

A Review Article on Pranavaha Srotas

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Abstract- In Ayurveda, Srotas defined as the passage through which the various Dhatus that are undergoing the process of metabolic transformation are transported. The process of transformation of Dhatu requires the action of Agni. Srotas are related to the metabolic state of their corresponding tissues through different tissues. In Ayurveda the concept of Srotas is mentioned very specially because the human body is said to be made of Srotas. Srotas are the passage through which the various tissues undergo the process of metabolic transformation. Srotas have also been described to the structure from which the contents move out or ooze out. Acharya Charaka and Sushruta both has given the first priority to the Pranavaha Srotas. Pranavaha Srotas means the channels which carries the external air into the body to sustain the life. Prana is said as Pavana or Anila. Acharya Charaka has opined that Pranavaha Srotas are the channels through which Pranavaya flows. In Ayurveda the functions of Pranavayu is held responsible for the process of respiration in human body. The channels or tracts in which pranavayu flows are called Pranavaha Srotas. The Pranavaha Srotas is very important for maintaining life and longevity. Hridya and Mahasrotas are the moolasthanas of Pranavaha Srotas. Pranavaha Srotas disease like Tamaka Shwas, Kasa etc. Occuring due to Dusti of Pranavaha Srotas.

Keywords - Ayurveda, Pranavaha Srotas, Tamaka Shwas.

INTRODUCTION

In Ayurveda the concept of Srotas is mentioned very specifically. Body is composed of Srotas like Pranavaha, Rasavaha, etc, which play very important role in maintenance of the equilibrium of the body elements. Pranavaha Srotas is one of the most important systems regulating many of the vital activities of the body. The depletion, vitiation and maintenance of body structures are never possible without the involvement of Srotas.

CONCEPT OF SROTAS :- The word Srotas is derived from the Sanskrit root – “Sru-gatau (Sru+ tasi=Srotas) which means exude, ooze, filter, permeate etc. It

means the channels of circulation carry the Dhatu undergoing transformation to their destination. The Swaroop of these Srotas is to describe as their colour and either straight or reticulated in shape. These are hollow organs predominantly constituted by Akash Mahabhoota.

TYPES OF SROTAS :- Basically Srotas are of two types-

1 Bahir mukhasrotas (Mahanti Srotas)

2 Antar mukhasrotas (Sukshama Srotas)

BAHIR MUKHA SROTAS – Srotas which open externally i.e. having an external opening is called Bahir mukhi Srotas. These are 9 in number. Females have an extra three Srotas, increasing their number to 12.

ANTAR MUKHA SROTAS – Srotas which open internally, are called antar mukha srotas. According to some authors, they are innumerable in number. Acharya Charaka describes 13 number of Srotas and Acharya Sushruta called them Yogavahi Srotas and they have specific functions.

PRANAVAHA SROTAS – The Srotas related with transportation and transfusion of Pranavayu in human body is called Pranavaha Srotas.

Synonyms of srotas – Srotamsi (channels), Siras (Veins), Dhamanis (Lymphatics ducts), Rasayanis (capillaries), Nadis (tubular conduits), Panthas (passages), Margas (pathways or tracts), Sharir chidras (body orifices), Samvrutta (open or blind passages), Sthanas (sites), Ashayas (container), Niketsas (resorts) **PRANA VAYU :-** Prana Vayu which is transported by Pranavaha Srotas is located in Murdha (head), Ura (chest), Kantha (throat), Jihva (tongue), Asya 9MOUTH), Nasika (nose). It performs function like Sthivana (salivation), Kshavathu (sneezing), Udgara (eructation), Shawasa (respiration), Ahara (deglutination of food) etc.

Chief Function of Pranavayu:- as Charaka has described following functions.

Sthivan :- To forcefully clear the tracheal and pharyngeal passage of mucous or sputum exulsion.

Ksavathu :- To sneez

Udgara :- To belch

Nisvasa :- Respiration

Annapravesakrit:- Ingestion or intake of food through mouth. This word indicates other not mentioned functions besides ingestion like propagation of food etc.

PRANAVAHA SROTAS RELATED STRUCTURES:

Nasa- Nasa is an organ of olfaction. The two Nasa dwaara include among the bahir mukha srotas. It is the prithwi predominant organ. It is a Jnanedriya and Ghranendriya adhisthana.

Kantha :- According to Acharya Sushruta, is a site of Bodhaka Kapha. Prana Vata and Udana Vata move towards kantha to perform Uchwasan niswasan.

Kanthanadi :- it is considered by four bones, and three sandhis which are mandala type of sandhis. Four Dhamnies, two each named Neela and Manya are situated on either side.

Phupphusa :- According to Acharya, it is considered as a Kosthanga. Site of phupphusa is right to Hridaya.

MULA STHANA OF PRANAVAHA SROTAS :- Acharya Charaka has described Hridaya and Mahasrotas as the sites of origin of channels carrying Prana Vata or the Pranavaha Srotas. Acharya Sushruta has described Hridaya and Rasavahini Dhamani as mula of Pranavaha Srotas.

HRIDYA:- Charaka and Sushruta both have mentioned Hridaya as a mula of Pranavaha Srotas because of its role in Pranavahan karma. Hridaya is responsible for taking impure blood and propel it to lungs for purification. After receiving their oxygenated or pure blood, heart propels it to all body tissues. Acharya Sharangdhar named oxygen as Ambarpiyush after coming in contact with Hridaya. Thus role of Hridaya can be understood as mula of Pranavaha Srotas.

MAHASROTAS :- Acharya Charaka has mentioned Mahasrotas as mula of Pranavaha Srotas. Acharya Charaka has given Mahavahasrotas as synonym of Kostha. Acharya Sushruta has mentioned Kostha includes Amashaya, Agnyasaya, Hridaya, Unduka,

Pupphusa etc. Therefore it can be concluded that, Mahasrotas is an organ of respiration. Some Acharya also considered Pupphusa by term Mahasrotas by Lakshanavritti, because it is the main site where the Prana Vayu vyapara takes place. Acharya Charaka while explain the Shaswa and Hikka disease associated with Pranavaha Srotas have given their Prabhav Sthana in Kostha as Amashaya or Nabhi which are parts of Mahasrotas, this justifies the role of Mahasrotas as mula of Pranavaha srotas.

RASAVAHINI DHAMANI:- Origin of Rasavahini Dhamanis Hridaya and these are said as the carrier of Rasa from Hridaya to all body parts. Acharya Sharangdhara has explained Rasavahini Dhamani as having origin from Hridaya or Heart and is responsible for propelling Pawana or Vata in whole body.

PRANAVAHA SROTO DUSTI LAKSHANA:- Acharya Charaka has described the Pranaavaha srotodusti lakshnana as :

Atishrushtam (prolonged respiration), Atibadham (too restricted respiration), Kupitam (painful or exacerbated dyspnoea), Alpalpam breathing with interruption), Abheekshanam (continuous breathing or continuous dyspnoea), Sashabdham (auscultatory sounds like Crepitations), Sasholam (painful respiration).

SHVASANA PRAKRIYA :- Acharya Sharangdhara has described the Shvasana prakriya very clearly. In Swasa kriya two phases Prana and Apana are given. Prana as inspiratory phase and Apana as expiratory phase is described by Acharya Charaka while explaining guna of Aatma. The movement of Prana Vayu between Nabhi through interior of heart, kantha, exterior and then again back to heart and then entire body. Thus this can be taken as the alternative flow of gases between exterior and body. Exchange of gases between ambient air (Vishnupadamruta) and then its supply to various tissues is also explained in the same verse by Acharya Sharangdhara. This verses explains all the four basic components of respiration as described in contemporary sciences, as ventilation – exchange of respiratory gases between atmosphere and lungs. Diffusion –exchange of respiratory gases between lungs and blood. Perfusion – circulation of blood to all the body cells. Cellular respiration or metabolism by prinama of Jatharaagni.

DISCUSSION

The word moola has been derived from the root moolprathishthaayam which indicates, toward surface or the base on which a concerned things reset. According to Acharya Gangadhar moola iti prabhavasthanam i.e. moola or root is the place where the phenomena starts or begins. All the physiological activities and health of the body chiefly depends on moola. According to Acharya Charaka Hridya and Mahasrotas are the root of moolasthan of Pranavahasrotas and Acharya Sushrta mentioned Hridya and Rasavahi Dhamani as the moolasthan. In Ayurveda Hridya considered as one of the roots of Pranavaha Srotas, Rasa Dhatu, Oja, Chetna etc. The main function of Hridya is transportation of Rasa and Rakta Dhatu. Food and activities which possess quality similar with those of the Doshas and dissimilar with those of the Dhatus are the Vitiators of the Srotas.

CONCLUSION

Pranavaha srotas is important and main srotas of the body. It having very vital importance in maintaining normal functioning of human body. It plays multi dimensional role by virtue of very vital substance it carries through it that is Prana vayu. Its Hridya and Mahasrotas are the Mula sthana of Pranavaha srotas and are mainly vitiated in the disease of Pranavaha srotas and the Rasa vaha Dhamnies are involved in transportation of Prana Vayu in the body. Pranavahasrotas should not be studied only with correlation of respiratory system but it must be studied in context to other major system like nervous system, cardiovascular system and alimentary canal of Pranavahasrotas like shwasa, hikka like disease have origin in these mahasrotas. The vitiation of Pranavaha srotas leads to breathing difficulties and abnormal breathing patterns. In case of Pranavaha Srotas dusthi, the treatment should be similar to shwasa Roga. Srotas are the channels through which conduction of various substance or elements takes place. The moolasthan of Pranavahasrotas are Hridya and Mahasrotas according to Acharya Charaka. The etiological factors for the vitiation of Pranavaha Srotas are Kshya, Vega sandharn, rooksha nidana etc.

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