Concept Of Khavaigunya and Srotodushti in Vyadhiutpati: A Review

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ABSTRACT:
Ayurveda is a science that addresses both the therapeutic and preventative aspects of human health. Srotodushti and kha Vaigunya, also known as Sroto Vaigunya, are those elements in the aetiology of disease in Ayurveda that are of major relevance in both of the above aspects, namely the removal of Srotodushti as the curative one and the correction of kha Vaigunya as the preventive one. Any Dushya's area of susceptibility is called Kha Vaigunya, whereas the later manifestation of Kha Vaigunya is called Srotodushti. Nothing more than infection of the Srotas/Dushya who are vulnerable is to blame. In order to make these two concepts clinically relevant in fulfilling the goals of Ayurveda, an effort has been made to elaborately clarify them through the writing of this essay.

KEY WORDS: - Khavaigunya, Srotas, Srotodushti, Vyadhiutpati

INTRODUCTION:
The words "Kha" and "Vaigunya" together make up the term "Khavaigunya." 'Kha' is a term that means space or place (¹). The word "Vaigunya" means "devoid of normal quality." Thus, "Khavaigunya" refers to any area or bodily part lacking normalcy or normal traits (²). According to Ayurveda, merely being exposed to the causes of a disease would not result in it. Instead, disease will be brought on by pre-existing vulnerability combined with exposure to causal variables. The part of treatment known as "Kha Vaigunya" correction serves the ayurvedic principles of "Swastha Rakshana" (health maintenance) and "Apunarbhava Chikitsa" (Rasayana therapy).

SROTAS (Kha):
"Sravanaat Srotamsi" (³).
The structures, that cause sravana(secretion) are called as srotasas.

Vaigunya- Deviation from its Prakruta (normal) Karma and Gunas. Therefore, Vigunata of Srotas means.
1. Karmataha vaigunya 2. Gunataha Vaigunya

Karma of Srotas: - “Srotamsi Khalu Parinama Apadyamnaam”
The transformation of Poorva Dhatu (prior) into succeeding Dhatu takes place in Srotases. After the Kayagni Paka (conversion from Kayagni), Ahara Rasa runs through these structures (Srotases) and is distributed throughout the body. In these Srotases, the process of converting Rasa into Para Dhatus, known as Parinama, continues uninterruptedly (⁴). If this process is Prakruta, then the Sroto Karma is also
**Prakruta** and not *Viguna*; if this process is hampered then the *Karma Vaigunya of Srotas* exists. All of these elements must be mentioned while discussing *Srotas*: The three main *Srotas* are *Moola*, *Tat Sthita Agni*, and *Vahanasheela Dhatu*.

A| *Agni*: - If the *Agni* in that *Srotas* is effective, the conversion happens correctly. The conversion inside the *Srotas* will be *Apoorna* (incomplete) if there is *Dhatwagni Vikruti*, as in the case of *Dhatwagni Mandya*, resulting in *Saama Dhatu*, *Dhatu Vruddhi*, or *Apakwa Dhatu Utpatti*. The *Dhatu* that forms in a *Dhatwagni Vruddhi*, however, will either be *Vidagdha* or *Ksheena* (5).

B| *Poorva and Para Dhatu*: - If *Poorva Dhatu* is *Saama*, the *Uttara Dhatu* will also be *Saama*. The *Srotas* and *Karma of Uttara Dhatu* also become *Viguna* due to inappropriate *Aahar Rasas* (6).

C| *Ama*: - The primary cause of *Srotorodha* is if *Ama* of any origin is present (*Jatharagnijanya* or *Dhatwagnijanya*) (7). The *Guna of Srotas* is *hollowness* (*Soushirya*) (8). If there is presence of *Ama* due to any of the above reasons, this *Guna* will no longer be present, causing the *Guna Vaigunya in Srotas*.

**Guna of Srotas**: - Any deviance from any of these attributes is the *Guna Vaigunya of Srotas*: *Swa Dhatu*, *Sama Varna*, *Vrutta*, *Stoola*, *Anu*, *Deergha*, and *Pratana Sadrusha* (9).

**SROTO DUSHTI**: - *Sroto Dushti* meaning to impair or vitiate. The nature of the *Doshas*’ polluting qualities is known as *Swabhava* (10). *Kupita Doshas Dooshhana* (infection) of the latter after settling in a specific *Dushyaa* (*Dhatu* or *Srotas*). Without *Roga Samprapti* (pathogenesis), which includes this, a disease cannot develop. *Dosha Dushya Sammorchana Avastha* refers to the phase in which the *Doshas* engage with the *Dushya* and perform *Dooshhana*. The symptoms start to show up after *Doshas* completely *Dushti Dhatu*. After settling in a certain *Dushyaa* (*Dhatu* or *Srotas*), the *Kupita Doshas Dooshhana* (infection) of the latter. Without *Roga Samprapti* (pathogenesis), which includes this, a disease cannot develop. After the *Dosha* enters a specific *Dushya* and vitiates it, it leads to *Srotodushti*, which creates *Pradoshaja Vikaras* (11). The specific causal causes, or *Srotodushtiikara Nidanas*, are those that are directed towards a particular *Dushya* (12). A certain *Srotas* becomes *Dushta* by means of a specific *Nidana Sevan*, and this *Dushti* may take the shape of an *Attipravruttis*, a *Sanga*, a *Granthis*, or a *Vimargamana*. One or more of these forms of *Srotodushti* are inherently present in every disease (13).

**KHAVAIGUNYA AND VYADHIIUTPATTI**: -

Under the title "*Vyadhiyrika kala,* Ayurveda describes illness manifestations in detail. *Sanchaya* (accumulative stage), *Prakopa* (provocative stage), *Prasara* (migration stage), *Sthana Samshraya* (stage of localization), *Vyakti* (stage of manifestation), and *Bheda* (stage of complication) are the six steps here successfully classified as the process of disease manifestation (14).
Flow chart of Vyadhi Kriya Kala (Stage of disease manifestation):

1. **First stage**
   - Improper diet and lifestyle
   - Accumulation of disturbed *Doshas*
   - If proper measures are not taken and causes are continued

2. **Second stage**
   - *Doshas* get aggravated.

3. **Third stage**
   - *Aggravated Doshas* overflow and start circulating all over the body

4. **Fourth stage**
   - *Circulating Doshas* if finds any susceptible part in the body, get lodges there resulting in initiation of specific disease process with exhibition of premonitory symptoms of that particular disease.

5. **Fifth stage**
   - Clear-cut manifestation of the disease with fully blown signs and symptoms
   - If particular measures are not taken

6. **Sixth stage**
   - Disease becomes chronic and difficult to treat

It is crucial that *Khavaigunya* is present in fourth stage of the *Vyadhi kriyakala*. Because the existence or absence of *Khavaigunya* determines whether a disease would appear or not. Agitated and worsened *Doshas*, which are the body's regulatory functional factors, may not lead to disease if the host's defences are strong.

**Cause of Khavaigunya:**

According to ancient texts, diets and lifestyles that encourage the morbidity of *Doshas*, the body's regulatory functional forces, are inimical to the health of *Dhatu*, the body's major structural components, and vitiate the corresponding *Srotas*, or structural or functional channels. According to this explanation, the *Srotodusti Nidanas* stated in the classics fit the reason for the *Khavaigunya* of that specific *Srotas*.
CONCLUSION:
The stages of Roga Samprapti that are most crucial are Kha Vaigunya and Sroto Dushti. Sroto Dushti’s antecedent is Kha Vaigunya. Initial phases of Chikitsa should focus on Srotodushti correction; Brumhana and Rasayana phases should focus on Kha Vaigunya elimination. The area in Srotas most prone to pathological alterations is Khavaigunya. It could be functional or structural. Diseases may result from advantageous circumstances like Nidana and Dosha-Dushya Sammurchana. Even though there are many vitiated Doshas in the body, they cannot cause a disease to exist until they find a suitable environment and gain a foothold to cause Sthanasamshraya, which is a necessary condition for the development of disease.
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