



Comparative study of *Srotas* w. s. r. to *Bruhatrayee*

Ranjit Rajaram Patil Dinde

Assistant Professor, Department of Kriya Sharir
Dr. J.J. magdum Ayurved Medical College, Jaysingpur,
A/p - kavathe piran, Tal. Miraj, Dist.- Sangli-416417
Author Correspondence: dr.ranjeetdinde@gmail.com

Abstract:

Ayurveda is a branch of science which deals with maintaining health and treating the diseased condition of the body. Ayurveda has so many unique concepts, which are nowhere seen. *Srotas* is one of the unique concept mentioned in all the three basic Ayurveda treatises namely *Charaka Samhita*, *Sushruta Samhita* and *Ashtang Sangraha*. Knowledge of *srotas* is very important for the physician to perform his duty of treating the illness. If *srotas* are well functioning in body, health status is maintained. If *srotas* is impaired, it will result into formation of disease. So study of *srotas* is very useful for understanding anatomy, physiology, pathology and general medicine also. Factors responsible for vitiation of *dosha* and *dhatu* is also

causative factor of *Srotodushti* having symptoms like excessive secretion, obstruction to flow, diversion of flow and appearance of nodules etc. So present study is an attempt to study *srotas* with special reference to *Bruhatrayee*.

Keywords: Ayurveda, *Srotas*, *Dosha*, *Dhatu*.

Introduction:

Ayurveda is a branch of science which deals with maintaining health and treating the diseased condition of the body. There are three important texts in Ayurveda, which are considered as most authentic and standard references. They are called as *Bruhatrayee* having namely *Charaka Samhita*, *Sushrut samhita* and *Ashtang*

Sangraha. These three treatises have been positioned due to its best compilation and presentation. Acharya *Charaka* is the author of *Charaka Samhita*, the first and foremost authentic text of Ayurveda which is standard reference for general medicine. Acharya *Sushruta* is the author of *Sushrut Samhita*, which is having reference related to anatomy, physiology, basic concepts, surgical techniques, *Panchakarma*, *Ksharkarma*, toxicology and other health related topics. Acharya *Vagbhata* has written two texts namely *Ashtang Sangraha* and *Ashtang Hrudya*. *Ashtang Hrudya* is the shorter and simpler form of *Ashtang Hrudya*. It has influence of *Charaka Samhita* as well as *Sushrut Samhita*. It has well appreciable language. So it has been reached to almost people to all areas. It can be understood by common people also.

Ayurveda has many unique phenomena like *Tridosha*, *Satadhatus*, *Trimala*, *Agni*, *Srotas* etc. Ayurveda has described that our body is made up of innumerable number of *srotas* (channels), which are mainly responsible for the performance of all the physiological and functional activities. All the body entities like *Dosha*, *Dhatu* and *mala* are transported body through these *srotas*. *Srotas* is an unique concept described in Ayurveda. Every entity of body is

generated in different environment and needs different requirement for their performance. There are separate *srotas* for each body entity. Major *srotas* are thirteen as per *Charaka Samhita* and eleven pairs of *Srotas* as per *Sushrut Samhita*. It is well described in *Bruhatrayee*.

Aim –

To study *srotas* according to *Bruhatrayee*

❖ Objective:

1. To take various references related to *srotas* in *Bruhatrayee*.
2. To understand types of *srotas*.
3. To understand the importance of *Agni*.

Material and Methods:

Main Classical *Ayurvedic* texts are used. e.g. *Charaka Samhita*, *Sushrut Samhita*, *Ashtang Hrudya*, *Ashtang Sangraha*. Many *Ayurvedic* Manuscripts are also used for this study. Various online databases, Articles, research materials are also used for this study as a source material.

Discussion:

Nirukti:

Word *Srotas* is etymologically derived from root word 'Sru'. It has meaning if to

flow or to move. In dictionary, meaning of *srotas* is given as a current, a stream, a river. It denotes *srotas* means instrument for the conveyance of the material. There are other entities present in our body for the conveyance like *sira* or *dhamani* or *nadi* etc. Many spaces in the body are defined whereas many are not. A few of them are *Srotamsi*, *Sira*, *Dhamani*, *rasayana*, *nadi*, *pantha*, *marga*, *sharirchhidrani*, *sthana*, *ashaya*, *niketha* etc.^[1] These all word are used as a synonyms. But they all are having different structure and different functions. Though each word is used for having common function of conveyance of the material, purpose of each space in body seems to be different.

Formation of *Srotas*:

With the help of Agni, Vayu is responsible for the formation of *srotas* when differentiation takes place. In this way, transformation of fertilized zygote to innumerable number of *srotas* takes place.^[2]

Definition:

Srotas is used for the transformation of one *dhatu* to next *dhatu*. It is useful to carry *dhatu* in stage of metabolism. Word '*Ayan*' is not used to indicate transport of immobile *dhatu* but it is used to indicate transport of

material needed for that entity. It is clear that *srotas* is required for the bio transformation of previous *dhatu* to next *dhatu*. But if *dhatu* is immobile like bones, it indicates transport of material needed for that *dhatu*.^[3]

Organisation present for transportation of bio transforming *dhatu* from principal organ to entire living body is called as '*Srotas*'. It excludes *sira* and *Dhamani*.^[4]

The reference for exclusion of *Sira* and *Dhamani* can be drawn from *Charaka Samhita*. He explained that *Dhamani* has root word '*Dhma*' having meaning of to blow, to throw, to breathe out, to disperse. This particular device is filled with nourishing fluid transuding from outside. It means nutrient are supplied from outside but they are not secreted here. Due to this, *dhamanis* are meant for conveyance only. And *Srotas* is meant for Secretion of fluid like *rasa*, which basically nourishes. Secretion over here is specifically nutrient one.^[5]

▪ Morphological view:

Srotas has colour and shape as per *dhatu* it produces and named after that *dhatu*. It may be *sthula* (gross / macroscopic), *Anu* (microscopic), *Vrutta* (round), *deergha* (elongated) and *Pratanasadrusha* (reticulated in nature). *Vagbhata* considers

two types of *srotas*: *sthula* (perceptible) and *sukshma* (imperceptible).^[6]

These body spaces are former for production of all body entities. These basically are channels, which absorb nourishment from Gastrointestinal tract, passes it to Agni located in *stotas* and then give rise to body entities for which they are meant. With this, *srotas* are also formed to transport the products, to desirable places.

▪ ***Srotas*:**

All body entities in the body possesses their own *srotas*. Hence, for each variety of body entity, there exists one *srotas* in the body. All these body entities are replenished in their own *srotas*. If this nourishment is better, they are formed better. If this nourishment is ill, they wane. In fact, all *srotas* are conveyed of body entities, which are under process of bio conversion.

Acharya *Chakrapani* states that *dhatu* is nourished with law of bio conversion. Sequentially earlier *dhatu* replenishes next one. Rasa can replenish *Rakta dhatu* only where rasa gets bio transformed into *Rakta*. This happen only in *stotas*. Nowhere else. If rasa goes somewhere else and tries to get transformed in *Rakta*, Rasa is unable to increase quantity of *Rakta*. This space named as '*Stotas*' is equipped for-

1. Receiving nutriments required for specific body entity for which *srotas* is meant.
2. Management of required pH values, temperature, required enzymes and hormones and other factors like electrolyte balance etc. For raw material from like *Ahararasa* to get bio transformed into body entity.
3. After biotransformation, body entity is needed to shift from its place of origin to its place of destiny.^[7]

It can be described with the help of following example:

1. *Mamsa* is *dhatu* and generated in *Mamsavaha srotas*.
2. Eaten food contains nutrients for *Mamsa dhatu*.
3. After digestion of eaten food, end products of digested food are absorbed in form of *ahararasa*.
4. *Ahararasa*, reaching *Mamsavaha srotas*, provides nutriments to equipment kept ready for synthesis of *Mamsa dhatu*.
5. Agni, named as *Mams adhatvagni*, with the help of *Panchabhautika agni*, is responsible for bio conversion of this nutriments to *mamsa dhatu* by way of replenishment to worm fractions of

this *dhatu* and as per demand of situations for growing of this *dhatu*.

Functions of *Srotas*:

1. *Grahana* or *Sangrahana*: storage or collection
2. *Sravana*: secretes, oozing, discharge, exudates

3. *Vahana*: carry, conduction, transportation
4. *Shoshana*: Absorption, Assimilation
5. *Nissarana*: Elimination or excretion
6. *Pachana*: Digestion
7. *Vivechana*: Selectivity
8. Receptable
9. Diffusion
10. Perniation

Comparative study of *Srotas* and *Mulasthana* according to *Bruhatrayee*.^[8]

Sr. No.	<i>Srotas</i> Name	<i>Charaka Samhita</i>	<i>Sushrut Samhita</i>	<i>Ashtang Sangraha</i>
1	<i>Pranavaha</i>	<i>Hrudya</i> and <i>Mahasrotas</i>	<i>Hrudya</i> and <i>Rasavaha</i> <i>Dhamani</i>	<i>Hrudya</i> and <i>Mahasrotas</i>
2	<i>Udakavaha</i>	<i>Talu</i> and <i>Kloma</i>	<i>Talu</i> and <i>Kloma</i>	<i>Talu</i> and <i>Kloma</i>
3	<i>Annavaha</i>	<i>Amashaya</i> and <i>Vamaparshva</i>	<i>Amashaya</i> and <i>Annavaha</i> <i>Dhamani</i>	<i>Amashaya</i> and <i>Vamaparshva</i>
4	<i>Rasavaha</i>	<i>Hrudya</i> and <i>Dashadhamani</i>	<i>Hrudya</i> and <i>Rasavaha</i> <i>dhamani</i>	<i>Hrudya</i> and <i>Dashadhamani</i>
5	<i>Raktavaha</i>	<i>Yakrut</i> and <i>Pliha</i>	<i>Yakrut</i> and <i>Pliha</i>	<i>Yakrut</i> and <i>Pliha</i>
6	<i>Mamsavaha</i>	<i>Snayu</i> and <i>Twak</i>	<i>Snayu</i> and <i>Twak</i>	<i>Snayu</i> and <i>Twak</i>
7	<i>Medavaha</i>	<i>Vrukka</i> and <i>Vapavahan</i>	<i>Vrukka</i> and <i>Kati</i>	<i>Vrukka</i> and <i>Mamsa</i>
8	<i>Asthivaha</i>	<i>Jaghana</i> and <i>Meda</i>	-	<i>Jaghana</i> and <i>Meda</i>
9	<i>Majjavaha</i>	<i>Asthi</i> and <i>Sandhi</i>	-	<i>Parva</i> and <i>Sandhi</i>
10	<i>Shukravaha</i>	<i>Vrushan</i> and <i>sepha</i>	<i>Vrushan</i> and <i>Stana</i>	<i>Musk</i> and <i>Stana</i>

11	<i>Mutravaha</i>	<i>Basti and Vankshana</i>	<i>Basti and Medhra</i>	<i>Basti and Vankshana</i>
12	<i>Purishavaha</i>	<i>Pakvashaya and Sthulaguda</i>	<i>Pakvashaya and Guda</i>	<i>Pakvashaya and Sthulaguda</i>
13	<i>Swadavaha</i>	<i>Meda and Romakupa</i>	-	<i>Meda and Romakupa</i>
14	<i>Artavavaha</i>	-	<i>Garbhashaya and Artavavahi dhamani</i>	-

Here we can see the difference opinion in *Charaka Samhita* and *Sushrut Samhita*. It is not the real difference, but it is different point of preference.

Charaka Samhita says *srotas* are various spaces in human body, where various functions of production of body entities, are performed. *Charaka Smahita* is manual of physician. It views for affecting anybody material if any *srotas* is affected. It thinks of *srotas* in context to bring nourishment from Gastrointestinal tract, to produce desired entity and to convey this desired entity to desired place.

Sushrut Samhita states in different view. It is actual manual of surgeons. Principle organ or *mulasthanas* is described only for local manifestation of *Vridhhi kshaya lakshanas* and use of *srotas* is for conveyance of important entities like- *Prana*, food, water, seven *dhatu*, three mala.

Main interest of this book is in injury to principle organ of such *srotas* and its management.

Though he has included *dhamani* in principle organ of *srotas*, which is explainable on basis of injury to part of *srotas*; *Sushrut samhita* defined *srotas* without *sira* and *dhamani*. In commentary, it is described that *sira*, *dhamani* and *srotas* looks alike and carry out common function of transporting various types of materials. But they are actually different. They are different by characteristic, by original division, by functions and by fundamental study so far. *Sira* are conveyers and they convey *Vata*, *pitta*, *Kapha* and *Rakta*, they take their origin from forty basic *sira* and execute functions mentioned. *Dhamanis* are providers, take origin as twentyfour basic *dhamani* and execute functions. Hence injury to any *dhamani* is surgically

repairable and can exhibit clinical manifestation of *srotas*, which can be corrected by surgical methods. It could be the reason it is included in *mulasthana* of *srotas* in *sushrut Samhita*. Since surgical anatomy and functions of *srotas* and *dhamani* is different, it is not included in definitions of *srotas* in *Charaka Samhita*.

Srotodushti:

The main causes of vitiation of *dosha* are improper food habits and their activities. It is expressed through manifestation of disease. The same causes which are responsible for *doshodushti* and *dhatodushti* are responsible for vitiation of status i.e. Srotodushti. The main signs of vitiation of *srotas* are –

1. *Atipravrutti*: increased flow or excess production of contents of the channels
2. *Sanga*: obstruction or stagnation of the flow of content of the *srotas*.
3. *Siragranthi*: appearance of nodules in the channels.
4. *Vimargagamana*: diversion of the flow of the contents to an improper channel or flow in the path other than its own.^[9]

Conclusion:

Srotas is merely a hollow channel or space. Our body is made up of innumerable

number of *srotas*. It indicates all macro and micro level descriptions related to exchange, transportation and excretion taking place in the body. *Srotas* with *mulasthana* have been described for purpose of the study of pathology and clinical medicine. By studying carefully *srotovaigunya*, it is helpful to *vaidyas* for proper giving treatment. Our body is free from any disease, unless *srotas* performs normal functions.

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Conflict of Interest: Non



Source of funding: Nil

Cite this article:

Comparative study of Srotas w. s. r. to Bruhatrayee

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Ayurlog: National Journal of Research in Ayurved Science- 2023; (11) (01): 01-08