

**AYURVEDA CONCEPT OF SHROTAS, THEIR PHYSIOLOGICAL ROLE IN BODY AND INVOLVEMENT IN DISEASE PATHOGENESIS****Dr. Aaradhana P. Pasarkar<sup>1\*</sup>, Dr. Yashwant Anand Wankhade<sup>2</sup> and Dr. Kutaskar Chandrashakhar Shridhar<sup>3</sup>**<sup>1</sup>Associate Professor, B R Harne Ayurved Medical College and Hospital, Vangani (Karav) District. Thane. Maharashtra, India.<sup>2</sup>HOD, Associate Professor, Swasthvrutta Department, MUP'S Ayurved College, Hospital & Research Centre, Degaon, Tal.- Risod, Dist. Washim. Maharashtra, India.<sup>3</sup>Professor, Strirog & Prasuti Tantra Vibhag, Mahila Uykarsa Pratisthan's Ayurvedic College, Degaon Risod, Dist. Washim. Maharashtra, India.**\*Corresponding Author: Dr. Aaradhana P. Pasarkar**

Associate Professor, B R Harne Ayurved Medical College and Hospital, Vangani (Karav) District. Thane. Maharashtra, India.

Article Received on 20/03/2021

Article Revised on 10/04/2021

Article Accepted on 30/04/2021

**ABSTRACT**

Ayurveda the ancient medical science of Indian civilization elaborated many biological entities and concept of *Srotas* is one of them. *Srotas* perform many vital functioning inside the body mainly transportation of biological materials and toxins. *Srotas* are micro channels of body which perform functioning of filtration and oozing of materials. *Srotas* help in detoxification of body and maintain circulation of air. *Srotas* if work properly then normal physiology get established while improper working of *Srotas* leads pathological consequences. Accumulation of toxins, improper nourishment of *Dhatus*, blockage of micro-channels and aggravation of vitiated *Doshas*, etc. are major pathological events associated with improper functioning of *Srotas*. Present article dealt with biological importance of *Srotas* and their role in disease pathogenesis if not work properly.

**KEYWORDS:** *Ayurveda, Srotas, Disease, Channels.***INTRODUCTION**

Ayurveda described term *Srotas* which means micro-channels of body responsible for filtration, transportation and diffusion of biological materials. Furthermore on the basis of *Doshas* predominance *Srotas* can be defined as *Vatavaha Srotas*, *Kaphavaha Srotas*, *Pittavaha Srotas* and *Sarvavaha Srotas*. Specific *Doshavaha Srotas* responsible for particular manifestations of

pathological conditions depending upon vitiation of *Doshas* circulating through them.<sup>[1-5]</sup>

*Dhamani, Rasayani, Sira, Panthana, Nadi, Ashaya* and *Sharirachidra*, etc. can resembles similarity to the *Srotas* on the basis of functionality. Structurally these minute channels possess specific morphology as depicted in **Figure 1**.

**Figure 1: Some suggested morphology of important *Srotas*.****Biological role of some important *Srotas* of body**

*Srotas* mainly involve in transportation of biological materials, they perform filtration, diffusion, maintain

fluid balance, excretion, involve in process of sweating and maintain thermostat of body.

*Srotas* facilitate transportation of liquid therefore relieve edema and removes accumulation of fluid thus control swelling of body. These micro channels pacifies problem of fluid retention thus clears circulatory vessels of body.

The functioning of *Srotas* improves process of growth and development and maintains nourishment of body, thus potentiates *Dhatu*s and *Rasa*.

*Srotas* circulate air therefore provides energy to the body, rejuvenates body, maintain oxygen supply to the tissue and regulate exchange of gases.<sup>[3-7]</sup>

#### Pathological involvement of *Srotas*

As per ayurveda *Abhigata*, *Kulaja*, *Purva vyadhi* and dietary & lifestyle related factors can leads disturbance of *Srotas* as mentioned follows:

Disturbance of *Vatavaha Srotas* diminishes strength, affect mental health, and induce consequences of pain and inflammation. *Vataja Visarpa*, erupted skin lesion and joint disorder, etc. also may occur due to the vitiation of *Vatavaha Srotas*.

The disturbance of *Pittavaha Srota* causes pathological symptoms such as; swelling, *Vidaha*, burning sensation, digestive problems, nausea, vomiting, *Pittaja Udara Roga*, jaundice and *Pittaja Visarpa*, etc.

Similarly vitiation of *Kaphavaha Srotas* leads lethargies, emaciation, obesity, diabetes, respiratory infection, numbness and skin manifestations, etc.

Improper functioning of *Pranavaha srotas* leads infrequent respiration and breathing difficulties including oxygen insufficiency.

Abnormalities in *Udakavaha Srotas* may causes problem related to sense organs and dryness of body parts.

Similarly improper functioning of *Medovaha Srotas* imparts symptoms of metabolic disorders, obesity and diabetes.

Disturbance in *Annavaha Srotas* leads production of *Ama*, indigestion, anorexia, *Grahni roga*, constipation and digestive problems, etc.

*Visarpa*, *Raktapitta*, anemia and *Vatarakta*, etc. are pathological consequences of vitiation of *Raktavaha Srotas*.

Disturbance in *Mutravaha Srotas* leads problem of urinary retention, accumulation of urea and other toxins, burning sensation and urinary calculi, etc.

*Bheda*, *Adhyasthi* and *Adhidanta*, etc. are complications of improper functioning of *Asthivaha Srotas*.

Sexual dysfunctions, infertility, loss of luster and diminish state of complexion, etc. are consequences of *Shukravaha Srotas*.<sup>[6-9]</sup>

The pathological events related to the *Srotas* mainly categorized as *Atipravritti*, *Sanga* and *Vimargagamana*, **Table 1** mentioned diseases related with these pathological events of *Srotas*.

**Table 1: Major consequences of *Atipravritti*, *Sanga* and *Vimargagamana*.**

<i>Atipravritti</i>	<i>Sanga</i>	<i>Vimargagamana</i>
<i>Atidravamalapravratiti</i> can leads <i>Jalodhara</i>	in <i>Vibandha Sanga</i> of <i>Purisha</i>	in <i>Bhagandhara Vimargagamana</i> of <i>Apanavata</i>
<i>Atisara</i> is an example of <i>Atipravritti</i>	in <i>Gulma Sanga</i> of <i>Vata</i>	in <i>Udavarta Mala Vimargagamana</i>
<i>Bahumutrata</i> in diabetes	in <i>Kamala Sanga</i> of <i>Pitta</i>	in <i>Chardi Vimargagamana</i> of <i>Ahara</i>

#### Ayurveda approaches to treat *Sroto Dushti*

Avoidance of unwholesome diet and awful conduction of daily routine, consideration of seasonal regimen, utilization of detoxification measures, conduction of *Pranayama*, *Yoga*, exercise, meditation, uses of ayurveda herbs & formulations and conduction of ethical regimen, etc. are some ancient methods which keeps healthy and maintain normal functioning of *Srotas*.<sup>[8-11]</sup>

#### CONCLUSION

*Srotas* means channels of body responsible for transportation and excretion of biological materials. *Srotas* support supply of nutrients, transport *Pranavayu*, speed up healing process, maintain exchange of gases, maintain balances of *Doshas*, potentiate *Dhatu*s, help in elimination of *Malas* & *Mutra*, balances fluid volume,

control metabolic activities of body and regularizes digestive activities, etc. While improper working of *Srotas* responsible for pathological conditions including difficulty in breathing, thirst, indigestion, constipation, anorexia, production of *Ama*, *Kustha*, *Visarpa*, *Asrakdar*, excretory disturbance, *Putimamsa*, sinusitis, bronchitis, dysentery, diarrhea, *Raktapitta*, *Asthisula* and *Prameha*, etc. In this regard Ayurveda suggested some approaches to treat and prevent *Srota-Dushti* such as; conduction of concept of *Sadvritta*, *Dincharya*, *Ritucharya*, uses of detoxification measures, *Yoga*, exercise, meditation, utilization of natural herbs & Ayurveda formulations, etc. These all measures can help to prevent pathogenesis of *Sroto Dushti*.

## REFERENCES

1. Byadgi PS. *Parameswarappa's Ayurvediya Vikriti Vigyan and Roga Vigyan*. 1st ed. Vol. Varanasi: Chaukhambha Sanskrit Sansthan; Srotas, 2007; pp. 78–80.
2. Sushruta. Jwara Pratishedhamadhyaya. In: Sharma PV, editor. Reprint. Vol. 3. Varanasi: Chaukhambha Vishwabharati, 2010; p. 335.
3. Sushruta. Udavarta Pratishedhamadhyaya. In: Sharma PV, editor. Reprint. Vol. 3. Varanasi: Chaukhambha Vishwabharati, 2010; p. 553.
4. Agnivesha. Srotaviman. In: Jadavaji AT, editor. *Charaka Samhita (Charaka and Dridhabala with Chakrapani)* Reprint. Varanasi, India: Chowkhamba Prakashan, 2007; p. 250.
5. Byadgi PS. *Parameswarappa's Ayurvediya Vikriti Vigyan and Roga Vigyan*. 1st ed. Vol. 2. Varanasi: Chaukhambha Sanskrit Sansthan; Udara Roga, 2009; pp. 125–9.
6. Prof. K. R. Srikantha Murthy editor. *Susruta Samhita Vol-II*. 1st ed. Varanasi: Chaukhamba Orientalia. Sharirsthana, 2001; p.13
7. Amit Swarnakar, Jyotirmay Choudhury, T.Borah, D.Baruah, B.K.Bharali, Concept of *Srotas* from Ayurvedic Perspective with Special Reference to Neurology, *IJAMSCR*, 2014; 2(1): 36.
8. P. V. Sharma editor–translator. *Caraka Samhita Vol-I*. Reprint ed. Varanasi: Chaukhamba Orientalia; Vimansthana V/25, 2011; p.333.
9. Sushruta samhita, Sharira sthana, Dhamani Vyakarana Shariram, 9/13, English translation by Prof. Srikantha Murti KR, Volume-I, 3rd edition, Chaukhambha Orientalia Publishers, Varanasi, 2007; 151.
10. Abhinava Sharirm: By Vadhya Pt. Damodhar Sarma, Gaur, Part 1st and 2nd, shri Baidyanath Ayurved Bhawan Ltd., Nagpur, 1982.
11. Kashyap Samhita: Varadh-Jeevak Tantra, by Pt. Khemraj Sharma, Chaukhambha Sanskrit Sansthan, Varanasi, 2006.