

**REVIEW OF PRANAVAHA SROTAS****Dr. Kalyani Sitaram Hubale\*<sup>1</sup> and Dr. Nilima Vishal Bhandari<sup>2</sup>**MD (Kriya Sharir), Assistant Professor<sup>1</sup>, MD (Panchkarma), Associate Professor<sup>2</sup>

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Sharir Rachana and Sharir Kriya are two sides of coin. Ayurveda never given separate Sharir Rachana or Anatomy and Physiology or Sharir Kriya. Srotas is one of the major concept of Ayurveda. It is said that 'sroto aium purusha' that means human body is made up of so many srotas, A channel that transport only dhatu under metabolic transformation is called srotas. There are a many number and types of srotas mention by different authors. As per Acharya Sushrut- A srotas is tubular structure or organ which initiate the flow of the fluid material from the inner of the body to its outer opening.

**KEYWORDS:** Srotas, Pranvaha, Pranvahasrotas.**INTRODUCTION**

Ayurveda is one of the most ancient medical sciences of the world. In conceives and describes the basic and applied aspect of life process, health, disease and its management in terms of its own principles and approaches. Ayurvedic clinical foundation is based on thorough knowledge of srotas. Srotas are the Channels that convey the body elements, which are undergoing metabolic processes, sub serve the pur pose of circulation. The vitiation, depletion and maintenance of existed bodily structures are never possible without Srotas. The Srotas are that channels by which conduction of the respective nutrients to their respective destinations is possible. After that only that specific organ gets the pacification or depletion. Hence any organ cannot be maintained or can't get vitiated without Srotas.

Srotas are the channel or structure through which Sravanam Karma i.e. flowing, moving, oozing and permeation of different constituents and nutrients of body takes place. It is said

that 'sroto aiium purusha' that means human body is made up of so many srotas. There are many number and types of srotas mention by different acharyas.

### Definition of Srotas<sup>[1,2]</sup>

A channel that transport only dhatu under metabolic transformation is called srotas.

As per Acharya Sushrut- A srotas is tubular structure or organ which initiate the flow of the fluid material from the inner of the body to its outer opening (SU.SHA. 9/13)

As per Acharya Charak- There are srotas as much organs are there in our body (CHA.VI. 5/2)

### Utpatti of Srotas

In intrauterine life, due to pradhmana (movements) of vayu in embryo (pittadwara pachit mansakhanda) srotas are produced.

### Functions of Srotas

1. Sravan (Secretion)
2. Parinama (Reproduction and Recycling)
3. Utsarjana (Excretion of Waste Products)

The normal functioning of the particular srotas depends upon its 'moolasthan'. Any abnormalities in these peripheral Srotas ultimately can affect the moolasthan of Srotas.

### TYPES

#### As Per Charaka

A) Bahirmukha Srotas	-	9
B) Antarmukha Srotas	-	14

#### As Per Sushruta

He stated 11 pairs i.e. 22 srotas. He has not considered Asthivaha, Majjavaha and swedvaha Srotas because these are sarvashahir vyapi (involved all overbody).

### Synonyms of Srotas<sup>[3]</sup>

Acharya Charak has given various synonyms of srotas that are –

- i. Sira
- ii. Dhamani
- iii. Rasayani

- iv. Rasavahini
- v. Nadi
- vi. Path
- vii. Sharirchidrani
- viii. Niket

But he mentioned an important thing i.e. nadi or tube like structure, path or marg means special way for special matter, sharir chidrani means vacuoles of body- these structures are specially called as srotas.

Acharya Charak and Acharya Sushrut both give first priority to pranavaha srotas. Sushrut gives clear idea regarding prana, agnisomvayu satvarajatama, panchendriya bhutatmethi prana. He says that agni, soma, vayu satwa, raja and tama and also panchgyanendriya are pranas because due to these vital factors signs of aliveness is seen. The chaitnya or jivana giving matter is pran. The vahan or transfer or conduction of this prana through all structures of the body is called as Pranvaha Srotas.

### **PRANAVAHA SROTAS<sup>[4]</sup>**

The Srotas related with transportation and transfusion of Pranavayu in human body is called Pranavaha Srotas. Right from birth to death Swasochchhvasa kriya is the one of major sign of life. The swasakriya is one of the main functions of pranavata. Pranavaha srotas is the channel, which carries the external air in to the body to sustain the life. Thus the Pranavaha Srotas is most important for life and longevity.

### **PRANA VAYU<sup>[5]</sup>**

Prana Vayu which is transported by Pranavaha Srotas is located in Murdha (head), Ura (chest), Kantha (throat), Jihva (tongue), Asya, Nasika (nose). It performs function like Shthivana (salivation), Kshavathu (sneezing), Udgara (eructation), Shawasa (respiration), Ahara (deglutination of food) etc.

### **Functions of Pranvayu**

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

## STRUCTURES RELATED TO PRANAVAHA SROTAS<sup>[6]</sup>

### i. Nasa

Nasa is an organ of olfaction. The two Nasa dwara include among the bahir mukha srotas. It is the prithvi predominant organ. It is adhisthan of Jnanedriya and Ghranendriya.

### ii. Kantha

According to Acharya Sushruta, kantha is a site of Bodhaka Kapha. Prana Vata and Udana Vata move towards kantha to perform Uchwasaniswa.

### iii. Kanthanadi

It is covered by four bones and three mandala sandhis. Four Dhamnies two Neela and two Manya which are situated on either side.

### iv. Phupphusa

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.

## PRANAVAHA SROTO DUSTI LAKSHANA

- i. Atishrushtam (prolonged respiration)
- ii. Atibadham (too restricted respiration)
- iii. Kupitam (painful or exacerbated dyspnoea)
- iv. Alpalpam breathing with interruption)
- v. Abheekshanam (continuous breathing or continuous dyspnoea)
- vi. Sashabdham (auscultatory sounds like Crepitations)
- vii. Sasholam (painful respiration).

**SHVASANA PRAKRIYA<sup>[7]</sup>**

Acharya Sharangdhara has described the Shvasana prakriya very clearly. In Swasan kriya occurs in two phases Prana and Apana. 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 verse explains all the four basic components of respiration as described in contemporary science, 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 pranana of Jatharaagni.

**CONCLUSION**

Concept of Srotas, in all different contextual meaning, is still relevant in the present scenario and might give further insights if revisited. Hridaya, Mahasrotas and Murdha are Moolasthanas of Pranavaha srotas. Neuronal control of respiration falls under the purview of Pranavayu. Pranavaha srotas is important and main srotas of the body. It having very vital importance in maintaining normal functioning of human body. 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.

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