



Explicit Role of Srotasas in Health and Disease Condition

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Editorial

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Annotation

The Human body is very similar to a factory where the condition processes of Anabolism and Catabolism are continuously going on. The transportation of the materials to be used, the by-products and the waste products, is done by some specific channels at particular levels. These channels are termed as Srotasas by the Ayurvedic ideologists. During the state of health, these channels efficiently carry out the work of transportation of the nutritive elements to the various tissues of the body, helping to prevent the degeneration of the concerned tissues and thus in a long run, in preventing the decay of the life and the health. Acharaya Charaka has said that as long as the channels of circulation are in a condition of health i.e. they are anatomically perfect and working uninterruptedly, so long the whole body remains free from the diseases. Maharshi Sushruta has given a scientific account of process of disease formation. Acharaya Charaka and Vagbhata have said that right from the vitiation of the doshas and finally, up to the manifestation of the disease, the whole process may be termed as Samprapti. The same process has been elucidated by Acharaya Sushruta under six stages viz; Samchaya, Prakopa, Prasara, Sthansamshraya, Vyakti and Bheda [1,2].

On critically examining and analyzing these stages, it may be concluded that after the etiological factors come into contact with the body, the doshas become provocative and these provocative doshas circulate in the body through the channels and localize somewhere finding a lesion and vitiate the tissue or the local fluid circulating in the particular srotasas and the disease is produced. A similar interpretation has been made by both Acharaya Charaka and Sushruta where an important role of Srotasas in the disease production has been thought of. By this, the following facts would be known-(1) The srotasas provide a passage for the

circulation of the vitiated doshas (2). The Khavaigunya or the Srotovaigunya facilitates the obstruction and subsequently the localization of the circulating doshas. (3) Sanga or the obstruction of the circulating doshas is the first stage of the pathogenic process in almost all the diseases.

Further, Acharaya Charaka has said that in the event of the vitiation of the channels of circulation, both the stationary and the mobile elements of the body get vitiated; the vitiation spreads from one channel to the other. The vitiated body-channels spread up the corruption to other body channels alone, and the vitiated body tissues to other body tissue, whereas the three humors viz; Vata-Pitta and Kapha, if vitiated, pollutes the entire body as they are of vitiating nature [1-3].

Srotovijnana Portrayal

Looking into the importance of Srotasas and their role in disease formation process, the ancient literatures have discussed the Srotovijnana in quite a detailed way. Acharaya Charaka has especially devoted a full chapter to the Srotovijnana, while Acharaya Sushruta and Vagbhata have accommodated the Srotovijnana in the anatomical sections of their treatises respectively. As per the different treatises, there is a functional diversity in the systems of circulation in the Human body as there is elemental diversity in the structural composition of the body. None of the elements in the body can flourish or decay independent of the channels of circulation. It is indeed these channels that by conveying the body elements which are undergoing metabolic process sub serve the purpose of circulation.

In spite of the reality that Srotovaigunya is handy in all most all people, presence of it very nicely may additionally be unmistakably considered truly after looking at the illness stage, which may be the earlier step than dosha dushya

sammurchana. It is fundamental for the sthana samshraya of doshas. To stop vaigunya in any srotas, the VyadhiKshamata of srotas is essential. Srotovaigunya can be dealt with by means of controlling Rasayana Chikitsa which ensures reliable working of the dhatus and via evading the etiological factors. It improves Ayu, Bala, Veerya consequently forestalling maturing and disposing of sicknesses. Rasayana Chikitsa assists with reestablishing all the physiological factors of organs and buildings and assists with bringing returned the first-rate and wellbeing. Srotovaigunya is simple for sthana samshrayaavastha whilst Sroto Dushti prompts dosha dushya sammurchana. In mild of laxanas of Sroto Dushti we get the data on Vishista Samprapti of any ailment. It's distinctly simple to recognize the sort of Sroto Dushti related with a Vyadhi to embody appropriate cure modalities [4,5].

Pinnacle

The incentive at the back of element in regards to the Srotasas is very much fundamental in order to recognize the work of Doshas in the process of infections. The job of Srotasas in the signal of sickness is all round talked about in virtually all Ayurvedic classics; so moreover its value in the aid of everyday physiological capacities, that is, the cause for right wellbeing. A whole fact on Srotasas is an absolute necessity for an Ayurvedic health practitioner to go towards an affected person in a complete approach. Sign of an illness occurs in the physique due to the fact of the imperfect Srotasas of the body. Subsequently, any imperfection of Srotasas ought to be remedied rapidly, for the reclamation of normal wellbeing. Doshas are the good sized components of the physique each for physiological capacities and in the pathogenesis of ailments. Thus, creator tried to underscore the thought of Srotasas in an environment in a very friendly way. While clarifying the Nanatmaja Vikara Acharyas

referenced unique variety but whilst listing their numbers are unique. These factors needless to say intensify the job and importance of the Srotasas in health and the sickness introduction process [5,6].

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