



स्रोतोमयः पुरुष...WSR To Pranavaha Srotas

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Abstract:

The human body contains several channels through which the Dosha ,Dhatu and Malas travel which are called as Srotas in Ayurveda. They are responsible for all the physiological activities in human body. Improper foods, erratic behavior and such other things which are not conducive to the body bring abnormality in Srotas leading to manifestation of disease. Injuries to srotas manifest incurable disease. According to Acharya Charaka there are 13 Abhyantara Srotas in human body; each of which relates to specific organs and are vitiated by specific factors. Among 13 Abhyantara Srotas Pranavaha is one. The present article deals in understanding the Pranavaha Srotas.

Key Word: Pranavaha, Srotas,

Introduction:

The word Srotas is derived from 'Sru' Gatau, which means movement. Srotas are spread throughout the body (Sarva Vyapaka) i.e the movement or circulation of Dhatu, Dosha takes place through Srotas in the body.

Dosha Prakopa (vitiation) and also Dosha Prashamana (treatment of vitiated Dosha) through medicine is possible because the consumed medicine circulate throughout and reach to necessary area and brings normalcy. This happens only because Srotas is spread throughout the body in micro and also in macro form.

Defination of Srotas

स्रवणात्स्रोतांसि | (चरकसंहितासूत्रस्थान30/12).

It is the path helps in transportation of substances.

स्रोतांसिखलुपरिणाममापद्यमानानां |

धातूनामभिवाहिनीभवन्त्ययनार्थेन || (चरकसंहिताविमानस्थान 5/3)

Channels carry the transformed Dhatus to different destinations through their mess of network to nourish the cells and tissues.

आकाशीयावकाशानां देहेन मामिदेहिनाम् |

सिरास्रोतांसिमार्गाः खंधमन्यः || (सुश्रुतसंहितासूत्रस्थान9/13 dalhana)

All the entire empty space wherever it is present distributed uniquely for the supply of proper nourishment to the body is called as Srotas.

Synonyms of Srotas

सिराः, धमन्यः, रसावन्यः, रसवाहिन्यः, नाड्याः, पन्थानः, मार्गाः, शरीरच्छिद्राणि, संवृतासंवृतानि, स्थानानि, आशयाः, निकेतः |

Types of srotas with their mulasthana

No.	Name of the srotas	Acharya Charak	Acharya Sushrut
1.	Pranavaha Srotas	Hrudaya, Mahasrotas	Hrudaya, Rasavahini Dhamani
2.	Udakavaha Srotas	Talu, Kloma	Talu, Kloma
3.	Annavaha Srotas	Amashaya, Vamaparshva	Amashaya, Annavaha Dhamani
4.	Rasavaha Srotas	Hrudaya, Dasha Dhamani	Hrudaya, Rasavaha Dhamani
5.	Raktavaha Srotas	Yakrut, Pleeha	Yakrut, Pleeha, Raktavaha Dhamani
6.	Mamsavaha Srotas	Twacha, Snayu	Twacha, Snayu, Raktavaha Dhamani
7.	Medavaha Srotas	Vrikka, Vapavahan	Vrikka, Kati
8.	Asthivaha Srotas	Medha, Jaghana	Not considered
9.	Majjavaha Srotas	Asthi, Sandhi	Not considered
10.	Shukravaha Srotas	Vrushana, Shepha	Vrushana, Sthana
11.	Purishavaha Srotas	Pakwashaya, guda	Pakwashaya, Guda
12.	Mutravaha Srotas	Basti, Vankshna	Basti, Medhra
13.	Swedavaha Srotas		Not considered
14.	Artavavaha Srotas	-	Garbhashaya, Artavavaha Dhamani
15.	Monovaha Srotas	Hrudaya	-



Pranavaha srotas:

Srotas carrying Pranavayu is called Pranavaha srotas . Accoding to Acharya Charaka the Moola Sthana of Pranavaha Srotas are Hridaya and Mahasrotas and according to Acharya Sushruta Mula Sthana are Hridaya and Rasavahini Dhamani . Pranavaha Srotas carry the Pranavayu to Murdha (head), Ura (chest) , Kantha (throat) ,Jivha (toungue), Nasa (nose) , Asya (mouth). It performs functions like Stivana (spitting/ salivation), Kshavathu (sneezing) , Udgara (eructation/ belching) , Shwasa (respiration) , Anna Pravesha (food intake).

Pranavaha Srotas Mula Sthana:

तत्र प्राणवहानां स्रोतसां हृदयं मूलं महास्रोतश्च |(Ch. Vi 5/8)

Channels carrying Pranavayu originate from Hrudaya and Mahasrotas.

तत्रप्राणवहेद्रे, तयोर्मूलंहृदयरसवाहिन्यश्चधमन्यः |(Sus. Sha 9/12)

Pranavaha Srotas are two in number and they originate from Hrudaya and Rasavahi Dhamani.

Pranavaha srotas dushti hetu:

क्षयात् संधारणाद्रौक्ष्यद्यव्यायामात् क्षुदितस्य च |

प्राणवाहिनी दुष्यन्ति स्रोतांस्यन्यैश्च दारुणैः ||(C. Vi 5/10)

Depletion of Dhatus, suppression of natural urges, intake of Rukshadi Ahara and Vihara, heavy exercises during hunger and other factors which brings vitiation in Srotas.

Pranavaha Srotas Dushti Lakshana:

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति |

तद्यथा अतिसृष्टमतिबद्धं कुपितमल्पाल्प मभीक्षणं वा सशब्द शूल मुच्छवसन्तं दृष्ट्वा प्राणवहान्यश्च स्रोतांसि प्रदुष्टनिति विद्यात्||

- Prolonged respiration
- Obstructed respiration
- Agitated respiration
- Frequent respiration
- Respiration associated with sound and pain.

Role of Pranavaha Srotas in respiration:

The main function of Pranavaha Srotas is respiration. Organs involved are Nasa, Kantha, Mukha and Phupphusa.

Prana Vayu enters Nasa moves in Mukhavivara (mouth cavity) further moves through the Kantha Nadi and finally enters Phupphusa. Though the Phupphusa is not mentioned directly as Mula Sthana but Hridaya here can be considered as heart and lungs. To understand the process of respiration, one has to consider also the organs as heart, diaphragm, chest and abdominal muscles.

नाभिस्थः प्राणपवनः स्पृष्ट्वा हृत्कमलान्तरम् |

कण्ठाद् बहिर्विनिर्याति पातुं विष्णुपदामृतम् ||

पीत्वा चम्बरपीयूषं पुनरायाति वेगतः |

प्रीणयन् देहामखिलं जिवयञ्जठरानलम् || (Sha. Pur. 5/48-49)

Prana Pavana (Prana Vayu), form umbilical region, after touching Hritkamala goes out through Kantha. Then it reaches Vishnupada and after drinking Ambara Piyusha speedily comes back. Then this Prana Vayu carries out the functions like Prinana Jeevana and stimulates Jatharanala or Jatharagni. The word umbilical region explains the participation of diaphragm and abdominal muscles in the process of respiration.

Ambara Piyusha- principally explains the intake of oxygen.

Punarayati- explains the inspiration and expiration.

Prinana word denotes instant refreshing effect due to the intake of oxygen.

Jatharanala- stimulation of digestive fire means stimulation of oxydation process.

All these activities are done through Pranavaha Srotas.

In Pranavaha Srotas, external Prana Dravya is converted into absorbable form and then it is transported with Rakta throughout the body.

Conclusion:

Pranavaha Srotas is very important as it carries out essential functions of life such as respiration. Respiration is very much essential for the life. When respiration gets disturbed, all the body suffer with disease. specially Sadyo Pranahara Marmas like heart and brain may stop functioning and the person can die.

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