

AN AYURVEDIC PERSPECTIVE ON GENERAL STROTODUSHTI LAKSHANAS IN THE
CONTEXT OF CHIKITSA STHANA: FROM JWARA TO APASMARNisha Bolkuntwar*¹ and Manoj Nimbalkar²¹P.G. Scholar, Department of Samhita Siddhant Evum Sanskrit, Government Ayurved College, Nagpur, Maharashtra State, India.²Professor and H.O.D., Department of Samhita Siddhant Evum Sanskrit, Government Ayurved College, Nagpur, Maharashtra State, India.

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ABSTRACT

The living organism is nothing more than the accumulation of numerous "Srotamsi," which are carriers of variables that cause *Prakopa* (excitation) or *Shamana* (alleviation) of *Sharira Doshas*. *Poshana* or nourishment of *Sthayi dhatu* is one of the main functions of *Srotas*. Nutrient substances which nourish the *Sthayi dhatus* undergo *Paka* by *ushma* (Agni) of *Dhatu*s. They are then made available to *Dhatu*s through their own *Srotas*.^[1] The concept of *Strotodushti*—the pathological vitiation of the body's internal transport channels—is fundamental to Ayurvedic understanding of disease progression. The four classical types of *Strotodushti*—*Atipravrutti* (excessive flow), *Sanga* (obstruction), *Vimargagamana* (abnormal direction of flow), and *Granthi* (nodular formations) are applicable across a wide range of diseases. This article attempts to correlate each disease from *Jwara* to *Apasmara* with one or more of the four types of *Strotodushti*, based on their *samprapti*, and further contextualizes this analysis using the therapeutic understanding (*chikitsa samprapti*) found in the corresponding chapters of *Chikitsa Sthana*. For instance, *Raktapitta* reflects *Atipravrutti* and *Vimargagamana* in *Raktavaha srotas*, while *Gulma* shows *Vimarga gamana*, *Sanga* and *Granthi* in *Annavaha*, *Purishavaha srotas* and *Artavavaha srotas*. Understanding these correlations enhances the application of *Srotoshodhana* and *Strotogata Chikitsa*, anchoring the treatment approach in *Tridosha* and *Dhatvagni* principles. Such analysis reaffirms the foundational Ayurvedic view that successful therapy is rooted not only in symptom palliation but also in restoring the *srotasaamya*—the equilibrium of channels.

INTRODUCTION

Ayurveda, the ancient science of life, places paramount importance on the integrity and functionality of *Srotas*—the intricate network of bodily channels responsible for the transportation of *Rasa*, *Dhatu*, *Dosha*, *Mala*, and *Agni*.

Normally, the *Srotas* is formed when two or more tissue and organ meet to each other. Acharya Charak has described about the *Srotas* "*Sravnat Srotansi*" it means *Srotas* is a permeable structure which to deliver the digested food material from blood vessels to tissue for the nourishment of *Dhatu*s. Growth of body and degradation also depend upon the *Srotas*.^[2]

The vitiation of these channels, known as *Strotodushti*, is considered one of the most fundamental pathological concepts in Ayurveda.

Classical texts like the Charaka Samhita describe four main types of Strotodushti

1. *Atipravritti* (Increased Activity)- *Atipravritti* stands for "excessive flow." A functional malformation that results from the *Srotas* becoming vitiated by *Dosha* may result in *Anpravritti*. For instance, *Prameha* suffers from *Bahumutrata* (increased urine flow) as a result of *Medovaha Strotodushti*
2. *Sanga* (Obstruction)- *Sanga* denotes retention or blockage or standing. The functioning of the *Srotas* is impacted by vitiated *Dosha*. It cannot function, its typical transport/*Sraavanam* function. The flow is blocked, which results in a sick condition. For instance, *Mutrakrichra* causes retention or dribbling micturition because there is restriction in the urine's path during voiding.
3. *Sira-Granthi* (Reduction of the Lumen of the System) - It denotes vein enlargement that prevents *Srotas* from flowing normally. For instance, atherosclerosis is a condition in which arteries

develop plaque, which prevents blood flow.

4. *Vimarga Gaman* (Opposite Direction Flow)- A disease at the Srotas level causes the affected area's fluid to flow through channels other than its own. For instance, *Jwaravyadhi Samprapti* claims that *Udakavaha* and *Swedavaha* srotas are blocked.^[3]

From *Jwara* to *Apasmara*, each clinical condition described in *Chikitsa Sthana* can be interpreted through the lens of *Strotodushti*. Understanding the involvement of specific Srotas and the type of vitiation they undergo allows for a deeper grasp of the disease's *Samprapti* (pathogenesis), which in turn guides targeted therapeutic interventions. For example, the *Raktapitta* condition illustrates *Atipravritti* and *Vimargagamana* in *Raktavaha* Srotas, while *Gulma* presents with *Sanga* and *Granthi* in *Annavaha* and *Mamsavaha* Srotas.

METHOD

This study is based on a classical textual analysis of the *Charaka Samhita*, focusing on the eight chapters from *Jwara* to *Apasmara* and their relation with *Strotodushti* types.

The following steps were followed

1. Textual Sources: Primary references were taken from *Chikitsa Sthana* Chapter 3 to 10.
2. Disease Analysis: Each disease was analyzed to identify the affected *srotas* and the type of *Strotodushti* based on its *samprapti*.
3. Classification: Diseases were grouped according to the dominant type of *Strotodushti* (*Atipravritti*,

Sanga, *Vimargagamana*, *Granthi*).

DISCUSSION

JWARA

संसृष्टाः सन्निपतिताः पृथग्वा कुपिता मलाः॥
रसाख्यं धातुमन्वेत्य पक्तिं स्थानान्निरस्य च॥
स्वेन तेनोष्मण चैव कृत्वा देहोष्मणो बलम्॥
स्रोतांसि रुद्ध्वा सम्प्राप्ताः केवलं देहमुल्बणाः॥
सन्तापमधिकं देहे जनयन्ति नरस्तदा॥
भवत्यत्युष्णसर्वाङ्गो ज्वरितस्तेन चोच्यते॥^[4]

Explination

The body's three *doshas* — *Vata*, *Pitta*, and *Kapha* — either individually, in combination, or all together, become disturbed (vitiated). These disturbed *doshas* enter the *Rasa Dhatu* (the first and most basic tissue, like plasma) and interrupt its normal digestion and processing. They push it out of its natural place, and instead, use their own (abnormal) heat to act on it — which ends up disturbing the body's natural heat balance. The *doshas* block the body's internal channels (*srotas*), so things cannot move properly inside. They stay stuck within the body, and this causes excessive internal heat (burning sensation or fever) throughout. As a result, the person's whole body becomes excessively hot — this condition is what is called *Jwara* (fever).

Srotas Involved – *Rasavaha* and *Swedvaha*

Integration of Srotodushti Lakshanas from Classical Texts

<i>Srotodushti Lakshana</i>	Application in <i>Jwara</i>
<i>Sanga</i> (obstruction/stagnation)	<i>Rasa dhatu</i> is not moving properly due to <i>doshik</i> accumulation.
<i>Vimargagamana</i> (misdirected flow)	<i>Ushma</i> and <i>Rasa</i> flow abnormally, leading to systemic fever

2) RAKTAPITTA

Samprapti Of Raktapitta

तैर्हेतुभिः समुत्क्रिष्टं पित्तं रक्तं प्रपद्यते॥
तद्योनित्वात् प्रपन्नं च वर्धते तत् प्रदूषयत्॥
तस्योष्मणा द्रवो धातुर्धातोर्धातोः प्रसिच्यते॥
स्विद्यतस्तेन संवृद्धिं भूयस्तदधिगच्छति॥^[5]

Explination

Due to certain *nidanas* (causative factors) such as excessive heat, spicy food, or anger, the *Pitta dosha* becomes aggravated.

This aggravated *Pitta* then moves into and influences *Rakta Dhatu*. So, because of this natural affinity ("*tad-yoni-tvāt*" = due to that natural seat), *Pitta* settles into *Rakta*, becomes more powerful, and ends up vitiating it, leading to disorders of *Rakta* like inflammation, redness, heat, etc. Due to the excessive heat of the vitiated *Pitta-Rakta* complex, the fluid portion (*drava*) of the *dhatu*s becomes unstable and starts spilling into the next *dhatu*

layer — this is an abnormal movement. This results in excessive sweating, and the disease continues to grow in intensity and spread more deeply, affecting multiple tissues and causing systemic imbalance.

Srotas Involved – *Rasavaha* and *Raktavaha*

Integration of Srotodushti Lakshanas from Classical Texts

In *Raktapitta*, when *Pitta dosha* becomes aggravated, it leads to the increase (*vridhhi*) of *Rakta dhatu*.

This happens because of the *ushna* (hot) and *tikshna* (sharp) nature of *Pitta*, which causes liquefaction of body tissues and promotes excessive circulation or flow (*sichana*) of *Rakta* in the body. Due to this, there is *atipravritti* (excessive movement) in the *raktavaha* *srotas* (blood-carrying channels).

This excessive flow may travel upward (*urdhvagata*) or downward (*adhogata*), and Lateral (*tiryak*) leading to *vimargagamana* — that is, blood flowing out of its normal pathway, such as through the nose, mouth,

rectum, or skin. In addition, *Kapha*, when aggravated or mixed with *Rakta*, becomes thick and obstructive (*granthi bhava*), resulting in *sanga* (obstruction) in the

srotas. Thus, in *Raktapitta*, we can observe all three major types of *srotodushti* mentioned in Charaka Samhita:

<i>Srotodushti Lakshana</i>	Manifestation in <i>Raktapitta</i>
<i>Atipravritti</i>	Excessive bleeding or flow of <i>Rakta</i>
<i>Vimargagamana</i>	Bleeding from abnormal passages (nose, mouth, etc.)
<i>Sanga</i>	Obstruction caused by thickened <i>Kapha</i> mixed with <i>Rakta</i>

GULMA

Samprapti Of Gulma

कफं च पित्तं च स दुष्टवायुरुद्धय मार्गान् विनिबद्धय ताभ्याम्]

हन्नाभिपाशर्वोदरबस्तिशूलं करोत्यथो याति न बद्धमार्गः॥६॥

पक्ववाशये पित्तकफाशये वा स्थितः स्वतन्त्रः परसंश्रयो वा]

स्पर्शोपलभ्यः परिपिण्डितत्वाद्गुल्मो यथादोषमुपैति नाम॥६॥

Explanation

The vitiated *Vata*, being very strong and mobile in nature, pulls *Pitta* and *Kapha* out of their natural places and causes obstruction in the *srotas* (channels). This results in severe pain in various parts of the abdomen and chest. Because of this obstruction, *Vata* loses its natural path, and gets further deranged, leading to the formation of *Gulma* (abdominal mass or tumor-like condition). The abnormal accumulation of *vata* (alone or with other doshas) settles in the lower GI tract (*pakvashaya*) or in other *dosha*-dominant regions (like stomach or small

intestine). This results in the formation of a hard, round, often palpable mass in the abdomen.

Srotas Involved – *Annavaha*, *Purishavaha*, *Artavavaha* *srotas*.

Integration of Srotodushti Lakshanas from Classical Texts

The aggravated *Vata* disturbs the balance by further aggravating *Kapha* and *Pitta*, and causes their displacement from their natural pathways (known as *vimargagamana*).

This abnormal movement leads to obstruction in the body channels (*srotas*), which results in *dosha-sanga* – the combination and stagnation of multiple *doshas* at a particular site. As this process continues, the accumulated *doshas* condense into a lump or mass, acquiring a solid form (*pinḍa-svarupa*). This ultimately leads to the formation of a glandular or tumorous mass, which is referred to as *Gulma*.

<i>Srotodushti Lakshana</i>	Manifestation in <i>Gulma</i>
<i>Atipravritti</i>	Excessive Gaseous movement
<i>Vimargagamana</i>	<i>Doshas</i> move into improper locations like <i>pakvashaya</i>
<i>Sanga</i>	Obstruction of <i>vata</i> movement → abdominal pain, Accumulation of multiple <i>doshas</i>
<i>Granthi</i>	Formation of palpable, lump-like mass (<i>Pinda</i>)

PRAMEH

Samprapti Of Prameh

मेदश्च मांसं च शरीरजं च क्लेदं कफो बस्तिगतं प्रदूष्य]

करोति मेहान् समुदीर्णमुष्णैस्तानेव पित्तं परिदूष्य चापि॥

क्षीणेषु दोषेष्ववकृष्य बस्तौ धातून् प्रमेहाननिलः करोति]

दोषो हि बस्तिं समुपेत्य मूत्रं सन्दूष्य

मेहाञ्जनयेद्यथास्वम्॥७॥

Explanation -*Kapha*, when disturbed, contaminates *meda* (fat), *mamsa* (muscle) and their fluid secretions, especially in the bladder (*basti*).

This leads to the development of *Kapha*-dominant *Prameha* types.

When *Pitta* also gets involved (due to heat/aggravating factors), it burns and deranges the same tissues, causing *Pittaja Prameha*.

Vata, when dominant, pulls tissue elements (*dhatu*s)

toward the bladder and causes drying, degeneration, and formation of *Vataja Prameha*.

In general, any *dosha*, once it reaches and disturbs the function of the bladder and urine, produces its respective type of *Prameha*.

Srotas Involved – *Medovaha*

Integration of Srotodushti Lakshanas from Classical Texts

The vitiated *Kapha* causes vitiation of *meda* (fat), *mamsa* (muscle), and bodily moisture (*kleda*) and carries these abnormally toward the bladder, which represents a *vimarga gamana* (displacement from their normal path). Similarly, aggravated *Pitta* also vitiates *mamsa* and *meda* and moves them toward the urinary bladder.

Vata, when disturbed, carries *vasa* (fat), *majja* (marrow), *ojas* (vital essence), and *lasika* (lymph) toward the bladder as well.

As a result, there is an increased quantity of urine,

indicating *mutratipravṛtti* (excessive urination), a hallmark of *Prameha*. Additionally, in *Prameha*, *Pramehapidakas* (ulcerative lesions) are formed on the

body. These are manifestations of *granthi* (nodular swellings) seen as a result of *srotoduṣṭi* (vitiation and blockage of bodily channels).

<i>Srotodushti Lakṣaṇa</i>	Manifestation in <i>Prameh</i>
<i>Vimargagamana</i>	<i>kapha</i> , <i>meda</i> , and <i>kleda</i> Carried to bladder abnormally
<i>Ati-pravṛtti</i>	<i>prabhūta mutrata</i> , frequent, copious, and turbid urine
<i>Granthi</i>	Accumulation of <i>kapha</i> and <i>meda</i> in tissues, leading to <i>Prameh Pidaka</i>

KUSHTA

Samprapti Of Kushta

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च
दूषयन्ति स कुष्ठानां सप्तको द्रव्यसङ्ग्रहः^[8]

Explanation

Due to improper diet and lifestyle (*Mithya Ahara* and *Vihara*), *Vata* and other *doshas* become aggravated and vitiate the skin, blood, muscle tissue, and lymph. In this way, the disease of *Kushtha* (skin disorders) originates.

<i>Srotodushti Lakṣaṇas</i>	Manifestation in <i>Kuṣṭha</i>
<i>Vimargagamana</i>	Vitiated <i>doshas</i> (especially <i>Vata</i> and <i>Kapha</i>) invade <i>tvak</i> (skin), <i>rakta</i> (blood), <i>mamsa</i> , and <i>lasika</i> dhatus—sites not natural for their location
<i>Sanga</i> (stagnation)	disturbed <i>doshas</i> enter various <i>Srotas</i> (body channels) leads to <i>sang</i> and causes <i>Kushta</i>

SHOSHA

Sahasaj rajyakshma

युद्धाध्ययनभाराध्वलङ्घनप्लवनादिभिः
पतनैरभिघातैर्वा साहसैर्वा तथाऽपरैः
अथबाबलमारम्भैर्जन्तोरुरसि विक्षते
वायुः प्रकुपितो दोषावुदीर्योभौ प्रधावति^[9]

Explanation

When a person attempts something beyond their strength (inappropriate effort beyond one's capacity), The chest and body become disturbed or injured, Then, *vayu* (*vata dosha*) becomes aggravated, And it stimulates or throws out the two *doshas* (*pitta* or *kapha*), Causing both *doshas* to move abnormally or spread in the body.

Vega Vidharanjanya Rajyakshma

वातमूत्रपुरीषाणां निगृह्णाति यदा नरः ॥२०॥
तदा वेगप्रतीघातात् कफपित्ते समीरयन् ।
ऊर्ध्वं तिर्यग्धश्चैव विकारान् कुरुतेऽनिलः^[10]

Explanation

When a person consciously suppresses natural bodily urges—specifically the urge to: pass flatus (*vata*), urinate (*mutra*), defecate (*purīṣa*)

It leads to a condition called *vega pratighata* (forceful inhibition of natural urges). This is considered a major cause of disease in *Ayurveda*.

Srotas Involved – *Rasavaha* and *Raktavaha*

Integration of *Srotodushti Lakshanas* from Classical Texts

As a result of improper diet and lifestyle (*Mithya Ahara* and *Vihara*), the *doshas*—particularly *Vata*—become aggravated. This leads to the vitiation of the skin, blood, muscle tissue, and lymph because of *vimarga gaman* and *Sanga* of *dosha* ultimately resulting in the development of *Kushtha* (skin disorders).

Due to this suppression: *Vata* becomes aggravated and disordered. It disturbs the other *doshas*: *Kapha* and *Pitta*, leading to their vitiation as well.

The aggravated *Vata* then causes diseases that may manifest in: Upward direction: e.g., headache, breathlessness, hiccups Lateral direction: e.g., joint pain, side aches.

Downward direction: e.g., constipation, urinary retention, piles.

Kshayaj Rajyakshma

ईर्ष्योत्कण्ठाभयत्रासक्रोधशोकातिकर्शनात्
अतिव्यवायानशनाच्छुक्रमोजश्च हीयते ॥२४॥
ततः स्नेहक्षयाद्वायुर्वृद्धो दोषावुदीरयन्^[11]

Explanation

Due to excessive jealousy (*irsha*), longing (*utkaṇṭha*), fear (*bhaya*), terror (*trasa*), anger (*krodha*), grief (*shoka*), excessive emaciation (*atimarshana*), as well as overindulgence in sex (*ativyavaya*) and lack of proper food (*anashana*), there is a depletion of *shukra* (reproductive tissue) and *ojas* (vital essence/immunity). This loss of *ojas* and unctuousness (*dhatu-kṣhaya*) leads to vitiation and aggravation of *Vata*, which in turn provokes the other *doshas* (*Pitta* and *Kapha*) and initiates disease manifestation — particularly *Rajyakshma*.

Srotas Involved – *Praṇavaha*, *Rasavaha*, and *Raktavaha*, *Annavaha* *Purishavha* *Shukravaha*.

Integration of Srotodushti Lakshanas from Classical Texts

In *Sahasaja* (excessive exertional factors such as physical strain, lack of rest, and mental exhaustion lead to the aggravation of *Vata doṣha*), In *vega Sandharanaj* (Due to suppression of natural urges, *Vata* becomes *Pratiloma* Leads to aggravation of *Vata doṣha*) And *Kshayaj Rajyakṣma* (Due to indulgence in causative factors (*hetu-sevana*), there is depletion of *ojas* and *shukra*, which leads to the aggravation of *Vata doṣha*) This aggravated *Vata* further stimulates (*udiraṇa*) and

vitiates *Kapha* and *Pitta*, causing them to move abnormally in upward (*urdhva*) and downward (*adhaḥ*) directions — a phenomenon known as *Vimargagamana* (displacement of *doṣhas* from their natural path). These disturbed *doṣhas* enter various *Srotas* (body channels) and interact with their respective *dhatu* components. This leads to *Sanga* (obstruction), *Sroto-rodha* (channel blockage), depending on the nature of the *doṣhik* involvement. It Affects various *srotas* (body channels) such as *Praṇavaha*, *Rasavaha*, and *Raktavaha*, leading to *srotoduṣṭi* (vitiation of *srotas*). The symptoms that arise from this include cough (*kasa*), fever (*jwara*), emaciation (*shoṣha*), and loss of strength and immunity (*ojas-kṣhaya*) — all classical features of *Rajyakṣma*.

<i>Srotodushti Lakṣhaṇa</i>	Manifestation in <i>Shoṣha</i>
<i>Vimargagamana</i>	aggravated <i>Doshas</i> move abnormally in upward (<i>urdhva</i>) and downward (<i>adhaḥ</i>) directions
<i>Sanga</i> (stagnation)	disturbed <i>doṣhas</i> enter various <i>Srotas</i> (body channels) leads to <i>sang</i> and causes all classical features of <i>Rajyakṣhma</i>

VISHAMASHANJANYA RAJYAKSHMA

जनयन्त्यामयान् घोरान्विषमान्मारुतादयः॥२८॥ स्रोतांसि रुधिरादीनां वैषम्याद्विषमं गताः रुद्ध्वा रोगाय कल्पन्ते पुण्यन्ति च न धातवः॥^[12]

Explination

A person who consumes various kinds of food and drinks in an improper or irregular manner develops severe and abnormal diseases due to the disturbance of the *doshas*, especially *Vata* and others (*Pitta* and *Kapha*). Due to this imbalance, the body's channels (*srotas*) that carry blood

and other vital substances become irregular and obstructed. These obstructions lead to diseases, and the body tissues (*dhatu*s) fail to receive proper nourishment.

Integration of Srotodushti Lakshanas from Classical Texts

Due to the intake of irregular or improper food (*Vishama Ahara*), the *Vata* and other *doshas* become imbalanced, which abnormally flow into *ras raktadi* channels (*vimargagamana*) and leads to obstruction (*Sanga*) in the channels (*srotas*).

<i>Srotodushti Lakṣhaṇa</i>	Manifestation in <i>vishamashan rajyakṣhma</i>
<i>Vimargagamana</i>	<i>Doshas</i> move into <i>Rasa Raktadi Srotas</i> improperly.
<i>Sanga</i>	Vitiated <i>Doshas</i> leads to obstruction in the channels.

UNMAD

तैरल्पसत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य।
स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः॥^[13]

In a person with low mental strength (*Alpasattva*), the vitiated *doshas* affect the heart, which is the seat of intellect, and take hold of the *manovaha srotas* (the channels carrying the mind). As a result, they delude the mind and lead to the development of *Unmada* (insanity or mental disorder).

Srotas Involved – *Manovaha*, *Annavaha*

Integration of Srotodushti Lakshanas from Classical Texts

The vitiated *doshas* through the process of *vimarg gamana* localizes In the heart. Subsequently they invade the *manovaha srotas* (channels of the mind), where they accumulate (*sanga*), leading to the manifestation of *Unmada* (a mental disorder).

<i>Srotodushti Lakṣhana</i>	Manifestation in <i>Unmad</i>
<i>Vimargagamana</i>	aggravated <i>Doshas</i> move abnormally towards heart
<i>Sanga</i> (stagnation)	disturbed <i>doṣhas</i> enter <i>Manovah srotas</i> leads to <i>sang</i> and causes <i>Unmad</i> .

APASMAR

धमनीभिः श्रिता दोषा हृदयं पीडयन्ति हि।
सम्पीड्यमानो व्यथते मूढो भ्रान्तेन चेतसा॥

पश्यत्यसन्ति रूपाणि पतति प्रस्फुरत्यपि।
जिह्वाक्षिभूः सवल्लालो हस्तौ पादौ च विक्षिपन्॥७॥
दोषवेगे च विगते सुप्तवत् प्रतिबुध्यते॥^[14]

Explanation

The vitiated *doshas*, having entered and settled in the *dhamanis* (arterial channels), afflict the heart (*hridaya*), the seat of consciousness. As a result, the person becomes agitated, mentally disturbed, and suffers from a deluded and confused state of mind. The patient sees unreal or imaginary forms (hallucinations), falls to the ground, trembles or convulses. Saliva flows from the tongue, eyes, and eyebrows; and he throws about his hands and feet uncontrollably. When the surge of the *doshas* subsides, the person regains consciousness, as if

awakening from deep sleep.

Srotas Involved – *Manovaha*.

Integration of *Srotodushti* *Lakshanas* from Classical Texts

Due to the intake of causative factors (*hetusevana*), the *doshas*—especially *Vata*—become aggravated and undergo *vimargagamana* (abnormal translocation) to the region of the heart (*hridaya*). There, they accumulate (*sanga*), leading to the manifestation of *Apasmara*.

<i>Strotodushti</i> <i>Lakshana</i>	Manifestation in <i>Apasmara</i> .
<i>Vimargagamana</i>	aggravated <i>Doshas</i> move abnormally towards heart.
<i>Sanga</i> (stagnation)	disturbed <i>doshas</i> enter <i>Manovaha srotas</i> leads to <i>sang</i> and causes <i>Apasmara</i> .

CONCLUSION

The chapters of *Chikitsa Sthana* From *Jwara* to *Apasmara* in *Charaka Samhita* provide foundational insights into the causation (*nidana*) and pathogenesis (*samprapti*) of major diseases. When analyzed through the lens of *Strotodushti* theory, it becomes clear that each disease prominently reflects one or more of the four types of *strotodushti* — *Atipravritti* (excess flow), *Sanga* (obstruction), *Vimargagamana* (misdirected flow), and *Granthi* (structural lesions or nodules).

For instance

Jwara primarily represents *Vimargagamana* and *Sanga* of *Rasavaha* and *Swedavaha srotas*.

Raktapitta illustrates classic examples of *Atipravritti* and *Vimargagamana* of *Raktavaha srotas*.

Gulma involves *Atipravritti*, *Vimargagamana*, *Sanga* and *Granthi* in *Annavaha*, *Purishavaha* and *Artava vaha srotas*, reflecting *vataprkopa* and *vata-sanga*.

Prameh involves *Atipravritti* Of *Mutra* and *Granthi* and *Sanga* in *Medovaha srotas* as in *prameh pidaka*, with chronic metabolic blockage.

Kushta reveals *Vimargagamana* and *Sanga* in *Rasa-Raktavaha srotas*, resulting in skin pathology.

Shosha includes *Sanga* and *Vimargagamana* in *Praṇavaha*, *Rasavaha*, and *Raktavaha* and causes all classical features of *Rajayakṣhma*.

Unmada and *Apasmara* are neuro-psychiatric disorders primarily involving *Manovaha srotas*, where *Sanga*, *Vimargagamana*, and disturb mental faculties.

This correlation not only reinforces the holistic diagnostic approach of Ayurveda, but also provides a practical framework for *srotas*-specific treatment planning. It emphasizes the relevance of *nidana samprapti adhyayana* in understanding the dynamic relationship between *doṣha*, *dushya*, and *srotas*.

Thus, integrating these Diseases with *Strotodushti* theory enhances both theoretical depth and clinical utility in Ayurvedic diagnosis and *chikitsa*.

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