

STUDY OF DEHA PRAKRUTI, PEAK EXPIRATORY FLOW RATE AND SROTAS – A REVIEW

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ABSTRACT

In Ayurved 'Prakruti' is indicated as one's constitution dependent on once prominent Dosha at the time of conception. According to one of the references in Veda, the word Prakruti is related to consciousness (Svadhayd Brahman creation). The fictional denotation of the word Prakruti is 'natural condition or state of anything in its natural form'. It is opposite of 'Vikruti' which indicates change or effect. Per flow expiratory rate is the maximum rate at which air can be expired after deep inspiration. It is useful for assessing the respiratory diseases particularly to distinguish the obstructive and restrictive diseases. Charak has defined srotas the channels which carry the transformed

material after its digestion, all the While giving the definition of srotas, Charak has defined them as the channels which carry the transformed material after its digestion, all the structural aspects remain present in the body are representative aspect of srotas shareera only. According Sushurta other than any siras and dhamani, any hollow structure that takes part in transportation and is spread within the body should be considered as srotas.. There may be significant difference in Mean Pulse and PEFr values in different Prakruti. So this is the effort to review the literature of Prakruti, Srotas and PEFr.

KEYWORDS: DEHAPRAKRUTI, PEFr, SROTAS etc.

INTRODUCTION

PRAKRUTI

In Ayurved 'Prakruti' is indicated as one's constitution dependent on once major Dosha at the time of formation. According to one of the references in Veda, the word Prakruti is related to

consciousness (Svadhayd Brahman creation). The literary meaning of the word Prakruti is 'innate condition or state of anything in its natural form'. It is opposite of 'Vikruti' which indicates change or effect.

By definition, Prakruti of a person is the predominance of a dosha at the time of conception. This predominance of dosha takes its effect on the development of the foetus and gives the impression of the body by which, in due course, the individual is identified. The Prakruti of a person could be defined as individual trait and is thus unique to that individual. There are two aspects of Prakruti (1) genotype and (2) phenotype.

Doshas are of two types Prakrut and Vaikrut dosha.

Prakrut and Vaikrut Dosha:

Prakrut Dosha

As explained before Prakruti of a person is formed by tridoshas which are prakrut dosha. As per Sushrutacharya's explanation about prakruti formation in sharir sthana the prakruti is produce and determined by the 'Utkata' i.e. dominant dosha at the time of union of Shukra and Shonita. The word Utkata used by Sushrutacharya has explained by Dalhana as Svabhavsthiti but not Prakopasthiti.

According to Arundatta the doshas responsible for the formation of prakruti is different from the doshas subsequently vitiated to cause the disease. The doshas of the former category do not play any direct role in production of the disease. These neither get aggravated, nor changed, nor diminished therefore do not affect the body at a later stage.

Vaikrut Dosha

Vaikrut dosha are also called Annaprabhavaja doshas which are formed during the pachana karma (Avastha paka). These doshas are present in our body in a state of equilibrium and can produce disease if got vitiated.

The utpatti of these tridoshas are mentioned while explaining the process of digestion in Avastha paka and also in relation with srotas. For example: Vata dosha is produced during katu avastha paka and is related to purishvaha srota. The karma of each dosha is described in all compendia. Yet depending upon the sites, qualities, proportion of panchbhautik composition and ability to produce the disease of five types of each dosha are described.

According to Sushrut Nidansthan adhyaya 1, citation no.11.

Both these doshas whether prakrut or vikrut are made up of Panchmahabhutas. Both of these have same bhautik predominance.

For example: Prakrut and vaikrut vata dosha Vayu and Akash mahabhut predominance.

Both prakrut and vaikrut dosha supports the body and has their own effect in the body, except in vaikrut dosha that it produces disease when vitiated.

Hence knowing this fact here, study of relation of prakruti in its different groups is done.

According to Sushrut Sutrasthan 35th adhyaya and 29th citation,

In Sutrasthan, Sushrutacharya mentioned in his Aturopkramaniy adhyaya, the age of the person can be divided into Balyavastha (upto 16), Madhya avastha (from 17 to 70) and vrudhhavastha that are above 70 to till death. From which madhyamaavastha is again divided into vrudhhi, yauvan, sampurnatah and hani in which yauvan is from 17 to 30 years.

SROTAS

Charak has defined srotas the channels which carry the transformed material after its digestion, all the While giving the definition of srotas, Charak has defined them as the channels which carry the transformed material after its digestion, all the structural aspects remain present in the body are representative aspect of srotas shareera only. Charak considered the body is nothing but the combination so many srotas. Based on above explanation, Charak has tried to explain the definition of srotas in scientific way. If it is closely analysed it can be considered that srotas are micro and macro structural aspects which absorb the external substance inside and in turn are also responsible for ejecting the waste products after the process of digestion.

According to Charak classification are considered in srotas as Aharvarga, Dhatusvarga and Malavarga. If the principle of Dosha Dhātu and Mala science is considered, Doshavarga can be considered as important topic of study amongst the three Vargas. If we follow the sequences of srotas we will find that it is according to scientific standards presented by Charak and is associated with structure and sharira kriya in ayurveda.

Even with very less research work on srotas, his contribution towards the same are amongst adorable, excellent scientific principles explained ever by anybody. He gave complete information about principles of srotas shareera and gave high place to it when compared with

other general principles of human body, he mentioned regarding this in vimanasthana, while giving the definition of srotas acharya charak has defined them as the channels which carry the transformed material after its digestion and all the structural aspects remain present in the body. Sushurta was also equally scientific but as he was authority of surgery view of approach is different towards the subject. According Sushurta other than any siras and dhamani, any hollow structure that takes part in transportation and is spread within the body should be considered as srotas. By this we can understand that the explanation given by Sushurta is equally scientific when compared with charak. He deviates himself only by not considering the siras and dhamani as srotas, by explanation of both acharay we can understand that there is not much difference in between their views.

The srotodusti lakshana atishrushtam (increased in breathing rate), atibadham (difficulty in breathing), kupitham alpa and bhikshanam (increased breathing rate with short frequency), sashabha shoola (breathing pattern with sound and pain) and also abhighata or injury of pranavaha srotas causes vinamana (deformity of thoracic region), mohana (loss of unconsciouness), bramana (illusion), vepana (tremors), maranam (death).

Above mentioned signs and symptoms are related to respiratory systems, so hence Pranavaha srotas can be compared with respiratory system.

In Pranavaha srotasa, Prana word is used for 'Prana vayu'. It means the places where Prana vayu resides and moves can be considered Pranavaha srotasa. Again on this basis, most of Acharyas consider Pranavaha srotasa, equivalent to Respiratory system. It is also looking right in reference to diseases, which are consider in pranavaha srotasa are same diseases which are consider in respiratory diseases. In reference of 'Pranayatana', Prana word is used for Life, and Ayatan means habitat. It means the special place where life dwell specially are considered as pranayatana. Shwasa and kasa are the diseases which are described in pranavaha srotodusti and also as diseases of respiratory system. Hikka is a disease which is consider as a disease of pranavaha srotasa in ayurveda, But as a disease of Gastro - intestinal system in modern. It may be explained on the basis of this – that, the act of respiration is necessarily stopped, during the episode of hikka and hikka can be a sign of advanced respiratory problems, because so many diseases of respiratory system are capable to produce hikka i.e. it could be a symptom of respiratory disease. Shwasankriya is performed by the help of Pranvayu and Udanvayu in the form of Uchhwas and Nishwas simultaneously. The Udangati (expiration) and the Prangati (inspiration) both together form the Shwasgati i.e.

complete respiration. There is no specific reference in Ayurvedic Samhita about Shwasgati but in prachin puranas there is reference available that also told the number of Shwasankriya in 24 hours or in a whole day. According to Sharandhar he explained beautifully the Shwasankriya in his poorvakhandha i.e. the Pranvayu which is situated in Nabhi comes to Hrudya and from Hrudya it goes out to environment through throat to drink the Vishnuapadamruta or Ambarpeeyush, Ambar means sky and Peeyush means nector. Then it enters the body again to nurrish whole body and to stimulate the digestive fire for the proper digestion.

PEFR

Peak flow meters measure the fastest rate of air that can blow out of lungs. It is more convenient, cheap, handy, easily available, portable, accuracy reliable, simple and fairly reproducible test of lung function. It is the maximum rate at which air can be expired after deep inspiration. It is useful for assessing the respiratory diseases particularly to distinguish the obstructive and restrictive diseases.

DISCUSSION

Prakruti is the constitution of the body. There are two aspects of Prakruti as genotype and phenotype. Dehaprakruti in Ayurved is classified into ek doshaja, dwidoshaja and sannipataj. Practically speaking, dwidoshaja Prakruti is common in the society. It is natural, innate and also termed as consciousness. Srotas are defined as channels which carry solid, liquid or semisolid material through it. As per Sushrutacharya, srotas is different from sira and dhamani. It is classified as 13 in number by Charakacharya and 11 pairs by Sushrutacharya.

Peak flow meters measure the fastest rate of air that can blow out of lungs. It is more suitable, not expensive, versatile, easily available, moveable, correctness dependable, uncomplicated and fairly reproducible test of lung function. It is the utmost rate at which air can be expired after deep inspiration. It is helpful for assessing the respiratory diseases predominantly to discriminate the disruptive and uncertain diseases. So, it is necessary to see literary the interrelation between dehaprakruti, PEFr and Srotas Sharir and then one should also interpret their relation interms of practical study.

CONCLUSION

Prakruti is the constitution of the human body. It is important to understand its meaning and all other aspects. Likewise, Srotas with their structure, functions and srotodustilaxanas are

vital for diagnosing and treating the various diseases. As Srotas and srotodushti is told as one of the vyadhimarg in Ayurved. Per flow expiratory rate is vital in to diagnose the diseases of the Respiratory system. So there is literary relation between Dehaprakruti, Srotas with its srotodushilaxan and per flow expiratory rate. It is obligatory to interpret this literary relation virtually with the help of practical study.

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