



## COMPARITIVE STUDY ON SROTODUSHTI AND SROTOVIDDHA

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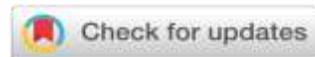
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## ABSTRACT

*Ayurveda* describes a systemic biological transit system made up of large, small, and extremely subtle channels that transport not only fluids, nutrients, and waste products to various biological settings but also energies and impulses. These channels are entitled *Srotas*. There are countless *Srotas*, but Acharya Charaka listed 13 gross channels<sup>1</sup> and Acharya *Sushruta* listed 11 channels, or *Srotas*<sup>2</sup>, along with their clinical importance and bodily duties. Any damage to these channels may cause the body to acquire abnormalities or diseases. These anomalies were fully clarified by *Acharya Charaka* and *Sushruta*. According to *Acharya*, every disease develops as a result of bad habits and a bad lifestyle, which interfere with the normal functioning of *the Srotas* and result in *Srotodushti* or *Srotovidhha*. Therefore, research into the different symptoms of *Srotodushti* or *Srotovidhha* listed is necessary.

**Keywords:** *Srotas*, *Srotovidhha*, *Srotodushti*

## INTRODUCTION

According to *Srotovigyana's* hypothesis, the human body is a massive system of micro-macro channels called "*Srotomayam hi Shariram.*" Channel potential is the fundamental nature of the body-mind system,

which is closely connected to both the outside world and on the other side every molecule inside the human body. In "*Sravanat Srotamsi*"<sup>3</sup>, *Acharya Charaka* claims *Srotas* are the channels or measures

through which *Parinampadyaman*<sup>4</sup> (converted *Dhatu*) flows to the different body parts. According to *Acharya Cakrapani* “*Sraavan*” word means the flow of nutrients or nutritive material from one *Dhatu* to another *Dhatu*. The ducts emanating from the cavity of the heart other than *Siras* (veins), and *Dhamnis* (arteries) and found to course through the whole body are called *Srotas* (channels or currents). Any abnormality in the proper functioning of these channels can cause a number of diseases which are well defined by *Acharyas* as *Srotodushti* and *Srotoviddha*.

**Synonyms:** According to *Acharya Charaka* synonyms of the *Srotas* are *Sira* (veins), *Dhamni* (arteries), *Rasayani* (lymphatics), *Nadi* (capillaries), *Pantha* (passage), *Marga*, *Sthana* (site), *Ashayas* (repositories), *Nikel*<sup>6</sup>.

**Appearance** *Srotas* have a color similar to those of the *Dhatu* they carry and are tubular, large or small, long, and tendril-like in shape<sup>7</sup>.

### Classification

*Acharya Charaka*, *Acharya Sushruta* & *Acharya Vagbhata* described *Srotas* vividly. But *Acharya Vagbhata* described them into two major parts.

1. *Drishya*; outer *Srotas* of the body which can be seen by the naked eye. The number of these *Drishya Srotas* in the male are nine (*Karn, Nasika, Mukh, Guda, and Mehan*) but in females’ the number of *Drishya Srotas* are twelve (*Stan & Yoni*)
2. *Adrishya*; These are the inner channels of our body which are the bases of life. The number of these *Srotas* is 13 according to both *Acharya Charaka* & *Acharya Vagbhata* but *Acharya Sushruta* mentioned them as *Yogvahi Srotas* and the total number of these *Srotas* is 11.

*Srotas* according to *Acharya Charaka* and *Acharya Sushruta* are Table No 1

| Sr. no. | According to <i>Acharya Charka</i> | According to <i>Acharya Sushruta</i> |
|---------|------------------------------------|--------------------------------------|
| 1       | <i>Pranvaha Srotas</i>             | <i>Pranvaha Srotas</i>               |
| 2       | <i>Udkavaha Srotas</i>             | <i>Udkavaha Srotas</i>               |
| 3       | <i>Annavaha Srotas</i>             | <i>Annavaha Srotas</i>               |
| 4       | <i>Rasavaha Srotas</i>             | <i>Rasavaha Srotas</i>               |
| 5       | <i>Raktvaha Srotas</i>             | <i>Raktvaha Srotas</i>               |
| 6       | <i>Mansavaha Srotas</i>            | <i>Mansavaha Srotas</i>              |
| 7       | <i>Medovaha Srotas</i>             | <i>Medovaha Srotas</i>               |
| 8       | <i>Asthivaha Srotas</i>            | <i>Shukravaha Srotas</i>             |
| 9       | <i>Majjavaha Srotas</i>            | <i>Mutravaha Srotas</i>              |
| 10      | <i>Shukravaha Srotas</i>           | <i>Purishvaha Srotas</i>             |
| 11      | <i>Mutravaha Srotas</i>            | <i>Artavavaha Srotas</i>             |
| 12      | <i>Purishvaha Srotas</i>           |                                      |
| 13      | <i>Svedavaha Srotas</i>            |                                      |

### Importance of *Srotas* in the pathogenesis of disease

*Srotodushti* (and *Srotoviddha*) are the main cause of the pathogenesis of a disease. As *Srotas* are the *Marg* (passages) for *Tridosh* to travel inside the body and when these *Srotas* are vitiated due to *Nidana Sevan* (or any injury) then *Samavastha* (normal state) of *Tridosh* is disturbed and thus causes the manifestation of the many disease<sup>8</sup>.

### DISCUSSION

*Ayurveda* describes a systemic biological transport system comprising gross and minute as well as very subtle channels transporting not only fluids, nutrients, and waste products but also energies and impulses in different biological settings. Deformities in these channels lead to improper functioning of different organs of the body. These deformities are of two types i.e., *Srotodushti*; explained by *Acharya Charaka* & *Srotoviddha*; explained by *Acharya Sushruta*.

Both Acharyas mentioned different numbers of Srotas in the human body as Acharya Charaka mentioned 13 Srotas and Acharya Sushruta mentioned 11 Srotas. Both Acharyas mentioned the cause and symptoms of abnormality in each srotas. As Acharya Charaka mentioned about Srotodushti i.e., abnormal

functioning of Srotas which develops due to improper dietary habits and daily lifestyle. Whereas Acharya Sushruta mentioned Srotoviddha which means improper functioning of the Srotas due to any injury on the Srotas.

Table No 2

| Sr.No | Srotas            | Srotodushti lakshan <sup>9</sup>  | Srotoviddha lakshan <sup>10</sup>  |
|-------|-------------------|---|--|
| 1     | Pranvaha Srotas   | Too long, too short, aggravated shallow or frequent breaths with sound and pain.  | Groaning, bending down of the body, loss of consciousness, illusion, and shivering, or may ultimately prove fatal.                         |
| 2     | Udkavaha Srotas   | Dryness of the tongue, palate, throat, lips & oropharynx, and excessive thirst.   | Any injury to this srotas makes a person thirsty and ends in his instantaneous death.  |
| 3     | Annavah Srotas    | Lack of appetite, anorexia, indigestion, and vomiting. <sup>3</sup>   | Tympanites, colic pain, aversion to food, vomiting, thirst, blindness, or darkness of vision may even end in death.                        |
| 4     | Rasvaha Srotas    | Aversion towards food, anorexia, altered sense of taste, inability to identify tastes, nausea, heaviness in the body, drowsiness, body ache, fever, blackouts, anemia, obstruction of channels, impotence, tiredness emaciation, diminished Agni, premature aging are some of the disorders caused due the vitiation of Rasa.                                       | Sosha (consumption) and groaning, bending down of the body, loss of consciousness, illusion, and shivering, or may ultimately prove fatal. |
| 5     | Raktvaha Srotas   | Skin disorders including Kustha, erysipelas(Visarp), furuncles(Pidka), Raktpitta, menorrhagia, inflammation of anus, penis, oral cavity, splenic disorders, abdominal lump, abscess, blue mole, jaundice, Vyanga, port wine mark(Piplu), black mole size of a sesame seed (Tilkalaka), ringworm, dermatitis, leucoderma, scabies, urticaria, and circular erythema. | Pallor, bluishness of complexion, fever, burning sensations, excessive hemorrhage, and redness of the eyes.                                |
| 6     | Mansavaha Srotas  | Granuloma (Adhimansa), myoma (Arbuda), piles (Kila), uvulitis (Galashaluka), tonsillitis, gangrene, boils, goiter, cervical lymphadenitis (Gandamala), inflammation of epiglottis.  | Swelling, loss, or atrophy of the muscles, the appearance of varicose veins, or may ultimately result in death.                            |
| 7     | Medavaha Srotas   | Premonitory symptoms of persistent urinary disorders including diabetes mellitus and eight undesirable types of physical constitutions, are not appreciable in society.   | Perspiration, the oily gloss of the skin, parched condition of the palate, extensive swelling, and thirst.                                 |
| 8     | Asthivaha Srotas  | Hypertrophy of bones and teeth, splitting and severe pain in teeth and bone, discoloration abnormality of body hair, nail, and beard.   |  |
| 9     | Majjavaha Srotas  | Pain in the joints, giddiness, unconsciousness, blackouts, and deep-rooted abscess.   |  |
| 10    | Shukravaha Srotas | The person becomes sexually impotent, suffers from an inability to penetrate despite erection   | Loss of manhood, delayed emission of semen, or blood-streaked character of that  |

|    |                   |   |   |
|----|-------------------|---|---|
|    |                   | (Aharshana), and may have sick impotent and sort lived children with congenital abnormalities.                                  | fluid.  |
| 11 | Artavavaha Srotas |   | Sterility, suppression of the menses, and incapacity of copulation.   |
| 12 | Mutravaha srotas  | Excessive excretion, excessive obstruction or suppression of urine, vitiated, diminished or frequent, thick urine with pain.    | Constipation or epistaxis in the bladder, retention of urine, and numbness of the genitals.                               |
| 13 | Purishvaha Srotas | Difficulty in evacuating bowels, scanty stools, passage with sound and pain, loose motions, irregular bowels.                   | Complete retention of stool, accompanied by distension of the abdomen, foul smell, and intussusceptions of the intestine. |
| 14 | Swedavaha Srotas  | Loss of perspiration, excessive perspiration, coarseness, excessive smoothness, excessive burning sensation, and horripilation. |   |

## CONCLUSION

From the above comparison of symptoms of *Srotodushti* & *Srotoviddha*, it is clear that *Acharya Sushruta* described the *Srotoviddha* & *Acharya Charaka* described *Srotodushti*. *Acharya Charaka* explained the general cause of *Srotodushti* are diet and lifestyle that are suitable to *Dosha* (similar to properties of *Dosha*) and unsuitable to *Dhatu* (dissimilar in properties of *Dhatu*) in their property cause morbidity in *Srotamsi*.<sup>11</sup> *Srotodushti* is any abnormality in the *Srotas* that is caused due to vitiation of *Doshas* (which is caused by *Nidan sevan*) leading to the abnormal functioning of the *Srotas*. Whereas *Acharya Sushruta* described *Srotoviddha* as the injury or piercing of *Srotas* at its root or starting point<sup>12</sup>. So *Srotoviddha* can be taken as any injury to *Srotomoola* which leads to abnormal functioning of *Srotas*.

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