

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*. *Srotodustilakshanas* 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 *SrotoViddhalakshanas*. Proper understanding of the above is very essential to plan suitable therapeutics.

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

INTRODUCTION

Ayurveda states *Swasthasyaswasthyarakshanamaturasyavikara prashamana*.¹The 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. Manifes-

tation 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*² (*Sru+tasi*= *Srotas*) which means exude, ooze, filter, permeate etc.

As per *Acharya Charaka* “*Sravanatsrotamsi*³ means the channels that which allow the

“*SrotamsiKhaluParinamamapadyamananamd hatunamabhivahinibhavantyayanarthena*⁴.

It means the channels of circulation carry the *dhatu*s (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) *dhatu*s, but, only such of the mobile *dhatu*s, as are destined to be transformed to another *dhatu* situated elsewhere, are carried by them. In common practice *Srotas* is defined as “*Sra-*

vanatSro-

tamsi”... “*YawantahPurusheMurtimantoBhava visheshahTavantevasminSrotasamPrakaraVisheshah*⁵ means the *Srotamsi* are innumerable. Body-mind-spirit system has as many *Srotamsi* as are the number of life factors operating in the life process.

Acharya Sushruta defines *Srotas* as ‘*moolatkhadantaramdeheprasratamtvabhivaa hiyatsrotastaditivijneyamsiradhamanivivarjitam*⁶ which means the structure that has *avakasha* (space) in the body spread all throughout carrying essential materials.

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 *Niketa* (resorts) are the synonyms of *Srotas* (channels).⁷

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 – *Bahir-mukha* (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 Sushruta* has classified based on its *moolasthanavidha* (anatomically).⁸

SROTO VAIGUNYA:

It comprises of 2 words: *Kha- akasha, indriya, pura, kshetra, khaga*⁹, *Srotas* and *Vaigunya* means *Vigunata/Vikruti*. Altogether *Srotovaigunya* means that condition of *Srotas* which is susceptible for pathological changes or favourable movement to produce a disease.

Acharya Sushruta explains as “*kupitanam hi doshanamshariparidhavadatamyatrasangak-havaigunyatvyadhihitatra upajayate*”¹⁰. For which *Dalhana* comments that *prakupitadoshas* will be moving in the body, produces disease after lodging in *srotovaigunya* 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 *Dosha- DushyaSammurchana*. 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. “*Aharasambhavamvasturogashchaahasambhava*”. 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 *nidanans*.

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

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

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

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

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

Thus for the occurrence of any *vyadhi* 3 elements are very essential. They are *Vridhhi* (vitiating) of *doshas*, *Shaitilyata* (weakening) of *dhatu* and *Srotovaigunya*.

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 *dhatu*s 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.

Srotodushthisamanyakaranas:

The *Ahara* and *vihara* which aggravates the *doshas* and which are having properties opposite to *dhatu* does the vitiating of *srotas*.¹³ Eg:

- *Diwaswapna* is having similar properties to *Medodhatu* thereby vitiating *Medas*. (A/c to *Chakrapani*).
- *Ratrijagarana* does *Vataprakopa* and *Kaphakshaya* thus it has been advised as *Kaphasyaupakramaacc to Vagbhata*.
- *Guru- Snigdhaannapana* causes *rasa dhatuvridhhi*. Whereas *atichinta* causes *rasa kshaya*.

DhatwantaraDushti:¹⁴

It means that vitiating occurs *Sthanastha* (structural vitiating) and *Margastha* (vitiating

in the channels). Normally *doshaswabhabha* is to do the *dooshana* (vitiating). Hence when vitiated *ahara* is consumed and wrong *viharas* are practised, the *srotas* carrying the *dhatu*s 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 *Rasava-hasrotodusti* the *malaroopikapha* vitiates *PranavahaSrotas* causing obstruction.

TYPES OF MANIFESTATION OF SROTODUSTI-

Four types of manifestation of *srotodusti* occurs 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, *sanga* or so called *srotorodha*, give rise to most of the diseases.

1. **Atipravritti-** It is defined as *atishayenapravrattih*. Increased activity of one or more *dhatu*, *doshas*, *srotas*, *malas*. Eg:
 - *Bahumutrata* in *prameha*.
 - *Atidravamalapravritti* in *atisara*.
 - *Rasa dhatuatipravritti* in *Jalodhara*.
 - *Atipravritti of raktadhatu* in *nadhogarak-tapitta*.
2. **Sanga-** Also called *srotorodha*, opposite of the *atipravritti*. It is defined as *apravritti* which means obstruction. Eg: **Mutrakrichra* is *sanga* of *mutravahasrotas*.
 - *Swedaavarodha* in *Jwara*.
 - *Sanga of Vata* in *Gulma*.
 - *Sanga of purisha* in *Vibandha*.

- Sanga of Pitta due to *kaphaavarana* in *Shakashrita Kamala*.
 - Sanga of *purisha* in *Grahanipurva-roopaavastha* and *Atipravratitiof purishain roopavastha*.
3. **Vimargagamana** – It is defined as *Unmargagamana* which means leaving its own path and entering into other path. All the elements like *doshas*, *dhatu*, *malas*, *lasika*, *ambu*, *vasa* can attain *vimargagamana* in different *vyadhis*.

Eg: *Entering of *mala* into *mutramarga* in *bhagandhara*.

- In *Udavarta* – movement of *apanavata* upwards.
- In *Chardi* – movement of the food upwards.
- In *Bhagandara-vimargagamana* of *Apanavata*.
- In *Raktapitta* – 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 *rachanatmakhani* 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 *Abhighata*.¹⁶

Acharya Vagbhata explains traumatic symptoms like “*vyadhetusrotasammohakampaadhmanavamij warapralapashulavinmutrarodhamaranamevava*”. *Srotoviddhalakshanas* have to be approached by *Udhrutashalya&SadhyovranaChikitsa*.¹⁷

CRITICAL ANALYSIS OF SROTOVAIGUNYA, SROTODUSHTI AND SROTOVIDDHA

1. *Srotovaigunya* is very essential for the *Vyadhito* 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 *Vata-karanidananas* 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 *Pranava-haSrotas* the *Dushtilakshanas* are *Atis-rushta*, *Atibaddha*, *kupita*, *alpaalpa*, *Ab-hikshna*, *sashabdashoolaShwasa* and the treatment to be followed is *Shwasachikitsa*.

Whereas in *PranavaSrotomulavidha lakshanas*¹⁸ are *Akroshana*, *Vinamana*, *Mohana*, *Bhramana*, *Vepana* and *Marana* which are fatal. Thus differentiating *Dushti* and *Viddha-lakshanas* is very important. *Shwasachikitsa* shouldn't be adapted in *PranavaSrotoviddha* 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 the *dhatu*s 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 *dosh-*

dushyasammurchana. 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 *Atipravritti* 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*¹⁹ can be adopted. According to *Acharya SushrutaUdhrutaShalyachikitsa* has to be adopted.²⁰

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 *Ayanabhuta* 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 *chikitsa* 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 *chikitsa*.

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