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## Role Of Srotadusti In Disease Manifestation

Dr. Sabita Pradhan<sup>1</sup>, Dr. Sarita Mohanta<sup>2</sup><sup>1</sup>PG Scholar, Department of Roga Nidan Evam Vikriti Vigyan, Government Ayurvedic College & Hospital,  
Balangir, Odisha<sup>2</sup>Prof. & HOD, Department of Roga Nidan Evam Vikriti Vigyan, Government Ayurvedic College & Hospital,  
Balangir, Odisha

Corresponding author: Dr. Sabita Pradhan

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### Abstract

"*Srotamayam hi Shariram*" signifies that the living body functions as a network of countless channels, serving as an internal transport system for various purposes. In *Ayurveda*, the concept of *Srotas*-the intricate network of channels through which vital substances such as *Dosha*, *Dhatu*, *Upadhatu*, & *Mala* circulate in the body from one place to another is fundamental to health. Healthy *Srotas* perform their normal functions, the outcome is the body will be free from diseases and unhealthy *Srotas* will become the root cause for the development of the disease process. Improper food and dietetics and improper regimen and erratic behaviour which are not conducive to the body, can result in the imbalance of *Doshas* and *Dushyas*. *Srotas* possess the *Khavaigunya* quality, allowing for the accumulation of vitiated *Dosha* and *Dushya*. Consequently, these *Dosha* and *Dushya* become lodged there, leading to the occurrence of *Dosha-Dushya Samurchhana*. This entire process is known as *Srotadusti*, which triggers the manifestation of disease. Mainly *Srotadusti* are of 4 types i.e *Atipravritti* (Increased activity/flow), *Sang* (Obstruction), *Siragranthi* (Reduction of the lumen of the system) & *Vimarggaman* (Opposite direction flow)<sup>1</sup>. A thorough understanding of *Srotadusti* and its role in developing specific diseases is essential for effective holistic treatment of diseases.

**Keywords :** *Srotas*, *Srotadusti*, *Khavaigunya*, *Doshadusya Samurchhana*, *Atipravritti*, *Sang*, *Siragranthi*, *Vimarggaman*.

## Introduction:

*Srotas* are the fundamental components of the human body and the approach to disease management relies on the nature of the *Srotodusti* and the specific *Srotas* involved in the progression of the illness. Identifying these elements is essential for an ayurvedic physician for effective treatment. *Sravanat Srotansi* means *Srotas* are channels that help in the transportation of various substances<sup>[2]</sup>. *Poshya Dhatus* like *Rasa* or nutrient substances are supplied to different parts of the body through the *Srotas*<sup>[3]</sup>. *Srotas* are those channels which carry the *Dhatus* undergoing transformation to the different destined region of body<sup>[4]</sup>. According to *Maharshi Sushruta* *Srotas* are defined as empty spaces spread to entire body which originates from root space except *Sira* and *Dhamani*<sup>[5]</sup>. But *Maharshi Charaka* included *Sira* and *Dhamani* in *Srotas*. *Srotas* are those in which *Manas*, *Prana*, *Anna*, *Jala*, *Dosha*, *Dhatu*, *Upadhatu*, *Dhatumala*, *Mutra* and *Purisha* are circulating. *Srotas* attain the colour of the *Dhatu* in which they circulate. Once the *Srotas* becomes abnormal due to different cause it will result in abnormality in *Dhatu* and then disease manifestation gets started. So, the process of *Srotodusti* plays an important role in disease formation.

## Aim & Objectives :

- A critical analysis of the existing literature on *Srotadusti*.
- To study the role of *Srotadusti* in disease manifestation.

## Material And Methods:

Concept Of *Srotas*: The term "*Srotas*" originates from the Sanskrit root "*Sru-gatau ksharane*" with the suffix "*Tasi*" added to the *Dhatu*<sup>[6]</sup>. This has different

meanings - to exude, to ooze, to filter or to permeate.

Because of the function of *Sravana*, these are called as *Srotas*. "*Sravanat srotamsi*" refers to pathways where *Sravanam* (flow or dripping) occurs, and *Srotamsi* are the channels responsible for transporting *Dhatu* (*Asthayi* or *Poshya Dhatu*, meaning unstable or nourishing tissue elements). These *Srotas* are fine, extensive, and far-reaching, similar to lotus stalks, where *Rasa* (the nutrient fluid) circulates and nourishes the cells and tissues<sup>[7]</sup>. In simpler terms, *Srotamsi* are the intricate networks through which nutrients flow to sustain and nourish the body.

## *Srotas* Synonym:

*Acharya Charak*<sup>[8]</sup> has mentioned the synonyms of *Srotas* are *Srotansi*, *Sira*, *Dhamani*, *Rasayani*, *Rasavahini*, *Nadi*, *Pantha*, *Marga*, *Shariracchidra*, *Samvrit*, *Asamvrita*, *Sthana*, *Ashaya* and *Niketa*.

## *Srotas Aakriti*<sup>[9]</sup> :

Color: As per *Acharya Charaka*, the color of the *Srotas* corresponds to that of the *Dhatu* being transported through them.

Size: *Srotas* can be classified as *Anu* (microscopic) or *Sthula* (macroscopic).

Shape: They can have various shapes, including *Vritta* (cylindrical), *Dirgha* (long), and *Pratana* (reticulated).

Types: As per *Sushruta*: *Bahya*-males-9, *Females*-12, *Abhyantara*-11 pairs As per *Charaka*: *Bahya*-9, *Females*-12, *Abhyantara*-13 functions of *Srotas*:

1. Development Interconnection: No bodily structure can grow or deteriorate without the involvement of *Srotas*, which facilitate the transport of *Dhatus*.
2. Health Foundation: The proper functioning of *Srotas* is essential for overall health and disease management.

3. **Waste Management:** *Srotas* play a key role in transporting both nourishing *Dhatu* and waste products (*Mala Dhatu*), ensuring efficient material exchange.
4. **Essential for Well-being:** Healthy *Srotas* are crucial for the body's normal functioning and the sustenance of *Sthayi Dhatu*.
5. **Targeted Nutrient Supply:** Each *Srotas* delivers nutrients specifically to its related *Dhatu* in appropriate quantities.
6. **Specific Functions:** *Srotas* have distinct roles in the body, serving purposes beyond being simple channels.
7. **Dosha Regulation:** *Srotas* contribute to the aggravation (*Prakopa*) or reduction (*Shamana*) of *Dosha* by managing their transport.
8. **Crucial Interdependence:** All *Dosha*, *Dhatu*, and *Mala* depend on *Srotas* for their formation, movement, and breakdown.
9. **Metabolic Influence:** They play a significant role in regulating the metabolic state of tissues through various pathways.
10. **Internal Transport Mechanism :** *Srotas* act as the body's internal transport system for critical substances, including *Dosha*, *Dhatu*, *Oja*, *Agni*, thoughts, and emotions.

### Role Of *Srotadusti* In Disease Manifestation:

The *Doshas* (vitiated humors) become *Prakupita* (aggravated or disturbed), leaving their natural sites and moving through the *Srotas* (channels), which leads to imbalances. The aggravated *Doshas* disturb the *Dhatu* (tissues) present in both their own *Sthana* (normal sites) and other *Marga* (pathways, i.e. *Srotas* ). The *Srotas* become conduits through which these *Doshas* spread their vitiating effects, affecting *Dhatu*s located in various parts of the body. The vitiated

*Dhatu*s further vitiate the *Srotas* themselves. This means that the channels, responsible for the transportation and nourishment of *Dhatu*s, become dysfunctional leading to *Srotadusti*. *Srotadusti* of one *Srotas* leads to *Dusti* of others means multiple *Srotas* are involved in the pathological process, not just one. Each *Srotas* may suffer from conditions like *Atipravrutti* (excess flow), *Sanga* (obstruction), or *Vimargagamana* (misdirection), depending on the nature of the *Dosha* disturbance. The vitiated *Dhatu*s (tissues) continue to damage other *Dhatu*s through the *Srotas*, creating a cycle of imbalance. Since each *Dhatu* depends on the proper functioning of its respective *Srotas* for nourishment, any disturbance leads to systemic dysfunction and diseases. The *Dushta Doshas* (vitiated *Doshas*) are the primary *Dushayitaras* (corruptors) of all these channels and tissues<sup>8</sup>. The *Doshas*, when vitiated, infiltrate the *Srotas* and obstruct the natural flow, disturbing the functioning of the body's system. The vitiated *Doshas* primarily disturb the *Agni* (digestive fire) within the *Srotas*, leading to further *Srotodusti* (vitiation of the channels) and impaired digestion and metabolism. Therefore, when the *Srotas* and *Agni* are functioning properly and the *Doshas* are balanced, one attains *Ayus* (longevity) and *Arogya* (health). When the *Srotas* are blocked or disturbed, it leads to disease and dysfunction.

*Nidan sevana:* *Ahara* (diet) and *Vihara* (regimen) that has the qualities similar to the *Dosha* and *Karana* that are responsible for the abnormality of *Dhatu*s are considered to be *Samanya Sroto Dushti Karana*<sup>[10]</sup> .

In other words, the attributes of diet and lifestyles can impact the equilibrium of the *Doshas* and lead to in body's tissues. For example, the consumption of curd ,milk , *Madhura* (sweet) substances, black grams are

responsible for the vitiation of *Kapha Dosha* as they possess qualities similar to *Kapha Dosha* like *Guru*, *Madhura*, *Snigdha Guna*. *Kapha Dosha* and *Mamsa Dhatu* will be aggravated if a person is going to sleep immediately after eating. The factors which cause *Dosha* and *Dhatu Prakopana* (Aggravation) also causes vitiation of *Srotas*. By recognizing the *Nidan* (causes) of *Srotadusti*, practitioners can identify diseases in their early stages. This allows for timely intervention and prevents the progression of the disorder.

### **Kha-Vaigunya:**

The term *Kha-Vaigunya* in Ayurveda refers to the deficiency or impairment within the *Srotas* that arises from specific *Nidan - Sevana*. This impairment represents a decline in the natural state of the *Srotas* (*Prakriti*), which is crucial for the process of *Samsraya* (the accumulation or consolidation) of the *Doshas*. In simpler terms, the normal function of the *Srotas* get impaired. This condition is necessary for the *Doshas* *Vata*, *Pitta*, and *Kapha* to settle or accumulate in the *Srotas*. When the aggravated *Doshas* (*Vata*, *Pitta*, *Kapha*) circulate in the body, the site of their accumulation due to *Kha- vaigunya* (Deficiency in the canals) becomes the location for the accumulation of *Doshas* and manifestation of *Vyadhi* (disease)<sup>[11]</sup>. This can be correlated with 4<sup>th</sup> stage of *Shadkriyakala* i.e *Sthanasamshrayavastha*.

### **Dosha-dushya samurcchana and vyadhi Utpatti:**

During the *Sthana Samshrayavastha* (accumulation phase), the initially aggravated *Doshas* come into contact with the *Dushyas* (tissues), leading to the contamination of the *Dhatu*s (tissues of the body). This crucial interaction, known as *Dosha-Dushya Samurcchana*, plays a significant role in triggering specific signs and symptoms, collectively referred to as

*Purvarupa'* (initial manifestations) of the disease. The process of *Dosha-Dushya Samurcchana* forms the foundation for the manifestation of any disease.

### **Samanya Srotadusti Lakshana:**

04 type of *Srotodusti* are there:

- *Atipravritti* (Increased Activity)
- *Sang* (Obstruction)
- *Siragranthi* (Reduction of the lumen of the system)
- *Vimarga Gamana* (Opposite Direction Flow)

1. ***Atipravritti*** - *Atipravritti* as *Atishayena pravritti*. It refers to the excessive secretion or flow of *Dhatu*s in the *Srotas*. When the vitiated *Doshas* cause an abnormal increase in the flow it leads to various diseases.

Examples<sup>[12]</sup>:

- *Pranvaha Srotas- Ati / Abhikshanna Shwasan* (Tachypnoea) e.g. *Tamak Shwas* (asthma)
- *Udakvaha Srotas-Ati Pravruddha Pipasa* (Polydipsia) e.g. *Prameha* (diabetes)
- *Annavaha Srotas-Ati Bhojan* (Polyphasia) e.g. diabetes & bulimia *Ati Vaman* (Excessive Vomiting) e.g. *Visuchika* and *Cholera* and *Gastroenteritis*
- *Purishavaha Srotas -Ati (Bahu) Malappravrutti* (Increased stool frequency) e.g. *Atisara* (diarrhea) and *Pravahika* (dysentery)
- *Mutravaha Srotas-Ati/Abhikshanna Mutrappravrutti* (Polyuria) e.g. *Prameha* (diabetes)
- *Swedavaha Srotas- Ati Swedappravrutti* (Diaphoresis) e.g. *Kushtha* (skin disorders)
- *Rasavaha Srotas-Ati sroto Upalepan* (Blood vessel luminal coating) e.g. atherosclerosis.



- *Raktavaha Srotas: Ati Raktapravrutti*  
e.g. *Raktapitta* (Coagulopathy), *Asrukdar* (menorrhagia)
- *Mansavaha Srotas-Ati Mansa Vruddhi*  
e.g. *Arbuda* (Tumour)
- *Medovaha Srotas-Sphik, Stana, Udar Ativrudhi* (Enlargement of buttocks, breast abdomen) e.g. *Sthaulya* (Obesity)
- *Asthivaha Srotas-Adhi asthi* (Overgrowth of bones), *Adhi danta* (extra tooth)
- *Majjavaha Srotas -Ati Netra Gaurav* (Ophthalmic Heaviness)
- *Shukravaha Srotas-Ati Strikamata* (Excessive sexual desire).
- *Ati Shukra Pravrutti* (Excessive seminal discharge)
- *Aartavvaha Srotas-Ati Aartav Pravrutti* (excessive menstruation)
- Similarly, *Atipravrutti* of *Doshas* could also be noticed like in the form of:
- *Vata Ati Pravrutti*-e.g. *Akshep, Gatra Sphuran* etc *Pitta Ati Pravrutti*-e.g. *Pittaj Pandu, Amlapitta Kapha Ati Pravrutti* -e.g. *Sthaulya* and *Prameha*
- *Annavaha Srotas-Bhojan Sanga* (Stasis of food) e.g. Duodenal stricture secondary to peptic ulceration
- *Purishavaha Srotas -Purishsanga* (Stasis of stool) e.g. *Malavshatmbha* (Constipation), *Upadravaj Malabaddhata* (Diabetic Gastroparesis), *Baddhagudodara* (Intestinal obstruction)
- *Mutravaha Srotas -Mutrasanga* (urinary stasis) e.g. *Asthila* (Prostatic enlargement), *Ashmari* (Calculus), *Niruddhprakash* (urethral stricture)
- *Swedavaha Srotas-Swedavrodha* (lack of sweating) e.g. *Jwara* (fever)
- *Rasavaha Srotas -1. Hrudaye Rasa Sanga* (Heart congestion) e.g. Congestive Cardiac Failure, 2. *Ati stroto Upalepanat strotoavrodhat raswahinishu rasa sanga* e.g. Atherosclerosis/Coronary Artery Disease
- *Raktavaha Srotas-1. Yakroute Rakta Sanga* (Hepatic Congestion) 2. *Yakroute Pitta Sanga* (Hepatic Cholestasis) e.g. Hepatocellular jaundice, Extrahepatic obstruction
- *Shukravaha Srotas-Shukra Avisarga* e.g. *Shukrashmari* (spermolith) *Aartavvaha Srotas-Aartav Sanga*

**2.Sanga** - It refers to the stasis of the *Dhatus*. Due to this either there is absence of natural flow or intermittent (*Stokam Stokam*) flow. When the vitiated *Doshas* cause obstruction in the *Srotas* the normal function of *Srotas* i.e *Sravanam*(flow) get hampered. This is usually reflected in the *Dhatus* which are flowing causing many diseases.

For e.g.<sup>[12]</sup> -

- *Pranvaha Srotas-Ati Baddha Shwasan* (Obstructed breathing) e.g. Lung consolidation, Lung tumour *Chhinashwasa*.

Similarly, *Sanga* of *Doshas* could be noticed due to obstruction to their flow like:

- *Vata sanga- Vak sanga*
- *Pitta sanga- Pittashmari*
- *Kapha sanga -Kasa, Tamak shwasa*

**3.Sira-granthi**-It refers to the cystic formation in various channels or to a condition where nodules or lumps are formed within the *Srotas* due to vitiation of *Doshas* and *Dushyas* circulating in the *Srotas*. These causes the obstruction in the normal flow or function of the *Srotas* causing diseases.

For e.g *Raktaj Siragranthi Medoj Siragranthi Granthi Arsha Arbuda*

**4.Vimarga-gamanam**-*Vimargagamana* refers to the flow of *Dosha* and *Dushyas* in different pathways other than their natural pathways. It refers to the reversal of the normal flow due to the obstruction in the *Srotas* causing different pathologies. For e.g

- *Pranvaha Srotas*-1. *Urdhwa Shwase Urdhwa Shwasanam* (Sertorus breathing)  
2. *Pransya Vilomatvam in Shwas Vyadhi* (Breathlessness)e.g. Lung consolidation, Lung tumour, Lung congestion
- *Annavaha Srotas*-1. *Urdhwag Amlapitta* (Acid reflux)e.g. Gastro esophageal Reflux Disease (GERD)2. Reversal of portal flow to cause splenomegaly e.g. Cirrhosis of liver
- *Purisavaha Srotas* -Fecal Material Vomiting e.g. *Purishsaj Udawarta Baddhgudodara* (Intestinal obstruction)
- *Mutravaha Srotas*-Reversal of urinary flow causing hydronephrosis.e.g. *Asthila* (Prostatic enlargement), *Ashmari* (Calculus),*Niruddhaprakash* (urethral stricture)
- *Rasavaha Srotas* -Reversal of blood flow in heart failure to cause lung congestion e.g. Congestive Cardiac Failure.

- *Raktavaha Srotas* -Diffusion of bilirubin into blood causing hyperbilirubinemia.  
e.g. Intra or extra hepatic Obstructive Jaundice

Similarly, *Vimargagamana* of *Doshas* could be noticed due to obstruction to their flow like:

*Vata Vimargagamana - Udavarta Pitta Vimargagamana-Amlapitta Kapha Vimargagamana - Kaphaj Shotha*

### Role of Mulasthana of Srotas:

*Mulasthana* as *Prabhava Sthana* means that is the anatomical seat of the *Srotas* serves as the primary site for the pathology of each *Srotas*. It is crucial in understanding the disease process, as the *Mulasthana* is intimately connected with metabolism and the origin of pathological changes. *Srotas* may disturb the functions of *Srotomula* in due course of time sooner or later depending upon the virulence of *Srotodushti Karana* and duration of contact with *Dushti Karana*. For example, if the person is presenting with the symptoms of cough and breathlessness, we can assume the involvement of *Pranavaha Srotas*. Indirectly, this implies that there may be a possibility of involvement of *Hridaya* or *Mahasrotas* in due course of time as these are *Srotomula* of *Pranavaha Srotas*.

### Srotaviddha Lakshana:

*Viddha* means being pierced, disturbed or injured. Hence *Srotaviddha* means injury to the *Srotas*. *Acharya Sushrut* mentioned *Srota viddha lakshana* for specific *Srotas*. *Acharya Vagbhatta*<sup>[13]</sup> has mentioned the *Samanya Srota Viddha lakhshana* that are *Bhrama* (giddiness), *Moha* (altered state of consciousness), *Kampa* (involuntary movements), *Pralapa* (irrelevant speech), *Adhmana* (distension

of the abdomen), *Shula* (pricking type of pain), *Aruchi* (tastelessness), *Trit* (thirst), *Chardi* (vomiting), *Jwara* (fever), *Atirudhira Sruti* (excess bleeding from the injured region), *Mutra Purisha Rodha* (obstruction of passage of urine and stools) and *Marana* (death). In case of *Srotaviddhha* condition the *Vaidya* has to treat the patient by informing the poor prognosis of the situation and treatment should be similar to *Sadyo Vrana* (acute wound) after removing the foreign body.

### Discussion:

In *Ayurveda*, *Srotas* are the vital channels responsible for the transportation and regulation of *Dhatus*, *Doshas*, and *Malas*. They play a crucial role in maintaining the equilibrium of the body, as no bodily function occurs independently of the *Srotas*. The proper functioning of the *Srotas* ensures the smooth flow of nutrients, waste products, and other essential substances. Disruption in the flow, known as *Srotodusti*, is a fundamental cause of disease, highlighting the importance of their health for the balance of *Vata*, *Pitta*, and *Kapha Doshas*. When *Doshas* become *Prakupita* (aggravated) and leave their normal locations, they enter the *Srotas*, causing vitiation and disturbance to the *Dhatus* and other *Marga* (pathways). This leads to *Srotodusti*, which can manifest in various forms such as *Atipravritti* (excessive flow), *Sanga* (blockage), *Siragranthi* (nodule formation), and *Vimarga Gamana* (misdirected flow). The interaction between the vitiated *Doshas* and vulnerable *Dhatus* is termed *Dosha-Dushya Samurchhana*, leading to the development of *Vyadhi* (disease). The concept of *Kha-Vaigunya* (deficiency or impairment in the *Srotas*) plays a pivotal role in disease manifestation. When there is a

weakness in the *Srotas*, aggravated *Doshas* accumulate in these weakened areas, causing *Sthana Samshraya* (settling of *Doshas*) and setting the stage for *Vyadhi Utpatti* (disease onset). The progression of disease through these stages underscores the importance of identifying *Nidana* (causes) early to prevent *Dosha Prakopa* (aggravation) and further *Srotodusti*. In one disease condition *Dusti* (vitiation) of multiple *Srotas* may get involved. For example in respiratory disorders like *Shwasa*, *Pranavaha*, *Udakavaha*, and *Annavaha Srotadusti* cause the disease. In other hand in a disease multiple *Srotadusti* types can coexist, like in *Tamak Shwasa* (Asthma), *Sanga* blocks the airways, *Atipravritti* increases mucus production, *Vimargagamana* causes *Kapha* to enter improper pathways and *Siragranthi* leads to airway thickening or constriction. Furthermore, the *Mulasthana* (primary site) of each *Srotas* is critical in understanding the *Samprapti* (pathogenesis) of diseases. The disturbance in the *Mulasthana* can indicate the involvement of specific organs and systems, guiding the treatment strategy. For instance, in *Pranavaha Srotas*, symptoms such as *Shwasa* (breathlessness) and *Kasa* (cough) suggest the involvement of the *Hridaya* (heart) or *Mahasrotas* (gastrointestinal tract). Therefore, treatment in *Ayurveda* focuses on addressing both the specific *Srotas* and the underlying *Srotomula*, ensuring a holistic approach to restoring balance and health. In one disease condition *Dusti* (vitiation) of multiple *Srotas* may get involved.

## Conclusion:

In Ayurvedic understanding, the health of the *Srotas* is fundamental to the proper functioning of the body. The vitiation of *Srotas*, known as *Srotodusti*, is a key factor in the manifestation of *Roga* (disease). The complex interactions between *Doshas*, *Dhatus*, and *Srotas*, especially during *Dosha-Dushya Samurchhana*, form the basis for disease development. Early identification of *Srotodusti* and *Kha-Vaigunya* allows for timely interventions to prevent disease progression. By addressing the root causes and restoring the natural flow within the *Srotas*, Ayurvedic treatment seeks to balance the *Doshas*, maintain healthy *Agni* (digestive fire), and ensure the proper nourishment of *Dhatus*, ultimately leading to *Ayus* (longevity) and *Arogya* (health). The emphasis on treating both the channels and their anatomical seats ensures a comprehensive approach to wellness and disease prevention in Ayurveda.

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