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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 Dusti Lakshana are observed namely - Atipravrutti, Sanga, Siragranthi, and Vimargagama. Sroto Dusti Lakshanas represent the physiological vitiation. Hence an attempt is made to differentiate between Sroto Vaigunya and Sroto Dusti. 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 Prarashman.1 Srotas is avakash, Srotas are channels of circulations. These channels carry the Dhatus undergoing transformation to their destination. It is the structure from where there is continuous 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’ (Sru – Srotas) which means exude, ooze, filter, permeate etc. Acharya Sushruta defines Srotas means the structure that has Avakash (space) in the body spread all throughout carrying essential materials.2

Srotas – Paryaya4:-
- Srotas
- Sira - (Vein)
- Dhamani - (Artery)
- Rasayani - (Lymphatic channel)
- Nadi - (Duct)
- Path - (Passage)
- Marga - (Track)
- Sthan - (Balanced position)
- Aashaya - (Location)
Functions of Srotas

- 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 dhatus 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:

Acharya Charaka have stated that srotas are Aparisankhyeya and described 13 srotas.
- Rasvaha
- Raktavaha
- Mansvaha
- Medovaha
- Asthivaha
- Majjavaha
- Shukravaha
- Pranvaha
- Annavaha
- 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 dosha, 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.

Sroto Dushti samanya karanas:

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

Dhatwantara Dushti:

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.
Types Of Manifestation Of Sroto Dusti

Four types of manifestation of Sroto Dusti occurs

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

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

2) **Sanga** - (Obstruction)

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

3) **Vimargagamana** - (opposite direction)

   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)

   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* which *Vyana Vata* propels the *Ahana 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. 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,

*Srotovaigunya* can be seen under different types of *Vyadhi* like

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) **Kalahalaprarvuttra**: Variations in seasons, temperature.

5) **Sahubalaprarvuttra**: 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 *Sroto Vaigunya*.

Discussion:-

Srotovaigunya is very essential for the *Vyadhi* 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 Doshas Dushyamurchana. Sroto Vaigunya can be treated by administering Rasayana Chikitsa. Sroto Vaigunya is essential for *sthana samshraya avastha* while Sroto Dushti leads to Doshas 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 Dushti 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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