

# Srotas: Body Channels and Duct systems

What is Srotas?

स्वराणत स्रोतोमसि ।।

**S**ravanaat srotaamsi (Ref – Charaka Sutra 30/12)

Those from which Sravana or flow of body substances take place or those through which the materials flow in the body are called Srotases

Thus, Srotases are the channels of the body through which the materials needed for tissue building, nutrition and other nutrients flow from one corner of the body to the other. We can tell that the materials are transported through the channels from the place of production to place of need.

Gangadhara, the commentator of Charaka explains that the pathways through which Rasa, rakta etc tissues are transported or the pathways through which the tissues flow are called Srotas

According to Chakrapani, the commentator of Charaka Samhita, the channels which transport the Poshaka dhatus (the part of the rasa etc tissues which flow to provide nutrition to the successive tissues) are called Srotas.

So, in short Srotas are body's channels perform various functions inside the body such as; circulation of Prana, Jala & Anna and elimination of Malas. Sira, Dhamanis, Nadi and Panthan, etc. are anatomical parts of body which associated with Srotasas and help in performing functioning of transportation.

As per modern science Srotasas performs passive transportation, diffusion, osmosis, filtration and respiration, etc.

## Structure of Srotas

Structure (characteristics and qualities) of Srotas –

*Moolat khaadantaram dehe prasrutam tu abhivaahi yat*

*Srotaha tat iti vigneyam siraa dhamanee varjitam (Ref – Sushruta shaareera 9)*

Srotases are distributed from the root to any terminal portion of the structure or body.

Srotases are located within the spaces of the body; they spread all through the body and carry essential materials. They are totally different structures from Siras (veins, lymphatics etc) and dhamanis (arteries, nerves?).

The srotas has the color of the dhatu (tissue) that they are carrying or transporting. They are of different shapes and sizes viz, round, thick, large, small, microscopic, elongated and form network and branches.

With this description, each and every cell can be considered as a srotas since the transportation mechanism occurs within the cell and between cells.

Akashaa Mahabhut mainly constitutes Srotas which also involves micro pores, vessels and permeable membrane, etc.

## **Synonyms of Srotas**

Srotases are available in different forms and shapes.

The below mentioned are the different names or synonyms of all the visible and invisible srotases available in the body –

Sira,

Dhamani,

Rasaayana,

Rasa vaahini,

Nadi,

Panthaanaha,

Maargaaha,

Shareera chidraani,

Samvruta-asamvruta

Sthaana,

Aashaya,

Niketa etc

## Types of Srotas

Basically, the Srotas are of two types,

- Bahir mukha srotas (Mahanti srotas) – External openings or apertures
- Antar mukha srotas (Sukshma srotas or Yogavahi srotas) – Internal channels of the body

### Bahirmukha Srotas – external orifices:

Bahirmukha srotas (Bahi=external, mukha=opening, srotas=channels) – Bahirmukha srotas are those which have their openings on the outside (exterior) of the body. They are essentially large openings.

They are 10 in number:

2 each in nose (nostrils), ears (external ear openings) and eyes (orbital openings)

1 each in the penis, mouth (oral cavity) and anal orifice

The 10th one is located in the head

In women there are 3 more orifices – 2 in stana (breasts) and 1 in garbha vartma (cervical opening or opening of the birth canal)

The small pores or minute orifices of the body are the sookshma srotases which take their origin in the skin

### Antarmukha Srotas or Yogavahi Srotas – internal body channels

Antaha=internal, Mukha=opening, Srotas-channels

Antarmukha srotases are those channels which are present inside the body and also have their openings within the body.

They are also called by the name Yogavahi Srotas. The word Yoga means a dravya (matter or material a srotas carries) as the srotases carry Rasa and other dhatus.

**According to Charaka there are 13 main Antarmukha Srotases.**

They are:

Pranavaha Srotas – Channels carrying the vital life element or air

Annavaaha Srotas – Channels transporting food

Udakavaha Srotas – Channels carrying water and controlling water metabolism

Rasavaha srotas – Channels carrying the nutritional essence

Raktavaha Srotas – Channels carrying the blood

Mamsavaha srotas – Channels carrying muscle tissue

Medovaha Srotas – Channels carrying fat tissue

Asthivaha Srotas – Channels transporting the bone tissue

Majavaha Srotas – Channels carrying the bone marrow tissue

Shukravaha Srotas – Channels carrying the semen or reproductive tissue

Mutravaha srotas – Channels carrying urine out of the body

Purishavaha Srotas – Channels carrying stools out of the body

Swedavaha Srotas – Channels carrying the sweat

**According to Sushruta, there are 11 pairs of Yogavahi or Antarmukha srotases. They are:**

Pranavaha Srotas – Channels carrying the vital life element or air

Annavaha Srotas – Channels transporting food

Udakavaha Srotas – Channels carrying water and controlling water metabolism

Rasavaha srotas – Channels carrying the nutritional essence

Raktavaha Srotas – Channels carrying the blood

Mamsavaha srotas – Channels carrying muscle tissue

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Shukravaha Srotas – Channels carrying the semen or reproductive tissue

Mutravaha srotas – Channels carrying urine out of the body

Purishavaha Srotas – Channels carrying stools out of the body

Artava Srotas – Channels carrying the menstrual blood (in women)

## **Pranavaha Srotas**

Pranavaha Srotas – Channels carrying vital life element or air (oxygen)

According to Sushruta –Pranavaha Srotas are 2 in number.

They have their roots of origin in –Hrudaya – Heart and Rasa vahini dhamanis – (The vessels or channels or terminal branches of arteries which transport nutrition to various parts of the body)

### **Symptoms of injury to Pranavaha Srotas:**

Aakroshana – Screaming

Vinamana – Bending of body

Mohana – Perplexing

Bhramana – Giddiness

Vepana – Tremors

Maranam – Death

According to Charaka –

The roots of Pranavaha Srotas are located in:

Hrudaya – Heart and

Maha Srotas – Greater srotas which is the abode of Amashaya and Pakwashaya (stomach, small intestines and large intestines)

### **Symptoms of vitiation of Pranavaha srotas –**

Ati srushta shwasam – too long (prolonged) breathing

Ati baddham – too short breathing (short of breathe)

Kupitam shwasam – difficult breathing

Alpam alpam shwasam – frequent and interrupted / intermittent breathing

Abheekshnam shwasam – highly disturbed breathing patterns looking scary

Sa shabda shwasam – abnormal sounds during breathing

Sa shula shwasam – painful breathing

**Causes of Pranavaha Srotas vitiation:**

Kshaya – depletion of tissues

Sandhaaranaat – forcibly withholding the natural body reflexes or urges Example, those of stools, urine etc

Roukshyaat – intake of dry foods

Vyaayaamaat Kshudhitasya – excessive exercise in presence of hunger

Anya daaruna kaarya – doing many such activities which are beyond ones physical capacity

## **Udakavaha Srotas**

UdakaVaha Srotas – Channels responsible for water transportation or centres controlling water balance in the body

According to Sushruta –

The Udakavaha Srotas or the channels responsible for water regulation and supply in the body are 2 in number.

They have their roots of origin in –Talu ( palate)

Kloma – is a controversial organ and has been compared to pharynx, pancreas, lungs, gall bladder and water regulating centers in the brain

**Symptoms of injury to the Udakavaha srotas:**

Pipasa – severe thirst

Maranam – death (when there is water deficit or imbalance for a longer duration and has not been compensated)

According to Charaka –

The roots of Udaka vaha srotas are located in Talu and Kloma (same as Sushrutas explanation)

Symptoms of vitiation of Udakavaha Srotas:

Jihwa shosha – dryness of the tongue

Taalu shosha – dryness of the palate

Oshta shosha – dryness of lips

Kantha shosha – dryness of the throat

Kloma shosha – dryness in Kloma

Ati pravriddam Pipasa – severe thirst

**Causes for vitiation of Udakavaha srotas:**

Ushna Ahara vihara – Hot foods and comforts

Aama – due to presence of products of undigested food or metabolic toxins in the body or in circulation

Bhayaat – fear

Paanaat – excessive consumption of alcohol

Shushka anna sevana – consumption of dry foods

Trushnaa peedana – habit of withholding the urge for drinking water or holding on to the urge of thirst frequently

## **Annavaaha Srotas**

AnnaVaha Srotas – Channels transporting food

According to Sushruta –

Annavaaha Srotas or channels carrying the food are 2 in number and their roots are situated in –

Amashaya – Stomach (with oesophagus and most part of small intestine)

Annavaahini dhamanis – If dhamani is taken in the meaning of tubes or channels, oesophagus and small intestine can be considered as Annavaahini dhamani. The blood vessels and nerves supplying the stomach and upper alimentary tract can also be considered as Annavaahini dhamanis.

**Symptoms of injury to Annavaaha srotas:**

Aadhmaana – flatulence

Shula – colic or pain abdomen

Anna vidwesa – aversion to food or anorexia

Chardi – vomiting

Pipaasaa – thirst

Aandhya – blindness

Maranam – death

According to Charaka –

The root of origin for Annavaha srotas are: Aamashaya – stomach

Vama parshwa – left lateral side of the body (oesophagus and stomach can be taken as vama parshwa, stomach is located in the left lateral side of the abdomen)

#### **Symptoms of vitiation of Annavaha Srotas –**

Ananna abhilasha – aversion towards food (anorexia, loss of interest towards any form of food)

Arochaka – tastelessness

Avipaaka – indigestion

Chardi – vomiting

#### **Causes for vitiation of Annavaha Srotas –**

Atimaatrasya akaale – untimely intake of heavy quantity of food

Ahita bhojana – unwholesome food

Vaigunyat paavakasya – disturbance or vitiation of the belly fire

#### **Rasavaha Srotas**

Rasavaha Srotas – Channels carrying the essence of nutrition

According to Sushruta –

Rasa vaha srotas or channels carrying the nutritive essence to every part of the body are 2 in number. They have their roots in –

Hrudaya – Heart

Rasa vaahini dhamanees – the arteries carrying the rasa to every part of the body

#### **Symptoms of damage Rasavaha srotas –**

Shosha – emaciation



Pranavaha srotas viddha lakshana – symptoms similar to those occurring due to injury to Pranavaha srotas

Maranam – death

According to Charaka –

The root of origin of Annavaha Srotas lies in –

Hridaya – Heart and

Dasha Dhamanis – 10 great arteries taking their origin from heart and successively divide into small branches as they get distributed all through the body

Symptoms of vitiation of Rasavaha Srotas –

Ashraddha – lack of interest in the food

Aruchi – tastelessness

Aasya vairasya – feeling of weird tastes in the mouth

Arasagnata – failure to identify any taste

Hrullasa – watering of mouth, excessive salivation, nausea

Gourava – heaviness

Tandra – drowsiness

Angamarda – pain in body parts

Jwara – fever

Tama – feeling of darkness before the eyes

Pandutva – anaemia

Srotorodha – block in multiple channels of the body

Klaibya – impotence

Saada – fatigue, stoppage of working of organs and tissues

Krushangataa – emaciation

Nasho agnehe – destruction of agni, the metabolic fire

Vali – premature wrinkling of skin

Palita – premature greying of hairs

#### **Causes of vitiation of Rasavaha srotas –**

Guru aahara – heavy foods

Sheeta aahara – cold foods

Ati snigdha – excessive consumption of oily foods

Ati maatram – eating in excess

Ati chintanaat – excessive thinking (stress)

## **Raktavaha Srotas**

Raktavaha Srotas – Channels carrying or transporting blood

According to Sushruta –

Raktavaha Srotas or channels carrying blood are 2 in number and are rooted in –

Yakrut-Pleeha – Liver and spleen and

Rakta vaahini dhamanees – the arteries transporting the blood

Symptoms of vitiation of raktavaha srotas –

Shyaava angataa – blackish brown or greyish discolouration of body parts

Jwara – fever

Daaha – burning sensation

Paandutaa – anaemia or pallor

Shonita aagamana – bleeding from different orifices of body

Rakta netrataa – reddish discoloration of eyes

According to Charaka –

The roots of Raktavaha srotas are located in:

Yakrit – Liver

Pleeha – Spleen

Symptoms of vitiation of Raktavaha srotas –

Guda paka – inflammation and suppuration of anal canal and anal orifice

Medhra Paaka – inflammation and suppuration of penis

Aasya paaka – Ulceration of mouth and tongue, stomatitis,

Pleehaa – Enlargement of spleen

Gulmo – abdominal tumours

Vidradhi – Abscess

Neelika – bluish eruptions

Kamala – Jaundice

Vyangaha piplavaha tilakaalakaha – includes pigmentation and melanin related problems like freckles, mole, melano-derma, chloasma etc

Dadruhu – Ringworm or tines

Charmadalam – excoriation

Shvitram – leukoderma

Paamaa – Scabies

Kotha – skin eruptions

Asra mandalam – Reddish circular skin eruptions or patches

Causes of vitiation of Raktavaha srotas –

Vidaahee anna paana – foods and drinks which cause burning sensation after their consumption (corrosive foods and drinks)

Snigdha aahara – oily foods

Ushna aahara – hot foods

Drava aahara – liquid foods

Aatapa – exposure to sunlight

Anala – exposure to fire

## **Mamsavaha Srotas**

Mamsavaha Srotas – Channels transporting muscle tissue

According to Sushruta,

Mamsavaha srotas are 2 in number. They have their roots in –

Snayu-twak – Ligaments and skin

Rakta vahini dhamanees – the arteries carrying blood

### **Symptoms of damage to Mamsavaha srotas –**

Shwayathu – swelling / oedema

Mamsa shosha – wasting of muscles

Sira granthi – tumours or clots in the blood vessels

According to Charaka –

The roots of origin of Mamsavaha srotas are situated in –

Snayu – Ligaments and tendons

Twak – Skin

### **Symptoms of vitiation of Mamsa vaha srotas –**

Adhi maamsa – Excessive growth of muscle tissue

Arbudam – tumours

Keelam – Tonsillitis?

Gala shaalooka – Adenoids

Gala shundike – elongated uvula

Pooti maamsa – muscle necrosis

Galaganda – Goitre

Gandamala – cervical lymphadenitis

Upajihwikaa – Epiglottitis

## Medovaha Srotas

Medovaha srotas – Channels carrying fat tissue

According to Sushruta –

Medovaha srotas or the channels carrying the fat tissue are 2 in number. They have their roots in –

Katee – pelvic region or around hips

Vrukkau – both kidneys

### Symptoms of injury or damage to Medovaha srotas –

Sweda agamanam – excessive sweating

Snigdha angataa – oily appearance of the body

Taalushosha – dryness of the palates

Sthula – obesity

Shophataa – oedema

Pipaasaa – thirst

According to Charaka –

The roots of Medovaha srotas are located in:

Vrukka – Kidneys and

Vapavahanam – Peritoneum or omentum (layers covering and protecting the abdominal organs)

### Symptoms of vitiation of Medovaha srotas –

Ashtanindita purushas – The vitiation of Medovaha srotas will lead to the manifestation of 8 types of socially unfit body frames.

Prameha purvarupas – Premonitory symptoms of Prameha (urinary symptoms, diabetes) are manifested when there is vitiation of Medovaha srotas. This means to tell that when the fat metabolism is disturbed, one can be susceptible to have diabetes and many other urinary disorders. This reflects the knowledge of ancient authors regarding the link between obesity and diabetes which is clearly evident in this modern era.

**Causes for vitiation of Medo vaha srotas –**

Avyaayaama – Lack of exercise

Diva swapna – sleeping during day time

Medhyaanaam cha ati sevanam – eating luxurious, fat rich, fried and caloric foods in excess

Vaaruni – excessive consumption of an alcoholic product called Varuni

**Asthivaha Srotas**

Asthi Vaha Srotas – Channels carrying the bone tissue

According to Charaka,

The roots of Asthi vaha srotas are located in –

Meda – fat (since in the chronology of formation of dhatus, asthi is formed after meda and the building blocks for the bone tissue come from fat tissue)

Jaghana – Hip bones (they represent large bone mass in the body)

**Symptoms of vitiation of Asthivaha Srotas –**

Adhyasthi – Extra growth of bone tissue

Adhi dantau – Extra growth of teeth

Danta bheda, shoola – Toothache, splitting or splitting pain in tooth

Asthi bheda shoolam – Bone pain, splitting pain in bones

Vivarnataa – discoloration of body

Kesha dosha – deformities and diseases of hairs

Loma dosha – deformities and diseases of body hair, hair root disorders, disorders of skin pores

Nakha dosha – deformities and disorders pertaining to nails and nail bed

Shmashru dosha – Deformities and disorders of mustache

Causes for vitiation of Asthi vaha srotas –

Vyaayaama – excessive exercise

Ati sankshobha – excessive irritation

Asthi vighattana – repeated traumas, crushes over the bones

Vaatala aahara – excessive consumption of vata aggravating foods

## **Majjavaha Srotas**

Majja vaha srotas – Channels carrying bone marrow tissue

**Sushruta has not explained Majja vaha srotas**

According to Charaka –

The roots of Majjavaha srotas are located in –

Asthi – Bones

Sandhis – Joints

Symptoms of vitiation of Asthivaha srotas –

Parva ruk – pain in the inter-phalangeal joints

Bhrama – Giddiness

Murcha – fainting, loss of consciousness

Tamo darshana – feeling of darkness in front of the eyes, blurring of vision

Aroomshi – Seborrhoea or Pityriasis capitis

Sthoola mula of Parvas – The interphalangeal joints look big and large

Causes of vitiation of Majjavaha srotas –

Utpeshaat – being crushed

Ati abhishyandana – being filled with wet components or kapha

Abhighaataat – accident / trauma

Prapedanaat – compressed

Virudda ahara – consumption of incompatible and unwholesome foods

## Shukravaha Srotas

Shukra Vaha Srotas – Channels carrying semen or reproductive tissue

According to Sushruta –

Shukra vaha srotas or channels carrying the semen or reproductive tissue are 2 in number.

They have their roots in –

Stana – breasts (the formation of breasts or not are under the control of Shukra, not forming stana is the property of shukra or semen, presence of shukra marks absence of stana)

Vrushanau – Testes

### **Symptoms of injury to Shukra vaha srotas –**

Kleebataa – impotence

Chiraat praseka – delayed ejaculation

Rakta shukrataa – blood mixed semen

According to Charaka –

The roots of Shukravaha srotas are located in –

Vrushana – Testes (scrotum) and

Shepha – Penis

Symptoms of vitiation of Shukravaha Srotas –

Klaibyam – Impotence

Aharshanam – lack of erection or dis-interest in sex

Na cha jaayate garbhaha – no progeny

Rogee vaa kleebam – the child born to the person having shukravaha srotas vitiation will have a less lifespan, will have ugly appearance and will not be able to produce a child



Garbhaha patati, prasravati – Even if the shukra produces garbha (foetus), the foetus will not live long due to occurrence of abortion or miscarriage, i.e. vitiated semen or sperms will either not help in conceiving or will cause abortion or miscarriage after conception

The contaminated semen or sperms will not only prove troublesome to the woman (wife) and child but also will physically and mentally cause trouble to the person who has Shukravaha srotas vitiation

Causes for vitiation of Shukravaha srotas –

Akala maithuna – indulgence in sex at abnormal or restricted time periods

Ayoni gamana – sex with women having contaminated vagina or having sex in an abnormal vagina or passages (unnatural practices like anal sex or sex with animals etc)

Nigraha – regular practice of withholding the ejaculatory responses or urge

Ati maithuna – excessive indulgence in sexual activities

Shastra – injuries by instruments, weapons

Kshaara – application or exposure to alkalies

Agni – fire burns

## **Mutravaha Srotas**

Mutra Vaha Srotas – Channels carrying or excreting urine

According to Sushruta –

Mutravaha Srotas are 2 in number and have their roots in –

Vasti – Urinary bladder

Medhra – Penis (urethra to be precise as it also covers the female part of urine excretion)

Symptoms of damage to Mutravaha Srotas –

Aanadda vasti – expansion or dilatation of urinary bladder

Mutra nirodha – obstruction to urination

Stabdha medhrataa – erection of penis (and sustenance of erection)

According to Charaka –

The roots of Mutravaha Srotas are located in –

Vasti – Urinary bladder

Vankshana (groins or loins) – Ureters

Symptoms of vitiation of Mutravaha srotas –

Ati-srushtam – excessive urination

Ati-baddham – scanty urination

Prakupitam – obstructed urination

Alpam alpam – frequent urination

Bahalam – thick or excess in quantity

Sashulam – painful urination

Causes for vitiation of Mutravaha srotas –

Mootrita udaka bhakshya stree sevanaat – Drinking water, taking food and having sex in the presence of urge for urination (urine should be voided before eating, drinking or having sex)

Mutra nigrahaat – habit of holding the urge of voiding urine as a regular practice

Ksheena – body getting emaciated or tissue depletion, consumption

Abhikshata – injury or damage to the passages carrying urine

## **Pureeshavaha Srotas**

PureeshaVaha Srotas (Channels helping in excretion of faeces / stools)

According to Sushruta –

The Puresha vaha srotas or the channels carrying stools or faeces out of the body (excretion of wastes) are 2 in number.

They have their roots in –

Pakwashaya – Large intestine

Guda – Anus

**Symptoms of injury to Pureeshavaha Srotas –**

Aanaha – flatulent disorders

Durgandha – foul smelling faeces

Grathita antrata – hard faeces in the intestines (difficult to excrete)

According to Charaka –

The roots of origin of Pureeshavaha srotas are located in –

Pakwashaya – Large intestine

Sthula guda – Rectum and Anus

Symptoms of vitiation of Puresha vaha srotas –

Kruchrata – difficulty in excreting stools

Alpam alpam – faeces getting expelled in small quantities

Sa shabdham – lot of sounds during defecation

Sa shulam – painful excretion of faeces

Ati dravam – liquid or loos stools

Ati gratitham – solid, hard stools in the form of pellets,

Ati bahu – excess formation of faeces or frequent excretion

Causes for vitiation of Pureeshavaha srotas –

Sandhaaranaat – Regular habit of withholding the urge for defecation

Ati ashana – excessive eating

Ajeernaat – indigestion

Adhyashanaat – repeated eating (eating before the food taken before is digested)

Durbala agni – weak digestion

Krusha – in emaciated persons

## Swedavaha Srotas

Sweda Vaha Srotas – Channels carrying Sweat

Sushruta has not explained Swedavaha srotas

According to Charaka –

The roots of Sweda Vaha Srotas or channels carrying the sweat are located in –

Meda (fat tissue) – Sweda is considered to be the excreta of Meda or fat

Loma Koopa – Minute pores of the skin located around the base of hair follicles of the skin

The symptoms of contamination of Sweda Vaha Srotas are:

Aswedanam – Lack of sweating

Ati Swedanam – Excessive sweating

Parushyam – Roughness of the skin

Ati shlakshnata – Excessive smoothness of the skin

Paridaha – Burning sensation

Lomaharsha – Horripilation

### **Causes of vitiation of Swedavaha srotas –**

Vyaayaama – excessive exercise

Ati santaapaat – exposure to heat

Sheeta ushna akrama sevanaat – non-judicious intake of cold and hot foods and comforts, at a time

Krodha – excessive anger

Shoka – excessive grief

Bhaya – excessive fear

## **Aartavavaha Srotas**

Aartava Vaha Srotas – Channels which carry the menstrual blood

The Artava vaha srotas or channels carrying the menstrual blood out of the body during monthly menstrual cycle in women are 2 in number.

Their roots are located in

Garbhaashaya – Uterus

Aartava Vaahini Dhamanis – Fallopian or uterine tubes or the dhamanis (arteries) which take part in supplying the uterine bed and also in the menstruation process.

The cervix or the lower opening of the uterus and Vagina can also be taken as Aartava vahini dhamanis because the menstrual blood flows out through them during the monthly periods in women.

### **Symptoms of injury of Artavavaha srotas –**

When the Aartava Vaahini Dhamanis are injured, they cause:

Vandhyataa – infertility

Maithuna asahishnutaa – Intolerance to sex, difficulty in sex or painful sex (dyspareunia)

Aartava naasha – Amenorrhoea or Dysmenorrhoea

## **Manovaha Srotas**

Manovaha Srotas – channels carrying the mind and emotions

The site of Mano vaha srotas is Hridaya (heart) and the 10 dhamanis (arteries) taking origin from them. Though the Manovaha srotas has not been exclusively mentioned or listed among the Srotases, the dasa dhamanees or 10 great blood vessels taking their origin from Heart are considered as Manovaha srotas.

The mention of Manovaha srotas appears in the description of psychological disorders. When the Manovaha srotases are occupied by morbid doshas, one could experience bad dreams.

When the manovaha srotases are afflicted by morbid doshas and get obstructed, mental diseases like Unmada (insanity) are manifested.

## **Common causes for vitiation of all the Srotas –**

Foods and activities which have similar qualities as those of doshas.

Doshas are the factors in the body which cause morbidity. When qualities similar to them are provided to them in the form of food and activities, they undergo increase and later get vitiated.

They later contaminate the whole body, get lodged in the tissues, damage them and cause diseases. Since the doshas contaminate the dhatus or tissues they also vitiate the srotases because the dhatus are carried in the srotases.

Foods and activities which have antagonistic or opposite qualities as those of dhatus or tissues. Dhatus are the building blocks of the body and are the base of energy, health and immunity.

When we provide antagonizing qualities to them in the form of opposite food and activities, they tend to damage the dhatus. The srotases transport the dhatus.

When the damaged and or contaminated dhatus are flowing in the srotases, they contaminate and vitiate the srotases also leading to wide array of diseases.

## **Common symptoms of Sroto-Dushti (vitiation or contamination of srotas) –**

All symptoms of srotas vitiation can be grouped into one of the below said categories.

The common symptoms of Srotas vitiation are –

Ati pravrutti – Excessive discharge or flow

Sanga – Obstruction

Sira Granthi – Formation of masses like tumours, cysts etc

Vimarga gamana – Going or moving in wrong or opposite directions

Thus when vitiation of one or more srotases take place, one or more of the above said symptoms i.e. excessive flow, obstruction or decreased flow, formation of masses or movements of things in opposite direction will take place.

## **Need of study of Srotas**

Extensive knowledge of the srotas is needed because; the whole body is made up of millions of srotases. When there is vitiation or block occurring in these transport systems of the body, there occurs stagnation of unwanted things, depletion of nutrition, and destruction of tissues and imbalance of body-mind health.

These in turn lead to many diseases. A physician knowing the srotases, their roots of origin, their end points, the materials they carry, the kind of deformity or damage or vitiation occurring in them will be the best in the business in identifying the disease and site of pathology.

He will be very efficient in aborting the disease process. Thus, the knowledge of Srotases not only helps in learning about the anatomy of transport system of the body but also to understand their physiology and pathology. Proper knowledge of physiology and pathology is the key for success in treatment.