

KHA VAIGUNYA & SROTO DUSHTI

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ABSTRACT -

Ayurveda is a science dealing with both, the preventive and curative aspects of human health. *Srotodushti* and *kha vaigunya*(*sroto 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. *kha vaigunya* is the area of susceptibility in any *dushya* whereas, *srotodushti* is the later manifestation in the place of *kha vaigunya*. It is nothing but the contamination of the susceptible *srotas/dushya*. Through this article, an effort has been made towards providing clarity elaborately, regarding these two concepts, thereby making them clinically useful in achieving the goals of *ayurveda*.

KEYWORDS –*Srotodushti* , *Kha vaigunya* , *Srotas* , *Beeja dushti* , *Dhatwagni*

INTRODUCTION-

An integral and indispensable 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 oof health) and *apunarbhava chikitsa*(*rasayana therapy*). Therefore, an effort is made in this article, to understand the concept of *kha vaigunya* and *srotodushti*, and causative factors of the same.

REVIEW OF LITERATURE -

1. *Sroto dushti* – 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[1]. *Sroto dushti* 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 *dhatu*s[2].

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) [3], for each of which a specific set of *causative factors*, causing *dushti* are listed [4].

The symptoms of each *sroto dushti* is also available[5],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*[5], which result from these *sroto duhstis only* . There are four types of *sroto dushtis*, 1. *atipravrutti*. 2. *Sanga*. 3. *Siragranthi*. 4. *vimarga gamana* [6] .

Since the *dhatu*s and their respective *srotases*, share a very close relationship, *pradosha* or *dushti* in the anyone , leads to *dushti* in the other [7].

2. *Kha vaigunya* - The word *kha vaigunya* is a *swasanjna* found in *bruhtaryai granthas* .*Vyana vata*

propels the *ahara rasa* through *hrudaya*, to whole body . This propelled *rasa* , lodges only in the area of susceptibility i.e in the place of *kha vaigunya* . The region where *rasa* settles , is the *dushya /sthana* where the future disease manifests[8].

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 [9]. There is *anumata* regarding this phenomenon of disease causation between Charaka and Sushruta acharya. *Padartha* of *kha vaigunya* is given as *sroto vaigunya* in commentary of *Chakrapani* [8] and *Dalhana* [9] while is defined as *sroto duhsti* by *Arunadautta* [10].

DISCUSSION –

By adopting the *vidhana tantrayukti* , the concept of *kha vaigunya* and *srotodushti* have been clarified .

1.Discussion on *kha vaigunya* –

How a *srotas (kha)* gets *viguna* ?. Here the two terms, that need to be clarified, are *srotas, vaigunya/vigunata*.

Srotas: “*sravanaat srotamsi*”[11]. The structures, that cause *sravana*(secretion) are called as *srotases*.

Vaigunya(Vigunata) : Deviation from its *prakruta* (normal) *karma* and *guna*. Therefore, *vigunata* of *srotas* means 1. *karmataha vaigunya* 2. *gunataha vaigunya*

1. *Karma vaigunya* – Prakruta KARMA of *srotas* –

“*Srotamsi khalu parinama apadyamnaanam ---*”[12]. *Srotases* is where, the conversion of *poorva dhatu*(previous) into the subsequent *dhatu* takes place. *Ahara rasa* after the *kayagni paka*(conversion from *kayagni*), flows all

over the body , through these structures(*srotases*). Conversion process or *parinama* of *rasa* into *para dhatus*, goes on uninterruptedly in these *srotases*[12]. If this process is *prakruta*, then the *sroto karma* also is *prakruta* and not *viguna*. If this process is impaired, it is the *karma vaigunya* of *srotas*.

When spoken of *srotas* all these components are to be included –*Srotas* proper, its *moola* , *tat sthita agni* & *vahanasheela dhatu* .**Sammucchaya tantrayukti** is to be applied here as all the components are equally important.

Karmataha vaigunya in srotas – is brought about by,

a.Guna vaigunya of srotas (discussed later): In case of *beeja dushti*(genetic), the *srotas* is not *prakruta*, either anatomically or functionally. It cannot carry out its normal functions.

b. Dhatwagni mandya or vruddhi – *karma* of *srotas* is *Sravana* [11] and *Parinama apadyamana dhatu abhivahana*[12]. If there has to be conversion of *dhatu* inside the *srotases*, there has to be proper *agni*[13]. If *agni* in that *dhatuvaha srotas* is efficient, the conversion takes place in a proper way. If there is *dhatwagni vikruti*, as in case of *dhatwagni mandya*, the conversion inside the *srotas* will be *apoorna*(incomplete), leading to *saama dhatu* or *dhatu vruddhi* or *apakwa dhatu utpatti*[13]. This process of *apakwa dhatu utpatti* is a result of *karma vaigunya* of *srotas*. Where as, in case of *dhatwaagni vruddhi*, the *dhatu* formed will either be *vidagdha* or *ksheena*[13], because of the *teekshna dhatwagni*. Again it is a deviation from *prakruta sroto karma*.

c.Influence of poorva and para dhatu: If *poorva dhatu*(previous *dhatu*) is *saama*(improperly converted), the *uttara dhatu*(subsequent *dhatu*) will also be *saama*(14),that is *poorva dhatu*, that has an influence on the *para dhatu*. for eg –

saama ahara rasa – resulting in *utpatti* of *saama rasa dhatu* and so on. Due to improper *poshaka amsha* (*ahar rasa*), the *srotas* and *karma* of *uttara dhatu* also becomes *viguna*. Just like, the water from gutter when released into the river, pollutes the whole river.

d.Ama : If ,*ama* of any origin is present (*jatharagnijanya* or *dhatwagni janya*), serves as the major cause for *srotorodha*[15] (*ama lakshana at jatahagni and rasa pradoshaja*). *Srotas* when *prakruta*, is a hollow structure [16] and *sthooolao or sookshma mukhi*[17]. Hollowness (*soushiry*) is the *guna* of *srotas* [16],and 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*, further leading to *karma vaigunya*. as the *vahana* of *parinama apadyamana dhatu* will be interrupted.

2. Guna vaigunya

Prakruta GUNA of srotas-

Swa dhatu sama varna, Vrutta, Stoola, anu, Deergha & pratana sadrusha[18]. Any deviation from the above qualities is the *guna vaigunya* of *srotas*.

This guna vaigunya can occur due to,

a.Beeja dushti: – Every *padartha*(substance) has an inherent *guna*. A *srotas* also is supposed to possess its original character or *gunas*, to be *prakruta*. The *guna* of the *srotas* is predetermined by the excellence of the *beeja*(zygote). *Beeja dushti* will cause anatomical and physiological deviation/defects in the *srotas*, leading to *guna vaigunya* and *tat janya- karma vaigunya*.

d.Diminished dhatwagni – Leads to *sroto rodha* i.e loss of *kha* (*akasha*) inside the *srotas*, thereby, causing *vaigunya* in *prakruta guna* of *srotas*.

Kha vaigunya ,can happen in any of the above conditions, providing room for

dushta doshas. In other words, creates conducive atmosphere in that *srotas* for the *doshas* to settle. Whether or not the *vyadhi* manifests depends on many factors, of which “*Tat sroto dushti*” plays a key role. The above classification of *kha vaigunya* is made, based on the mode and type of *vigunata*.

As the concept of *kha vaigunya* is mentioned in *Sushruta samhita* in the context of *vyadhi*[19]. The formation of *kha vaigunya*, also could be categorised under three headings based on *prasanga tantrayukti*,

1.Adibala pravrutta. 2. Janma bala pravrutta. 3. Dosha bala pravrutta[19].

The *kha vaigunya* in a person, is a result of *vikruti*(deviation) in a particular *avayava* or *srotas*, because of one or all of the above reasons. For example – if *kha vaigunya* in *mamsa vaaha srotas* is found, it could be due to any of these. If the parents also have the same *vaigunya* or if the parents have indulged in *mamsavaha srotodushti kara nidanas*, during conception, then it should be inferred, that there is *mamsavaha sroto beejabhaga dushti* in *shukra shonita*. This *kha vaigunya* is *adibala* type in former and *jaanmabaalpravruuta* in the latter[19]. At times, the *nidanas*(causative factors) for such *vaigunya* are not traceable, either in the individual or his parents. Then it may be considered as the influence of *daiva* and could be included under *aadibala* type. *Doshabala praavruuta kha vaigunya*, is nothing but the causation of *kha vaigunya* after birth, due to *mithya ahara vihara*[19] (secondary *khavaigunya*) by the person himself.

2.Discussion on sroto dushti –

Out of the two words, *srotas* and *dushti*, *srotas* has been explained before. *Dushti* means, to vitiate or contaminate .This contaminating characteristics, is the *swabhava* (nature)of *doshas*[20]. The

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 do *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*[21]. *Srotodushtikara nidanas* are the specific causative factors, that target the specific *dushya*[4]. By specific *nidana sevana*, a particular *srotas* becomes *dushta* and this *dushti* could be in the form of *atipravrutti*, *sangaa* , *granthi* or *vimargamana*[6]. 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 dushyasammorchana* plays a pivotal role in causation of *lakshanas* both the *poorvaroopa* & *roopa*. The clarity regarding these concepts could be had with the help of *atidesha*, *prasanga* and *uhya tantrayuktis*. *Poorvaroopas*, do not manifest soon after *stahansamshraya*. They start appearing only after the interaction starts, between the *doshaa* and *duhya*. But this isn't all, because for the *roopa* of a *disease* (next phase after *poorvaroopa*) to manifest, the *dosha dushya sammorchana* should be severe, specific and complete. Only then, the *roopa*, specific to a particular disease manifests. But in case of *poorvaroopa* 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, *poorvaaropas*,

though are specific to a disease, still are non specific. For example – *sweda atyartham na vaa* [22] is a *poorvaroopa lakshana* mentioned in *vatarakta*, *kushta*[23]and *swedadhikya* is seen in *prameha*[24] and *sthoulya*[25], 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 *laakshanas* 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 avigunya* and *srotodushti* should be included . The *poorvaroopa lakshanas* of course, manifest in *sthanasamshraya avastha* only, and after mild disturbance in *dushya* by *dosha*. Clinically and also by *uhya tantrayukti* , if more number of *poorvaropa* of a disease are seen, then it means that, the *dosha dushya sammorchana* has proceeded to an extent that the *vyadhi* will soon manifest. If not, with only one or two *poorvaroopa lakshans* & and if are common to more than one disease (*sweda atyartha na va*), 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*.

End result of both *vaigunya* and *dushti* of *srotas*, is its improper functioning. Authors like *Dalhana*, *Chakrapani*, do not hold any opinion, on this concept, in terms of similarity/dissimilarity between the two entities. The word *kha vaigunya* is used by all *acharyas*. *Charaka* and *Vagbhata* have quoted this, in the context of *ahara parinama*, while *Sushruta*, in the context of *vyadhi*[19]. Commenting on this, *Dalhana*[19] and *Chakra pani* [8] have said that *kha vaigunya* is same as *sroto vaigunya* and no other clarification in this regard is available. While *Arunadatta*, commenting on *kha vaigunya*, has mentioned that, *khavaigunya is SROTODUSHTI*[10]. So, whether *kha vaigunya* and *sroto dushti* are similar or different and whether *Kha vaigunya* a precursor to *sroto dushti*, needs to be addressed and clarified.

Why the *kupita doshas* go and lodge in particular *dushya /srotas*?

Nidanas similar to *dosha* and harmful to *dhatu*, aggravate the *dosha* and based on the specific *nidana*, these aggravated *doshas* go to specific *dhatu*, and start creating disturbance or start damaging the integrity of the *dhatu*. These are nothing but *srotodushtikara nidanas*. But there is another deciding factor in the manifestation of a disease which is the *vyadhi nidana* which could be inferred with *uhya tantrayukti*. Specific *nidanas* cause specific *dhatu dushti* and specific disease *i.e* the *vyadhi nidans*. In other words *vyadhi nidanas* and *srotodushtikara niidanans* decide the *dushya*. These two sets of *nidans* (*srotodushtikara & vyadhi nidanas*) decide the route map of the *dosha*. Due to these two *nidanas* the *kupita doshas* settle in a particular *dushya /srotas*.

The above sets of *nidanas*, if consumed for a relatively short period, cause *vigunata*(deviation) in that *srotas* and if continued for a longer time, *dushti* occurs in that *srotas* which is severe in nature. In *vyadhi nidana* of a particular disease, some are *dosha kopaka* and some contribute in creating susceptibility(*kha vaigunya*) in particular *dushyas*. Therefore, these *nidanas* could be considered as the *kha vaigunyakara nidanas*.

Is *Srotodushti* same as *sroto vaigunya*?

In a way *sroto vaigunya* and *sroto dushti* are similar. First one could be considered as precursor to the latter. *Sroto vaigunya* is less severe and is only a functional deviation and will not cause a disease but predisposes one. While, *dushti* in *srotas*, is severe form of *sroto vaigunya* and will surely cause a disease. If *kha vaigunya* and *sroto dushti* are same, *i.e*, if it is assumed that there is *dushti* in both the cases (in varying degrees), then *dushti* in *srotas* must give rise to presentation of *lakshana* (*sroto duhsti jaanyaa lakshanas*) or in other words, *pradoshaaja vikara*). It is not necessary that a disease has to be present, wherever there is *kha vaigunya* (if it is assumed to be milder degree of *srotodushti*). But in case of *srotodushti*, there definitely will be the manifestation of a disease.

Kha vaigunya is mentioned, in the context of explaining the process of development of *vyadhi* *i.e*, when the *dushya* or *roga adhishtana* is not yet decided, *doshas* are still in search of a conducive atmosphere to lodge themselves. They then get lodged in a place of susceptibility (*kha vaigunya* place), which is caused either by *beeja dusti* or *alpa* and *swalpa kala sevana* of *sroto duhstikara nidanas* and so on. After having lodged there, they wait for suitable time to further the manifestation of a *vyadhi*. If the person continues *srotodutikara nidanas*, similar to the *dhatu* where *kha vaigunya* is seated, it results in *dhatu* and *sroto dushti* – resulting in

pradoshaja vikara or *vyadhi*. As in the case of *kha vaigunya*, a milder form of *srotodushti* may not cause any *lakshana* or *disease*, as the interaction between two entities is absent, as the *dosha bala* is not *pravara* and is waiting for *prabala hetu* to cause a disease.

Once there is *duhsti* (*dosha duhsti*) in *dhatu* and *srotas*, – *poorvarooopa* or *roopa laakshans* manifest i.e hence the disease manifests. This could be found in *vividha shita peetiya*, – *dohsa dushti* in *dhatu dhatuvaha srotas* – leading to *pradoshaja vikara*[26]. Here in case of *pradoshaja vikara*, the role of *dosha duhsti* is primary in causing the damage to *dhatu*s and *srotases*. Here *dhatu*s might be *prakruta* (there might not be *karamataha vaigunya* caused by *dhatwagni/dhatu*), role of *dosha dushti* in *dhatu* and *srotas* is important .Therefore , *srotodushti* and *kha vaigunya* are not same, but are closely associated.

Jataja and jatsya uttarakalaja khavaigunya(primary and secondary kha vaigunya)-

The concept of *Kha vaigunya*, is found in *grahani adhyaya* , which deals exclusively with *prakruta* and *vikruta agni*. After having explained the *dhatu prainamana* and movement of *rasa dhatu*, the concept of *kha vaigunya* and *vyadhi utpatti* is explained. These processes are *swabbhava*(natural) to *shareera*, which involve no active human interference which occur *yugapat ajasram*. These functions keep happening[8]. So it could be inferred that, as much as the process of *dhatu parinamana* is *swabhava*, so much is the presence of *kha vaigunya* in *shareera* (*beeja dushti*) , could be inferred by *prasanga* and *uhya tantrayuktis*. That is the reason, why there is no mention of causes or even description of *khavaigunya* and *kara nidanas* in *samhitas*, because the presence of *kha vaigunya* is predetermined, either by *beeja dushti* or *daiva*. This could be termed as the primary

kha vaigunya (*sahaja-* from birth) .In case of the *kha vaigunya*, which is formed after birth, *agni* plays a more prominent role in the creation of *jatsya uttarakalaja* (secondary) *kha vaigunya* and role of *dosha* is more in causation of *srotodushti*. But the creation of *beeja dushti janya kha vaigunya* is due to the influence of *dosha dushti* (*dosha dushta beeja*)

Formation of Secondary kha vaigunya(Doshabala pravutta) -

As there is no separate mentioning, the *sroto dushti kara nidanas* and the *vyadhi nidanas*, only has to be considered as *kha vaigunya kara nidanas*, that occurs after birth. And *beeja dushti*, though is a major contributor to *kha vaigunya*, there will be manifestation of secondary *kha vaigunya* after the birth. In *jatsya uttara kala* also, there will be creation of *kha vaigunya*, in that person in addition to the primary *kha vaigunya*. If not , a person born with *kha vaigunya* of *rasa vaha srotas*, on consumption of *rasavah sroto dushti kara nidanas*, will suffer from one or the other *rasa pradoshaja vikaras* only, throughout his life. If *beeja dhsti* is accepted as the sole cause for *kha vaigunya*, then that person should not suffer from diseases of other *srotases* at all, despite the indulgence in other *srotodushtikara nidanas*. And if *beeja dushti* alone is considered, *dosha* and *agni vikruti* in *koshta*, caused by *mamsa vaha* or other *srotodushtikara nidanas* also must lodge in *rasa* only as *rasa* has *beejadushtijanya kha vaigunya*. If that happens, there is no specificity in *nidana* and target *srotas*. Creation of *kha vaigunya* after birth(secondary *kha vaigunya*) therefore happens in addition to genetic one.

Kha vaigunya & vyadhi utpatti -

Ahara sevana – *jatharagni samparka* – *bhootagni samparka* – *ahara rasa utpatti* – carried by *vyana vata* – goes to *rasa dhatu* – converted into *rasa* by *rasa dhatwagni* so on.

Vikruti – *Ahara sevana – jatharagni dourbalya – ama or saama – ahara rasa (ama and dosha anugata)* same is carried by *vyana vata –to sarva shareera- saama* and *dooshanugata ahara rasa* comes in contact with *rasa dhatu*

There are two possibilities(vikalpa) –

1. *Poshaka ahara rasa apakwa – so poshana* from it to the *rasa dhatu* is not *prakruta*.

2. Over a period of time, *rasagni* fails to digest this *saama ahara rasa* and convert it into *rasa dhatu*, leading to *apakwa rasa dhatu* in other words *dhatu vruddhi* .

Again these changes, right from *jatharagni dourbalya* to *dhatwagni mandya* is brought about by *ahara viharaja nidanas* .This is the impact of *nidanas* on *agni* and *dhatu*. *Nidanas* have an impact on *dosha dhatu* and the *agni.Samatwa* in *ahara raasa* and *doshas*, which are aggravated by these *nidanas*, also are carried along with this *rasa*. *Prakupita doshas* are continuously carried through the medium of *rasa* to all parts, and keep circulating till it meets the place of *kha vaigunya* and settle there. With the help of *srotoodushti kara / dhatu dushti kara nidanas /specific vyadhi nidanas* under the influence of *kala & bala* of the patient, a disease manifests.

Identification of *kha vaigunyakara nidanas* –

The identification of *kha vaigunyakara nidanas* for a disease ,could be made using *prasanga* , *atidesha* , *ateeta-anagataavekshana* and *uhya tantrayuktis*.

Eg - *Hrudroga* . The *nidanas* mentioned for *hrudroga*[27],

- ✓ *Vega , aghata , rooksha , ushna*
- ✓ *Atimatra ahara , viruddha ahara , adhyashana , ajeernashana, asatmaya ashana*

Vega nigraha, aghata , rooksha ushna ahara serve as the *kha vaigunyakara nidanas*. These, though indulged in , for a

longer period of time , do not go on to cause *hrudroga* as they are not specific to *hrudroga* alone. They only cause susceptibility of *vaigunya* in *mahasrotas* specially *amashaya* . (*udavarta* then *amashaya gata vata*) . In the presence of susceptibility produced by these *nidanas* , if person indulges in other *nidanas* like *atimatra* so on (the *rasa vahasrotodushtikara*) it will surely give rise to *hrudroga* .

In every disease , the *vyadhi nidanas* (specific to *vyadhi*) are the *kha vaigunyakara nidanas* .This along with *srotoodushtikara nidanas* will give rise to disease. In a way , *kha vaigunya* and *srotoodushti* are the faces of the same coin.

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 nianas* 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 *sroto dushti* are two important stages of *roga samprapti*. *Kha vaigunya* is the precursor to *sroto dushti*. Correction of *srotodushti* is important during initial phases of *chikitsa*, while, removal of *kha vaigunya* is important

during *brumhana* and *rasayana* phases of *chikitsa*. Knowledge regarding the site of *kha vaigunya* helps in its correction and thereby prevents recurrences of same diseases or disease of the same *srotas*, in future.

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