

IMPORTANCE OF SAMANYA SROTODUSHTI CHARECTORISTICS IN UNDERSTANDING SAMPRAPTI OF VARIOUS DISEASES

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ABSTRACT

Ayurveda is holistic science of life, health and cure is committed to healing and wholeness.^[1] Hence its description and terminologies widely differ from the conventional modern science. The patient friendly holistic approach to diagnose and therapeutic seems to possess a great potential worthy of investigations and addition to main stream of medicine. Ayurveda presents an unique concept of *srotas* to understand the *samprapti* (physiopathogenesis) without indulging much in gross anatomy. However a careful survey of the literature would reveal that structure and function of the body, the morbid

possibilities and methods of cure are explicitly described in Ayurvedic text. To understand *samprapti*, concept of *srotodushti* is one of them. The characteristics features of this state according to *charak* are *atipravrutti*(excess flow), *sang*(Retention or holding up), *siragranthi* (obstruction to circulation) or *vimargagaman* (The flow of fluid in affecting area through channels other than its own).^[9] In which *Atipravrutti*, *sang*, *siragranthi* are independent *srotodushti* characteristics whereas *Vimargagaman* is observed as dependent and independent type of *srotodushti* in context of various disease formation process (*i.e.* *Samprapti*) All above mentioned four characteristics related with *dushyas* *i.e.* *dhatu n mala*. and its formation, Transmission or excretion. Here in this paper tried to elaborate the common basic pathology mention in Ayurveda in understanding *samprapti* (physiopathogenesis) of various disease. And well defined the basic changes regarding *srotas dushti* characteristics which are not directly mention in disease process.

KEYWORDS: *Srotodushti*, *Samprapti* (Physiopathogenesis), *Srotas*.

INTRODUCTION

Ayurveda is holistic science of life, health and cure is committed to healing and wholeness.^[1] Hence its description and terminologies widely differ from the conventional modern science. The patient friendly holistic approach to diagnose and therapeutic seems to possess a great potential worthy of investigations and addition to main stream of medicine. Ayurveda presents an unique concept of *srotas* to understand the *samprapti* (physiopathogenesis) without indulging much in gross anatomy. However a careful survey of the literature would reveal that structure and function of the body, the morbid possibilities and methods of cure are explicitly described in Ayurvedic text. To understand *samprapti*, concept of *srotodushti* is one of them.

The term *srotas* means transporting channels.^[2] (Inner transport system of body) gross as well as minute or even molecular level. It is derived from the root “*sravan*” meaning to exude, to ooze, to filter to permit. In short structure through which *sravan* takes place.

Srotamsi of body comprise of channel of different kinds. They may be *sthool* (gross or macroscopic) or *sukshma*, *anu*(microscopic), *dirgha* (long) or *Pratan*(reticulated).^[3]

The term *srotamsi* has been given a place of fundamental importance in Ayurveda both in health and disease. There is as much diversity in *srotamsi* as there is in the elements that compose structure of body.^[4]

When the integrity of *srotamsi* impaired both the *stanastha* (*Sthayi* or *poshya*) and *margag*(*Asthayi* or *poshak*)*dhatu*s also become involved. The morbidity spreads by one *dhatu* vitiating the other. and a *srotas* another *srotas*.^[5]

The man is nothing but conglomeration of *srotamsi* which pervade the entire body. The *srotas* are transporters of factors that causes *prakop* (excitation) or *Prashaman* (alleviation).^[6] Innumeration of *srotas* as well as numeration of them for practical purpose, a physician only needs to recognize the more *sthula* (grosser or macroscopic) of *srotamsi* has described 13 by *Charakacharya*^[7] and 11 by *Sushrutacharya* respectively.^[8]

AIM

1. To study *srotodushti lakshane* from Ayurved literature.
2. To study *srotodushti lakshane* to understand the *samprapti* of various diseases.
3. Interpret and elaborate the *samprapti* according to *srotodushti* characteristics.

OBJECTIVES

1. To study *samana srotodushti lakshane* in understanding *smaprapti* of various disease.
2. To study dominance of *dushyas* in *samana srotodushti lakshane*.
3. To study whether dominance of *doshas* possible in *samana srotodushti lakshane*.
4. To interpret and elaborate the *samprapti* according to *srotodushti* characteristics.

DISCUSSION

To understand *samprapti*, concept of *srotodushti*^[9] during disease formation is *srotovaigunya* or *khavaigunya*. The *dushti* or impairment of *agni* may lead to functional integrity of *srotas* leading to its inability to perform its normal function. *Srotodushti* is stated to produce *srotorodha* (occlusion or obstruction) of *srotas* resulting in obstruction of normal flow of *doshas*, *poshak dhatu* and stasis of *mala* (waste product) The *doshas* thus retained are stated to interact with *dushyas* of affecting region. This phenomenon described as *dosh-dushya sammurchhana*^[10] where the process of disease is primarily initiated and impairment of function of *srotamsi* resulting in *srotorodha* or obstruction of *srotas*.

The characteristics features of this state according to *charak* are *atipravrutti*(excess flow), *sang*(Retention or holding up), *siragranthi* (obstruction to circulation) or *vimargagaman* (The flow of fluid in affecting area through channels other than its own).^[9]

In which *Atipravrutti*, *sang*, *siragranthi* are independent *srotodushti* characteristics whereas *Vimargagaman* is observed as dependent and independent type of *srotodushti* in context of various disease formation process (*i.e. Samprapti*) All above mentioned four characteristics related with *dushyas* *i.e. dhatu n mala*. and its formation, Transmission or excretion.

Commenting on illustrated phenomenon of *atipravrutti* with example of an excessive flow of urine as *bahumutrata* or *prabhutavilmutrata* in *prameha*.^[11] (polyuria in Diabetes mellitus and prediabetics) same in case of *Atisar vyadhi* there is *atipravrutti* or excessive flow of *purishmala* (stool) as *guden bahudravasaranam*.^[12]

Another example of *atipravrutti* in *Raktapitta*^[13] or excessive blood loss in the form of hematemesis, Rectal bleeding in *Arsha* or menorrhagia or metrorrhagia in *atyartav* or hematuria.

In case of *Medoroga Atipravrutti* type of *srotodushti* manifested as excessive production of fatty tissue on various body parts. As well as in case of *Bahupittakmala*^[14] *Atipravrutti* or excessive production of *malapitta* due to excessive destruction of RBCs or hemolysis.

Next *srotodushti* characteristic as *Sang* as earlier described as retention or holding up of materials which produces *srotorodha* (occlusion or obstruction) of *srotas* resulting obstruction to the normal flow of *poshak dhatu* and stasis of *mala* (waste products) This type of *srotodushti* is seen mostly in *samprapti* of various diseases. *Sang* with example of *mutrakrichra vyadhi*^[15] (Anuria or retention of urin) and in *pravahika*^[16] voiding of small quantities of feces at frequent intervals or to retention of feces in *malavshtambha* and in *purishaj udavarta*.^[17]

In *Rudhapatahkamala* obstruction in common bile duct as *sang* type of *srotodushti*.^[18]

In case of diseases of *pranvahasrotas* such as *shwas, kaas*,^[19] *Rajyakshma*^[20], obstruction in *rasavahasrots* leads to manifestation of *jwar*^[21] (obstruction in *rasavahini*) Obstruction in *rasavahi dhamani* leads to *Hrudroga*.^[22]

In case of diseases of *raktavahasrotas* obstruction in *raktavahisira* leads to *vatrakta*^[23], *kushtha*.^[24]

In diseases of *manovahasrotas* obstruction in channels of *manasavaha srotas* leads to *Gulma, Granthi, Arbudand galaganda*.^[25]

Coming to understand *siragranthi* type of *srotodushti* (obstruction in circulation) which can be observed in various *sira* and *dhamani vikaras* for e.g. *Siragatvat*^[26], *Raktarsha*, as thrombosed piles. Modern trends relating to phenomenon of thrombosis as *siragranthi* type of *srotodushti*. So diseases like DVT, TAO, Reynards disease can also correlated with *siragranthi*.

Next startling concept of *srotodushti* which explains the phenomenon dependently on above three characteristics i.e. *Atipravrutti, Sang, Siragranthi* or independently as well. Independently *vimargagaman* type of characteristics i.e.(flow of fluid or matter in the affected area through channels otherthan its own.) can be seen in pathogenesis of *chhrdi* as there is no prior *dosha* vitiation specifically in *dwishtarhaj chhardi*. In case of *shotha* pathogenesis vitiation of *raktadhatu, pitta* and *kapha, vayu* which enters to external *siras* and

manifest as vasodilatation as *sira ayam* which leads to *shotha*. Here independent type of *vimargagaman* is observed. Whereas dependently type of *vimargagaman* seen as effect of *atipravrutti* in *bahupittakamala* (formation of excess amount of *malapitta* as result of excess hemolysis in *bahupittakamala*) Similarly effect of *sang* as obstruction in *rudhapathakamala* seen in obstructive jaundice as independent type of *vimargagaman*.

In above both the cases *vimargagaman* is observed dependently as effect of *atipravrutti* in *bahupittakamala* and *sang* leads to *vimargagaman* ie. dependent type of *vimargagaman* seen in *rudhapathakamala* as well.

In another example in *udar vyadhi*, presented as effect of *pranvikruti* (congestive cardiac failure) or *Agnivikruti* (Liver diseases) or *Apan vikruti* (chronic renal failure) In each cases obstructive phenomenon (*sang*) manifested as *vimargagaman* type of *srotodushti*.

In views of *vidradhi*, *Nadivrana*, *visarpa* there is predominantly obstruction causes *vimargagaman* type of *srotodushti* is observed.

CONCLUSIONS

1. *Srotodushti* is important phenomenon in pathogenesis (*samprapti*) after *dosh dushya sammurchhana*.
2. *Srotodushti* characteristics takes part dependently or independently in pathogenesis of disease.
3. *Atipravrutti* (excess formation), *sang* (obstruction or retention), *siragranthi* (obstruction in circulation) are may involve in *samprapti* independently.
4. But *vimargagaman* always involved in pathogenesis of disease dependently or independently.
5. All *srotodushti* characteristics strictly related with *dushya* ie *dhatu and mala*.
6. Hence all these *srotodushti* characteristics not related with transportation of *doshas*.

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