

INTRODUCTION OF *STROTAS* IN *AYURVEDA* - REVIEW ARTICLE[Kavita Rani](#)

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ABSTRACT

Ayurveda is an ancient Indian practice of holistic medical science which stresses the equilibrium of *Dosha*, *Dhatu* & *Mala*. This equilibrium helps in living a healthy life. Although, to attain such an equilibrium it is very important that these bodily elements should continuously be transported & circulated throughout the body. In *Ayurveda*, *Strotas* play a major role. *Strotas* is a channel. The word etymologically derived from the *Sanskrit* root 'Stru-Strabane dhatu' which has different meanings - exudation, oozing, filtration, permeation, to flow, to move, etc. *Strotas* are the channel or structure through which *Sravanam Karma* i.e., flowing, moving, oozing and permeation of different constituents and nutrients of the body takes place. '*Strotas*' perform this function of transportation in the body. Proper functioning of these *Strotas* is necessary to maintain the health & wellbeing of an individual. The *Strotas* mentioned by our *Acharyas* can be correlated with various body channels. Any obstruction in these body channels causes several diseases in the body. Hence, to understand the disease process, & develop a cure for the same there is a need to study the fundamental concept of *Strotas* in relation to various body channels. *Strotas* are the channels or inner transport system of the body which is the site for the activities of other bodily elements like *Dosha*, *Dhatu*, *Mala*, *Agni*, etc. There are many numbers and types of *Strotas* mentioned by different *Acharyas*. *Acharya Charak* had explained *Strotas* from a medicinal view while *Acharya Sushrut* had explained *Strotas* according to surgical aspect.

Keywords: *Strotas*, Body channels, Transportation, Equilibrium.

INTRODUCTION

Ayurveda has accepted the human body to be made up of innumerable *Strotas* (channels) which are responsible for performing all the physiological and functional activities. All *Dosha*, *Dhatu*, and *Mala* perform their functional activities with the help of these *Strotas*. There are various factors that help in the body's development process such as *Dosha*, *Dhatu* & *Mala*. These elements should keep flowing in the body round the clock, to ensure the health of an individual. For these elements to flow we require various large & small hollow channels working as a transport system, throughout the body.

"*Sravanaat Srotaamsi*"¹. Means, those from which *Sravana* or flow of body substances takes place are called "*Strotas*". The word '*Strotas*' got its derivation from another Sanskrit term '*Sravana*', which means oozing. The materials in these *Strotas* pass through them very slowly & their movement is ensured by the dominance of *Aakash* & *Vayu Mahabhoot*.

Our *Acharyas* have described *Strotas* in different ways, for instance –

Acharya Sushrut described *Strotas* as structures that get their origin from organs that are hollow & their function is to transport various elements & materials

throughout the body. Whereas *Acharya Charak* opines that *Strotas* are *Sira*, *Dhamani*, *Nadi*, *Rasavahini*, etc. One particular *Strotas* can serve only one particular *Dhatu*, as different *Dhatu*s are situated at different places.

Structure / Characteristics

Strotas may be *Sthula* (Gross/macrosopic), *Anu* (Microscopic), *Vrutta* (Round), *Deergha* (Elongated), and *Pratanasadrusha* (Reticulated in nature). They are like lotus stalks; through them, *Rasa* nourishes the body. The colour and form of the *Strotas* are similar to the *Dhatu* they support. *Vagbhata* considers two types of *Strotas*: *Sthula* (Perceptible) and *Sukshma* (Imperceptible).

Classification Of Srotas as Per Charaka

A) *Bahirmukha Strotas* (*Mahanti Strotas*) -9

B) *Antarmukha Strotas* (*Yogavahi Strotas*) -14

As Per Sushruta

He stated 11 pairs that are 22 *Strotas*. He had not considered *Asthivaha*, *Majjavaha*, and *Swedvaha Strotas*. *Bahya Strotas* are 2 *Nasa Randhra*, 2 *Karna Randhra*, 2 *Nayana Randhra*, 1 *Mehana Randhra*, 1 *Guda Randhra*, and 1 *Vedana Randhra*. In females, 2 *Stana Randhra* and 1 *Rakthapatha*.

Table 1: Types of *Strotas* as Per *Acharya Charak*²

S. No.	<i>Strotas</i>	<i>Sroto Mool</i>	<i>Dushti Lakshan</i>
1.	<i>Pranavah Strotas</i>	<i>Hridaya, Mahastrotas</i>	<i>Atishrastam, Atibadham, Alpam</i>
2.	<i>Udakavah Strotas</i>	<i>Taalu, Klom</i>	<i>Jivha, Taalu, Otha, Kantha, Shusk-Klom, Atipravridhha, Trishna</i>
3.	<i>Annavah Strotas</i>	<i>Aamashya, Vaamparsha</i>	<i>Annaabhilasha, Arochak, Avipak & Chhardi</i>
4.	<i>Rasavah Strotas</i>	<i>Hridaya, Das Dhamni</i>	<i>Ashradha, Aruchi, Mukhaverasya, Jwar, Pandu, Klevya, Akal-palitya</i>
5.	<i>Raktavah Strotas</i>	<i>Yakrit, Pleeha</i>	<i>Yakritpleha, Kushtha, Visarpa, Pidika, Charmadal, Gulma, Vidradhi</i>
6.	<i>Mamsavah Strotas</i>	<i>Snayu, Twak</i>	<i>Adhimamsa, Arbud, Galgand, Gal-Shundika, Alajee</i>
7.	<i>Medovah Strotas</i>	<i>Vrikka Mool, Vapavhan</i>	<i>Atistholya, Purwaroop of Prameha</i>
8.	<i>Asthivah Strotas</i>	<i>Medo Mool, Jaghan Pradesh</i>	<i>Aadhyasthi, Aadhidant, Kesh, Nak-Shramsho Vikar</i>
9.	<i>Majjavah Strotas</i>	<i>Asthimool, Sandhi</i>	<i>Parvabhed, Bhram, Murchha, Tamh-Pravesh</i>
10.	<i>Shukravah Strotas</i>	<i>Vrishana, Shef</i>	<i>Klevya, Dhvajbhang, Apraaharsh, Napunsakta, Garbhapat, Garbhasraav, Vikratsantan</i>
11.	<i>Mutravah Strotas</i>	<i>Basti, Vankshan</i>	<i>Mutra-Atipravatti, Dushitmutra., Mutrakrichra, Mutraaghat</i>
12.	<i>Purishvah Strotas</i>	<i>Pakvashya, Sthool Guda</i>	<i>Vibandha, Atisaar, Bandhamal, Mal-Tyag with Shool,</i>

			Gathddar-Maltyag
13.	Swedavah Strotas	Romakoop	Swed-Aabhav, Swed-Aadhikya, Lomharsh
14.	Artavaah Strotas	Garbhashaya, Artavaahi Dhamni	Bandhatva, Aartavnash, Maithunasahiushnata Aartav-Krichata

Table 2: Type of Strotas as Per Acharya Sushrut³

S.No	Yogavahi Strotas	Sroto Moola	Sroto Vidha Lakshan
1.	Pranavah Strotas	Hridaya, Rasvaahi, Dhamani	Akrosh, Vinaman, Bhram, Vephathu, Maran
2.	Udakavah Strotas	Taalu, Klom	Pipasa, Miratyu, Sadhyomaran
3.	Annavah Strotas	Aamashya, Annavaahi, Dhamni	Adhyaman, Shool, Chhardi, Pipasa, Aandhya, Maran
4.	Rasavah Strotas	Hridaya, Rasvaahi, Dhamni	Shosh, Pranavah Srotovidhha, Maran
5.	Raktavah Strotas	Yakrit, Pleeha, Raktavaahi Dhamni	Jwar, Daah, Pandu, Shonitaagaman, Raktanetrata ,Krishn Varna
6.	Mansvah Strotas	Snayu, Twak, Raktavaahi Dhamni	Sooth, Shosha, Shiragranthi, Maran
7.	Medovah Strotas	Kati, Vrikka	Sweda, Snigdhata, Taalushosh, Shosha, Pipasa
8.	Shukravah Strotas	Stanya, Vrishana	Klewya, Chir prasek, Raktashukrata
9.	Mutravah Strotas	Medra, Basti	Basti Ka Fulna, Mutrasang, Stabdamedra
10.	Purishvah Strotas	Guda, Pakvashya	Aanah, Durgandha, Aatragranthi
11.	Artavah Strotas	Garbhashaya, Artavaahi, Dhamni	Bandhatva, Maithun Asahiushnata, Artavahnash

Features Of Strotas Vitiation

There are four kinds of abnormalities in the functioning of Strotas, called the “Srotodushti”. They are *Atipravrutti*, *Sanga*, *Sirāgranthi*, and *Vimārga-Gamana*⁴.

1. Atipravrutti (Excessive output): The term *Atipravrutti*, means excessive flow, which refers to the excessive production or excessive discharge of the body fluid or increased functioning of the organ. For example, Excessive urinary output in diabetes mellitus (*Prameha*), Excessive loose motion in diarrhoea or cholera (*Atisar/ Visuchika*), Excessive blood loss in menorrhagia (*Rakta Pradara*), Excessive white discharge in leucorrhoea (*Shweta Pradara*), Excessive sputum production in lower respiratory cough (*Kasa*), Excessive blood loss in disseminated coagulation (*Raktapitta*), Increased respiration in breathlessness (*Shwasa*), Increased heartbeat i.e., tachycardia (*Hrit dardarika*).

2. Sanga (stasis/ obstruction): *Sanga* means obstruction/retention or holding up, refers to the obstruction to the flow of the body fluids. E.g., Urine flow obstruction due to calculi or tumour (*Mutrasanga*), Stasis of fecal material due to intestinal obstruction or

gastroparesis (*Malasanga*), Bile flow obstruction in intrahepatic or extrahepatic cholestasis (*Ruddhapitta*), Blood flow obstruction due to thrombus causing infraction.

3. Siragranthi (Obstructive growth in channels): *SiraGranthi* means dilatation of veins causing obstruction to normal flow through Strotas and the plague or thrombus or obstructing material in the channel. For e.g., Thrombus in blood vessels causing blood flow obstruction (Infraction), Urinary calculi obstructing the flow of urine Gallstone obstructing the bile transportation.

4. Vimarga Gamana (Retrograde movement): Due to some pathology of Strotas, there is the flow of fluid in the affected area through alternative channels i.e. reversal of the flow of the body fluids. For e.g., according to *Jwaravyadhi Samprapti*, *Udakavaha* and *Sweadavaha Strotas* are obstructed and vitiated *Doshas* causes *Srotodushti*, *Agni* gets out of its original place and resides in *Twaka* causing *Jwara*.

DISCUSSION

Ayurveda has given importance to *Strotas* for every *Murthiman Bhavas*. *Strotas* are the channels different from *Sira* and *Dhamani*, which carries nutrients to the body organs and are widely spread all over the body. It also carries waste materials for excretion from the body. Without *Strotas*, the physiological functions of the human body will not be possible. Without *Strotas*, the physiological functions of the human body will

not be possible. Every *Strotas* has

Two *Moola Sthanas* and the function of these *Moola Sthanas* is to produce the elements which flow through the *Strotas*. *Strotas* is a processing unit in which the function of biotransformation of the previous *Dhatu* into the next *Dhatu* takes place. Manifestation of disease in the body as a result of the defective *Strotas* favoring the *Dosha-Dushya Sammurchhana*.

CONCLUSION

Strotas are merely hollow channels or space. According to *Acharya Charaka* "*Srotomayamayampurusha*," i.e. they have seen the body in the form of *Strotas*. The human body consists of Multiple and innumerable *Strotas*. The role of *Strotas* in the manifestation of the disease is well discussed in almost all *Ayurvedic* texts; so also, its importance in the maintenance of normal physiological functions, that is, the basis for good health. *Strotas* along with their *Moolasthanas* have been described for the purpose of the study of pathology and clinical medicine. Understanding the concept of *Strotas* and *Srotovaigunya* facilitates the *Vaidya* for treating diseases. As long as *Strotas* perform their normal function, the body would be free from diseases.

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