

# 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, Vyadhiutpatti

## INTRODUCTION:

The words "*Kha*" and "*Vaigunya*" together make up the term "*Khavaigunya*." "*Kha*" is a term that means space or place<sup>(1)</sup>. The word "*Vaigunya*" means "devoid of normal quality." Thus, "*Khavaigunya*" refers to any area or bodily part lacking normalcy or normal traits<sup>(2)</sup>.

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*"<sup>(3)</sup>.

The structures, that cause *sravana*(secretion) are called as *srotasas*.

**Vaigunya-** Deviation from its *Prakruta* (normal) *Karma* and *Guna*. Therefore, *Vigunata* of *Srotas* means.

1. *Karmataha vaigunya* 2. *Gunataha Vaigunya*

## Karma of Srotas: - "*Srotamsi Khalu Parinama Apadyamnaanam*"

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 Dhatu*, known as *Parinama*, continues uninterruptedly<sup>(4)</sup>. 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 *Dhatwaagni Vruddhi*, however, will either be *Vidagdha* or *Ksheena* <sup>(5)</sup>.

**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 Rasa* <sup>(6)</sup>.

**C] Ama:** - The primary cause of *Srotorodha* is if *Ama* of any origin is present (*Jatharagnijanya* or *Dhatwagnijanya*) <sup>(7)</sup>. The *Guna* of *Srotas* is hollowness (*Soushirya*) <sup>(8)</sup>. 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*.

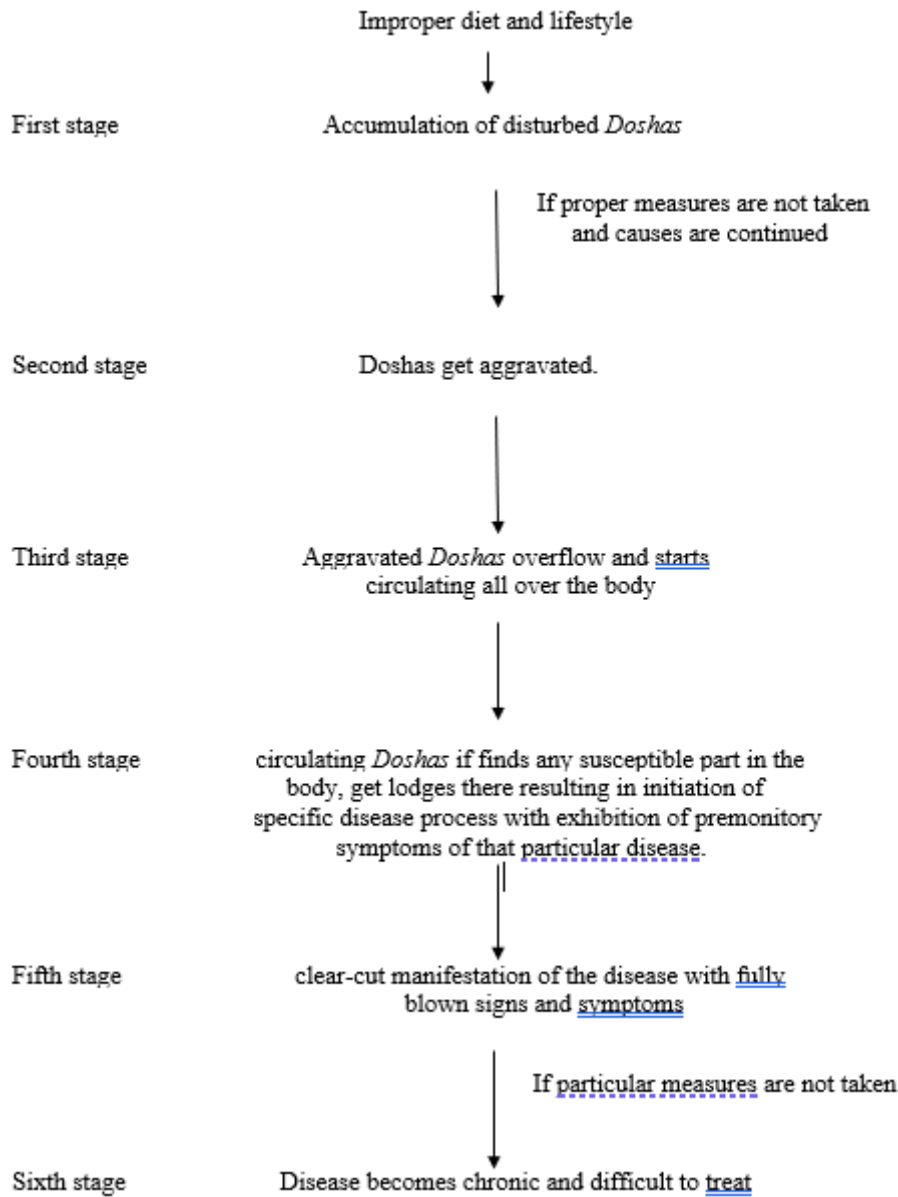
**Guna of Srotas:** -Any deviance from any of these attributes is the *Guna Vaigunya* of *Srotas*: *Swa Dhatu*, *Sama Varna*, *Vrutta*, *Stoola*, *Anu*, *Deergha*, and *Pratana Sadrusha* <sup>(9)</sup>.

**SROTO DUSHTI:** -*Sroto Dushti* meaning to impair or vitiate. The nature of the *Doshas'* polluting qualities is known as *Swabhava* <sup>(10)</sup>. *Kupita Doshas Dooshana* (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 *Dooshana*. The symptoms start to show up after *Doshas* completely *Dushti Dhatu*. After settling in a certain *Dushyaa* (*Dhatu* or *Srotas*), the *Kupita Doshas Dooshana* (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* <sup>(11)</sup>. The specific causal causes, or *Srotodushtikara Nidanas*, are those that are directed towards a particular *Dushya* <sup>(12)</sup>. A certain *Srotas* becomes *Dushta* by means of a specific *Nidana Sevan*, and this *Dushti* may take the shape of an *Atipravrutti*, a *Sanga*, a *Granthi*, or a *Vimargamana*. One or more of these forms of *Srotodushti* are invariably present in every disease <sup>(13)</sup>.

#### **KHAIVAIGUNYA AND VYADHIUTPATTI: -**

Under the title "*Vyadhikriya 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 <sup>(14)</sup>.

**Flow chart of Vyadhi Kriya Kala (Stage of disease manifestation): -**



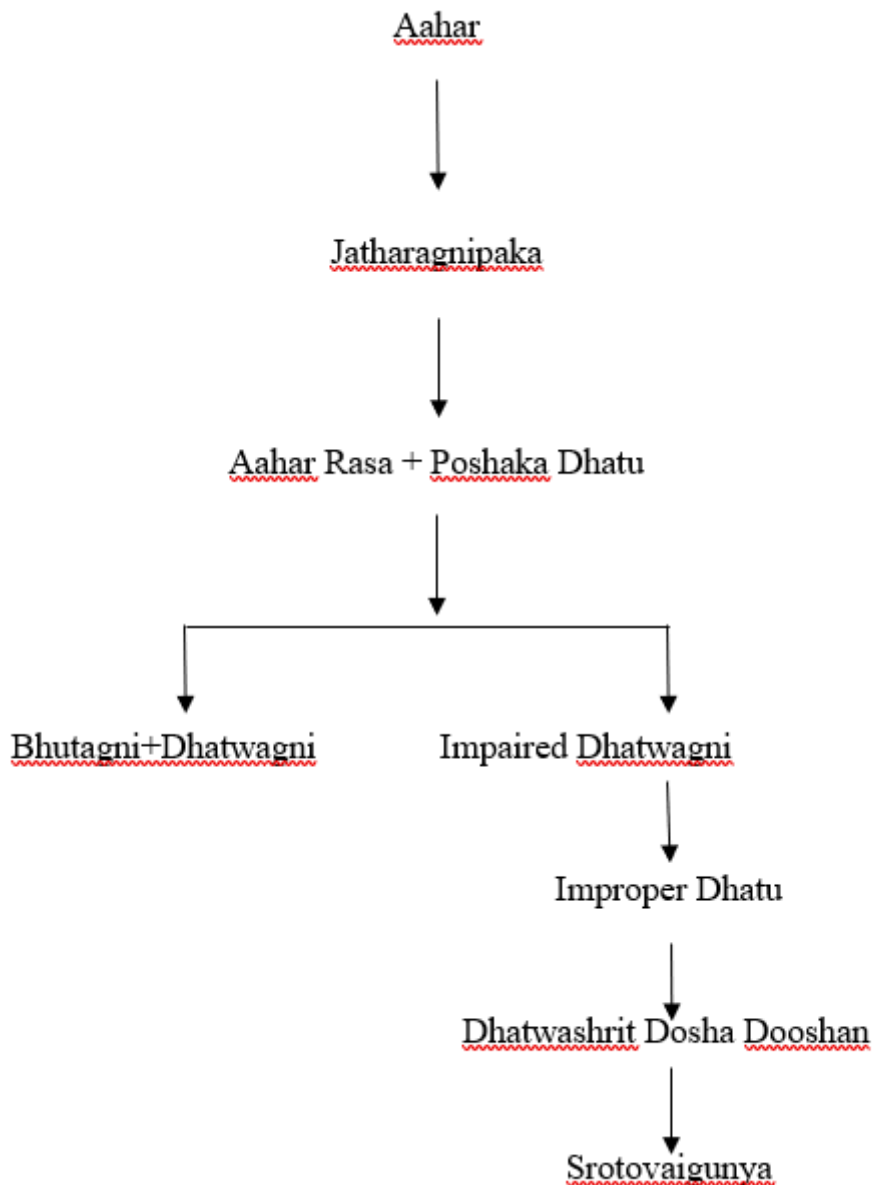
It is crucial that *Khavaigunya* is present in fourth stage of the *Vyadhi kriyakala*. Because the existence or absence of *Khavaigunya* determines whether a disease would appear or not. Agitated and worsened *Doshas*, which are the body's regulatory functional factors, may not lead to disease if the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