

AN AYURVEDA REVIEW OF ANATOMICAL PERSPECTIVES ON VARIOUS SROTAS

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Article Received on
09 July 2023,

Revised on 30 July 2023,
Accepted on 20 August 2023

DOI: 10.20959/wjpr202315-29478

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ABSTRACT

Ayurveda described several concepts related to the physiological and anatomical perspectives of the human body, one of which is the concept of Srotas. The Srotas are numerous body channels that play an important role in the transportation and elimination of biological materials within the body. According to Ayurveda Acharyas, the body's innumerable Srotas form a transporting system that aids in the maintenance of Dosha, Dhathu, and Mala balances. Srotas are body microchannels, some of which are macro in structure, and they have the color of Dhathus transporting through them. Srotas primarily perform the functions of Grahana, Sravana, Vahana, Shoshana,

Nissarana, and Vivechana, among others. Srotas functions are related to their locations and distribution within the body; thus, anatomical aspects play an important role in Srotas physiology. Srotas's structural and anatomical abnormalities can cause a variety of health problems. Understanding the physiology and role of Srotas in disease pathogenesis requires knowledge of their anatomical aspects, which this article explains.

KEYWORDS: Ayurveda, Srotas, Channels, Anatomy, and Transportation.

INTRODUCTION

Ayurvedic texts describe the presence of countless Srotas (micro channels) within the body, which regulate the body's enormous functioning. Srotas assists in the execution of Dosha, Dhathu, and Mala functions. Srotas nourishes the organs of the body and facilitates waste elimination, thus detoxifying the body. Srotas' main function is transportation, which includes filtration and diffusion. Srotas aids in tissue formation, metabolism, digestion, assimilation,

and absorption of essential biomaterials. Srotas facilitate the transportation of Prana, Anna, Vari, Dhathu, and Mala, among others.^[1-4]

General Structure of Srota

Srotas are gross/macrosopic (Sthula), microscopic (Anu), round (Vrutta), elongated (Deergha), and so on. They can be thought of as lotus stalks that circulate Rasa to nourish the body. The Sthula Srota is discernible, whereas the Sukshma Srota is imperceptible. Srotas aid in the continuity of the life cycle; their micro and macro structures support their specific functions. Srotas can be tubular, large or small, straight or reticular.

Number of Srota

Charaka described 13 Srotas, while Sushruta described Yogavahi as 11 pairs of 22 Srotas. Srotas are classified into two types: Bahya Srotas and Abhyantara Srotas. There are 9 Bahya Srotas in males and 12 in females. Bahya Srotas include Nasa Randhra, Karna Randhra, Nayana Randhra, Mehana Randhra, Guda Randhra, and Vedana Randhra, while Stana Randhra and Rakthapatha are extra Srotas in females

Srota Types

There are specific Srotas for specific purposes, such as Manovaha Srotas carrying thoughts and emotions, Stanyavaha Srotas carrying Stanya, Samjnavaha Srotas carrying Buddhi, and Swaravaha Srotas carrying Shabda.

Other classifications include Pranavaha Srotas, which carry life or air, Annavaha Srotas, which carry food, and Udakavaha Srotas, which carry water. The seven other types of Srota named accordingly to the materials carried by them;

Table 1: Specific Srotas and their functions.

S.NO.	SROTAS	Specific functions
1	1 Pranavaha	Channels for respiration
2	Udakavaha Srotas	Channels for water distribution
3	Rasavaha Srotas	Lymphatic transportation system
4	Raktavaha Srotas	Vascular transportation system
5	Mutravaha Srotas	Channels through which urine transported
6	Swedavaha Srotas	Channels for sweat transportation
7	Purishavaha Srotas	Channels for feces transportation

Raktavaha Srota, Mamsavaha Srota, Meda vaha Srota, Asthivaha Srota, Majja vaha Srota and Shukra vaha Srota. The three other channels also described as Swedavaha Srota which carries sweat, Mutravaha Srota carries urine and Purishavaha Srota carries faeces.

Srotomoola

- Pranavaha Srotas originated from Hridaya and π MahaSrotas, the dysfunction may lead frequent respiration, lack of breath and pain.
- Udakavaha Srotas originated from Talu and π Kloma, the dysfunction may lead dryness of tongue, lips, throat and excessive thirst.
- Annavaha Srotas spread throughout Amashaya and π Vamaparshva, the dysfunction may leads anorexia, indigestion and vomiting.
- Rasavaha Srotas placed through Hridaya and π Dhamanis, the dysfunction may lead anorexia, nausea, heaviness, drowsiness and fever.
- Raktavaha Srotas originated through Yakrit and π Pleeha, the disease associated with dushti Rakta are Kustha, Visarpa, Raktapitta and Asrakdar.
- Mamsavaha Srotas associated with Snayu and π Twacha, the disturbed functioning may causes Adhimamsa, Arbuda, Galashundika and Putimamsa
- Medovaha Srotas are descended from Vrikka and Vapavahana, and dysfunction may lead to Prameha.
- Adhyasthi, Adhidanta, Bheda, and Asthisula may result from improper transportation and functioning of Asthivaha Srota associated with Meda and Jaghana Pradesha.
- Majjavaha Srotas are associated with Asthi and Sandhi, and the disturbance may cause joint pain, fainting, and morbid affection of Majja.
- Shukravaha Srotas are related to Vrishan and Shepha, and Sukra morbidity causes impotency, erectile dysfunction, loss of lust, and weakness.
- Mutravaha Srotas is initiated from Basti and Vankshana, and its disturbance causes excessive excretion, obstruction or suppression, vitiated urination, and a burning sensation.
- Purisha vaha Srotas originated in Pakwashaya and Sthul Guda, and symptoms of their morbidity included difficulty defecating, pain, defecation with a burning

CONCLUSION

- The Dhamanis primarily serve as Moola sthanas of Srotas, but they are not Mula sthanas of Medavaha, Mutravaha, Udakavaha, Purishavaha, or Sukravaha Srotas. Srotas have

the same size and shape as Sthula, Anu, Vrutta, and Deergha. According to Charaka, there are 13 Srotas, while Sushruta mentions 22 Srotas.

- Stana randhra and Rakthapatha are female-only Srotas. Srotas' anatomical perspective necessitates consideration of several points, including Utpatti sthana, Sangraha sthana, Vahana sthana, Naidanic drishtikon, and Chikitsatmak drishtikon. The Moolasthan of Anna Vaha Srotas is Amashaya and Anna vahi Dhamanie, the Moolasthan of Prana Vaha Srotas is Hridaya and Rasa vahi Dhamanie, the Moolasthan of Rasa Vaha Srotas is Hridaya and Rasavahi Dhamanies, and the Moolasthan of Rakta Vaha Srotas is sensation, and deterioration of Purisha consistency.

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