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### “LITERATURE REVIEW OF CONCEPT OF SROTASA DESCRIBED BY ACHARYA SUSRUTA IN DHAMANI VYAKARANA ADHYAYA”

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#### **ABSTRACT:**

*Ayurveda* is an ancient scientific approach of prevention and treatment of human beings. Ayurvedic treatises contain a number of concepts explored by ancient Acharyas regarding human body, its structure, and functions in the view of prevention and treatment of humans. *Acharya Charaka*, *Acharya Susruta*, *Acharya Vagbhata* and many *Acharyas* of *Ayurveda* described concept of *Srotasa* where *Dhatu* are carried and kept circulated. The bodily cavities which we now consider as systems may be the *Srotasas* as per *Acharyas*. Systems are also the body compartments which consists organs doing the same functions or contributing to any main function.

The article reviews the opinion of *Acharya Susruta* regarding concept of *Srotasa*.

**Key-words:** *Ayurveda*, *Susruta*, *Srotasa*.

## INTRODUCTION:

The *Acharyas* of the *Ayurveda* has described the concept of *Srotasa*. The term *Srotasa* has a broad angled meaning as per descriptions found in the *Granthas* of the *Ayurveda*. The term conveys the meaning of a channel or cavity where the *Dhatus* are carried, transported from one point to other and transformed and circulated. Also the term is used to convey the meaning of places where the secretions of *Dhatus* takes place. *Sharir Rachana* is the study of the structure of *Sharir*. The concept of *Srotasa* should be understood with respect to its meaning and importance with respect to *Rachana Sharir*.

The presented study is the literature review of concept of *Srotasa* described by *Acharya Susruta* in *Dhamani Vyakarana Adhyaya*.

## AIMS AND OBJECTIVES:

1. To review the concept of *Srotasa* described by *Acharya Susruta*, in *sharir Sthana*
2. To understand the importance of concept of *Srotasa* described by *Acharya Susruta*.

## MATERIALS AND METHODS:

Available books, textbooks, *Samhitas*, National and international reputed journals etc.

## REVIEW OF LITERATURE:

### 1. Definition of *Srotasa*:

A cavity which extends throughout the body, originating from its origin, which circulates *Dhatus* and is uniquely different from *Seera* and *Dhamani* are called *Srotasa*<sup>1</sup>.

The spaces or cavities starting from an origin and spreads throughout the body for the means of circulation of a particular *Dhatu*, throughout the body and are different from *Seera* and *Dhamani* are termed as *Srotasa* as per *Acharya Susruta*.

In *Dhamani Vyakarana Adhyaya* of *Sharir Sthana* of *Susruta Samhita*, *Acharya Susruta* described the concept of *Srotasa*. As per *Susruta*, it is very clear that, *Srotasa* is a defined space meant for

circulation of a specific *Dhatu* and the same *Dhatu* is kept circulated and carried forward throughout the body, reaching to various bodily tissues, nourishing them and the circulation is kept constant.

*Acharya Susruta* cleared the difference between *Seera* and *Dhamani Srotasa*. *Dhamani* and *Srotasa* are different from *Seera* with respect to difference in their *Lakshanas*, *Sankhya*, difference in their *Karma*<sup>2</sup> (functions).

Further *Acharya Susruta* states that, *Dhamani* which originates from *Nabhi*, 10 of which travel in upward direction, 10 goes downwards and 4 go in oblique direction<sup>3</sup>. *Acharya* further stated the function of *Urdhwa-Dhamani*, *Adhoga-Dhamani* and *Tiryaka-Dhamani*<sup>4</sup>. *Acharya Susruta* explained porous nature of *Dhamanis* by giving example of *Kamal-Naala*<sup>5</sup>.

### 2. Names and Number of *Srotasa*:

As per *Acharya Susruta*, *Srotasa* has got described with respect to their *Lakshanas* of *Vedhana* of *Moolasthana*. With reference to *Shalyatantra*, *Acharya Susruta* dictated 11 *srotasas* viz. *Pranavaha*, *Annavaha*, *Udakavaha*, *Rasavaha*, *Raktavaha*, *Mamsavaha*, *Medovaha*, *Mutravaha*, *Purishavaha*, *Shukravaha* and *Artavavaha*<sup>6</sup>.

Eleven elements have been described by *Acharya Susruta* for which two *Srotasa* has been explained. It means, in total, 22 *Srotasas* has got explained by *Acharya Susruta*. Some other *Acharyas* has described numerous, non-quantifiable *Srotasas* in human body. But *Acharya Susruta* considers them the types<sup>7</sup> (*Vishesh/Bheda*) of these main *Srotasa*.

### 3. *Srotasa*, their *MoolaSthana* and *Lakshanas* of *MoolaSthana Vedhana*:

Following table explains the opinion of *Acharya Susruta* regarding *Srotasa*-its *MoolaSthana* and *Lakshanas* of *Vedhana* of *MoolaSthana*<sup>8</sup>:

**Table no. 01**

Sr No	Srotasa	Moola Sthana	Lakshanas Of Vedhana Of MoolaSthana
1	Pranava Srotasa	Hridaya, Rasavahi Dhamanis	Kroshana, Vinamana, Bhramana, Vepana, Marana
2	Annava ha Srotasa	Amashaya , Annavahi Dhamanis	Shoola, Annadwasha, Chhardi, Peepasa, Andhya, Marana
3	Udakava ha Srotasa	Taalu, Kloma	Peepasa, Sadyomarana
4	Rasava ha Srotasa	Hridaya, Rasavahi Dhamanis	Shosha, Lakshanas Same As That Of PranavaSrotaviddha, Marana
5	Raktava ha Srotasa	Yakrita, Pleeha, Raktavahi Dhamanis	Shyavangata, Jwara, Daha, Panduta, Raktasrava, Raktanetrata
6	Mamsava ha Srotasa	Snayu, Twacha, Raktavahi Dhamanis	Shwayathu, Mamsashosha, Seera, Granthi, Marana
7	Medova ha Srotasa	Kati, Vrikka	Swedagamana , Snigdhangata, Taalushosha, Sthoola-Shophata, Peepasa
8	Mutrava ha Srotasa	Basti, Medhra	Aanaddha-Bastita, Mutrnirodha, Stabdha-

			Medhrata
9	Purishava Srotasa	Pakwashaya, Guda	Aanaha, Durgandha, Grathita-Aantrata
10	Shukrava Srotasa	Stana, Vrishana	Kleebata, CheeratPraseka, Rakta-Shukrata
11	Artavava ha Srotasa	Garbhashaya, Artavava ha Dhamanis	Vandhyatwa, Maithuna-Asahishnuta, Artava-Nashana

4. *Sadhya-Asadhyata of Srotoviddha*<sup>9</sup>:  
Srotoviddha is considered to be Asadhya. If any Shalya is extracted from any Srotasa, the treatment is done as per Kshata-chikitsa.

#### DISCUSSION:

Acharya Susruta described 11 pairs (22) of Srotasa, as cavities or spaces carrying Dhatus. Acharya Susruta clearly differentiated Seera from Dhamani and Srotasa. As per Acharya Susruta, Srotasas have got their MoolaSthanaVedhana Lakshanas. The Srotasas are of chief importance as per surgical view, because in most of the Srotoviddha Lakshanas, Marana is one of the Lakshana given by Acharya Susruta. If we see the all Lakshanas of Srotoviddha, some Lakshanas are like emergency and should be treated immediately. In almost every Srotoviddha, Marana is the dictated as a Lakshana.

#### CONCLUSION:

1. Dhamani, Srotasas are preferably differentiated from Seera by Acharya Susruta.
2. As per Acharya Susruta, numerous Srotasas are types (Vishesh/Bheda) of Srotasa described by Susruta.
3. As the concept of Srotasa is described with special reference to Shalyatantra, Viddha Lakshanas are specially described

while describing *MoolaSthanas* of each *Srotasa*.

4. As per *Acharya Susruta*, any *Srotoviddha* is considered to be *Asadhya* and treated as *Kshata* when any *Shalya* is removed from it.

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