

## SROTAS AND SROTOMULA- AREA OF THIRST IN AYURVEDA

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## ABSTRACT

Ayurveda is one of the world's oldest holistic healing therapies. It was developed thousands of years ago in India. Ayurvedic medicine is an ancient system of health care. *Dosha*, *Dhatu* and *Mala* are considered as the basis of our human body. Other than these structures, *Srotas* is another important entity that is the basis of the body. *Purusha* is called as the *Srotomaya*, because *Srotas* are present all over the body, and they are essential in maintaining the *Dosha*, *Dhatu* and *Mala*. Manifestation of a disease occurs in the body as a result of the defective *Srotas* of the body. Hence, any defect of *Srotas* must be corrected quickly, for the restoration of normal health. Present study emphasises on the proper understanding of the concept of *Srotas* in systematic and well organised manner, so as to understand the functions carried out by it.

**KEYWORDS:** *Srotas*, *srotomula*, *sravana*, *dhamani*, *Purusha*.

## INTRODUCTION

In Ayurveda classics *purusha* is considered to be as the *samudaya* of *srotas*, yet this *purusha* is different from *srotas* but these *srotas* are present all over the body.<sup>[1]</sup> *Acharya Sushruta* has excluded *Sira* (veins) and *Dhamnies* (arteries) from the purview of *Srotas*. He has defined *Srotas* as channels, which have their origin in *Khadantaram* i.e. an organ cavity, the *Hridaya* (Heart) for example, and spread throughout the body, transporting *Rasadi Dhatus* (*Poshaka Dhatus*).<sup>[2]</sup> *Dosha*, *dhatu* and *mala* are the basic entities of the body. Their continuous and proper flow in the body maintains health that requires hollow spaces or channels, these channels are called *srotas*.<sup>[3]</sup> The *mulasthanas* are like the roots of a tree just as if root of a tree is injured the whole tree suffers, therefore same with the *srotomula*. *Acharya Charak* have used term *srotas*, *sira*, *dhamani*, *rasayani*, *rasavahini*, *nadi*, *pantha*, *marga*, *sharirachhidra*, *samvritasamvritani*, *aashaya*, *niketa* for visible or invisible spaces inside the tissue element of body.<sup>[4]</sup>

## MATERIAL AND METHOD

For the present article a thorough study of the *brihatrayi* and *laghutrayi* is done to reveal every hidden aspect of *srotas*.

## DISCUSSION

Before understanding *srotas* first we have to understand these three terms that sometimes seems to be very close

but still are different. In *sutrasthana acharya charak* mentioned these by saying "*dhamanaddhamanya sravanatsrotamsi sarnatasira*"; means *dhamani* is that structure whose main feature is to *dhaman* i.e. pulsation which is the function of an artery, *sravana* (oozing) process is the main feature of *srotas* and *sarana* (flowing) is the main karma of *sira*(veins).<sup>[5]</sup>

The process of *transudation or oozing* (*sravana karma*) takes place at the level of *srotas*, which means exchange of nutritive substance that are important for functioning of related structure. Also Keeping in mind the descriptive order of *dhamani*, *srotas* and *sira* by *Acharya charak*; it seems that these are the channels that comes after *dhamani* but before *sira*. From modern point of view the only structure that comes after *dhamani* and before *sira* is the *capillary*. These capillaries are the structures that are responsible for the exchange of material at cellular and tissue level and provides nutrition to every cell.<sup>[6]</sup>

In the revelation of the *Srotas Acharya Chakrapani* has described it as "*Mulam iti pravhavasthanam*", that means the root of the *Srotas*, the origin place of a particular *Srotas* or the governing site of *Srotas*.<sup>[7]</sup> Any deviation in them develops pathology.

In *mahabharat* term *mula* is used for *addyam* means origin or initial point of starting.<sup>[8]</sup> In *charak samhita* the term have been used in meaning of *karan* or *aadhar*.<sup>[9]</sup> *Acharya Sushruta* while defining the *Srotas* said that "*Mulat Khadantaram*" and considered *Mula* as the

hollow organ from which the *Srotas* starts. In *sushruta samhita mula* word is used in reference of tracer or probe.<sup>[10]</sup> Acharya Chakrapani described *mula* as *mulam iti prabhavasthanam*.<sup>[11]</sup> Thus here considering above references we came to know the meaning of *mula* as – *place of origin, karan, aadhar, basic governing factor, main or important etc.*

After the analysis of the literary material various aspects of *Srotomula* are understood and it was found that the *Mula* perform different functions related to the particular *Srotas* as *Prabhavasthana* (place of origin), *Samchara sthana* (conduction place), *Niyatraka sthana* (governing site), *Samgraha sthana* (storage place), *Abhivyakti sthana* (site of manifestation).

Dhamani is also considered as the *mulasthan* of certain *srotas* (*pranavaha, annavaha, rasavaha, raktavaha, mamsavaha aartavavaha*), as *dhamani* (artery) have the property of pulsation and carries the fluid that is rich in nutrients and oxygen. While *Sira* (veins) carry deoxygenated blood and further comes after *srotas*. Hence veins cannot be considered as *mulasthan* of *srotas*.

## CONCLUSION

*Srotas* (capillaries) are the channels of circulation at cellular and tissue level that provides the nutrition to each and every cell by the process of transudation (*sravana karma*). The physiology of the *srotas* is governed by their respective *mulasthan* (governing body parts). Whenever there occurs any vitiation in the functioning of *srotas* it indicates that there is some pathology in the *srotomula*. This unique concept of *srotas* and its *mula* provides a diagnostic approach to a clinician and hence helps in management also. For better understanding of etio-pathogenesis and treatment of various disorders the knowledge of *Srotas Sharir* is quite essential. A complete knowledge of *Srotas* is a must for *Ayurvedic* physician to approach a patient in a holistic way.

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