

A SYSTEMIC REVIEW ON SROTO DUSHTI, SROTO VAIGUNYA, AND SROTO VIDDDHA

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ABSTRACT

The name "Srotas" comes from a root word called "susravano," which meaning to exude, ooze, filter, or permeate. Srotas carries out these chores that aid in providing nourishment for the entire body. Diseases develop as a result of any structural or functional abnormality at the srotas level. The status of the Srotas known as sroto-vaigunya makes them vulnerable to pathological alterations or favorable movements that might result in sickness. Atipravrutti, Sanga, Siragranthi, and Vimargagamana are the four different types of Srotodusti lakshana that have been seen. The physiological vitiation is represented by Srotodusti lakshanas. Disease may gradually become apparent as a single symptom or as a mix of symptoms. SrotoViddha refers to any severe physical harm to anatomically abnormal bodily parts. Therefore, a distinction between Srotovaigunya, Sroto Dusti, and SrotoViddhalakshanas is formed. To design appropriate therapies, a proper understanding of the aforementioned is very necessary.

KEYWORDS - Sroto-vaigunya, Dushti, Viddha, Srotas, Rasayana.

INTRODUCTION

Ayurveda asserts namaturasyavikara prashamana swasthasyaswasthyaraksha. Nearly all Ayurvedic writings highlight the role of Srotas in the appearance of disease and the significance of maintaining normal physiological processes as the cornerstone of good health. An Ayurvedic doctor must have a thorough understanding of Srotas in order to treat a patient holistically. The malfunctioning Srotas cause a disease to manifest in the body. Therefore, any Srotas flaw must be fixed right away in order to return to normal health. It is a requirement for maintaining good health since the body cannot carry out its typical tasks without healthy Srotas. The prerequisite for a healthy physique is competent Srotas. It is advised to use Samshodhana therapy to get rid of any Malas already present in the body and keep Srotas in good condition. The body would therefore be protected from illnesses as long as these circulatory pathways carry out their regular tasks. To avoid illness recurrence, choose suitable therapies, understand the prognosis, and boost immunity, we now need to be able to distinguish between these notions. As a result, the explanations for Srotovaigunya, Dushti, and Viddha below are organized.¹

The Sanskrit root "Sru-gatau" (Sru+tasi=Srotas), which also means exude, ooze, filter, and penetrate, is the source of the term "Srotas." According to Acharya Charaka, "Sruvanatsrotamsi³" refers to the channels that permit "SrotamsiKhalu." Hatunamabhivahinibhavantyayanarthena⁴ and parinamapadyamanam^{d.2}

The dhatus (tissue components or their constituents) that are undergoing metamorphosis are transported to their final location via the channels of circulation. The name "Parinamapadyamanam" denotes that the channels transport tissue components that are changing from their initial stages, such as rasa (plasma), to their final states, such as rakta (blood), etc. According to "Ayanarthena," only those mobile dhatus that are intended to be changed into another dhatu located elsewhere are transported by the channels of circulation, not the sthira (stationary) dhatus.³

PARYAYA

- Sira
- Dhamani
- Rasayani
- Rasavahini
- Nadi
- Pantha
- Marga
- Samvritasamritani

CLASSIFICATION OF SROTAS

The body-mind-spirit system has an infinite number of srotamsis, equal to the number of life components involved in the process of life. Sthula (unpleasant) - Numerable Males have a bahir-mukh (natural opening) of 9; females have a bahir-mukh of 11, and antarmukh is 13. Based on the physiological activities that each of these 13 Srotas performs, three new categories may be widely applied to them.

- The Srotas that primarily provide the body with sustenance, such as Pranavaha Srotas, Udakavaha Srotas, and Annavaha Srotas.
- All of the Sapta Dhatusvaha Srotas are included in the Srotas that are primarily involved in transformation. It facilitates transformation and transports nutrients.
- The Srotas that are primarily responsible for excretion, such as Swedavaha Srotas, Purishavaha Srotas, and Mutravaha Srotas.

SROTO VAIGUNYA

It consists of two words: Vaigunya, which signifies Vigunata/Vikruti, and Kha-akasha, indriya, pura, kshetra, khaga⁹. Srotovai-gunya, taken together, refers to the state of Srotas that is prone to pathological alterations or fa-

avourable movement to cause an illness. Srotovaigunya refers to an innate weakness, a lack of natural immunity to a certain type of disease, susceptibility to the disease development process, and a loss of resistance to the factors that cause the disease. Diseases need not always be caused by Srotovaigunya till Dosha- DushyaSammurchana is present. It might not have the chance to develop, in which case there would be no patho- logical significance and no clinical signs. Srotovaigunya, however, is a crucial component of illness manifestation, making it impossible to ignore.⁴

This indicates that ailments emerge there because Srotovaigunya causes Rasa dhatu, which travels throughout the body, to get clogged. Using the analogy of clouds and rain, it will rain where the clouds are blocked. The phrase "Aharasambhavamvasturogash- chaaharasambhavaha" All nijavyadhis therefore appear in the same way, with sro- tovaigunya playing a key role.

- Hereditary: shown in those who have the inherited disorders. Example: Arshas, Sthoulya, and Madhumeha.
- Congenital: A woman who has mathruaharavihara during pregnancy develops vaigunya. such is hydrocephaly or congenital heart disease.

The third type is acquired, which is brought on by nidanasevana at Janmottarakala. Think of Pandu, Atisara, and Jwara. Srotovaigunya is seen under many forms of vyadhi, including-

- AdibalaPravrutta: a flaw in either the shukra or the shonita, the bijabhaga, or the bijabha- gaavayava.
- Janmabalapravrutta: they are birth defects. Pangu, Mooka, Minmina, Vaamana, and Gadgada, for instance.
- Doshabalapravrutta: As a result of irrational ahara, vihara, and manas.
- Kalabalapravrutta: Seasonal and climatic changes.
- Depending on the kind of damage, Sanghatabalapravrutta.

SROTODUSHTI

Srotas' importance in the disease's appearance - Dosa, dhatu, and mala are in excellent shape if srotas are in a healthy state, but when srotas are vitiated, dosha, dhatu, and mala also get vitiated and the body becomes ill. Our body's transportation system is comprised of srotas. The dhatus transported by srotas undergo continual metabolic processing. No bodily component can form, expand, or decay without srotas. Disease manifests inside the body as a result of the sam- murchhana of dosha anddusyas at a specific spot, which is where srotovaigunya plays a crucial role.⁵

- The vitiation of srotas is caused by the Ahara and vihara that irritate the doshas and have qualities opposed to dhatus.
- Diwaswapna is vitiating Medas since it shares qualities with Medodhatu. Chakrapani (A/C).
- Ratrijagarana performs Vataprakopa and Kaphakshaya; as a result, it is suggested that you undertake Kaphasyaupakrama according to Vagbhata.

- Rasa dhatuvridhi is brought on by Guru- Snigdhaannapana. Atichinta, however, results in rasa kshaya.

Normally doshaswabhava is to do the dooshana (vitiating). 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 Dhat- wantaradusti. Eg: In Shwasa, due to Rasava- hasrotodushti the malaroopikapha vitiates PranavahaSrotas causing obstruction. It denotes that structural vitiating (Sthanastha) and vitiating (Margastha) both take place.⁶

TYPES OF MANIFESTATION OF SROTODUSTI-

Atipravritti (increased activity), Sanga (obstruction), Siragranthi (aneurysm), and Vimargagamana (opposite direction) are the four different manifestations of srotodusti- curs. These four srotodusti subtypes can exist separately or in combination. Out of these four, sangaor, also known as srotorodha, is responsible for the majority of disorders.⁷

- Atipravritti-
- Sanga-
- Vimargagamana
- Siragranthi

SROTO VIDDHA

Viddha means pierced, perforated, penetrated, stabbed, struck, wounded, beaten, torn, hurt, injured. It is nothing but rachanatmakhani i.e anatomical deformity. Viddha is a Sanskrit word that implies to be pierced, perforated, penetrated, hit, beaten, ripped, damaged, or injured. It is nothing more than an anatomical malformation, or rachanatmakhani. According to AtreyaSampradaya (Kayachikitsa), Srotodushti's dosha imbalance is the primary cause of vedanavishesha. According to Dhanwantari Sampradaya (Shalya), Ab- highata is the primary cause of Vedanavishesha.⁸

CLINICAL ANALYSIS OF SROTOVAI- GUNYA, SROTODUSHTI AND SROTOVIDDHA

- Srotovaigunya is crucial for the Vyadhito to take place. A Srota's Dushti might be vai-gunya to another Srota's Dushti. Understanding the Atisara sampraptighatakas can help you grasp this idea. Annavaaha, Uda-kavahaSrotas, and PurishavahaSrotas are involved. As a result, PurishavahaSro- todushti is caused by Annavaaha, UdakavahaSrotas, acting as Srotovaigunya.
- Even if their Srotodushti type is the identical, if two people drink the same nidanas but have different Srotovaigunyata, they would manifest with two distinct disorders. For instance, if person A works on a computer and strains his neck constantly, and if person B is a teacher by trade and stands for extended periods of time in the same position, the pressure on his knees will be greater. Person A is more likely to develop Greevashoola if both ingest any Vata- karanidananas, whereas Person B is less likely to do so.⁹

- Two distinct phenomena are srotodushti and srotoviddha. Atis-rushta, Atibaddha, kupita, alpaalpa, Ab-hikshna, and sashabdashoolaShwasa are some of the Dushtilakshanas in Pranava- haSrotas, and Shwasa- chikitsa is the recommended course of therapy.
- The deadly lakshanas in PranavahaSrotomulavidha are Akroshana, Vinamana, Mohana, Bhramana, Vepana, and Marana. Thus, it is crucial to distinguish between Dushti and Viddha-lakshanas. It is not advisable to use Shwasachikitsa in Pranavahasrotoviddha manifestations.

DISCUSSION

Although Srotovaigunya is present in almost all people, its existence cannot be understood until a disorder manifests. Its understanding aids in the avoidance of further diseases, particularly yapy disorders. The stage before dosha dushyasammurchana is called srotovaigunya. It is necessary for the doshas' sthanasamshraya. The Vyadhi Kshamata of all srotas is required to avoid vaigunya in any srota. Rasayana Chikitsa, which ensures the dhatus functionality, and avoiding the etiological variables can be used to cure srotovaigunya. It improves Ayu, Bala, and Veerya, which delays aging and gets rid of illnesses. All of the physiological activities of the organs and structural elements are restored by Rasayana Chikitsa, which also aids in regaining vigor and health. While Sroto Dushti results in the dosha dushya sammurchana, Srotovaigunya is necessary for sthanasamshrayaavastha.¹⁰

We learn the Vishista Samprapti of any ailment based on the laxanas of Sroto Dushti. Knowing the sort of SrotoDushti present in a Vyadhi is crucial for selecting the best treatment options. For instance, deepana, pachana, and stambhanachikitsa must be used to halt Atipravritti in purishavaha srotas. In Vibandha- sanga of pur, it is necessary to adhere to ishavaahasrotasanulomanachikitsa. Sadhyovrana chikitsa can be followed even if SrotoViddha is stated to be pratyakhyeya. Acharya Sushrut asserts that Udhruta Shalya chikitsa must be followed.¹¹

CONCLUSION

Srotovaigunya is crucial for the management of a condition. However, it need not always result in illness. SrotoDushti and Srotovaigunya are distinct. The former must exist in order for the latter to exist. The occurrence of the next avastha can be prevented by treating current one appropriately. For instance, Doshapratyaneekachikitsa is the therapy to be followed prior to sthana- samshrayaavastha, and Vyadhipratyaneekachikitsa plays a significant role following sthana- samshrayaavastha. An Ayurvedic doctor must have thorough understanding of the several types of Srotodusti in order to treat a patient holistically. For the patient's return to normal health, any sort of srotas deficiency must be swiftly corrected. Acharya Charaka divided SrotoDushti broadly into two categories: Ayanabhuta and Adhistanabhuta. According to Chakrapani's commentary, Ayanabhuta refers to Margabhuta, or disease in the channels (physiological). Adhistanabhuta is Sanskrit for "pathology in the structures," or Sthanarupam. It is not advisable to identify Srotoviddhalaxanas and accept Dushtilakshanas' chikitsa. As a result, ideas like Srotodushti, SrotoViddha, and Srotovaigunya differ from one another. Planning chikitsa requires a proper grasp of them.

CONFLICT OF INTEREST -NIL**SOURCE OF SUPPORT -NONE****REFERENCES**

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