**SROTO VAIGUNYA, SROTO DUSHTI AND SROTO VIDDHA – A CONCEPTUAL STUDY**

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**ABSTRACT**

The term *Srotas* is derived from the root word 'susravano' means which exude, ooze, filter, and permeate. *Srotas* performs such functions which help to nourish the entire body. Any disturbance at the level of *srotas* either structurally or functionally leads to the genesis of diseases. *Sroto-vaigunya* is the condition of the *srotas* which is susceptible for pathological changes or favourable movement to produce a disease. Four varieties of *srotodustilakshana* are observed namely - *Atipravrutti*, *Sanga*, *Siragranthi*, and *Vimargagamana*. *Srotodustilakshananas* represent the physiological vitiation. Disease may manifest either single or in combination of symptoms in a gradual manner. *SrotoViddha* means any acute injury to the vital body structures causing an anatomical deformity. Hence an attempt is made to differentiate between *Srotovaigunya*, *SrotoDusti* and *SrotoViddhalakshananas*. Proper understanding of the above is very essential to plan suitable therapeutics.

**Keywords:** Vaigunya, Dushti, Viddha, Srotas, Rasayana.

**INTRODUCTION**

Ayurveda states *Swasthasyaswasthyaraksha-namaturasyavikara prashamana*.¹ 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 an 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*. Hence, any defect of *Srotas* must be corrected quickly, for the restoration of normal health. It is the pre-requisite for the maintenance of good health because without the healthy *Srotas* and the body cannot perform its normal functions. Any slight disturbance at the level of *Srotas*, either structurally or functionally (sudden or
gradual), leads to Sammurchana of Dosha and Dushya and as a result disease manifests inside the body. Competent Srotas is the prerequisite for a healthy body. Samshodhana therapy is recommended for removing the existing Malas from the body and thereby maintains the healthy status of Srotas. So as long as these channels of circulation perform their normal functions, body would be free from diseases. In the present context, we need to know to differentiate these concepts to prevent the reoccurrence of disease, adopt appropriate therapeutics, to know about the prognosis and to improve immunity. Thus Srotovaigunya, Dushti and Viddha have been systematically explained below.

The word Srotas is derived from the Sanskrit root “Sru-gatau” (Sru+tasi= Srotas) which means exude, ooze, filter, permeate etc. As per Acharya Charaka “Sravanatsrotamsi” means the channels that which allow the “Parinamamapadyamananam hatunamabhivahinibhavantyaayanarthena”. It means the channels of circulation carry the dhatus (tissue elements or their constituents) undergoing transformation to their destination. The term “Parinamamapadyamananam” indicates that the channels carry such of the tissue elements as are undergoing transformation from their previous states; viz. rasa (plasma) to their subsequent states; viz. rakta (blood) etc. Ayanarthena” indicates that the channels of circulation do not carry the sthira (stable) dhatus, but, only such of the mobile dhatus, as are destined to be transformed to another dhatu situated elsewhere, are carried by them. In common practice Srotas is defined as “Sra-

SYNONYMS:
Sira (vein), Dhamani (artery), Rasayani (lymphatic ducts), Rasavahini (capillary), Nadi (nerves), Pantha (passages), Marga (pathways, tracts), Sharirachidra (body orifices), Samvritasamritani (open or blind passages), Sthana (sites), Ashaya (repertories), and Neketa (resorts) are the synonyms of Srotas (channels).

CLASSIFICATION OF SROTAS:
Suksma (subtle) - Innumerable – Body-mind-spirit system has as many as srotamsi as are the number of life factors operating in the life process. Sthula (gross) – Numerable – Bahirmukha (Aperture or Natural opening) - 9 in male, 11 in females, Antarmukha – 13. These 13 Srotas can be broadly re-classified into 3 based on the physiological functions carried out by them.

1) The Srotas which mainly convey nutrition to the body: This includes Pranavaha Srotas, Udakavaha Srotas and Annavaha Srotas.

2) The Srotas which are mainly involved in the Transformation: This includes all the
SaptaDhatuvahaSrotas. It does transport of nutrients and aids in transformation.

3) The Srotas which are mainly involved in Excretion:- This includes MutravahaSrotas, PurishavahaSrotas and SwedavahaSrotas.

Acharya Charaka has classified Srotas physiologically and Acharya Sushrutha has classified based on its moolasthanaviddha (anatomically). 8

SROTO VAIGUNYA:
It comprises of 2 words: Kha-akasha, indriya, pura, kshetra, khaga9, Srotas and Vaigunya means Vignata/Vikruti. Altogether Srotovaigunya means that condition of Srotas which is susceptible for pathological changes or favourable movement to produce a disease.

Acharya Sushrutha explains as “kupitanam hi doshanamsharireparidhavatamyatrasanga khavaigunyatvyadhitatra upajayate” 10. For which Dalhana comments that prakupita-doshas will be moving in the body, produces disease after lodging insrotovaigunya and doshadushyasammurchana. “KhavaigunyatitiSrotoVaigunyatitiartaha”.

Srotovaigunya stands for some inherent weakness or lack of natural immunity to some particular type of disease or Susceptibility to disease formation process and loss of resistance to disease producing factor. Srotovaigunya need not necessarily produce any disease until there is Doshadushyasammurchana. It may not get an opportunity to show its existence and hence we may not find any clinical manifestations and in such cases it has no pathological importance. But for the manifestation of disease Srotovaigunya is a must factor, thus it can’t be ignored.

Acharya Charaka explains “vyanenarasadhaturhivikshepitakarmanayuga patsarvatoajasramdehevikshipyatesadakshipy amanakhavaigunyadrasahasajjatiyatrasaha”. 11

Which tells us that Rasa dhatu that moves all over the body gets obstructed where there is Srotovaigunya and there leading to manifestation of diseases. Giving simile to clouds and rain, where the clouds get obstructed there it will rain. “Aharasambhavamvasturogashchaaharasambhavaha”. So all nijavyadhis manifest in the same manner where in srotovaigunya plays a major role. 12

There is no classification told in the classics, but it can be interpreted based on the nidanas.

1) Hereditary: seen in those who carry the hereditary diseases. Eg: Madhumeha, Sthoulya, Arshas.

2) Congenital: Person acquires vaigunya due to mathruaharavihara during pregnancy. Eg: Congenital Heart Disease, Hydrocephaly.

3) Acquired: which is caused due to nidanasevana at janmottarakala. Eg: Pandu, Atisara, Jwara.

Srotovaigunya can be seen under different types of vyadhi like

1) AdibalaPravrutta: Defect in either shukra or shonita, bijabhaga and bijabha-gaavayava.

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

3) Doshabalapraavrutta: Due to deranged ahara and vihara and manas.

4) Kalabalapraavrutta: 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 Vriddhi (vitiation) of doshas, Shaitilyata (weakening) of dhatus and Srotovaigunyaata.

SROTO DUSHTI:
Importance of Srotas in manifestation of the disease - 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. Srotas act as the transportation system of our body. The dhatus transported through srotas are constantly subjected to metabolism. Without srotas no body part can grow and develop or degenerate.
Srotovaigunya plays vital role for the sam-murchhana of dosha & dusyas at a particular site as a result disease manifest inside the body.

Srotodushtisamanyakaranas:
The Ahara and vihara which aggravates the doshas and which are having properties opposite to dhatus does the vitiation of srotas.13 Eg:
- Diwaswapna is having similar properties to Medodhatu thereby vitiating Medas. (A/c to Chakrapani).
- Ratrijaraganra does Vataprapkopa and Kaphakshaya thus it has been advised as Kaphasyapakramamaacc to Vagbhata.
- Guru- Snigdhaannapana causes rasa dhatuvriddhi. Whereas atichinta causes rasa kshaya.

DhatwantaraDushti:14
It means that vitiation occurs Sthanastha (structural vitiation) and Margastha (vitiation in the channels). Normally doshaswabhava is to do the dooshana (vitiation). Hence when vitiated ahara is consumed and wrong viharas are practised, the srotas carrying the dhatus and malas get vitiated. More than one srotas may be involved in manifestation of the disease. That’s how we can understand Dhatwantaradusti. Eg: In Shwasa, due to Rasavahasroto dushti the malaroopikapha vitiates PranavahaSrotas causing obstruction.

TYPES OF MANIFESTATION OF SROTODUSTI-
Four types of manifestation of srotodustioccurs viz. Atipravritti (increased activity), Sanga (obstruction), Siragranthi (aneurysm), and Vimargagamana (opposite direction).15 These four types of srotodusti may occur either individually or in combined form. Out of these four, sangaor so called srotorodha, give rise to most of the diseases.

1. Atipravritti- It is defined as atishaye-napravvrittihi. Increased activity of one or more dhatu, doshas, srotas, malas. Eg:
   - Bahumutrata in prameha.
   - Atidravamalapravritti in atisara.
   - Rasa dhatuatipravritti in Jalodhara.
   - Atipravritti of raktadhatuinadhogarak-tapitta.

2. Sanga- Also called srotorodha, opposite of the atipravritti. It is defined as apravruti which means obstruction. Eg:*Mutrakrichra is sanga of mutravahasrotas.
   - Swedaavarodha in Jwara.
   - Sanga of Vata in Gulma.
   - Sangaofpurisha in Vibandha.
- Sanga of Pitta due to kaphaavarana in Shakashrita Kamala.
- Sanga of purisha in Grahani purvaroopavastha and Atipravrottispurishain roopavastha.

3. **Vimargagamana** – It is defined as Unmargagamana which means leaving its own path and entering into other path. All the elements like doshas, dhatus, malas, lasika, ambu, vasa can attain vimargagamanin different vyadhis.

Eg: *Entering of mala intomutramarga in bhagandhara.*
- In Udavarta – movement of apanavata upwards.
- In Chardi – movement of the food upwards.
- In Bhagandara–vimargagamana of Apanavata.
- In Raktapitita – movement of rakta entering into mutravaha, purishavaha, Pranavaha and annavahasrotas.

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

Eg:
- Granthi
- Varicose veins.
- Aneurysm of an artery.
- Arbuda.
- Enlargements found in the bronchioles due to bronchiectasis.
- Arshas.

**SROTO VIDDHA:**

Viddha means pierced, perforated, penetrated, stabbed, struck, wounded, beaten, torn, hurt, injured. It is nothing but rachanatmakhan i.e anatomical deformity.

- AtreyaSampradaya (Kayachikitsa) says the vedanavishesha is predominantly due to vitiation of doshas in Srotodushti.
- DhanwantariSampradaya (Shalya) says Vedanavishesha is mainly caused by Abhigata.16
- Acharya Vagbhata explains traumatic symptoms like “vyadhetusrotasammmohakampaadhamanavamij warapralapashulavinmutrarodhamaranamevava”. Srotoviddhalakshanas have to be approached by Udhrutashalya&SadhyovranaChikitsa.17

**CRITICAL ANALYSIS OF SROTOVAIGUNYA, SROTODUSHTI AND SROTVIDDHA**

1. Srotovaigunya is very essential for the Vyadhi to occur. One Srotas can be vaigunya to the Dushti of the other Srotas. This concept can be understood by understanding the sampraptighatakas in Atisara. There is involvement of Annavaha, UdakavahaSrotas and PurishavahaSrotas. Thus Annavaha, UdakavahaSrotas acts as Srotovaigunya to cause PurishavahaSrotodushti.

2. If two persons consume same nidanas and if the Srotovaigunya is different they present with two different diseases though their Srotodushti type remains the same. Example: If person A works on computer and strains his neck all the time and person B is teacher by profession and stands for long time in the same posture strains his knees more. If both consume any Vatakaranidanas then person A is more prone to develop Greevashoola and Person B
more prone to Janushoola. They are two different Vyadhis.

3. Srotodushti and SrotoViddha are two different phenomena. Example: In PranavahaSrotas the Dushtilakshanas are Atirsushta, Atibaddha, kupita, alpaalpa, Abhikshna, sashabdhashoolashwasa and the treatment to be followed is Shwasachikitsa.

Whereas in Pranavaha Srotomulaviddha lakshanas are Akroshana, Vinamana, Mohana, Bhramana, Vepana and Marana which are fatal. Thus differentiating Dushti and Viddhalakshanas is very important. Shwasachikitsa shouldn’t be adapted in Pranavahasrotoviddha manifestations.

**DISCUSSION**

Though Srotovaigunya is present in all most all individuals, existence of it can be clearly understood only after manifestation of the disease. Its knowledge helps in prevention of further disease process especially yapya disorders. Srotovaigunya is the stage prior to doshadushyasammurchana. It is essential for the sthanasamshraya of doshas. To prevent vaigunya in any srotas, the VyadhiKshamata of srotas is necessary. Srotovaigunya can be treated by administering Rasayana Chikitsa which ensures proper functioning of thedhatus and by avoiding the etiological factors. It enhances Ayu, Bala, Veerya thus preventing ageing and eliminate diseases. RasayanaChikitsa helps to restore all the physiological functions of organs and structures and helps to bring back the strength and health. Srotovaigunya is essential for sthanasamshrayaavastha while SrotoDushti leads to doshayasammurchana. Based on laxanas of SrotoDushti we get the knowledge of VishistaSamprapti of any disease. It’s very essential to know the type of SrotoDusti involved in a Vyadhi to adopt appropriate treatment modalities. Eg: To stop Atipravratti in purishavahasrotas – deepana, pachana, stambhanachikitsa has to be adopted. In Vibandha- sanga of purishavahasrotasanulomanachikitsa has to be followed. SrotoViddha is said to be pratyakhyeya but with efforts Sadhyovrana chikitsa can be adopted. According to Acharya SushrutaUdhrutaShalyachikitsa has to be adopted.

**CONCLUSION**

Srotovaigunya is an essential factor for manifestation of a disease. But it need not necessarily produce disease every time. Srotovaigunya and SrotoDushti are different. The existence of former is mandatory for the latter. Appropriate treatment in this avastha arrest the occurrence of next avastha. Eg: Before sthanasamshrayaavastha the treatment to be followed is Doshapratyaneekachikitsa and after sthanasamshrayaavastha is manifested wherein Vyadhipratyaneekachikitsa plays a major role. A complete knowledge about the kinds of Srotodusti is a must for an Ayurvedic physician to treat a patient in a holistic way. So any type of defect in srotas must be corrected quickly for the restoration of normal health of a patient. Acharya Charaka has broadly classified SrotoDushti into Ayanabhubhuta and Adhistanabhuta. Chakrapani in his commentary tells that Ayanabhuta means Margabhuta i.e pathology in the channels (physiological). Adhistanabhuta means
Sthanarupam i.e pathology in the structures (anatomically). Identifying Srotoviddhalaxanas and adopting chikitasa of Dushtilakshanas should not be done. Thus concepts like Srotovaigunya, Srotodushti and SrotoViddha differ from each other. Proper understanding of these is very essential in planning chikitasa.

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