*, *Srotas* are the channels, which are widely spread in all the spaces (Intra, Inter and Extra-cellular spaces) of the body, where circulation (transportation) of the fluid occurs irresistibly and continuously. These are different from the arteries and veins.<sup>[5]</sup>

### Synonyms (*paryāyas*) of the *Srotas*<sup>[6]</sup>

- |  |   |
|--|---|
| • <i>Sirās</i> (Veins)                 | • <i>Śarīra-chidras</i> (Body Orifices, Openings, Cavities) |
| • <i>Dhamanīs</i> (Arteries)           | • <i>saṃvṛtā-saṃvṛtāni</i> (Open or blind Passages)         |
| • <i>Rasāyanīs</i> (Lymphatics, Ducts) | • <i>Sthānas</i> (Sites, Locus)                             |
| • <i>Rasavāhinīs</i> (Capillaries)     | • <i>Āśayas</i> (Repertories)                               |
| • <i>Nāḍīs</i> (Tubular Conduits)      | • <i>Niketas</i> (Resorts)                                  |
| • <i>Panthānas</i> (Passages)          |   |
| • <i>Mārgas</i> (Pathways)             |   |

### Structure and Colour of the *Srotas*

*Srotas* attain the colour of the *dhātu* in which they circulate. They may seem like *Vṛttākṛti* (circular), *Sthūla* (gross, macroscopic), *Aṇu* (atomic in size, microscopic), *Dhīrga* (long) or *Pratāna* (reticulated).<sup>[7]</sup>

### *Sroto-prāmukhyatā* (importance) in *Prameha* and *Madhumeha*

*Prameha* and *Madhumeha* are the important '*mutravaha-srotas*' (urine carrying channels) related disorders, in which *Srotas* plays a key role in the '*Samprāpti*' (pathogenesis) and manifestation of disease. Vitiating *Doṣas* causes vitiation of the *dhātus* and bring them in to '*Vasti*' (bladder) which gives rise to manifestation of the *Viṃśati-Pramehas* (twenty *Pramehas*).<sup>[8]</sup> It shows that *Mūtravaha-sroto-duṣṭi* (pathogenesis in the urine carrying channels) takes place in the *Samprāpti* (Pathogenesis) of the *Prameha* and *Madhumeha*.

*Prameha* is the clinical condition which characterized by with *Prabhūta-mūtratā* (more quantity with increased frequency) and *Avila-mūtratā* (turbid urine) along with other

symptoms based on *Doṣa-prādhānyatā*. According to classical texts, it is twenty types, Out of these *Madhumeha* is the one type and if not treated these 19 types of *Prameha* in correct time with proper measures, all these types will be converted as *Madhumeha* only.

But on clinical observation of the *Pūrvarūpas* (premonitory symptoms) of *Prameha* and *Madhumeha*.

- All the *Dhātuvaha-srotas* (tissue carrying channels) will get affected except the *Asthivaha-srotas*.
- Along with the above *Srotas*, *Mūtravaha-srotas*, *Sveda-vaha-srotas* (sweat carrying channels) and *Udakavaha-srotas* (channels of extra cellular & intra cellular fluid) also get affected.

Vitiation of all these *Srotas* in *Prameha* and *Madhumeha* indicates the complexity involved in the *Samprāpti* (pathogenesis) of the disease. In *Madhumeha*, *Ojovaha-srotas* also vitiates causing *dhātu-kṣaya*.

## DISCUSSION

In *Prameha* vitiation of *Medavaha srotas* results in two ways.

- 1) **Qualitative:** *Abadha (Asamhat)* Normal function of *Meda* is to produce unctuousness in the body along with *Dridhatva* i.e. compactness. So this *Abadhatva* causes derangement in the structure of *Meda* producing *Shaithilya* in the body. This can be well correlated with FFA (Free Fatty Acid) excess.
- 2) **Quantitative:** *Bahut* - Here in the pathogenesis, *Meda dhatu* is in excess quantity. This *Meda Dhatu* is *Aparivakva (Ama)*<sup>[9]</sup> (Su. Ni. 6/4).

Hence the abnormal *Meda dhatu* get deposited into subcutaneous tissue, it gives the clinical presentation of obesity and similarly when *Abaddha Meda* extracted to *Basti* it creates the manifestation of *Prameha*.

### On observation of the *Pūrvarūpas* of *Prameha* and *Madhumeha*

- ‘*Sveda*’ (sweating), ‘*Aṅga-gandha*’ (foul smell in the body), ‘*Aṅga-śaithilyatā*’ (looseness in the body), ‘*Ghanāṅgatā*’ (heaviness of body parts) are developed due to *Medovaha-sroto-duṣṭi*.
- ‘*Pūti-māṃsa-piḍakas*’ (diabetic carbuncles) develop due to *Māmsavāha-sroto-duṣṭi*.

- *Tikṣṇa-mukha-tālu-kaṇṭha*, *-śoṣa* (severe dryness of face, palate and throat,) develops due to *Udaka-vaha-sroto-duṣṭi*.
- Symptoms such as '*Prabhūta-mūtratā*', '*Avila-mūtratā*', '*Picchila-mūtratā*', are due to *Mūtravaha-sroto-duṣṭi*.
- *Ati-pravṛtti* (an excessive flow) and *Vimārga-gamana* (leaving its own path and entering into other path) are the two broad types of *Sroto-duṣṭi* that can be seen in the *Samprāpti* of *Prameha* and *Madhumeha*.

## CONCLUSION

From this review study, it is very much clear that *Srotas* has its different perspectives as far as its importance is concerned. Its classification by different perspective helpful for categorizing different functions of *srotas*. By means of *sroto vikruti*, it effects on the normal functioning of the *srotas* and turns to the systemic disease like *Prameha* and *Madhumeha*. This *sroto vikruti* leads to developed different prodromal features in the body which gives sign of development of disorder. Hence this study conclude with the involvement and importance of *srotas* in the *vyadhi* like *Prameha* and *madhumeh*.

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