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An Ayurvedic Review on Conceptual Study of Sroto Dushti and Sroto Vaigunya

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• **Abstract:-**

Ayurveda is a science dealing with both, the preventive and curative aspects of human health. Here the Srotas means which exude, ooze, filter, and permeate. Srotas performs such functions which help to nourish the entire body. Sroto Dushti and Sroto Vaigunya are those entities in pathogenesis of disease in Ayurveda, which are of great significance, in both the above aspects, i.e removal of Sroto Dushti as the curative one and correction of Sroto Vaigunya as the preventive one. Sroto Vaigunya is the condition of the Srotas which is susceptible for pathological changes to produce a disease. Four varieties of Sroto Dushti Lakshana are observed namely - Atipravrutti, Sanga, Siragranthi, and Vimargagamana. Sroto Dushti Lakshanas represent the physiological vitiation. Hence an attempt is made to differentiate between Sroto Vaigunya and Sroto Dushti. Proper understanding of the above is very essential to plan suitable therapeutics.

Keywords – Srotodushti, Sroto Vaigunya, Srotas, Vaigunya, Srotas Dushti.

• **Introduction :-**

Ayurveda is well known as the Vedic system of health care of India, practiced effectively for thousands of years by millions of people. Ayurveda states *Swasthasya Swasthya Rakshanam Aturasya Vikara Prashaman*.¹ Srotas is *avakash*, Srotas are channels of circulations. These channels carry the *Dhatu* undergoing transformation to their destination. It is the structure from where there is continues secretion of *Dhatu* or *Bhavpadartha*. They carry the tissues, raw materials needed for tissue building, food, air, water and many essential things in the body needed for life activities. Some Srotas also excrete the metabolic wastes and toxins, keeping the body healthy. A complete knowledge of Srotas is a must for an Ayurvedic physician to approach a patient in a holistic way. Thus Sroto Vaigunya and Sroto Dushti have been systematically explained below. The word Srotas is derived from the Sanskrit root -^{sru-}gatau² (Sru Tasi= Srotas) which means exude, ooze, filter, permeate etc. Acharya Sushruta defines Srotas means the structure that has *Avakasha* (space) in the body spread all throughout carrying essential materials.³

Srotas – Paryaya⁴ :-

- Srotas
- Sira - (Vein)
- Dhamani - (Artery)
- Rasayani - (Lymphatic channel)
- Nadi - (Duct)
- Path - (Passage)
- Marga - (Track)
- Sthan - (Balanced position)
- Aashaya - (Location)

Functions of *Srotas*⁵

- *Srotas* are the channels of tissues undergoing transformation. They are variously called as *Poshakadhatus*, *Asthayidhatus* and *Margagdhatus*.
- The materials pass through *Srotas* very slowly, thus allowing oozing (*Sravana*).
- *Srotas* has the capacity to discriminate which materials are to be allowed into *dhatu* and which to be sent out of it.
- Growth and development, depletion of body tissues take place only through *Srotas*.
- Any obstruction in the *Srotas* leads to disease.

*Srotas Sankhya*⁶ :-

Acharya Charaka have stated that *srotas* are *Aparisankhyeya* and described 13 *srotas*.

- *Rasvaha*
- *Raktavaha*
- *Mansvaha*
- *Medovaha*
- *Asthivaha*
- *Majjavaha*
- *Shukravah*
- *Pranvaha*
- *Annavaaha*
- *Udakvaha*
- *Purishvaha*
- *Mutravaha*
- *Swedavaha*

According to *Sushrut samhita*

- Acharya Sushruta have described 11 pairs of *srotas*.

Acharya have not described *Asthivaha*, *Majjavaha*, *Swedavaha Srotas*

- ***Sroto Dushti***:

Out of the two words, *srotas* and *dushti*, *srotas* has been explained before. *Dushti* means, to vitiate. If *srotas* are in healthy state the formation of *Dosa*, *Dhatu*, and *mala* are good, but when these *Srotas* are vitiated then *dosha*, *dhatu* and *mala* also become vitiated and body becomes diseased. The stage, where *Doshas* interact with the *Dushya* and do *dooshana* is called as *dosha dushya sammorchana avastha*. After complete *dushti* of *dhatu* by *doshas*, the symptoms appear.¹⁰

Sroto Dushti samanya karanas:-

The *Ahara* and *vihara* which aggravates the *doshas* and which are having properties opposite to *dhatu* does the vitiation of *srotas*.¹¹ Eg: *Diwaswapna* is having similar properties to *Medodhatu* thereby vitiating *Medas*. (A/c to *Chakrapani*).

Dhatwantara Dushti:¹²

When vitiated *ahara* is consumed and wrong *Viharas* are practised, the *Srotas* carrying the *Dhatu* and *Malas* get vitiated. More than one *Srotas* may be involved in manifestation of the disease. That's how we can understand *Dhatwantaradusti*.

• **Types Of Manifestation Of Sroto Dusti**

Four types of manifestation of *Sroto Dusti* occurs

1) **Atipravritti-** (Increased activity)¹³

It is defined as *atishayenapravrittihi*. Increased activity of one or more *dhatu, doshas, srotas, malas* Eg: *Bahumutrata* in *prameha*.

2) **Sanga-** (Obstruction)¹³

Also called *srotorodha*, opposite of the *atipravritti*. It is defined as *apravritti*. Eg: *Mutrakrichra* is *sanga* of *mutravahasrotas*.

3) **Vimargagamana** (opposite direction)¹³

It is defined as *Unmargagamana* which means leaving its own path and entering into other path. Eg: In *Chardi* – movement of the food upwards.

4) **Siragranthi-** (Aneurysm)¹³

It is defined as *Kutilabhaavatwam* which means thickening, new growth or tumors.

Eg: *Granthi* *Varicose veins*.

Described by Charak, in addition to that mentioned *Aartavaha Srotas*.

• **Sroto Vaigunya:-**

It comprises of 2 words: *Kha- akasha, indriya, pura, kshetra, khaga, Srotas* and *Vaigunya* means *Vigunata/Vikruti*. Altogether *Sroto Vaigunya* means that condition of *Srotas* in which *Vyana Vata* propels the *Ahara rasa* through *Hrudaya*, to whole body. This propelled *Rasa*, lodges in the place of *Kha Vaigunya*. The region where *rasa* settles, is the *Dushya /Sthana* where the future disease manifests.⁷ *Sroto vaigunya* stands for lack of natural immunity to some particular type of disease and loss of resistance to disease producing factor. *Srotovaigunya* produce any disease if there is *Dosha-Dushya Sammurchana*. for the manifestation of disease *Sroto Vaigunya* is a must factor. *Acharya Charaka* explains that *Rasa Dhatu* that moves all over the body gets obstructed where there is,⁸

• *Srotovaigunya* can be seen under different types of *Vyadhi* like⁹

1) *AdibalaPravrutta*: Defect in either *shukra* or *shonita, bijabhaga* and *bijabhagaavayava*.

2) *Janmabalapravrutta*: these are the congenital anomalies. Eg: *Pangu, mooka, minmina, vaamana, gadgada*.

3) *Doshabalapravrutta*: Due to deranged *ahara* and *vihara* and *manas*.

4) *Kalabalapravrutta*: Variations in seasons, temperature.

5) *Sanghatabalapravrutta*: Depends on the type of injury.

Thus for the occurrence of any *vyadhi* 3 elements are very essential. They are *Vridhhi* (vitiation) of *Doshas, Shaitilyata* (weakening) of *Dhatu*s and *Sroto Vaigunya*.

• **Discussion:-**

Srotovaigunya is very essential for the *Vyadhito* occur. One *Srotas* can be *Vaigunya* to the *Dushti* of the other *Srotas*. If two persons consume same *Nidanas* and if the *Sroto Vaigunya* is different they present with two different diseases though their *Sroto Dushti* type remains the same. *Sroto Vaigunya* helps in prevention of further disease process. *Srotovaigunya* is the stage prior to *Dosha Dushya Sammurchana*. *Sroto Vaigunya* can be treated by administering *Rasayana Chikitsa*. *Sroto Vaigunya* is essential for *sthana samshraya avastha* while *Sroto Dushti* leads to *Dosha Dushya*

Sammurchana. On the basis of *Laxanas* of *Sroto Dushti* we get the knowledge of *Vishista Samprapti* of any disease.

• **Conclusion :-**

Srotovaigunya is an essential factor for manifestation of a disease. *Srotovaigunya* and *Sroto Dushti* are different. These are two important stages of *Vyadhi samprapti*. Correction of *Sroto Dushti* is important during initial phases of *Chikitsa*, while, removal of *Sroto Vaigunya* is important during *Brumhana* and *Rasayana* phases of *Chikitsa*. A complete knowledge about the kinds of *Sroto Dusti* is a must for an *Ayurvedic* physician to treat a patient in a holistic way. Thus concepts like *Sroto vaigunya* & *Sroto Dushti* differ from each other. Proper understanding of these is very essential in planning *Chikitsa*.

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