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A Review on *Srotus* with Its Anatomical Structures with Special References to *Raktavahasrotus*.

Abhishek Shah

Bhagwaan Mahaveer Jain Ayurvedic medical College & PG Centre,
Gajendragada Gadaga (Dst), Karnataka, India

Abstract-The channels which are widely spread in all the spaces of the body, where circulation of the fluids and it is not only arteries and veins. *Srotus* are the system that carry or circulate the doshas and dhatus or their elements to the various organs. *Raktavahasrotus* refers to channels involved in the blood circulation. Description of the different elements or organ involved in the *raktavahasrotus*. In this article an attempt has been made to understand *raktavahasrotus* as described in Ayurveda with its anatomical structures.

Keywords- *Srotusmoola, Raktdhatu, Srotus.*

INTRODUCTION

Aims & Objectives

- ❖ To establish the correlation of *Raktavahasrotus* and its anatomical structures.
- ❖ Providing database for the fourth coming researches on the *Raktavahasrotus*.
- ❖ Enumeration of their *srotus* according to different texts.

It is explained in Ayurveda that *Raktvahamoolasis Yakritha and Pleeha* etc.(1)(4), astonishingly in modern science also mentioned as RBC synthesis process take place in the liver and spleen.(8) So with this article on literary research study, I am trying to co-relate more scientifically.

RaktvahaSrotus is often referred to as the circulatory system (6). Vitiation of the system is caused by hot and oily food that will lead to be skin diseases, anger, dullness and aggressiveness.

In our Ayurvedic text, the number and *moolasthanas* are varies.

1. According to *Charak* - Number of *Srotus* is 13.(5)
2. According to *Sushruta*(2) - Number of *Srotus* is 11 pairs

By this we can conclude the 16 *Srotus* of human body.

1. 3 *srotus* connect the individual to external world:-
 - ❖ *PranavahaSrotus*- The channels which carry *Prana*, the Breath.
 - ❖ *AnnavahaSrotus*- The channels transporting solid and liquid food.
 - ❖ *UdakavahaSrotus*- The channels transporting water.
2. 7 *Srotus* connect the individual *Dhatus*(tissue):-
 - ❖ *RasavahaSrotus* -The channels carrying Plasma and Lymps.

- ❖ *RaktvahaSrotus*- The channels carrying blood cells and specifically hemoglobin.
- ❖ *MamsvahaSrotus*- The channels carrying muscle nutrients and its weight.
- ❖ *MedovahaSrotus*- The channels supplying the various adipose tissue of the body.
- ❖ *AsthivahaSrotus*- The channels bring nutrients to the bones and transporting waste.
- ❖ *MajjavahaSrotus*- The channels supplying the bone marrow.
- ❖ *ShukravahaSrotus*- The channels carrying the sperm, ova and supplying their nutrients.

3. 3 *Srotus* regulates the metabolic waste:-

- ❖ *PurishvahaSrotus*- The channels which carrying fecal waste.
- ❖ *MutravahaSrotus*- The channels which carrying Urine.
- ❖ *SwedavahaSrotus*- The channels which carrying Perspiration (Sweat).

4. 2 *Srotus* are specific to the women:-

- ❖ *ArtavaSrotus*- The channels which carrying the menstrual fluids.
- ❖ *StanayaSrotus*- The channels which carrying the breast milk during lactation.

5. 1 *srotus* associated with mind:-

ManavahaSrotus- The channels which carrying thoughts, ideas, emotions and impressions.

Ayurveda is a life science is one of the oldest Indian systems of medicine in the world, it has established its position as a unique health care system with a holistic approach to many complex hazards. It is a systematic approach that utilizes all the nature has to offer to treat and prevent illness. *Srotus* has been given a place of fundamental importance in Ayurveda. This can be seen when the integrity *srotus* in paired both *Sthangata* and *Margatadhata* are involved. (3) There is much diversity in the *srotus* as their elements that compose the structure of the body .According to *Charakasrotus* can be defined as “the channels which do the *Sravanan karma*” i.e flowing, moving, oozing and permination of different constituent of the body take place. The utility of the knowledge of sites of origin (*Srotomula*) of channels (*Srotus*) is not directly described in *samhita*. As a tree is serious affected by injury to its root, similarly as the *sharira* is seriously affected by injury to its *srotus*. Charaka also mentioned *Yukrit and Pleeha* are root of the *raktvahasrotus*.(7)

CONCLUSION

The purpose of the present study is to understand the no. of *srotus* and correlation of *raktvahasrotus* with its anatomical structures. Though it is a small study over the *raktvahasrotus*, this study certainly serve the purpose of ingoing for the future researches, who will work in this field.

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