

A Review Study on *Nidan*, *Srotodushti* and *Srotodushti Prakara*

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REVIEW ARTICLE

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ABSTRACT

Srotas is unique structure of our body, innumerable and divided into two types *Bahirmukhi* and *Antarmukhi Srotas*. They are hollow, tubular and porous in nature which transports the essential nutritional elements for all the *Dhatus*. According to Ayurveda when *Dosha*, *Dhatu* and *Mala* are in the equilibrium state and *Srotas* also have remained in their natural state, then individual achieved good health status. The *Srotas* play an important role in physiology and the pathogenesis of disease because in normalcy stage, they regulate the physiology of the body and maintain the anatomical structures of *Dhatus*. The influences of aetiological factors on *Srotas* can results pathological manifestations. If *Srotas* get affected due to any reason then diseases may arises. Considering this fact present article exploring various aspects related to the *Srotodushti Nidan* and *Prakara*.

Keywords: *Srotas*, *Srotodushti*, *Kha-Vaigunya*, *Atipravrutti*, *Vimaroggamana*.

1. Introduction

Human body composed by several types of cells when they get together create different tissues and develop in organ system. Similarly, in *Ayurveda* every cells of body consisting of different proportion of *Panchmahabhoota* and they create different type of entities like as *Dosha*, *Dhatu*, *Updhatu*, *Shira*, *Dhamni*, *Snayu* and *Srotas*, etc. (1) Normally, the *Srotas* is formed when two or more tissue and organ meet to each other. *Srotas* are important component of our body, hollow structures which transport the nourishment for all the *Dhatus*. *Acharya Charak* has described about the *Srotas* “*Sravnat 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) All the physiological and biological functions are depending upon this circulatory system.

The structure of *Srotas* similar to the respective *Dhatus*, but they are present in different shape and size such as *Vruta* (circular), *Sthoola* (thick), *Anu* (Micro and

thin), *Dirgha* (long) and spread in the whole body like as branches of creeper etc. *Ayurveda* mentioned many synonyms of *Srotas* such as; *Srotansi* (different channels), *Sira* (viens), *Dhamni* (arteries), *Rasvaahinya* (lymphatic channels), *Nadi*, *Panthan* (passages), *Marga* (pathways), *Samvruta* and *Asamvruta* (open and blind passages), *Aashya* (repertories), *Niketa* (resorts) and *Dhatvavakash*. *Acharaya Charak* has broadly classified *Srotas* into two types *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 Dhatu*, 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, Srangataka, Madhuraphal* and *Valliphala* may causes 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 *Dhatu*s 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 *Dhatu*s 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 follow or obstruction. It is also called *Srotorodha*, the substances which causes obstruction of *stoats* 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 *Manms* and *Medo Dhatu* then pathological conditions arises 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 *Dhatu*s does not follow their determine pathway and follows other path, it is called *Vimargagamana*. *Doshas*, *Mala* and *Srotas* contains inter into other *Srotas* by making a path like Sinus and produced many diseases; *Bhandar*, *Chardi*, *Tiryak-Raktapitta*, *Hikka* and *Udawarta*, etc.

Discussion

The *Srotas* are the basic structure of the human body which is spread like as branches of creeper. The *Sthoola Srotas* may be considered as an organ system because this has close structural and functional relationship with its corresponding *Dhatu*s. (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 *Dhatu*s. 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 disease manifestation. (9) The *Ahara* and *Vihara* which aggravates the *Dosha* and having opposite property to *Dhatu*s can vitiate *Srotas* which ultimately induces pathogenesis of diseases. (10)

Conclusion

Srotas is unique and important structure of our body which transports essential nutrients and energy throughout the body. *Srotas* not only transport nutritional material throughout body but also help in regulation of physiology and defence mechanism. If any obstruction, deficiency and excessiveness occurs in the *Srotas* then various diseases arises. In *Ayurveda*, the diagnosis of disease mainly based on the clinical sign, symptoms, *Trividh Pariksha*, *Panchvidh Pariksha*, *Astvidh Pariksha*, *Dasvidh Pariksha* and *Srotas Pariksha*. Therefore it is very important to understand *Swaroop* of *Srotas*, *Nidan*, *Srotodushti* and *Srotodushti prakara* before planning treatment of any diseases.

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Conflict of Interest

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