



Review Article

Volume 15 Issue 07

July 2026

CONCEPTUAL UNDERSTANDING OF *SROTAS SHARIR*: A REVIEW OF CLASSICAL AYURVEDIC TEXTS AND MODERN PERSPECTIVES

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ABSTRACT:

According to *Ayurveda*, *Ayu* is the harmonious combination of *Sharira*, *Mana*, *Atma* and *Indriya*. Good health is maintained when these four components are in balance. *Srotas* are the channels or internal transport system of the body through which *Dosha*, *Dhatu*, *Mala* and *Agni* move and perform their functions. *Acharyas* described the human body as being made up of innumerable *Srotas*. *Srotas* are the channel or structure through which *Sravanam karma* i.e. flowing, moving, oozing and permeation of different constituents and nutrients of body takes place. There are a many number and types of *Srotas* mention by different *Acharyas*. *Acharya Charaka* had explained *Srotas* as medicinal view while *Acharya Sushrut* had explained *Srotas* according to surgical aspect. These channels help in the nourishment, regulation and continuous replenishment of body tissues and waste products. Among these some *Srotas* are micro and some are macro in structure and they adopt the same colour of particular *Dhathus* of the body to which they belong. According to *Ayurvedic* classics, the proper functioning and integrity of *Srotas* are essential for maintaining health, while any blockage or disturbance in these channels can lead to disease. Therefore the present article is an attempt to study the fundamental facts of *Srotas*.

KEYWORD: *Srotas*, *Srotas Sharir*, *Dosha*, *Dhatu*, Channels, Circulation, *Dosha-vaha srota*, *Srotadushti*

INTRODUCTION:

Ayurveda considers disease as related to both *Sharir* and *Manah*. Therefore, it treats the human being as a complete entity, which is an amalgamation of body, mind and soul. It has proven to be effective in managing diseases that are emerging due to changing lifestyles and unhealthy dietary habits. Knowledge of *Sharir* and its *Pratyanga* is essential for the development and understanding of *Ayurveda*. Among its unique concepts, the concept of *Srotas* holds great significance, as it explains the channels responsible for the transportation and circulation of substances within the body.

The Sanskrit root “Sre- gatau” (*sru +tasi=Srotas*) is the origin of the terms “*Srotas*,” which means “exude,” “ooze,” “filter,” “permeate,” and so on. *Srotas* are minute microchannels distributed throughout the body and interconnected with one another. These channels are extremely subtle and cannot be easily visualized with the naked eye. *Acharya Charaka* defined *Srotas* as “स्रवणात् स्रोतांसि,” meaning the structures through which *sravana* (flow or transportation) takes place. They form the internal transport system of the body and provide the pathway for the functioning of important biological factors such as *Triguna*, *Tridosha*, *Sapta Dhatu*, *Ojas*, *Agni* and *Manas*. *Acharya Sushruta* described *Srotas* as hollow channels, excluding *Sira* and *Dhamani*. Each *Srotas* performs specific functions according to its location and distribution within different parts of the body. Therefore, to understand the condition and functioning of a particular *Srotas*, it is essential to know the root site of that respective *Srotas*. The great *Acharya Sushrut* described 11 pairs of *Srotas* whereas *Acharya Charak* described 13 *Srotas*. *Utpatti sthana* is *Moolsthan* which resembles origin point of the *Srotas*. *Sangraha sthana* is *Moolsthan* related with storage of the *Srotas*. *Vahana sthana* is *Moolsthan* related with conduction of the *Srotas*. *Naidanik drishtikon* is *Moolsthan* associated with diagnostic view of the *Srotas* and *Chikitsatmak drishtikon* is *Moolsthan* associated with clinical view of the *Srotas*. *Chakrapani* mentioned *Moolsthana* of *Srotas* as *Prabhavasthana* means Anatomical seats of *Srotas* which is the main seat of Pathological changes.

NEED FOR THE STUDY OF SROTAS

The concept of *Srotas* holds great importance in *Ayurveda* because all physiological processes of the body are dependent upon their proper functioning. *Srotas* serve as the

channels responsible for transportation, circulation, nourishment and elimination within the body. Any disturbance or vitiation of these channels, known as *Srotodushti*, becomes the basis for the development of disease.

A clear understanding of *Srotas* is therefore essential for accurate diagnosis, prevention and treatment of disorders. The study of *Srotas* helps in understanding various bodily functions such as circulation, metabolism, tissue nourishment, excretion of waste products and formation of *Dhatus*.

Healthy and unobstructed *Srotas* ensure the balance of *Doshas*, proper nourishment of tissues, efficient elimination of wastes, maintenance of immunity and preservation of health and longevity.

SYNONYMS OF SROTAS:

स्तोतांसि, सिराः, धमन्यः, उसायन्यः, रसवाहिन्यः, नाड्यः, पन्थानः, मार्गाः, शरीरच्छिद्राणि, संवृततासंवृतानि, स्थानानि, आशयाः निकेताश्च शरीरधात्ववकाशानां लक्ष्यालक्ष्याणां नामानि भवन्ति। तेषां प्रकोपात् स्थानस्थाश्चैव मार्गगाश्च शरीरधातवः प्रकोपमापद्यन्ते, इतरेषां प्रकोपादितराणि च। स्तोतांसि स्रोतांस्येव, धातवश्च धातूनेव प्रदूषयन्ति प्रदुष्टाः। तेषां सर्वेषामेव वातपित्तश्लेष्माणः प्रदुष्टा दूषयितारो भवन्ति, दोषस्वभावा दिति ॥ (च. वि. 5/9)

According to *Charaka*, *Srotas* are described by various synonymous terms, including *Strotas*, *Sira*, *Dhamani*, *Rasayani*, *Rasavahini*, *Nadi*, *Pantha*, *Marga*, *Sharira Chhidra*, *Samvrita-Asamvrita*, *Sthana*, *Ashaya* and *Niketa*. These terms collectively indicate the structural and functional pathways responsible for the transport, circulation and distribution of substances within the body. *Srotas* are also referred to as *Nadinam*, *Vibaddha Sira*, *Chhidra*, *Marga*, *Khani*, *Patha*, *Randhra* and *Mukha*, highlighting their diverse anatomical and physiological significance.

SROTAS AAKRATI

Colour- According to *Acharya Charak*, *Srotas* have their color similar to that *Dhatu* which transported through it.

Size – Anu and Sthula

Shape- *Vritta*, *Dirgha* and *Pratana*.

CLASSIFICATION OF SROTAS

The concept of *Srotas* has been elaborately classified in multiple ways across the *Ayurvedic Samhitas*.

A) *Bahirmukh Srotas*

B) *Antarmukh Srotas*

A) Numerable

B) Innumerable

A) Perceptible (*Drishya*)

B) Imperceptible (*Adrishya*)

A) *Urdhva Srotas*

B) *Adho Srotas*

Acharya Sushruta- 1) *Bahirmukhsrotas* – 9 in male and 12 in female.

2) *Antarmukha Srotas* – 11 pairs (*Yogavahi Srotas*)

Asthang Hridaya: 1) *Bahirmukhsrotas* – 9 in male and 12 in female same as *Maharishi Sushrut*,

2) *Antarmukha Srotas* - 13 - same as *Acharya Charak*.

Sharangdhar: 1) *Bahirmukhsrotas* 10 in male and 13 in female. Additional

2) *Bahirmukhsrotas* in both male & female named as *Brahmrandh*.

Kashyap: 1) *Mahat* – 9 In males and 12 in female same as *Bahirmukhsrotas* of *Sushrut*

2) *Sukshma Nabhi* and *Romkoop*

- *Acharya Charak* has also described *Manovaha Srotas* in different references.
- *Acharya Dalhana* has described *Pranavaha, Annavaha, Varivaha, Rasavaha, Shonitavha, Mamsavha, Medovaha, Yonikarnika* and *Swarvaha Srotas*.
- *Acharya Vagbhata* mentioned in *Asthang Samgrah Sharir Sthan* 5th Chapter there are infinite number of *Srotas* in the body.
- *Acharya Vagbhata* mentioned in *Ashtang Samgrah* nine *Bahirmukha Srotas* are present in male and female have three extra *Srotas* and thirteen *Antarmukha Srotas* mentioned *Sharir sthan* 6th chapter.
- *Acharya Sushruta* described 11 pairs of *Srotas*, making a total of 22 *Srotas*. However, he did not include *Asthivaha Srotas, Majjavaha Srotas* and *Swedavaha Srotas* in his classification. On the other hand, *Acharya Charaka* classified 13 main *Srotas* and *Acharya Vagbhata* also accepted and described 13 *Srotas* in *Ayurveda*.

TABLE NO – 1: *SROTAS MOOLA* ACCORDING TO DIFFERENT *ACHARYAS*

S.N.	Name of Srotas	Charaka Moola	Vagbhatta Moola	Sushruta Moola
1.	<i>Pranavaha Srotas</i>	<i>Hridaya and Mahasrotas</i>	<i>Hridaya and Mahasrotas</i>	<i>Hridaya and Rasavahi Dhamanis</i> (pulmonary arteries)
2.	<i>Annavaha Srotas</i>	<i>Amashaya and Vama Parshva</i>	<i>Amashaya and Vama Parshva</i>	<i>Amashaya and the Annavaaha Dhamanis</i>
3.	<i>Udakavaha Srotas</i>	<i>Talu (Palate) and Kloma</i>	<i>Talu (Palate) and Kloma</i>	<i>Talu (Palate) and Kloma</i>
4.	<i>Rasavaha Srotas</i>	<i>Hridaya and dasa Dhamanis</i> (ten vessels)	<i>Hridaya and dasa Dhamanis</i> (ten vessels)	<i>Hridaya and Rasavaha Dhamanis</i>
5.	<i>Raktavaha Srotas</i>	<i>Yakrit and Pleeha</i>	<i>Yakrit and Pleeha</i>	<i>Yakrit and Pleeha and Raktavahini dhamanis</i> (capillaries in general)
6.	<i>Mamsavaha Srotas</i>	<i>Snayu and Twak</i>	<i>Snayu and Twak</i>	<i>Snayu, Twak and Raktavahini dhamanis</i>
7.	<i>Medovaha Srotas</i>	<i>Vrikka and Vapavahana</i>	<i>Vrikka and Mamsa</i>	<i>Kati and Vrikka</i>
8.	<i>Asthivaha Srotas</i>	<i>Meda and Jaghana Pradesha</i>	<i>Meda and Jaghana Pradesha</i>	Not consider
9.	<i>Majjavaha Srotas</i>	<i>Asthi and sandhi</i>	<i>Asthi and sandhi</i>	Not consider
10.	<i>Shukravaha Srotas</i>	<i>Vrishana and Sheph</i>	<i>Stana, Muska and Majja</i>	<i>Stana and Vrishana</i>
11.	<i>Mutravaha Srotas</i>	<i>Basti and Vankshana</i>	<i>Basti and Vankshana</i>	<i>Basti and Medhra</i>
12.	<i>Purishavaha Srotas</i>	<i>Pakvashaya and Sthulaguda</i>	<i>Pakvashaya and Sthulaguda</i>	<i>Guda and Pakvashaya</i>
13.	<i>Swedavaha Srotas</i>	<i>Meda (adipose tissue) and lomakupa</i>	<i>Meda (adipose tissue) and lomakupa</i>	Not consider
14.	<i>Artavavaha Srotas</i>			<i>Garbhashaya and Artavavaha Dhamani</i>

TABLE NO – 2: COMPARISON OF TYPES OF SROTAS DESCRIBED BY DIFFERENT ACHARYAS:

Charak, Vagbhatta and Sushruta have given definite numbers and said that *Srotas* can be divided into thirteen or eleven heads as follows:

S.N.	According to <i>Charak</i> and <i>Vagbhatta</i>	S.N.	According to <i>Sushruta</i>
1.	<i>Pranavaha Srotas</i>	1.	<i>Pranavaha Srotas</i>
2.	<i>Udakvaha Srotas</i>	2.	<i>Annavaha Srotas</i>
3.	<i>Annavaha Srotas</i>	3.	<i>Udakavaha Srotas</i>
4.	<i>Rasavaha Srotas</i>	4.	<i>Rasavaha Srotas</i>
5.	<i>Raktavaha Srotas</i>	5.	<i>Raktavaha Srotas</i>
6.	<i>Mamsavaha Srotas</i>	6.	<i>Mamsavaha Srotas</i>
7.	<i>Medovaha Srotas</i>	7.	<i>Medovaha Srotas</i>
8.	<i>Asthivaha Srotas</i>	8.	<i>Mutravaha Srotas</i>
9.	<i>Majjavaha Srotas</i>	9.	<i>Purishavaha Srotas</i>
10.	<i>Shukravaha Srotas</i>	10.	<i>Shukravaha Srotas</i>
11.	<i>Mutravaha Srotas</i>	11.	<i>Artavavaha Srotas</i>
12.	<i>Purishavaha Srotas</i>		
13.	<i>Swedavaha Srotas</i>		

Modern Correlation of Different *Srotas*

It is important to highlight the modern correlation of *Srotas* as proposed by *Pt. Hariprapanna Sharma* in his book “*Ras yoga Sagar*” and by *Dr. Bhaskar Govind Ghanekar* in his Hindi commentary, “*Ayurvedarahasyadipika,*” on the *Sushruta Samhita Sharir Sthanam*. These contributions appear to be more relevant based on the available descriptions.

TABLE NO – 3: MODERN CORRELATION OF DIFFERENT SROTAS

S.N.	Srotas according to Sushruta	Correlation according to Pt. Hariprapanna Sharma	Correlation according to B.G. Ghanekar
1.	<i>Pranavaha Srotas</i>	Pulmonary veins and Aorta, two bronchi	Both Lungs, Pulmonary capillaries and Lung capillaries.
2.	<i>Annavaha Srotas</i>	Oesophagus and duodenum	Oesophagus and duodenum (<i>Kshudrantra</i>)
3.	<i>Udakavaha Srotas</i>	Alimentary and Lymphatic system	Lymphatic, especially thoracic duct and Pt. Lymphatic duct
4.	<i>Rasavaha Srotas</i>	Vascular and Lymphatic system of the body	Systemic capillaries
5.	<i>Raktavaha Srotas</i>	Vein and Arteries of the liver and spleen, Portal system of vein	Portal capillaries
6.	<i>Mamsavaha Srotas</i>	Blood vessels and Lymphatic of surrounding cells of the body.	Muscular capillaries.
7.	<i>Medovaha Srotas</i>	No comments	Capillaries of the Perinephric tissues and Omentum.
8.	<i>Mutravaha Srotas</i>	Tubuli uriniferi (structure of the Kidney)	Renal tubules, Kidneys with Ureters.
9.	<i>Purishavaha Srotas</i>	Sigmoid Colon	<i>Unduka</i> and <i>Sthulantra</i>
10.	<i>Shukravaha Srotas</i>	Seminiferous tubules	Ductus deference and Rete testis
11.	<i>Artavavaha Srotas</i>	Fallopian tubes	Blood vessels and capillaries of the Uterus, fallopian tubes.

TABLE NO – 4: SROTAS AND THEIR DUSHTI LAKSHNAS

S.N.	Name of Srotas	Acharya Charaka	Acharya Sushruta
1.	Pranavaha Srotas	Atishrastam, atibadhham, alpam	Akrosh, vinaman, bhrām, vephathu, maran
2.	Annavaha Srotas	Annaabhilasha, arochak, avipak & chhardi	Adhyaman, shool, chhardi, pipasa, aandhya, maran
3.	Udakavaha Srotas	Jivha, taalū, osthā. kanthā, shusk-klom, Atipravridhha, Trishna	Pipasa, mriatyū, sadhyomaran
4.	Rasavaha Srotas	Ashradha, aruchi, mukhaverasya. jwar, pandu, klevya, akal-palitya	Shosh, pranavah srotovidhha, maran
5.	Raktavaha Srotas	Yakrit-pleha, kushtha, visarpa, pidika, charmadal, gulma, Vidradhi	Jwar, daah, pandu, shonitaagaman, raktanetrata krishn varna
6.	Mamsavaha Srotas	Adhimamsa, arbud, galgand, gal-shundika, alajee	Sooth, shosha, shiragranthi, maran
7.	Medovaha Srotas	Atistholya, purwaroop of prameha	Sweda, snigdhatā, taaloshosh, shosha, pipasa
8.	Asthivaha Srotas	Aadhyasthi, aadhidant, kesh, nak-shramsho vikar	-
9.	Majjavaha Srotas	Parvabhed, bhhram, murchha, tamh-pravesh	
10.	Shukravaha Srotas	Klewbya, dhvajbhang, apraaharsh, napunsakta, garbhapat, garbhasraav, vikratsantan	Klewbya, chirprasek, raktashukrata
11.	Mutravaha Srotas	Mutra-atipravatti, dushit-mutra, mutrakrichra, mutraaghat	Basti enlargement, mutrasang, stabdhamedra
12.	Purishavaha Srotas	Vibandha, atisaar, bandhamal, mal-tyag with shool, gathddar-maltyag,	Aanah, durgandha, aatragranthi
13.	Swedavaha Srotas	Swed-aabhav, swed-aadhikya, lomharsh	
14.	Artavavaha Srotas	Bandhatva, Aartavnash, Aartav-krichata	Bandhatva, maithun asahiushnata, artavahnash

SROTOMOOLAS:

Srotomoola refers to the area of origin and influence of a particular *Srotas*. According to *Chakradatta*, *Srotomoola* is the site from which a *Srotas* originates or evolves, similar to the root of a tree. It is also known as the *Prabhavasthana*, the anatomical seat of the respective *Srotas*. It is considered the principal site where pathological changes of that *Srotas* first manifest. The causative factors of *Srotodushti* initially affect the respective *Moolasthanas*, making it the primary location for the onset and manifestation of diseases related to that *Srotas*. These *Moolasthanas* can be further described.

Determinants of Moolasthanas of Srotas:

The determination of *Moolasthanas* of *Srotas* is based on logical and systematic principles described in classical *Ayurvedic* texts. These are mainly classified into the following points:

- 1) **Utpatti Sthana** – The site from which a structure originates or begins.
- 2) **Sangraha Sthana** – The anatomical location where collection and storage take place.
- 3) **Naidanika Drishtikon** – The diagnostic perspective, referring to the site considered important for identifying and understanding pathological manifestations.
- 4) **Chikitsatmaka Drishtikon** - The therapeutic or clinical perspective, referring to the site that is considered important for treatment and management of disorders related to a particular *Srotas*.

FUNCTIONS OF SROTAS:

1. **Grahana / Sangrahana** – Storage or collection of substances.
2. **Sravana** – Secretion, oozing, discharge or exudation.
3. **Vahana** – Carrying, conduction and transportation of substances.
4. **Shoshana** – Absorption and assimilation.
5. **Nissarana** – Elimination or excretion of waste materials.
6. **Pachana** – Digestion and transformation.
7. **Vivechana** – Selective separation or discrimination of substances.
8. **Receptivity** – Receiving and holding substances.
9. **Diffusion** – Distribution and spreading of substances.
10. **Permeation** – Passage of substances through tissues or channels.

GENERAL CAUSES OF STROTAS DUSHTI:

आहारश्च विहारश्च यः स्यादोषगुणैः समः।

धातुभिर्विगुणश्चापि स्रोतसां स प्रदूषकः". (च.वि.5/23)

Srotas Dushti does not occur by chance; rather, it is the inevitable consequence of continuous indulgence in *Ahara* and *Vihara* that aggravate the *Doshas* and disturb the equilibrium of the *Dhatus*. Only when the *Doshas* become increased in both quantity and intensity do they acquire the capacity to vitiate the *Srotas*. In contrast, when the *Doshas* are in a depleted state, they merely produce features of *Kshaya* and are incapable of causing *Srotas Dushti*.

THE FOUR FEATURES OF *STROTAS DUSHTI*

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि वा।

विमार्गगमनं चापि स्रोतसां दुष्टिलक्षणम्॥ च.वी. 5/24

- 1) **Atipravritti** - Abnormal increase in the activity of *Srotas* or excessive flow. Examples: excessive sweating, excessive urination, rapid breathing, increased heartbeat.
- 2) **Sanga** - Obstruction or blockage in the *Srotas* causing interruption of its normal flow. Examples: fever due to blocked sweating, urinary retention, constipation.
- 3) **Siragranthi / Strotogranthi** - Formation of nodules, swelling or abnormal growth within the *Srotas*. Examples: *Granthi*, *Arbuda*, *Vidradhi*, *Arsha*, *Dhamani pratichaya*.
- 4) **Vimarga-gamana** - Movement of substances through abnormal or opposite pathways instead of their natural route. Examples: vomiting, bleeding from the nose or eyes, *Bhagandar*, *Hikka*, *Udawarta*.

IMPORTANCE OF *SROTAS*

Acharya Charaka has explained that *Vata*, *Pitta* and *Kapha* circulate throughout the body through the *Srotas*. These channels play a vital role in maintaining normal physiological functions. As long as the *Srotas* remain healthy and function properly, the body stays free from disease. However, any disturbance or vitiation of the *Srotas* leads to abnormalities in the *Dhatus*, ultimately resulting in disease manifestation.

Acharya Charaka further states that when a particular *Srotas* becomes vitiated, the *Dhatus* present within that channel are also affected. Similarly, vitiation of one *Srotas* can influence related *Srotas* and their respective *Dhatus*. Thus, the integrity of the *Srotas* system is essential for preserving tissue health and maintaining bodily balance.

The *Dhatus* are metabolized by their respective *Dhatvagni*, and the *Poshya Dhatus* receive nourishment from the *Poshaka Dhatus* through specific *Srotasas*. In *Sutra Sthana* Chapter 28, *Acharya Charaka* mentions that both *Prasada Bhaga* and *Mala Bhaga* circulate through the *Srotasas*. These channels transport essential nutrients in proper quantity to different *Dhatus*, thereby supporting growth, nourishment and maintenance of the body.

Acharya Vagbhata has also accepted and elaborated upon the views of *Acharya Charaka* in *Ashtanga Samgraha*. In *Sharira Sthana* Chapter 6, he explains that abnormalities in the *Avakasha* lead to disturbances in the *Dhatus*. Vitiated *Srotas* further affect other *Srotas* and disturbed *Dhatus* in turn influence other *Dhatus*. According to him, the root cause behind these pathological changes is the vitiated *Doshas*.

Similarly, *Acharya Vagbhata* in *Ashtanga Hridaya* states that improper diet, unhealthy activities, and faulty lifestyle habits vitiate the *Srotas* and become the cause of disease. Conversely, when the *Srotas* remain pure and unobstructed, the individual maintains good health and normal bodily functions.

SIMILARITIES AND DISTINGUISHING FEATURES OF *SIRA*, *DHAMANI* AND *SROTAS*.

- ***Vyanjananyatvat***-*Sira*, *Dhamani* and *Srotas* have different structures and characters i.e., *Dhamana*, *Saran* and *Srawan* respectively number of all these three structures are also different.
- ***Mula Sanniyamat***-*Sira*, *Dhamani* and *Srotas* have different *Moolas*. *Sira* are *Nabhi Moolam*. *Dhamanis* are *Nabhiprabhava* and *Srotas* have their different *Moolas*.
- ***Karma Vaisheshyat*** -*Sira*, *Dhamani* and *Srotas* have different functions. *Siras* are named according to circulating *Bhavapadartha* as *Vatavaha*, *Pittavaha*, *Kaphavaha* and *Raktavaha Doshas*. *Dhamani* circulates nutrition and all senses. *Srotas* transport *Pran*, *Anna*, *Udaka*, *Rasadi Dhatus* and *Malas*.
- ***Agamaat*** - *Agom* means *Apta Vachan*. All *Ayurvedic* Veterans have used all these terms. separately. These three structures are different but due *Parasparosannikarshat*, *Sadrishagamanat*, *Sadrishakarmatwat* and *Soukshmyachcha* they look like same.
- ***Parasparosannikarshat*** -Due to very close proximity of *Sira*, *Dhamani* and *Srotas*, there is no part in the body where they are not found and are not close.

- **Sadrishagamanat** -There are many more. examples of similarities related *Sira* and *Dhamani* i.e., '*Dhamanijalsantath*' here *Dhamani* uses as *sira*. '*Dasmula Sira Hritsthata Sarva Sarvato Vapu*' here *Sira* word is used in the sense of *Dhamani*.
- **Sadrishakarmatwat**- *Sira*, *Dhamani* and *Srotas* have same function *Dosh Dhatu Vahan* (*Karma Samanya*) and also constitute of *Aakash Mahabhuta* (*Rachna Samanya*). These three are hollow structure.

DISCUSSION:

Srotas play a crucial role not only in the manifestation of diseases but also in maintaining the normal physiological functions of the human body. They are considered essential components of the body that act as communicating channels for the transportation of nutrients, tissues, and temporary tissue elements required for the formation and nourishment of permanent *Dhatus*. These channels are responsible for carrying *Prana*, *Udaka*, *Anna*, the seven *Dhatus* and the three types of *Mala* throughout the body.

According to *Acharya Charaka*, no bodily structure can undergo growth or degeneration independently without the involvement of *Srotamsi*, as they are responsible for the transportation and continuous metabolic transformation of *Dhatus*. He further explains that the human body is essentially a conglomeration of innumerable *Srotas* pervading the entire system. The formation, transportation, nourishment and elimination of *Dosha*, *Dhatu* and *Mala* are all dependent upon the proper functioning of *Srotas*.

Any impairment in the functioning of these channels leads to *Srotodushti*, resulting in conditions such as *Srotorodha*. *Acharya Charaka* has described four types of *Srotodushti* or abnormalities in the functioning of *Srotas*. *Ayurveda* gives immense importance to *Srotas*, considering them indispensable pathways associated with all *Murthiman Bhavas*. These channels are structurally and functionally distinct from *Sira* and *Dhamani* and are widely distributed throughout the body. Their primary role is to transport nutrients to different organs and tissues while simultaneously carrying waste products for excretion. Hence, proper physiological functioning of the body is not possible without healthy and unobstructed *Srotas*.

Each *Srotas* possesses two *Moolasthanas*, which are regarded as the principal sites responsible for the production, regulation and maintenance of the substances flowing through them. Pathology affecting the *Moolasthanas* can lead to dysfunction of the

corresponding *Srotas* however, impairment of a *Srotas* does not necessarily indicate pathology at its *Moolasthan*. Most pathological conditions in the body originate due to *Srotodushti*, particularly because of *Srotosanga*, or obstruction within the channels. Therefore, the proper functioning of *Srotas* is essential for maintaining normal growth, development, nourishment and overall health of the human body.

CONCLUSION:

Srotas function as channels responsible for transportation and are distributed throughout the body. They facilitate the supply of nutrients to various tissues, enable the movement of *Vayu*, and support the healing process. *Srotas* also play a role in the circulation of gases, maintenance of physiological balance and regulation of bodily functions. Additionally, they help in the proper functioning of *Doshas* and *Dhatus*, assist in the elimination of *Malas* and maintain the body's fluid balance. By supporting metabolic and digestive activities, *Srotas* contribute significantly to the overall maintenance of health.

Srotas are hollow channels that originate from specific root sites and extend throughout the entire body, functioning as a transport system to meet the nutritional needs of the organism according to their structural design. Based on its origin and function, *Raktavaha Srotas* can be correlated with the hematopoietic system. From its origin, it is understood that the liver and spleen act as reservoirs of blood. Considering the movement of blood, this system can also be correlated with the body's circulatory system. Furthermore, aged or damaged red blood cells are removed from circulation and broken down by phagocytic macrophages present in the liver and spleen, while their useful components are recycled within the body.

Structurally, *Srotas* are anatomical and physiological hollow channels that originate from their respective root sites and spread throughout the body, functioning as an essential transport system. Their primary role is to ensure proper nourishment of the body by carrying nutrients to different tissues and organs, while also facilitating the removal of metabolic waste products from the body.

On the basis of classical descriptions, the following factors are considered important in identifying specific organs as the *Moolasthan* of a *Srotas*:

1. *Utpatti Sthana* - the site of origin of the *Srotas*.

2. *Samgraha Sthana* - the site responsible for storage or collection.
3. *Vahana Sthana* - the site associated with transportation or conduction.
4. *Nidanatmak Drishtikon* - the diagnostic importance of the organ in relation to the *Srotas*.
5. *Chikitsatmak Drishtikon* - the clinical and therapeutic significance of the organ in disease. Thus, *Srotas* serve as an intricate network of channels responsible for maintaining physiological balance by supporting nutrition, transportation, metabolism and excretion within the body.

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