

Role of Srotodushti in Samprapti (Pathogenesis) of Vyadhi

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Abstract: The concept of Srotas is one of the fundamental principles of Ayurvedic physiology, pathology and clinical diagnosis. Srotas are the channels through which the transportation, transformation and circulation of Dosha, Dhatu, Mala, Prana, water and nutrients occur throughout the body. Proper functioning of these channels is essential for maintaining normal physiological processes and health.

When Srotas are affected by improper diet, lifestyle, aggravated Doshas, trauma or other pathological factors, a condition known as Srotodushti develops. Acharya Charaka has described four principal manifestations of Srotodushti: Atipravritti, Sanga, Siragranthi and Vimargagamana. These pathological alterations explain excessive flow, obstruction, structural changes and abnormal movement of bodily substances.

Identification of the type and site of Srotodushti helps the physician understand the pathogenesis, stage, severity and prognosis of a disease. It also assists in differential diagnosis and selection of appropriate treatment, including Langhana, Brimhana, Shodhana, Shamana and Srotoshodhana therapies. The present review explores the classical concept of Srotodushti and highlights its importance diagnosis of disease with suitable examples.

Keywords: Role of srotodushti in samprapti (pathogenesis) of vyadhi.

I. INTRODUCTION

Ayurveda explains the human body as an integrated biological system in which continuous transportation, transformation, nourishment, and elimination take place. These physiological activities are facilitated through channels collectively described as Srotas. The word Srotas is derived from the Sanskrit root “Sru”, meaning to flow, ooze, move or circulate. Acharya Charaka explains this fundamental characteristic as:

“स्रवणात् स्रोतांसि”

Thus, structures or pathways through which Sravana (flow or movement) of various substances takes place are termed Srotas. This emphasizes that Srotas are essentially concerned with the continuous movement and transportation of physiological substances within the body.

Acharya Charaka further describes the characteristics of Srotas and their close relationship with their respective Dhatus:

“स्वधातुसमवर्णानि वृत्तस्थूलान्यणूनि च।
स्रोतांसि दीर्घाण्याकृत्या प्रतानसदृशानि च॥”

The expression “Swadhatu Samavarnani” indicates that Srotas possess characteristics corresponding to their respective Dhatus. They may be Vritta (round), Sthula (large), Anu (minute), Dirgha (long), and Pratanasadrisha (reticulated or network-like) in their configuration. This description highlights the extensive and diverse nature of the channels distributed throughout the body.



Physiologically, *Srotas* facilitate the transportation and transformation of various substances and are essential for *Dhatu Poshana*, metabolism, circulation, and elimination. Therefore, maintenance of their normal structure and function is essential for physiological homeostasis.

When the normal structure or function of these channels is disturbed, the condition is termed *Srotodushti*. Acharya Charaka describes four principal manifestations of *Srotodushti*—*Atipravritti*, *Sanga*, *Siragranthi*, and *Vimargagamana*. The normal functioning of *Srotas* maintains the equilibrium of *Dosha*, *Dhatu* and *Mala*. Disturbance in the structure or function of these channels leads to *Srotodushti*, which plays an important role in the initiation and progression of disease.

In *Rognidana*, examination of *Srotas* and identification of *Srotodushti* are essential for understanding:

- The site of disease
- The pathway of disease progression
- The nature of obstruction or abnormal flow
- The involved *Dosha* and *Dushya*
- The stage of *Samprapti*

Acharya Charaka describes four characteristic manifestations of *Srotodushti*:

“अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि वा।
विमार्गगमनं चापि स्रोतसां दुष्टलक्षणम्॥”

These are *Atipravritti* (excessive flow), *Sanga* (obstruction), *Siragranthi* (abnormal structural change) and *Vimargagamana* (movement through an abnormal pathway).

In the process of *Vyadhi Samprapti*, aggravated *Doshas* spread from their original sites and circulate through different *Srotas*. When they encounter a susceptible site or *Khavaigunya*, localization occurs, followed by interaction with the local *Dushya*. This *Dosha-Dushya Sammurchhana* eventually leads to the manifestation of disease.

Thus, understanding *Srotodushti* is essential for comprehending the transition from *Dosha Vaishamya* to clinically manifested *Vyadhi*.

II. MATERIALS AND METHODS

The present study is a conceptual literary review.

Classical *Ayurvedic* literature including *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, along with available classical commentaries, was reviewed. Relevant contemporary textbooks and published scientific literature related to *Srotas* and disease pathogenesis were also considered.

III. RESULTS

3.1 Concept of *Srotas*

Srotas are functional channels responsible for the movement of various substances within the body. They facilitate the transport of nutrients, metabolic products, *Doshas*, *Dhatu*s, *Malas*, and other physiological entities.

Normal functioning of *Srotas* contributes to maintenance of the equilibrium of *Dosha*, *Dhatu*, and *Mala*. Disturbance in their normal functioning may interfere with transport, nourishment, metabolism, or elimination and thereby contribute to disease.

3.2 *Srotodushti* *Nidana*

Acharya Charaka states:

“आहारश्च विहारश्च यः स्याद्दोषगुणैः समः।
धातुभिर्विगुणश्चापि स्रोतसां स प्रदूषकः॥”

Dietary and lifestyle factors possessing qualities similar to the aggravated *Doshas* and contrary to the normal qualities of *Dhatu*s are considered responsible for vitiation of *Srotas*.



Thus, inappropriate *Ahara* and *Vihara*, through disturbance of *Dosha* and *Dhatu*, contribute to the development of *Srotodushti*.

3.3 Types of *Srotodushti*

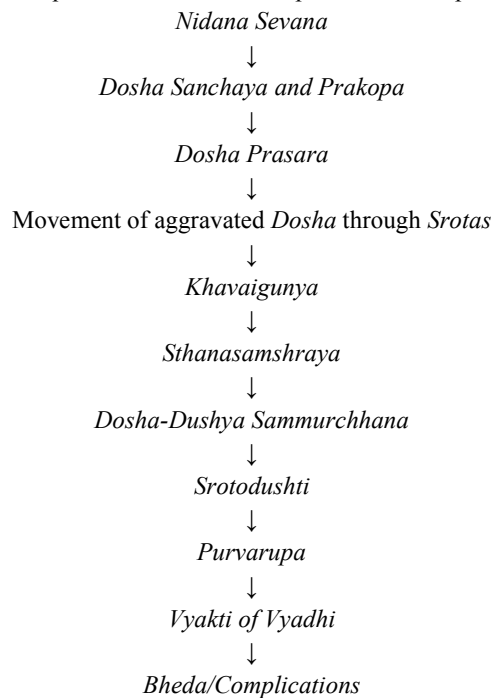
Four major types of *Srotodushti* have been described:

Type	Description	Pathological significance
Atipravritti	Excessive flow or activity	Abnormally increased movement through channel
Sanga	Obstruction or stagnation	Partial or complete restriction of normal movement
Siragranthi	Nodular or structural alteration	Abnormal change in the structure of the channel
4. Vimargagamana	Movement through an abnormal way	Diversion of substances from their physiological route

These four patterns represent the major ways in which normal functioning of *Srotas* may become disturbed.

3.4 Role of *Srotodushti* in *Vyadhi Samprapti*

Based on the classical principles, the sequence of disease development can be represented as:



This demonstrates that *Srotas* provide the pathway for the spread of aggravated *Doshas*, while *Khavaigunya* provides the susceptible site for their localization.

3.5 *Srotodushti* and *Shatkriyakala*

The relationship can be summarized as follows:

Shatkriyakala	Pathological event	Role of srotas
Sanchaya	Accumulation of dosha	Initial dosha disturbance
Prakopa	Further aggravation	Increased pathological activity
Prasara	Spread from original site	<i>Srotas</i> provide pathways for dosha movement
<i>Sthanasamshraya</i>	Localization	Dosha becomes localized at <i>Khavaigunya</i>
<i>Vyakti</i>	Clinical manifestation	Established <i>Dosha-Dushya</i> interaction produces disease



Bheda	Differentiation/compication	Progressive pathological alteration
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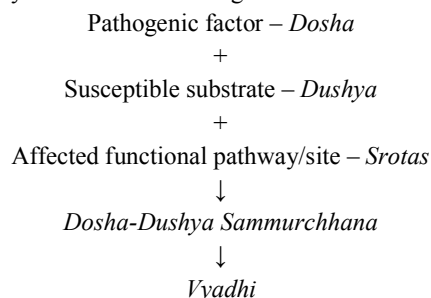
The stages of *Prasara* and *Sthanasamshraya* are particularly significant for understanding the role of *Srotas* in disease pathogenesis.

IV. DISCUSSION

The development of *Vyadhi* in *Ayurveda* is a complex process involving *Dosha*, *Dushya*, *Agni*, *Srotas*, and the susceptibility of the affected site. *Dosha Vaishamy* alone does not fully explain the manifestation of a particular disease. For clinical disease to develop, the aggravated *Dosha* must reach and interact with a susceptible *Dushya*.

At the site of localization, interaction between *Dosha* and *Dushya*, known as *Dosha-Dushya Sammurchhana*, initiates specific pathological changes. The nature of these changes may be expressed as one or more forms of *Srotodushti*—*Atipravritti*, *Sanga*, *Siragranthi*, or *Vimargagamana*.

Hence, the manifestation of disease may be understood through the interaction of three major components:



This concept also helps explain why exposure to similar *Nidanas* may not result in an identical disease in every individual. Differences in *Agni*, *Dhatu Bala*, *Srotas*, and *Khavaigunya* may influence the site and nature of disease manifestation.

SROTODUSHTI IN SELECTED DISEASES

1. Prameha

In *Prameha*, *Kapha*, *Meda*, *Mamsa* and *Kleda* produce *Sanga* and *Srotorodha*. Later, excessive passage of urine represents *Atipravritti* of *Mutravaha Srotas*.

Thus, both *Sanga* and *Atipravritti* may coexist.

2. Amavata

Ama and aggravated *Vata* circulate through *Srotas* and localize in joints.

The predominant *Srotodushti* includes:

- *Sanga* due to *Ama*
- *Srotorodha*
- *Vimargagamana* of *Vata*
- Pain, stiffness and swelling

3. Tamaka Shwasa

Kapha produces obstruction in *Pranavaha Srotas*, leading to *Sanga*. *Vata* moves in the reverse or abnormal direction, representing *Vimargagamana*.

4. Arsha

Siragranthi and dilatation of vessels in the anorectal region produce haemorrhoidal masses. Bleeding may represent *Atipravritti* or *Vimargagamana* of *Rakta*.

5. Mutraghata

Obstruction in *Mutravaha Srotas* leads to *Sanga*, causing difficulty in urination, retention and suprapubic discomfort.



6. *Atisara*

Excessive passage of liquid stool indicates *Atipravritti* of *Purishavaha Srotas*.

7. *Raktapitta*

Abnormal movement of blood through upward or downward pathways represents *Vimargagamana*, while excessive bleeding represents *Atipravritti*.

Clinical Significance

Understanding *Srotodushti* has both diagnostic and therapeutic importance. Identification of the affected *Srotas* and predominant type of *Dushti* assists in understanding the complete *Samprapti* of a disease.

Therapeutic intervention in *Ayurveda* is fundamentally directed toward *Samprapti Vighatana*, i.e., interruption of the pathological process. Therefore, treatment may be planned according to the nature of *Srotodushti*, associated *Dosha*, involvement of *Ama*, condition of *Agni*, and affected *Dhatu*.

Consequently, assessment of *Srotodushti* may contribute to early identification of pathological changes, selection of appropriate therapeutic measures, and prevention of further progression of disease.

V. CONCLUSION

Srotas are fundamental to the maintenance of physiological functions through transportation, transformation, nourishment, and elimination. Disturbance of their normal functioning, termed *Srotodushti*, is an important event in the pathogenesis of *Vyadhi*.

The four forms of *Srotodushti*—*Atipravritti*, *Sanga*, *Siragranthi*, and *Vimargagamana*—represent different patterns of pathological alteration of the channels. During disease development, aggravated *Doshas* spread through the *Srotas* and become localized at sites of *Khavaigunya*. Subsequent *Dosha-Dushya Sammurchhana* results in specific pathological changes and ultimately leads to clinical manifestation of *Vyadhi*.

Therefore, *Srotodushti* acts as an important link between *Dosha* vitiation, localization of pathology, and manifestation of disease. Understanding the affected *Srotas* and nature of *Srotodushti* is consequently important for both assessment of *Samprapti* and planning of *Samprapti Vighatana*.

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