

A REVIEW STUDY ON NIDAN, SROTODUSHITI AND SROTODUSHTI PRAKARA

Dr. Vishal Upadhyay*¹ and Dr. Pradeep Kumar²

¹Assistant Prof., Dept. *Rognidanevumvikritivigyan*, S.B.S.J.S Ayurvedic Medical College and Hospital.

²Associate Prof., Dept. of *Rognidanevumvikritivigyan*, S.B.S.J.S Ayurvedic Medical College and Hospital.

Article Received on
21 April 2022,

Revised on 11 May 2022,
Accepted on 01 June 2022,

DOI: 10.20959/wjpr20227-24662

*Corresponding Author

Dr. Vishal Upadhyay

Assistant Prof., Dept.
Rognidanevumvikritivigyan,
S.B.S.J.S Ayurvedic
Medical College and
Hospital.

ABSTRACT

Srotas are an innumerable and classified into two sorts of bodily structures. Srotas in Bahirmukhi and Antarmukhi. They are hollow, tubular, and porous in nature, transporting all of the Dhatus' important nutritional ingredients. Individuals obtain good health status according to Ayurveda when Dosha, Dhatu, and Mala are in equilibrium, and Srotas are likewise in their natural state. Because they govern the physiology of the organism and preserve the anatomical structures of Dhatus in the normality stage, the Srotas play a crucial role in disease physiology and pathogenesis. The influences of aetiological factors on Srotas can result in pathological manifestations. If Srotas get affected due to any reason then diseases may arise. Considering this fact

present article exploring various aspects related to the Srotodushti Nidan and Prakara.

KEYWORDS: *Srotas, Srotodushti, Kha-Vaigunya, Atipravrutti, Vimarggamana.*

INTRODUCTION

When different types of cells come together in the human body, they form diverse tissues and organ systems. Similarly, in Ayurveda, each cell in the body contains a varied amount of Panchmahabhoota, which results in the formation of various entities such as Dosha, Dhatu, Updhatu, Shira, Dhamni, Snayu, and Srotas, among others.^[1] When two or more tissues and organs come together, the Srotas is produced. Srotas are hollow structures that transfer nourishment to all of the Dhatus and are a vital part of our bodies. Acharya Charak has described about the Srotas "Sraavnat Srotansi" it means Srotas is a permeable structure which

to deliver the digested food material from blood vessels to tissue for the nourishment of Dhatus. Growth of body and degradation also depend upon the Srotas.^[2]

This circulatory system is responsible for all physiological and biological functions. Srotas have a similar structure to Dhatus, but they come in a variety of shapes and sizes, such as Vruta (circular), Sthoola (thick), Anu (micro and thin), Dirgha (long), and are dispersed throughout the body like creeper branches. Srotansi (various channels), Sira (vies), Dhamni (arteries), Rasvaahinya (lymphatic channels), Nadi, Panthan (passageways), Marga (pathways), Samvruta and Asamvruta (open and blind passages), Aashya (repertories), Niketa (resorts), and Dhatvavakash are all synonyms for Srotas in Ayurveda. Srotas are divided into two sorts by Acharaya Charak: Sthoola and Anu Srotas.^[3] Acharaya Sushruta has described 11 pairs of Sthoola Srotas. He has not described the Asthivahasrotas, Majjavah Srotas and Swedvaha Srotas, while he has included Artavvaha Srotas.^[4] Bahirmukhisrotas are those channels that is open to exterior of body which are present in 9 pairs in male and female such as Karna (Ears), Netra (Eyes), Nasika (Nostrils), one Mukha (Mouth), Guda (Anus) and one Mendra (Genital orifice), but 3 pairs of these Srotas are present in additional numbers in female body that is two Stanvaha and one Rajovaha Srotas.^[5]

Common Causes of Srotodushti

Acharaya Charak has described the causes of srotodushti as

“Aharashcha Viharashcha Yah Syaddoshagunaih Samah |
Dhatubhivigunashchaapi Srotasam Sa Pradooshakah || Ch.Vi.5/23”.

That means those Ahara and Vihara which have similar properties of Doshas and are opposed to the Dathus or have opposite properties of Sharirastha Dhatus, are responsible for Srotodushti. The Vata dosha is aggravated by consuming of astringents, bitter and pungent tastes rasa. So the food and drinks having bitter, astringents and pungent taste are known to excite Vata. Certain Ahara specially to cause vitiation of Vata are: Valura, Varaka, Uddalaka, Karadusa, Nivara and pulses like Mugda, Masura, Adaki, Harenu, Kalaya and Nishpava. Vihara like strenuous exercises, wrestling with a person of superior, strength, violent exercise, excessive sex, excessive study, fall, injury, excessive ridding, walking long distance and suppression of natural urges cause the aggravates the Vata Dosha.^[6] The Ahara having sour, salt and pungent taste cause excitation of Pitta, which may induce or produced diseases of Pitta. The foods which aggravate the Pitta Dosha are Tila, Sarsapa, Atasi, crud, Alcohol and other fermented food stuffs. The Vihara like Anger, grief, fear and fright can affects

Pitta. The Ahara or environment having similar properties of the likely to cause aggravate of Kapha in the body. Ahara and medicine having sweet, salt and sour tastes cause excitation of Kapha. The Ahara such as; Masa, Mahamasa, Godhuma, Tila, Rice, Cakes, Crud, Milk, Krishra, Payasa which prepared from sugar cane, Kaseruka, Sringataka, Madhuraphal and Valliphala may cause aggravation of Kapha Dosha. Vihara like as Excessive intake of food and repeated eating before the completion of digestion of previous food along with Divasvapna and sedentary life style cause enormous accumulation of Kapha Dosha.^[6] Ahara Vihara having opposite property to Dhatus also causes diseases. Uses of excessive Ruksha and cold Ahara, alcohol, excessive stress and excessive intake of food affect normal function of Rasa Dhatu. Similarly, uses of Vidahi, Ushna Ahara, excessive use of Atap and Vayu Sevan causes vitiation of Rakta Dhatu. Uses of Abhishyandhi, Guru, Sthoola Ahara and repeated eating before the completion of digestion of previous food along with Divasvapna can cause vitiation of Mans Dhatu. Divaswpna and uses of excessive alcohol affects normal functioning of Medo Dhatu. Unwholesome food stuffs, trauma and excessive use of Vataja aggravating factors can vitiate Asthi Dhatu and Majja Dhatu. Shukradhatu also affected from the suppression of semen urges, excessive sex and trauma from the Agni, Kshar and Shastra etc.^[7]

Srotodushti and Rogotpatti

According to Ayurveda when the Srotas remain their natural state, all the functions of body executed properly. Srotas circulate the essential elements for all the cells and excrete the unwanted material from the body in the form of Sweda, Mootra, Purisha and Gases etc. The main biological entities of body i.e.; Vata, Pitta and Kapha the three Doshas make all Srotas and Dhatus their shelter and flow in normal way for the regulation of biological function of body without stopping anywhere and not produced any abnormality or disease. As soon they get imbalanced a disease is produced. The disturbance in the level of Srotas can be understood by proper understanding of the Srotodushti Prakara. Srotodushti Prakara:

1. Atipravrutti
2. Sanga
3. SiraGranthi
4. Vimargagamana

1. Atipravrutti: Atipravrutti means excessive activity of Srotas. In this situation normal functions of Srotas increases and circulation also increases due to vitiation of physiology of the Srotas and produce disease such as; Atisaara, Prameha, Raktapitta, Kasa and Shwasa, etc.

2. Sanga: The Sanga means stop of flow or obstruction. It is also called Srotorodha, the substances which causes obstruction of srotas such as; Mala, Ama, Krimi, Kapha, Lasika and Pus etc. produced anatomical and physiological structural abnormalities of Srotas. These abnormalities cause many diseases such as: Arbud, Granthi, Mootrasanga, Mootrajathara, Vibhandha and Anaha, etc.

3. Sira Granthi: The term Siragranthi refers to formation of gland in Srotas or dilatation of Srotas which forms gland. The size of Granthi depends upon the Srotas and types of involved Srotas. When the blood is stored at the place of Srotas due to obstruction, involving Manas and Medo Dhatu then pathological conditions arise such as; Arsha, Granthi, Arbud, Dhamni-Visphara and Dhamni Pratichaya, etc.

4. Vimargagamana: Vimargagamana means movement of Srotas contents other than natural pathway or channels. Each Srotas has their own pathway, but the Dhatus do not follow their determined pathway and follow other path, it is called Vimargagamana. Doshas, Mala and Srotas contain inter into other Srotas by making a path like Sinus and produced many diseases; Bhandar, Chaardi, Tiryak-Raktapitta, Hikka and Udawarta, etc.

DISCUSSION

The Srotas are the human body's basic structure, which are spread out like creeper branches. Because of its intimate structural and functional link with its equivalent Dhatus, the Sthoola Srotas can be regarded as an organ system.^[8] The transportation systems of body according to modern science are blood vessel, artery and veins. According to Ayurveda they are of several types and kinds in fact they are spaces or channels either enclosed ones like those of blood vessel and lymph vessel or they are the spaces in between the tissues and the organs through which not only the blood and lymph flows, but the spaces are capable of transporting liquid as well as gaseous substance like Vata, Pitta and Kapha. They also transport Rasa and eliminate Mala. The Srotas mainly convey nutrition, transformation and excretion functions for Dhatus. It is the pre-requisite for the maintenance of good health because without healthy Srotas body cannot grow normally. Disturbance in Srotas leads Sammoorchana of Dosha which results in disease manifestation.^[9] The Ahara and Vihara which aggravates the Dosha and having opposite property to Dhatus can vitiate Srotas which ultimately induces pathogenesis of diseases.^[10]

CONCLUSION

Srotas is a unique and significant biological structure that delivers vital nutrients and energy throughout the body. Srotas not only transport nutrients throughout the body, but they also

aid in physiology and defence mechanisms. If the Srotas become obstructed, deficient, or excessive, a variety of illnesses develop. The clinical signs, symptoms, Trividh Pariksha, Panchvidh Pariksha, Astvidh Pariksha, Dasvidh Pariksha, and Srotas Pariksha are used to diagnose disease in Ayurveda. Before beginning treatment for any condition, it is critical to comprehend Swaroop of Srotas, Nidan, Srotodushti, and Srotodushti prakara.

REFERENCES

1. Sushruta, sharirasthan 5. In, Ambhikadatt shashtri(ed), sushrutasamhita-I, Varanasi, Chaukhambha Sanskrit Sansthan, 2009; 54-5.
2. Agnivesha, Vimansthan 5. In Dr. Brahmanand tripaathi (ed), Charak Samhita-I, Varanasi, Chaukhambha Sanskrit Sansthan, 2011; 695.
3. Agnivesha, Vimansthan 5. In Dr. Brahmanand tripaathi (ed), CharakSamhita-I, Varanasi, Chaukhambha Sanskrit Sansthan, 2011; 700.
4. Sushruta, sharirasthan9. In, Ambhikadatt shashtri(ed), sushrutasamhita-I, Varanasi, Chaukhambha Sanskrit Sansthan, 2009; 96-7.
5. Sushruta, sharirasthan 5. In, Ambhikadattshashtri (ed), sushrutasamhita-I, Varanasi, Chaukhambha Sanskrit Sansthan, 2009; 56.
6. Udupa K.N., Causes of Ill Health- II, S.N. Tripathi, Science and Philosophy of Indian Medicine, shreebaidynath Ayurved Bhawan Ltd, 1978; 154.
7. Dwivedi Dr. B.K. Sroto Vikriti Vigyan-II, Ayurved Vikriti Vigyan, Varanasi, Chaukhambha Krishanadas Acadamy, 2007; 104-6.
8. Singh A, Agrawal S, Singh D, Patwardhan K. A physiological appraisal of the concept of Srotas with special reference to Respiratory Physiology. 10.13140/2.1.1120.8005, 2015.
9. Byadgi PS. Critical appraisal of Doshavaha Srotas. AYU [serial online], 2012; [cited 2020 Jul 08]; 33: 337-42.
10. Udupa K.N. Pathogenesis (Samprapti)-12, S.N. Tripathi, Science and Philosophy of Indian Medicine, Shree Baidynath Ayurved Bhawan Ltd, 1978: 163-4.