



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

PRINCIPLES OF SROTAS SHARIR

Dr. Swarup P. Kulkarni.^{1*}

¹ Ph.D. (Registered Scholar), Associate Professor and H.O.D., Department of Rachana Sharir, Sant Gajanan Maharaj Ayurved Medical College, Mahagaon, Maharashtra, India.

ABSTRACT –

The fundamental conjecture of srotas is explained in Ayurved by different acharyas like Charak, Sushrut and Vagbhat. By its vital aspect, srotas is divided in to Bahirmukha srotas and Antarmukha srotas. This classification is mentioned by Charakacharya and Sushrutacharya. This perception of Mahasrotas is also explained in Ashtang Hriday Sutrasthan 12th adhyaya and 46th shloka. According to Vagbhatacharya, he has used the phrase Antahkoshtha. Antahkoshtha is not anything but Mahasrotas. This Antahkoshtha is present in the ashraya of Amashay and Pakwashay. So, this Mahasrotas is considered as the third type of srotas along with antarmukha srotas and bahirmukha srotas according to Ashtanghridaykar. This srotas is biggest, so it is called as Mahasrotas. So, Brihatrayi in Ayurved has given more stress on the srotas concept. Anatarmukh srotas are 11pairs as per Sushrutacharya and 13 according to Charakacharya. Bahirmukh srotas are 9 in males and 12 in females. So, study of basic aspect of srotas is significant.

KEY WORDS - Srotas, Antarmukh, Bahirmukh, Mahasrotas, Srotomoola.

INTRODUCTION –

The word srotas in Ayurved is defined as sravanaat srotansi. Sravan means vahan or circulation of any liquid, semisolid or solid material. This srotas are the channels, tube or cord like structure, any cavity inside any organ or any entire organ in the human body which circulates the various materials through themselves. The functions of srotas are as, Grahan (storage), Sravan (secretion), Vahan (carry), Shoshan (absorbition), Nissaran (elimination) and Vivechan (selectiveness). Srotas are also considered as one of the rogmarga in Ayurved. The concept of srotas is divided in to bahirmukh srotas which are nine in males and twelve in females. Second division is antarmukha srotas which are thirteen as per Charakacharya and eleven pairs as per Sushrutacharya.

MAHASROTAS

This concept of Mahasrotas is explained in Ashtang Hriday Sutrasthan 12th adhyaya and 46th shloka. According to this reference, Vagbhatacharya has termed the word Antahkoshtha. Antahkoshtha is Mahasrotas. This Antahkoshtha is relates with amashay and pakwashay. This srotas is prime, so called as Mahasrotas. According to modern aspect of anatomy, this Mahasrotas can be taken as alimentary canal or digestive system along with its organs. Mainly one can take amashay (stomach) and pakwashay (intestines) in this as mentioned various acharyas.

BAHIRMUKH SROTAS –

Bahirmukh srotas means the srotas or channels or openings which opens outwardly on the body. According to Sushrut Sharirsthan 5th aadhyay and 9th shloka, these bahirmukh srotas are 9 in males and 12 in females. These srotas are as, Shravan (external ear openings), Nayan (eyeball), Vadan (oral cavity opening), Ghran (nostrils), Guda (anus), Medhra (external opening of penis). In females these are 13 additionally as 2 Stana (breast opening) and 1 Yoni (vaginal opening).

<u>IN MALE</u>	<u>IN FEMALE</u>
Shravan (Ear 2)	Shravan (Ear 2)
Nayan (Eye 2)	Nayan (Eye 2)
Vadan (Face 1)	Vadan (Face 1)
Ghran (Nostrils 2)	Ghran (Nostrils 2)
Guda (Anus 1)	Guda (Anus 1)
Medhra (Penis 1)	Mootradwar (1)
-----	Stana (Breast 2)
-----	Artavadwar (Vaginal opening)

ANTARMUKH SROTAS –

Antarmukh srotas means the channels which opens within the human body. These are 13 according to Charakacharya and 11 pairs according to Sushrutacharya. Its distribution is as follows,

A/c to Charakacharya	A/c to Sushrutacharya (In Pairs)
Pranavaha	Pranavaha
Annavaha	Annavaha
Udakavaha	Udakavaha
Rasavaha	Rasavaha
Raktavaha	Raktavaha
Mansavaha	Mansavaha
Medavaha	Medavaha
Asthivaha	-----
Majjavaha	-----
Shukravaha	Shukravaha
Mootravaha	Mootravaha
Purishavaha	Purishavaha
Swedavaha	Artavavaha

The difference is that, Charakacharya has mentioned each srotas as solitary, but as per Sushrutacharya, each srotas is present in twosome. According to modern science, these srotas can be compared with the certain structures within the human body.

<u>Sr. No.</u>	<u>Name of Srotas</u>	<u>Anatomical Comparative Structures</u>
1	Pranavaha srotas	Lung capillaries
2	Annavaha srotas	Oesophagus, Duodenum
3	Udakavaha srotas	Lymphatics
4	Rasavaha srotas	Capillaries
5	Raktavaha srotas	Capillaries of the Liver and Spleen
6	Mansavaha srotas	Capillaries of the muscles
7	Medavaha srotas	Capillaries of the perinephric tissue and the omentum
8	Asthivaha srotas	Bony system, Osteology
9	Majjavaha srotas	Bone marrow
10	Shukravaha srotas	Ductus deferens
11	Purishavaha srotas	Caecum and Colon
12	Mootravaha srotas	Renal tubules
13	Aartavvaha srotas	Blood vessels of the Uterus

SROTAS MOOLASTHAN-

These are called as main origins of srotas. They are present in pair.

<u>NAME OF SROTAS</u>	<u>A/C TO CHARAKACHARYA</u>	<u>A/C TO SUSHRUTACHARYA</u>
Pranavaha	Hridaya & Mahasrotas	Hridaya & Rasavahini dhamanyas
Annavaha	Amashaya & Vamaparshwa	Amashaya & Annvahini dhamanyas
Udakavaha	Talu & Kloma	Talu & Kloma
Rasavaha	Hridaya & Dashadhamanyas	Hridaya & Rasavahini dhamanyas
Raktavaha	Yakrit & Pleeha	Yakrit, Pleeha & Raktavahini dhamanyas
Mansavaha	Snayu & Twak	Snayu, Twak & Raktavahini dhamanyas
Medavaha	Kati & Vrikka	Vrikka & Vapavahan
Asthivaha	Medomool & Jaghan	-----
Majjavaha	Asthimool & Sandhi	-----
Shukravaha	Vrishan & Shefa	Stana & Vrishana
Mootravaha	Basti & Vankshan	Basti & Medhra
Purishvaha	Pakvashaya & Sthoolaguda	Pakvashaya & Guda
Swedavaha	Medomool & Lomakoopa	-----
Artavavaha	-----	Garbhashaya & Artavavahini dhamanyas

1, 2, 3 & 4

DISCUSSION –

Srotas are not anything but fine channels or only channels, duct or cord like structure, capillaries, lymphatics, vessels or vessels of any organ and organs itself. These all explained structures can be evaluated with the srotas. There are countless srotas are present in the human body which is mentioned by Charakacharya in

Vimansthan 5th adhyay. Some of the srotas are not seen by naked eyes. The vital distribution of srotas is made by different acharyas. As per Vagbhatacharya, he has mentioned the word Mahasrotas. This Mahasrotas can be taken as entire alimentary or digestive system of the human body. Bahirmukh srotas means the srotas or channels or openings which opens on the exterior of the body. According to Sushrutacharya these bahirmukh srotas are 9 in males and 12 in females. These srotas are as, Shraavan (external ear openings), Nayan (eyeball), Vadan (oral cavity opening), Ghran (nostrils), Guda (anus), Medhra (external opening of penis). In females these are 13 additionally as 2 Stana (breast opening) and 1 Yoni (vaginal opening). Antarmukh srotas means the channels which opens within the human body. These are 13 according to Charakacharya and 11 pairs according to Sushrutacharya. The difference is that, Charakacharya has mentioned Asthivaha, Majjavaha and Swedavaha srotas while Sushrutacharya has omitted the same and additionally explained Artavvaha srotas. Each srotas is having its moolasthan (origin point). Srotas is also considered as one of the rogmarga according to Ayurved. ^{1, 2, 3&4}

CONCLUSION –

Srotas are fine channels or only channels, duct or cord like structure, capillaries, lymphatics, vessels / vessels of any organ and organs itself. Srotas principally segregate in to three types as Bahirmukha, Antarmukha and Mahasrotas. Antarmukha srotas are 13 and 11 pairs correspondingly as per Charkacharya and Sushrutacharya. The concept of Mahasrotas is explained by Vagbhatacharya. Every srotas is having its moolasthan.

REFERENCES –

1. Dr. B.G.Ghanekar, Sushrutasamhita sharirsthan Ayurved rahasya deepika hindi commentary published by Meherchand lacchamadas publications, New Delhi, reprint March 2006, Adhyaya 5, Shlok no. 9, Page no. 152.
2. Dr. B.G.Ghanekar, Sushrutasamhita sharirsthan Ayurved rahasya deepika hindi commentary published by Meherchand lacchamadas publications, New Delhi, reprint March 2006, Adhyaya 9, Shlok no. 11. Page no. 238 and 245.
3. Dr. K. Shrikhandamoorthy, Ashtang Hriday Sootrasthan, Adhyaya no. 12, Shloka no. 46.
4. Shrimad Agnivesena pranita Charak Dridhabalabhyam pratisanskrita Charaka samhita, Pandit Bramhashankar Mishra, Choukhambha Bharati Akadami, Varanasi, Adhyay no. 5, Vimansthan, page no. 709-711.