

**A BRIEF COMMENTARY ON PRANAVAHA SROTAS****Dr. Sheetal Abhijeet Shelke\***

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**ABSTRACT**

In Ayurveda, Srotas is defined as the passages through which the various Dhatus are undergoing the process of several metabolic transformations. The term Srotas is used as a dynamic inner transport system of body-mind-spirit organization in addition to the circulatory system. Srotas are the channel or structure through which Sravanam karma i.e., flowing, moving, oozing and permeation of different constituents and nutrients of the body takes place. There are many numbers and types of Srotas mentioned by different Acharyas. Acharya Charaka had explained Srotas as a medicinal view while Acharya Sushrut had explained Srotas according to surgical aspect

**KEYWORDS:** Pranavaahasrotas, Srotas, Respiratory system.

**INTRODUCTION**

Srotamsi is defined as the passages through which the various Dhatus (tissues) that are undergoing the process of metabolic transformation are transported. Srotas are the channel or structure through which Sravanam karma i.e., flowing, moving, oozing and permeation of different constituents and nutrients of the body takes place. There are many numbers and types of Srotas mentioned by different Acharyas. Acharya Charaka had explained Srotas as a medicinal view while Acharya Sushrut had explained Srotas according to surgical aspect. According to Acharya Charaka, it is to be noted that Srotamsi is structurally similar to their corresponding tissues. They are of different shapes, such as circular, elongated and reticular.<sup>2</sup> According to Acharya Susruta, those channels which originate in hollow organs, spread throughout the body, and purvey materials - are to be understood as Srotamsi. But Pranavaha Srotas is the first & important Srotas, which carry Prana all over the body.

The Prana Vayu is an utterly essential component of the Pranavaha srotas. It is said that '*stroto aiura purusha*' which means the human body is made up of so many srotas. 'Prana' has been used in different contexts such as ten locations of Prana and twelve types of Prana. Prana also means breathe as it has been described as an attribute of Atma. It is also a subtype of Vayu. In the context of Marma too, the term Prana has been used to describe the vital force situated at a specific site. The Prana has also been used as a synonym of Vayu. In the context of Pranavaha Srotas, Acharya Cakrapani explains- Pranavaha Srotas stands for that Srotas which transports a specific subtype of Vayu, called 'Prana Vayu'. It is actually based on this subtype of Vayu that the Pranavaha Srotas has derived its name.

The Swarupa of these Srotas is described as, their colour is similar to that of the dhatu they carry and these are tubular either large or small in size and either straight or reticulated in shape. These are hollow organs predominantly constituted by Akasha Mahabhuta. Acharya Charaka has categorized 13 Srotas and Acharya Sushruta has described 11 pairs of Srotas on the basis of their clinical utility. These Srotas or channels are named according to the substance which they carry in them like Pranavaha Srotas, Udakavaha Srotas, Rasavaha Srotas etc.

### **Synonyms of Srotas**

Sira (vein), Dhamani (arteries), Rasayani (lymphatics), Rasavahini (capillaries), Nadi (tubular structures), Pantha (passages), Sthana (sites), Ashaya (repositories), Niketha (resorts), Marga (tracts, pathway), Samvrita-Asamvrita (open or blind passages).

### **Sites and Functions of Prana Vayu**

It is situated in the head. Other active sites of Prana Vayu are the chest and throat. It controls and regulates intellectual functions, sensory and motor activities, cardiovascular functions, mental processes and activities such as spitting, belching, respiration and deglutition. The Head is the region where all Prana's are situated and all the sensory and motor activities are controlled from. All sensory organs along with their Pranavaha Srotamsi are basically situated in the head region in a fashion similar to the connection between the Sun-rays and the Sun.

### **Pranavaha Srotas- Moola Sthana**

"Mulamiti Prabhava Sthaanam" meaning that the Moola of Srotas is the anatomical and physiological seat of respective Srotas and also it is the main seat of pathology of that Srotas

and the principal seat of manifestation of disease. According to Acharya Charaka, the Hridaya and Mahasrotas are the Moola of Pranavaha Srotas while Acharya Sushruta has described Hridaya and Rasavahini Dhamani as Moola of Pranavaha Srotas.

### **The Physiology of Respiration**

Acharya Sarngadhara has explained that the Prana Vayu situated at Nabhi (umbilicus), after reaching the proximity of the Heart, comes out through the throat to consume a nectar-like substance called 'Visnupadamrta' that is dispersed in the atmosphere. After consuming this nectar of atmosphere, it re-enters the body speedily and thereafter, nourishes the whole body, Jiva, and also the Jatharagni.

### **Pranavaha Srotodusti (Pathological Manifestations in Pranavaha Srotas)**

#### **Nidan**

1. Kshaya - Dhatu Kshaya.
2. Sandharana - Vega sandharana of mutra & purisha.
3. Roukshya - Increase of Ruksha guna due to ruksha aahara or vihara.
4. Kshudhitasya Vyayama - Exercise when hungry or tired.
5. Anya daruna karma - performing activities beyond capabilities.

#### **Dushti Lakshanas**

1. Atisrishta Swasa - Increased phase of respiration
2. Atibaddha Swasa - Reduced respiration
3. Kupita Swasa - Breathlessness
4. Alpalpa Swasa - Increased short phases of respiration
5. Abhikshina Swasa - Frequent breathing with change in rhythm
6. Sasabdha Swasa - Breathing associated with sounds
7. Sashoola Swasa - Painful breathing

#### **Viddha Lakshana**

1. Akroshana - Severe pain
2. Mohana - Altered state of consciousness
3. Bhramana - Giddiness
4. Vepana - Weakness

## CONCLUSION

In classics, the concept of Srotas has received enormous prominence because that the Shareera or Purusha is composed of countless Srotas. Depending on the Srotas, some Moola Sthanas are focused on the source of pathogenic abnormalities in the metabolism or have diagnostic red flag symptoms. In term Prakupita Doshas are moving in the body, produces disease after lodging in Srotovaigunya and Doshadushyasammurchana. The Swaroopa of these Srotas is described as their color is similar to that of the Dhatu they carry and these are tubular either large or small in size, and either straight or reticulated in shape. Srotas are the channel through which Sravan Karma takes place. Pranavaha Srotas can be interpreted as the respiratory system by Acharya Charaka and as the central nervous system by Acharya Sushruta. Respiratory centre is present in Medulla oblongata and pons from the point of view of contemporary science by this we can conclude that Pranavaha Srotas can be understood as both Respiratory System and Central Nervous System.

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