RELEVANCE OF PURVARUPA AND KHA VAIGUNYA (SROTDUSHTI)

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ABSTRACT
Ayurveda is a holistic medical science which deals with every aspect of life. Ayurveda has two aim i.e. prevention and promotion of health and secondly cure the diseases. Srotodushti and Kha vaigunya are those entities in pathogenesis of disease in Ayurveda, which are of great significance, in both the above aspects, i.e. removal of Srotodushti as the curative one and correction of Kha vaigunya as the preventive one. Specific nidana may have affinity towards a particular Srotas/Dhatu by its nature where it may cause Kha vaigunya and manifest a disease. Which is the first stage of Vyadhi. This stage gives an idea or develops the Purvarupa(Premonitory symptoms). This article analyzes Relevance of Purvarupa, Kha vaigunya(Srotodusti). Thereby making them clinically useful in achieving the goals of Ayurveda.

KEYWORDS : Ayurveda, Srotas, Srotodushti, Kha vaigunya, Purvarupa

INTRODUCTION:
An integral and indispensible stage, in the process of manifestation of a disease, is the presence of Kha vaigunya and Srotodushti. Out of these two, the Srotodushti is very commonly identified and treatment is planned accordingly. But when it comes to Kha vaigunya, its identification, its causative factors, its
importance in treatment, is often neglected. Correction of Kha vaigunya, is that aspect of treatment, which serves Ayurveda’s doctrine of swastha rakshana(maintenance of health) and apunarbhava chikitsa(rasayana therapy). Therefore, an effort is made in this article, to understand the concept of Purvarupa, Kha vaigunya and Srotodushti.

**Purvarupa :**

Purvarupa implies preliminary signs of disease. These symptoms appear before the actual onset of any illness, and are warning signs that disease may soon manifest. Each disease has specific preliminary signs.

**Srotodushti :**

The term Srotodushti is a swasanjna exclusive to Charaka Samhita. Srotodushti, could be understood as, the cause for a disease and their vishuddhi (unclogging), the cause for health. Srotodushti is the dooshana(contamination) of Srotas(channels) caused by food and activities, which are similar to that of the doshas, and opposite to that of the dhatus.

Although there is no direct reference for its definition, the concept of srotodushti is exclusive to Charaka samhita. As per Charaka samhita, there are 13 abhyantara srotases(internal structures), for each of which a specific set of causative factors, causing dushti are listed.

The symptoms of each Srotodushti is also available, of which Rasadi sapta Sroto dushti lakshanas are not mentioned separately. But the acharya has directed that, they are nothing but the dhatu pradoshaja vikaras, which result from these Srotodushtis only .

There are four types of Srotudoshtis. 1. Atipravrutti. 2. Sanga. 3. Siragranthi. 4. Vimarga gamana. (Ch.V. 5/24)

Since the dhatus and their respective srotases, share a very close relationship, pradosha or dushti in the anyone , leads to dushti in the other.

**2. Kha vaigunya :**

The word Kha vaigunya is a swasanjna found in bruhtaryai granthas. In the vyadhi samuddeshiya adhyaya of Sushruta Samhita, it is mentioned that, kupita (aggravated) doshas, while in movement in body, come across the seat of susceptibility (Kha vaigunya) and get lodged there causing the disease in that place itself.

**DISCUSSION :**

_Srotas : “Sravanaat Srotamsi”. (Ch. Su. 30/12)_

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

_Prakrita GUNA of Srotas :_

Swa dhatu sama varna,Vrutta, Sthula, Anu, Deergha & Pratana sadrishha.

Any deviation from the above qualities is the guna vaigunya of srota.

**Discussion on Srotodushti :**

_Dushti means, to vitiate or contaminate .This contaminating characteristics, is the swabhava (nature) of doshas._

_kupita doshas, after having settled in a particular dushyaa (dhatu or srotas) do dooshana (contamination) of the_
latter. This is the major component of Roga samprapti (pathogenesis), without which a disease cannot manifest. The stage, where doshas interact with the dushya and dooshana is called as Dosha Dushya Sammorchana Avastha. After complete dushti of dhatu by doshas, the symptoms appear.

After the dosha lodges in a particular dushya and vitiates the latter, causes srotodushti resulting in pradoshaja vikaras. Srotudoshtiikara nidanas are the specific causative factors, that target the specific dushya. By specific nidana sevana, a particular srotas becomes dushta and this dushti could be in the form of Atipravrutti, Sanga, Granthi or Vimargamana.

In every disease, one or more of these types of Srotodushti are invariably seen.

**Sthanasamshraya & Dosha Dushya Sammorchana :**

Classically, these two phenomenon are not mentioned separately. But it would not be wise to ignore it, as dosha dushya sammorchana plays a pivotal role in causation of lakshanas both the purvarupa & rupa. They start appearing only after the interaction starts, between the dosha and duhya. But this isn’t all, because for the rupa of a disease to manifest, the dosha dushya sammorchana should be severe, specific and complete. Only then, the rupa, specific to a particular disease manifests. But in case of purvarupa it is not so, as the dosha dushya interaction is mild with an alpa hetu bala, the interaction also is mild, incomplete and non specific, that is why, purvarupas, though are specific to a disease, still are non specific. For example – Swedo atyartha na vaa is a purvarupa lakshana mentioned in Vatarakta, Kushta and Swedadhikya is seen in Prameha and Sthoulya, but of course apavada(exception) to this is always there. In Sthanasamshraya avastha, doshas get a place to lodge themselves, which could be considered equivalent to Kha vaigunya phenomenon. This alone is not sufficient in order a disease manifests.

After sthanaasamshraya, the interaction between the two must start and happen completely, in order to give specific lakshanas and only then it is a vyadhi (disease) and this will proceed only with prabala hetu. So, the stage of interaction between dosha and dushya could be considered as the Srotodushti. Therefore in the stage of sthanasamshraya itself, the phase of Kha vaigunya and Srotodushti should be included. The purvarupa lakshanas of course, manifest in sthanasamshraya avastha only, and after mild disturbance in dushya by dosha. if more number of purvarupa of a disease are seen, then it means that, the dosha dushya sammorchhana has proceeded to an extent that the vyadhi will soon manifest. If not, with only one or two purvarupa lakshans and if are common to more than one disease (Sweda atyartha na v ), it should be understood as that, the dosha is trying to create disturbance in a particular dushya (vatarakta – rakta), i.e the vulnerable dushya in that person at that point in time, could be approximated. This interaction between dosha dushya needs, the support of hetu, bala, kala and so on. If in the above case, vatarakta nidanas are provided/continued by the person, it manifests as vatarakta and if kushta nidanas are indulged in, it manifests as
raktaashrita or some other kushta or sometimes both. So, if less number of poorvaroopas are seen, these could be used to decide the place of kha vaigunya or dosha activity in a particular dushya.

Once there is duhsti (dosha duhsti) in dhatu and srotas, purvarupa or rupa lakshans manifest i.e. hence the disease manifests. This could be found in vividha shita peetiya, – dosha dushti in dhatu dhatuvaha srotas – leading to pradoshaja vikara.

Importance of kha vaigunya in chikitsa:

It is an established fact that the Kha vaigunya predisposes a disease. In this regard, so as to prevent recurrence of the same disease or manifestation of a new disease in the same dushya, the identification of Kha vaigunyakara nidanas becomes important. As continuation of the

Kha vaigunyakara nidanas will lead to persistence of Kha vaigunya, making the person prone to diseases. Knowledge about the site of Kha vaigunya is important, while planning the treatment. Kha vaigunya has no role to play during the initial steps of treatment, which mainly focuses on the

dosha – dhatu, i.e. to correct the dushti in that srotas. But Kha vaigunya is very essential, while planning the Rasayana chikitsa or Apunarbhava chikitsa. If a person gets frequent relapsed kasa episodes after having been cured earlier even with slightest hetu, it only means that the Kha vaigunya still is persistent, leading to kasa samprapti. In planning the Rasayana chikitsa, Rasayana targeting particular Srotas should be chosen, so that it targets the Kha vaigunya thereby correcting it so as to prevent recurrences.

CONCLUSION:

Kha vaigunya and Srotodushti are two important stages of roga samprapti. Kha Vaigunya is the precursor to Srotodushti. Dosha and Dushya will have specific affinity towards a particular tissue, where they cause a disease. Like nidana and prasaravastha – prasaradosha – dhatudushti or formation of dushya – Dosha and dushya in circulation – Kha vaigunya (Localization) = Disease manifestation. Which is the first stage of vyadhi or develops the purvarupa.

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