Critical appraisal of Doshavaha Srotas

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Abstract

Tridoshas viz Vata, Pitta, and Kapha are responsible for health and disease depending on their normalcy and disequilbrium state. Improper usage of foods and drinks along with abnormal activities manifests diseases of respective Doshik predominance. Sira (vein) is the synonym of Srotas, keeping this in mind, Vatavaha Sira is correlated with Vatavaha Srotas, Pittavaha Sira with Pittavaha Srotas, Kaphavaha Sira with Kaphavaha Srotas, and Sarvavaha Sira with Sarvavaha Srotas. The purpose of detail understanding of Doshavaha Srotas is essential to understand the role of Doshas in the manifestation of diseases. One can easily predict by observing the color changes in particular area to be able to predict the predominance of Doshas in that area. Manifestation of a disease occurs in the body as a result of the defective Srotas favoring the Dosa–Dushya conglomeration. Hence, any defect in the Srotas must be corrected quickly for the restoration of normal health. Present article emphasis on the proper understanding of Doshavaha Srotas in a systematic manner to understand its root, causative factors, signs and symptoms, and diseases produced due to their vitiation.

Key words: Kapha, nanatmaja vikara, pitta, sarvavaha srotas, sira, vata

Introduction

The concept of Srotas is defined vividly and scientifically in Ayurvedic texts. It is stated that any corporeal entities do not arise or decay without Srotas. They are defined as the transporting passages of Dhatus undergoing transformation. Charaka mentions that the person is the aggregate of Srotas because of their pervasiveness and diffusiveness that aggravate and pacify Dosha. There are divergent opinions regarding the number of Srotas; some say they are innumerable and to some they are numerable and describes along with classification in their respective Samhitas. It may be considered as the channels (micro and macro) on the basis of morphology. The term Srotas is derived from the root Su Sravano means that which exude; ooze; filter; permeate. These channels function as the medium through which the biological materials, nutrients, and waste products flow from and to the Kosha and to the exterior. It refers both to the gross major channels like respiratory tract, gastro-intestinal tract, genito-urinary tract, etc., micro channels like vessels, capillaries, lymphatic’s, etc., and also to the molecular channels like the permeability of membranous pores of cell membrane, etc., It is the pre-requisite for the maintenance of good health because without healthy Srotas body cannot grow normally. Any slight disturbance at the level of Srotas, either structurally or functionally, leads to Sammurchana of Dosha and Dushya and as a result disease manifests inside the body. Competent Srotas is the root cause for a healthy body; Samwadhana therapy is recommended for removing the existing Malas from the body and thereby maintains the healthy status of Srotas. Vata, Pitta, and Kapha move through the Srotas; all the channels of the body cater the needs for these movements. So as long as these channels of circulation perform their normal functions, body would be free from diseases.[1]

Synonyms – Sira (vein), Dhamani (artery), Rasayani (lymphatic ducts), Rasavahini (capillary), Nadi (tubular conduits), Panthana (passages), Marga (pathways, tracts), Sharirachidra (body orifices), Samvritasamritani (open or blind passages), Sthana (sites), Ashaya (repertories), and Niketa (resorts) are the synonyms of Srotasas (channels).[1]

Structure – The orifices of the Srotas are very small, wide, long and far, like those in the lotus stalk; through them, Rasa ‘nourishes’ the body. The color and form of the Srotas would be similar to the Dhatus they transport; they may be cylindrical, either Sthula (gross, macroscopic) or Anu (atomic or microscopic), Dirgha (long), or Prathana (reticulated).[1]

Importance of Vatadi Dosha in the manifestation of diseases

Vata, Pitta, and Kapha are the main factors for the initiation of all pathogenesis inside the body, because of having their
symptoms, their subsidence and scriptural evidence. As the entire creation existing as universe is never distinct from Satva, Rajas, and Tamas, the entire group of disorders present in different forms does not exist without Vata, Pitta, and Kapha. Variations are due to combination of Doshas, Dhatu, and Mala; specific sites and etiological factors, etc., accordingly nomenclature is given like Rasaja, Raktaaja, etc., Improper usage of foods and drinks along with abnormal activities manifests Vataja, Pittaja, Kaphaja, Shonitaaja, Dwandwaja, and Samipataja Vyadhi. Equilibrium state of Dosa manifests good consequences like development, strength, complexion, cheerfulness, etc., manifests Dosha Equilibrium state of Kaphaja, Shonitaja, Dwandwaja, and Samipataja Vyadhi. Given like Rasaja to disturbed due to intake of Srotas vitiation Sira. Doshavaha Srotas vitiation Sira.

Vata, Pitta, and Kapha may unite with Dhatu, Mala, etc., and manifest various diseases and accordingly nomenclature was given. Adibala Pravritta, Janmahala Pravritta, and Doshabala Pravritta Vyadhi come under Adhyatmika. Diseases manifest by involving Vatadi Sharirika Dosa along with Raja and Tamadosha are called Adhyatmika diseases. Doshabala Pravritta Vyadhi's are those manifests due to disturbed Sharirika and Manasa Dosa. For the genesis of Doshabala Pravritta Vyadhi's causative factors are incompatible dietetic and erratic activities. It is sub-divided into Amashaya Samaththa and Pakvashaya Samaththa.[2] Samana Vata resides in Svedavaha, Doshavaha, and Ambavaha Srotas. Doshavaha Srotas circulate all over the body. Vata, Pitta, and Kapha circulate all over the body through minute and macro channels during embryogenesis.[1] If Vata gets aggravated due to intake of Khara (rough), Kashaya (astringent), (Katu) pungent, and (Tikta) bitter taste eatables, it produces Udavarta immediately due to which the channels carrying Vata, Mutra, Purisha, Rakta, Kapha, and Medas function in reverse direction and the feces are hardened too much.[3] Hot water softens Doshavaha Srotas.[5] Sira (vein) is the synonym of Srotas, keeping this in mind author correlated Vatavaha Sira as Vatavaha Srotas, Pittavaha Sira as Pittavaha Srotas, Kaphavaha Sira as Kaphavaha Srotas, and Sarvavaha Sira as Sarvavaha Srotas.[6]

**Vatavaha Srotas / Vatavaha Sira**
Totally 40 Moola Sira (main blood vessels) is described. Vatavahini Sira is 10 in number, and these carries Vata. The main 10 branches divide into 175 sub branches from these Vata moves all over the body.[1]

Moola (root of origin) – Vatavaha Srotas originate from Vatasthana.[3]

Structure – Vatavaha Srotas are red in color and always full of Vata.[3]

**Vatavaha Srotodusti Hetu (etiology for Vatavaha Srotas vitiation)**
Vata become agitated by following causative factors
Weak person fighting with strong person or indulging in harsh physical activities; performing heavy exercises; indulging in more sexual acts; continuous study; falling down from certain height; running or speed walk; excessive strain/sprain to the body; injury due to fighting; jumping to a downward deep surface is called Lanhgana; sinking in water (hopping); swimming in water; not sleeping during night time; carrying heavy loads; excessive travelling on elephant, horse, chariot; and by foot; increased intake of pungent, astringent, bitter, rough, light, cold, dried vegetables; Vallur (dry meat); Varaka (bilobed cereals); Uddalaka (Aranya Kodrava); Shyamaka; green gram; lentil; Adhaki (Tuvari); Harenu (Vartula Kalaya); Kalaya (Tripukata); Nispava ka (Rajashimbi); Anashana (intake of food and fasting); Vishnasana (intake of large amount of food or less amount of food in irregular time); Adhyashana (eating during indigestion); suppression of urges like flatus, urine, stool, semen, vomiting, sneezing, eructation, lachrymation, etc.; Vata aggravates during cold season and exposure to cold; during cloudy weather, forceful wind; during rainy season; during early morning, afternoon, and after the digestion of food. Pungent, bitter and astringent taste of food accumulates Vata.[3] Vata accumulates during Greeshma Ritu.

**Vatavaha Sroto Dusti Lakshana (signs and symptoms of vitiated Vatavaha Srotas)**
Abnormal Vata performs various affections to the body, thereby it produces various diseases. It also affects the strength, complexity, happiness, and longevity. It disturbs the functions of mind, afflicts all sense faculties, deforms and destroys the embryo for long. As a result it gives rise to fear, grief, confusion, anxiety, and excessive delirium and finally stops the vital breath.[3] Prominence of froathly, blackish, reddish, brownishness, thinness, ununctuousness, quick flowing, various kind of pain, etc., indicates the vitiation of Vatavaha Srotas.

For example, in case of Vataja Udara Roga by observing signs and symptoms, we can come to a conclusion that Vatavaha Srotas is also involved along with other Srotas, appearance of blackish or reddish tinge in nails, eyes, face, skin, urine, and stool; appearance of thin and black net work of veins over the abdomen.[7]

Another example clearly indicates the involvement of Vatavaha Srotas in the pathogenesis of disease Vataja Visarpa: The part where the disease spreads becomes grayish, blackish, and reddish. Patient suffers from intense pain, which is pricking, breaking, colic, expansion, contraction, tingling sensation (horrilation), and throbbing sensation. Due to negligence or delay in treatment produces various kinds of afflictions, that is, quick bursting, cracking, erupted skin lesion is small in size, having blackish or reddish discoloration with thin, transparent pink and scanty discharge.[9]

**Vatavaha Sroto Dusti Vikara (diseases of Vatavaha Srotas)**
Vataja Nanatmaja Vikara – diseases occur due to Vata vitiation only (Table 1). Diseases manifest by Vata Dosa alone are called Vataja Nanatmaja Vyadhi. Eighty types of Vataja Nanatmaja Vikara’s are described, even though Vata Nanatmaja diseases are said to be innumerable.[9]

**Pittavaha Srotas / Pittavaha Sira**
Pittavaha Srotas have their root in Pittasthana and 10 major blood vessels carry Pitta and these 10 subdivided into 175 minor branches from these Pitta moves all over the body.[1] Moola (root of origin) – Pittavaha Srotas have their root in Pittasthana.[5]

Structure – Pittavaha Srotas are warm and blue in color.[5]
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Pittavaha Sroto Dusti Prakopa Hetu (etiology for Pittavaha Srotas vitiation)

Pitta aggravates due to the following etiological factors-anger, anxiety, fear, Ayas (various kinds of pain and discomfort to the body); Vidagdha (burning sensation, which manifests swelling, redness, etc.); Vidaha (sour eructations, burning sensation, thirst along with difficulty in digestion); sexual intercourse; excess consumption of pungent, sour, salty, irritant, hot, light, and burning food substances; excess intake of sesamum oil, oil cake, horse gram, mustard, linseeds; green vegetables like Kuthera, Shigru, Surasa, Sumukha, Asuri, Bhoostrina, etc.; increased intake of pot herbs, fish, meat of goat, sheep; cow’s curd with fat; butter milk; Koorchika (properly churned butter milk); Mastu (curd water); Sauviraka (fermented substance forms after mixing Nistusa, Yava, Trivritta); various wine preparations; sour fruits like Amrataka, etc.; fatless curd; Ushna (working in heat zones); during Grishmaritu (summer); during Sharad Ritu (autumn season); afternoon; midnight; during digestion of food; pungent, sour and salty taste dominated food accumulates Pitta; Pitta accumulates during Varsha Ritu.[3]

Pittavaha Sroto Dusti Lakshana (signs and symptoms of vitiated Pittavaha Srotas)

Agni is represented by Pitta in the body and produces good or bad effects depending on its normal or abnormal state, that

| Ayurvedic terms          | Modern terms                          | Ayurvedic terms          | Modern terms                          |
|--------------------------|---------------------------------------|--------------------------|---------------------------------------|
| Nakhabheda               | Cracking of nails                      | Vipadika                 | Cracking of soles                      |
| Vipadika                 | Pain in foot                          | Pada shula               | Foot drop                             |
| Pada shula               | Numbness in feet                       | Pada bhramsha            | Foot drop                             |
| Pada bhramsha            | Pain in ankle region                   | Vata khuddata            | Pain in ankle region                   |
| Gulphagraha              | Stiffness in ankle region              | Pittavaha Sroto Dusti Prakopa Hetu (etiology for Pittavaha Srotas vitiation)

Table 1: Vataja Nanatmaja Vikara

| Ayurvedic terms          | Modern terms                          |
|--------------------------|---------------------------------------|
| Nakhabheda               | Cracking of nails                      |
| Vipadika                 | Cracking of soles                      |
| Pada shula               | Pain in foot                          |
| Pada bhramsha            | Foot drop                             |
| Pada bhramsha            | Pain in ankle region                   |
| Vata khuddata            | Pain in ankle region                   |
| Gulphagraha              | Stiffness in ankle region              |
| Pindikovestana           | Cramps in calf muscles                 |
| Gridhrasi                | Sciatica                              |
| Janubheda                | Tearing pain in knee                  |
| Janu vishlesa            | Dislocation in knee joint             |
| Urustambha               | Stiffness in thigh                     |
| Urusada                  | Loss of movement in thigh              |
| Pangulya                 | Paraplegia                            |
| Guda bhramsha            | Prolapse of rectum                     |
| Gadari                   | Pain in anus                           |
| Vrishana kshepa          | Pain in scroatum                       |
| Shephastambha            | stiffness in penis                     |
| Vankshanaha              | sprain in groin                        |
| Shonibheda               | Pain in pelvis girdle                  |
| Vid bheda                | Diarrhea                              |
| Udavarta                 | Misperistalsis                         |
| Khanjatva                | Limping                               |
| Kubjatva                 | Kyphosis                              |
| Vamanatva                | Dwarfism                               |
| Trikagraha               | Stiffness in sacral region             |
| Pristagraha              | Stiffness in back                      |
| Pashavamardha            | Compression in sides                  |
| Udaravesta               | Twisting pain in abdomen               |
| Hrinmoha                 | Cardiac dysfunction                    |
| Hriddrava                | Tachycardia                           |
| Vaksa uddharsha          | Rubbing pain in chest                  |
| Vaks uparodha            | Constriction in chest                 |
| Vaksastoda               | Pain in chest                          |
| Bahushosa                | Wasting of arm                         |
| Grivastambha             | Stiffness in neck                      |
| Manyastambha             | Torticollis                            |
| Kantodadhvamsa           | Hoarseness of voice                    |
| Hanubheda                | Pain in jaw                            |
| Osthabheda               | Pain in lips                           |
| Aksibheda                | Pain in eyes                           |
| Dantabheeda              | Pain in teeth                          |
| Danta shaitiliya         | Loose teeth                            |
| Mookatva                 | Aphasia                                |
| Vaksanga                 | Stammering speech                      |
| Kasayasyata              | Astringent taste in mouth              |
| Mukhashosa               | Dryness in mouth                       |
| Arasajnata               | Loss of taste sensation                |
| Ghrananaisha             | Loss of smell sensation                |
| Karnashoola              | Ear ache                               |
| Ashabdasravana           | Tinnitus                              |
| Uccaisruti               | Hardness in hearing                    |

(Table 1 Contd...)
is, digestion or indigestion, vision or loss of vision, normal or abnormal temperature, normal or abnormal complexion, valor and fear, anger and joy, confusion and clarity, and other dual functions.\(^{[3]}\) Prominence of yellowishness, green, smoky, redness, coppery, bluish, burning, quick suppuration, pungent, etc., indicates the vitiation of Pittavaha Srotas.

For example, in case of Pittaja Udara Roga by observing signs and symptoms we can come to conclusion that Pittavaha Srotas is also involved along with other Srotas, that is, appearance of green and yellow tinge in nails, eyes, face, skin, urine and stool; prominence of blue, yellow, deep yellow, green or coppery streaks, and veins on abdomen, which has burning sensation.\(^{[7]}\)

Another example clearly indicates the involvement of Pittavaha Srotas in the pathogenesis of disease Pittaja Visarpa-Eyes, urine and stool becomes deep green and yellowish discoloration and objects appear either green or yellow. Affected area where the disease located develops coppery, green, yellow, blue, black, and red colored raised skin eruptions having intense burning sensation and breaking pain, suppurring quickly and discharges exudates of similar color like that of eruptions.\(^{[8]}\)

**Pittavaha Sroto Dusti Vikara (diseases of Pittavaha Srotas)**

Pittaja Nanatmaja Vikara-diseases occur due to Pitta vitiation only [Table 2].

Diseases manifest by Pitta Dosha alone are called Pittaja Nanatmaja Vyadhi. Forty types of Pittaja Nanatmaja Vikara’s are described, even though Pittaja Nanatmaja diseases are said to be innumerable.\(^{[3]}\)

**Kaphavaha Srotas/Kaphavaha Sira**

Kaphavaha Srotas have their root in Kapha Sthana and these are circulating in 10 major blood vessels and again 10 major blood vessels are subdivided into 175 minor branches.\(^{[3]}\)

Moola (root of origin) – Kaphavaha Srotas have their root in Kapha Sthana.\(^{[3]}\)

Structure – Kaphavaha Srotas are cold, white, and stable.\(^{[3]}\)

**Kaphavaha Sroto Dusti Prakopa Hetu (etiology for Kaphavaha Srotas vitiation)**

Kapha aggravating etiological factors are as follows: sleeping during day time; sitting idle or not doing any physical exercises; lassitude; excess consumption of sweet, sour, salt, cold, unctuous, heavy, shiny food; Abhshyandi [which increase Kledata (moistureiness) in Dosha, Dhatu, Mala, and Srotas]; excess intake of Hayanaka, Yavaka, Naishadha, Ikata, Masha, Mahamasha, Godhumana, Tila, Pista Vikriti, Dadhi, Dugdha, Krishura (kind of Yavagusa), Payasa, Ilshivikara (sugarcane and its products); consumption of marshy and aquatic animals meat; intake of lotus, that is, its fat, stem, and stalk, Kasheeruka, Sringhataka; excess consumption of sweet fruits like Tala, Narikela, etc.; consumption of curciticaceous fruits like Kusmanda, etc.; intake of mixture of healthy and unhealthy diet; eating during indigestion and other Kapha aggravating factors; excess intake of cold substances, during winter, especially in Vasanta, first hours of morning, night and just after taking food; sweet, sour, salty taste dominated food accumulates Kapha and Kapha accumulates during Shishira Ritu.\(^{[3]}\)

**Table 2: Pittaja Nanatmaja Vikara**

| Ayurvedic terms | Modern terms |
|-----------------|--------------|
| Osha            | Heating      |
| Plosha          | Scorching    |
| Daha            | Burning      |
| Davathu         | Intense heat |
| Dhoomaka        | Fuming       |
| Amlaka          | Hyper acidity|
| Vidaha          | Burning sensation in Mahasrotas |
| Antardaha       | Internal burning |
| Amsadaha        | Burning sensation in arm |
| Usmadhikya      | Pyrexia      |
| Atisveda        | Excessive sweating |
| Angagandha      | Foul smell from body |
| Angavadarana    | Tearing of body parts |
| Shonita kleda   | Increased moisture in blood |
| Mamsa kleda     | Increased moisture in muscles |
| Tvagdaha        | Burning sensation in skin |
| Tvagavadarana   | Cracking of skin |
| Carmadalana     | Thickness of skin |
| Rakta kotha     | Urticarial patches |
| Rakta visphota  | Pustules     |
| Raktapitta      | Bleeding disorders |
| Raktamandala    | Hemorrhagic rounded patches |
| Haritatva       | Greenishness  |
| Hariratva       | Yellowishness |
| Neelika         | Blue moles   |
| Kaksra          | Herpes infections |
| Kamala          | Jaundice     |
| Tikatsyata      | Bitter taste in mouth |
| Lohita gandasyata | Smell of the blood like that of Lohita from oral cavity |
| Pootimookhata   | Petid smell from oral cavity |
| Trisnadhiyka    | Increased thirst |
| Atripri         | Loss of contentment |
| Asyavipaka      | Stomatitis   |
| Galapaka        | Inflammation in throat |
| Aksipaka        | Inflammation in eyes |
| Gudapaka        | Inflammation in anus |
| Medhrapaka      | Inflammation in penis |
| Jivadana        | Discharge of pure blood |
| Tamahpravesha   | Darkness in front of the eye |
| Harita haridra netra | Green-yellow discoloration of eyes, urine, stool |

**Kaphavaha Sroto Dusti Lakshana (signs and symptoms of vitiated Kaphavaha Srotas)**

Soma which is represented by Kapha and gives rise to good or bad effects depending on its normal state and abnormal state namely firmness and laxity, plumpness and emaciation, enthusiasm and laziness, potency and impotency, knowledge and ignorance, understanding and confusion and such other dual functions.\(^{[3]}\) Prominence of whiteness, excessive discharge, increased density, pale yellow, unctuousness, slimy, thick, flowing slowly, thick, heaviness, etc., indicates the vitiation of Kaphavaha Srotas.
For example, in case of Kaphaja Udara Roga by observing signs and symptoms, it can be concluded that Doshavaha Srotas is also involved along with other Srotasas, that is, whiteness of nails, eyes, face, skin, urine, and stool, prominence of white streaks and veins all over the abdomen and abdomen becomes heavy, timid, immobile, and hard.[7]

Another example clearly indicates the involvement of Kaphavaha Srotas in the pathogenesis of disease Kaphaja Visarpa – The part in which disease spreads becomes oedematous, pale-yellow, slightly reddish and unctuous associated with numbness, stiffness, heaviness, and mild pain. Suppuration of the skin eruption is slow, chronic, and they appear in large number; the skin over these pustules gets covered with white or pale yellow colored sticky material. When pustules burst they discharge white, slimy, thread, viscous, knotty, and unctuous materials. Whitishness of nails, eyes, face, skin, urine, and stool was observed in these areas. [9]

Kaphavaha Srotas dusti Vikara (diseases of Kaphavaha Srotas)
Kaphaja Nanatmaja Vikara – diseases occur due to Kapha vitiation only [Table 3].

Diseases manifest by Kapha Dosha alone are called Kaphaja Nanatmaja Vyadhi. Twenty types of Kaphaja Nanatmaja Vikara’s are described, even though Kaphaja Nanatmaja diseases are said to be innumerable. [9]

Sarvavaha Srotas/Sarvavaha Sira
Sarvavaha Srotas (Sira) are those in which all the Dosha, that is, Vata, Pitta, and Kapha circulates. [3]

For example, in case of Sanmiptata Udana Roga by observing signs and symptoms, it can be concluded that Sarvavaha Srotas is also involved along with other Srotasas, that is, appearance of signs and symptoms of all the three Doshas; morbidity of nails, etc., with all the types of colors; appearance of network of veins over the abdomen having various colors and streaks in the abdomen. [7]

Another example clearly indicates the involvement of Sarvavahva Srotas in the pathogenesis of disease Sanmiptata Visarpa: Simultaneous aggravation of Vata, Pitta, and Kapha by their respective etiological factors leads to presentation of symptoms of all the Doshas and spreads quickly to all body parts and manifests severe serious disastrous condition and becomes incurable. [9]

Conclusion
Sira (vein) is the synonym of Srotas, keeping this in mind the author correlated Vatavaha Sira as Vatavaha Srotas, Pittavaha Sira as Pittavaha Srotas, Kaphavaha Sira as Kaphavaha Srotas, and Sarvavaha Sira as Sarvavaha Srotas. The purpose of detail understanding of Doshavaha Srotas is essential to understand the role of Doshas in the manifestation of diseases. One can easily predict by observing the color changes one may able to predict predominance of Doshas in that area. The role of Srotas in the manifestation of disease is well discussed in almost all Ayurvedic texts; so also its importance in the maintenance of normal physiological functions, that is, the basis for good health. A complete knowledge of Srotas is a must for a Ayurvedic physician to approach a patient in a holistic way. Manifestation of a disease occurs in the body as a result of the defective Srotas of the body. Hence, any defect of Srotas must be corrected quickly, for the restoration of normal health. Doshas are the important components of the body both for physiological functions and in the pathogenesis of diseases. Hence, author tried to emphasize the concept of Doshavaha Srotas in a systematic manner. While explaining the Nanatmaja Vikara Achayuras mentioned particular number but while enumeration their numbers are different. It is very much essential to understand the Doshavaha Srotas in a systematic manner to become successful Ayurvedic physician.

| Table 3: Kaphaja Nanatmaja Vikara |
|-----------------------------------|
| Ayurvedic terms | Modern terms |
| Tripati | Anorexia nervosa |
| Taila | Drowsiness |
| Nidradikya | Excess sleep |
| Stainitya | Excess cold sensation |
| Gurugratra | Heaviness in body |
| Alasya | Lassitude |
| Mukha madhurya | Sweet taste in mouth |
| Mukha srava | Salivation |
| Shlesmodgirana | Expectoration of mucus |
| Maladikya | Excess accumulation of waste products |
| Balasaka | Loss of strength |
| Apakti | Indigestion |
| Hridayopalepa | Adherence of waste surrounding heart |
| Kanthopalepa | Adherence of waste surrounding throat |
| Galaganda | Goiter |
| Atishthulya | Over obesity |
| Shitagnita | Mildness of agni |
| Udarda | Urticarial rashes |
| Shvetavahasata | Pale look |
| Shveta | White discoloration of urine, eyes, stool |

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हिंदी सारांश

दोषवहस्तः - एक समीक्षात्मक अध्ययन

परमेश्वरप्पा एस. व्याकुली

सभी सम्प्रायजनक व्यापार के लिए वात, पित्त एवं कफ मुख्य मूल या आधार हैं, क्योंकि उनके अपने सच्चे के लक्षण, शमन के उपाय और शास्त्रीय प्रसारण उपलब्ध हैं। जैसे जारी है, सत्त्व, रज एवं तम से कुछ भी भिन्न नहीं है वैसे ही सभी तरह की विकृतियाँ वात, पित्त एवं कफ से भिन्न नहीं हैं। व्याधियों में भिन्नता दोष, धातु एवं मल, विशेष स्थान और निदानों के विविध संयोगों के कारण होती है। धातुओं में विकृतियों मुख्यतः दोषों के कारण होती हैं, उसको स्तंभ, स्तंभ आदि नाम देते हैं। आहार एवं पेय पदार्थों का सस्त्र दंग से उपयोग
न करने पर वातज, पिताज, कफज, शोषणज एवं सतियालज व्याधियों होती हैं। व्याधियों के उत्पत्त होने में दोष मुख्य कारण होते हैं। वातादि दोषों के सम्मिलित हुए बिना व्याधि उत्पन्न नहीं हो सकती। वात, पित्त एवं कफ़ सोतस के द्वारा शरीर में वहन करते हैं। शरीर की सम्पूर्ण सोतस प्राणित इनके वहन की आवश्यकताओं की पूर्ति करती है। जब तक ये सोतस अपने वहन का कार्य सामान्य रूप से करते हैं, तब तक शरीर व्याधियों से मुक्त रहता है।

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