

CONCEPT OF PURISHA VAHA SROTAS

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ABSTRACT:

Sharir is the basic thing through which the three purusharths mentioned in Ayurveda can be achieved, so it becomes essential to know the body composition. In ayurveda the concept of formation of body is mentioned as "Dosha Dhatu Mala Mulam hi Shariram". Out of which dhatus are made up of fine structures known as srotas through which various physiological and pathological process are carried out. The above objectives have been discussed with the help of various refernces found in Ayurvedic texts and modern anatomical, physiological are concluded that purishvaha srotas can be correlated to the large intestine of the modern concept.

Key Words: Srotas; Purishvaha srotas; Mulasthan; Sahaj krimi; Large intestine

INTRODUCTION:

Ayurveda is a science of Life. In Ayurveda what is beneficial to human being and what is not is described in detail. The basic aim of Ayurveda is to cure the atura and to maintain svasthya of svastha.

स्वस्थस्थ स्वास्थ्यरक्षण आतुरस्य विकार प्रशमनं
च १- च.सूत्र ३०/२६

The svastha individual is one whose all systems are working within the normal limit and he must

have his Dosa, Dhatu, Agni and Malakriya in same state.

समदोषः समग्निश्च समधातु मलक्रिय

प्रसन्नात्मन्द्रिया मनः स्वस्थ इत्यभिधीयते ॥

सु.सूत्र १५/४१

So samdosa, Samagni, Samadhatu, Samamalakriya and prasan atma, indriya and mana are given priority in Ayurveda. Uttapathi, sthiti and laya of a sarira depend upon the Dosa, Dhatu and Mala and on the basis of this Dosa, Dhatu

and Malas in Rachana Sarira is described .

Charaka has defined the sharira as conglomeration of channels through which the internal transport system is carried out (Cha Vim 5/4).Srotas are of two types external and internal , External srotas are 9 in number and internal srotas are 13 in number. On close observation of the classification of srotas according to charaka these are Pranavaha, Udakavaha and Annavaha srotas respectively they are responsible for maintenance of prana, fluid equilibrium of the body and digestion and metabolism of food materials in which Annavaha srotas extends from mouth to Anus. Last part of Annavaha srotas is known as purishvaha srotas.

Regarding the origin, position and extent of purishvaha srotas there is a slight difference in respect of mulasthanas between Charak and Sushruta which can be seen below.

पुरीषवहानां स्रोतसां पक्वाशयोर्मुलं स्थूल गुदं च ।

– च. वि. ५/७

पुरीषवहे द्वे तयोर्मुलं पक्वाशयो गुदं च । – सु.सु.

९/१२

This difference of mula sthana has to be studied scientifically on the basis of modern Anatomical Grounds.

Purishvaha srotas is the site where mala vivechana takes place so it becomes essential to know about the structures involved in this physiological activity.

The concept of sahaja krimi has been explained in Charaka samitha.

शरीरसहजास्त्ववैकारिकाः क्रिमयः ।

– च. वि. ७/९

This has to be analysed in vimana sthana in reference to purishvaha srotas on the basis of modern concept of Normal Intestinal flora and how it maintains this system.

Basti one of the important therapies among all the treatments of Ayurveda according to charaka is follows.

सर्वं चिकित्सकंपि बस्तिमेक ।

Which shows significant results in almost all disease acts through this srotas only so it becomes essential to know whether absorption takes place in this srotas and that to in which specific area

of this srotas in respective to modern physiology.

In Charaka Vimanasthana 5th chapter synonyms of Srotas are explained as follows.

“Srotamsi sira dhamnya, rasanya, rasavahinya, nadyaha, panthan, margaa, sharirchidrani,

samvaratsamvratni, sthanani, aashaya, nicketashchyati

sharirdhatawakashanam,

laxyalaxyananha namani bhavantihi”.

Srotanmsi	- Openings, Meatuses, Passage, Channels
Siraha -	Veins
Dhamanyaha	- Arteries
Rasayannyaha	- Nutrient vessels and Lymphatics
Rasayannyaha	- Nutrient vessels and Lymphatics or Capillaries
Nadyaha	- Vessels, Cord, Meatus, Canal, Tube, Nerve
Panathanaha	- Channels
Margha	- Tracts, passages
Sharirchidraniha	- opening aparatures
Sharirchidraniha	- External & Internal apparatures or passages of The body.
Sthanani	- Bladder, Organ which are contains of Something.
Ashayaha	- Space
Nikehaha	- Resorts
Sharirdhatatwakashanaha	- Visible & Non-visible empty spaces in
Laxyalaxanyaha	- the tissue and their cells.

When there is vtiation in Srotas and aggravation, then the aggravation of Dosha, Dhatu of that takes place.

The vitiated dhatu, vitiates the srotas as well as the next Dhatu. The vitiation of these takes place mainly by three Doshas, Vata, Pitta, Kapha.

Swaroopa of Srotas:

According to Charka.

- 1) Srotas gets the colour of liquid whatever it carries, i.e, Dhatus are having different colour.
- 2) They are rounded big and microscopic structures.
- 3) It spreads like a vein of a leaf.
- 4) It is having an empty space in it.¹

After analyzing modern anatomy it is clear to us that development of human body occurs from the cellular level. Innumerable channels are present in these cells and tissues in micro and macro, grossly it is believed these tissue basically perform to functions.

- 1) Poshana (supply) nourishment
- 2) Uthsarg (excretion)

These two types of functions are visible at tissue level, organ level and system level. The nourishment of body occurs to different branches of blood vessels. We can consider Kedarkulya nyaya as an example in which, water flows from big tanks to far places through small channels to nourish the land and crop. In the same way for nourishment of our body. Fluid and liquid substances or dhatu of our body travel through small channels

which begin from big channels and carry the nourishing substances to the tissues located all over the body. This natural process in the body and unavoidable process is visible in all living organisms. This system of excretion or nourishing is active through the channels present in the body. As many small stream combined to form one river and these big rivers pour in to sea, likewise all the process going on in our body is visible, best example is of kidney the blood gets in to glomerus of calyx, after filtration it is poured in to pelvis in the form of urine and then in to ureter then into bladder. Charak Acharya has defined synonyms of srotas in Vimana sthana chapter 5. From above examples we can say that body is made of tube within tube system hence can be correlated to the system mentioned earlier because of the formation of these system is very much resembles the explanation given by our Acharyas

Purishvaha srotas

- a) Mula sthana : Mula sthana of purishvaha srotas are pakvashaya and sthulaguda according to Acharya Charaka but according to Sushruta

pakvashaya and guda are the mula sthana.²

b) Dusti karana : Purishvaha srotas get vitiated by the suppression of urge for defecation, intake of food in large quantity, intake of food before digestion of previous meal, specially in those who are emaciated & having weak power of digestion.³

c) Dusti laxana : Characteristic manifestations of their vitiation are the voiding of small quantity of feces with difficulty, voiding of large quantity of very watery and very scybalous stool associated with sound & pain.⁴

d) Viddha laxana : An injury to purishvaha srotas causes the following signs and symptoms

Anaha(flatulence),Durgandha(foul smell),Gratitantra(nodules in intestines).⁵

DETAILED REVIEW OF PURISHVAHA SROTAS

Purishvaha Srotas is one of the important abhyantara Srotas, related with the formation of mala & separation of the dravamala and sthulamalas and its propulsion to the proper place and then its evacuation

from the body. Purishvaha Srotas mainly related with the formation and evacuation of purish.

During this process a number of anatomical structures are involving together to result in the perfect physiology of formation of stool and its evacuation ie defecation. Actually these processes are carried out through – out this Srotas only.

The anatomical structures related to this Srotas are :

Unduka , Sthulantara, Malashaya, Guda Nalika ,Guda

Unduka :- Unduka is the commencing part of brihadantra and situated in the dakshina shroni pradesha. It bears antrapuccha (appendix) just 2 cm below ileocaecal valve.

Utpatti :- During embryonic development unduka is formed from the kitta bhaga of rakta.⁶ The same thing is also explained by Vagbhata and commented by Arundatta.

Unduka is explained as the location of mala where the separation of mala takes place by Maladhara kala.

Sthulantara :- Divided into four parts according to its position. Aarohi Sthulantara, Anuprastha Sthulantara,

Avaroni Sthulantara, Shronistha Sthulantara

Malashaya : (Uttara guda) It gives aashaya to the mala so called as malashaya. The lower part of malashaya is broader than the upper part. This is called as rectal ampulla (malashaya kalashika).

It again converses downwards and fuses with guda Nalika.

The anatomical structure present below the Pakwashya is called as Malashaya.

It is the part present beyond pakwashya and considered as the purishadhara means malashya.

Guda Nalika :- It is canal like structure attached to Malashya and opens out through Guda.⁷ Anal canal acts as the passage for the evacuation of purish outside the body through anus. Charaka explains payu means anus as the organ required for evacuation of mala. In Sushruta Shareera Sthana guda is explained as marma which is an organ helps in evacuation of vayu and mala. The injury to this part i.e. guda causes instant death.

Pureeshvaha Srotas :

Srotas : It means the anatomical structures into the human body where the process of sravana means motion or movement of certain liquid materials takes place.

Mula sthana of purishvaha Srotas :

According to Sushruta :- Purishvaha Srotas mulasthanas are two in number and their mulasthana is pakwashaya and guda. Pakwashaya is considered as the region of intestine present below the umbilicus or Nabhi and guda refers to rectum and anal canal.

According To charaka :- Charaka explains the mulasthana of Purishvaha Srotas same as Sushruta but he explains it in plural form.

It can be concluded that the pakwashaya and sthulaguda can be correlated with the region of colon of GIT. Since the symptoms of vikruti of these two have similarity with the symptoms of colitis (inflammation of colon).

Factors for vitiation of Purishvaha Srotas :

Due to indulgence of unusual practices of ingestion of food and suppression of natural urges, the vitiation of Purishvaha Srotas takes

place. Charaka explains the factors for vitiation of Purishvaha Srotas in vimanasthan.

These factors are :

Sandharanat:Suppression of natural urges like purishvega, mutravega, apanavata vega etc.

Atyashana : Consumption of excessive amount of food.

Ajeernath : The condition developed due to indigestion of food.

Adhyashanat : Intaking of food before the digestion of previous taken food.

Durbalagni : The decrease in the power of the agni.

Krishasya : The condition of body due to emaciation of Dhatus.

Above all these factors corresponds to the factors responsible for the vitiation of Purishvaha Srotas.⁸

Laxana of Purishvaha Srotodusti

:-

Due to vitiation of Purishvaha Srotas certain laxanas are produced in the body.

According to Charaka

These laxanas are :

Kruchrenalpam : There occurs difficulty in the defecation and almost no or very

little amount of stool is evacuated.

Sashabda : The process of defecation occurs with production of certain sounds.

Sashula : The process of defecation occurs along with pain.

Atidrava : The stool forms or defecated is liquid in nature.

Grathita : The stool sometimes very hard in nature is evacuated.

Atibahu : Large amount of fecal matter is formed.

On the basis of these laxanas the physician can come to the conclusion that the Purishvaha Srotas has been vitiated.

According to Sushruta :

The vidha laxanas are :

Anaha : Distension of abdomen

Durgandhata : Foul smelling of the stools.

Gratitantra : Due to hardness of mala the person feels as if Granthi is formed over the intestine which will be noticed during palpation.⁹

Purishvaha Srotodusti Pratikar :

Since the symptoms in the case of Purishvaha Srotodusti is similar to that of atisara roga laxana therefore the treatment of Purishvaha Srotodusti is done by the same line of treatment as

that of Atisara Roga. Langhana, pachanam course of treatment is adopted .

Mala : As the Doshas and Dhatus nourishes our body and keep always healthy. In the same way the mala and their proper function does the Dharana of Shareera.¹⁰

Dosha dhatu and mala are the mula dravyas of the body. In the body the digestion taking place continuously. Due to this process the production of the shareeropyogi dravyas are formed in the body.

In the normal condition malas nourishes our body but if the malas gets vitiated then it produces different types of diseases.

The factor which are responsible for malinkarana of shareera is called as mala.

Utpatti of Purisha : After the in taking of food the digestion of the food takes place with the help of jatharangi and panchabhutagni and that digested food is divided into two parts i.e. Kittabhaga and sarabhaga.

Again the Kittabhaga is having two parts i.e. Dravabhaga is called as mutra & Ghanabhaga is called as purish or shakrut.¹¹

According to Charaka : When the part of food enters into the pakwashaya then it will become dry due to the presence of agni and attains pindaswarupa. During this process due to Katurasa the Vriddi of Vayu takes place. Paripindit pakwasya means, during the process of formation of mala or purish, the remaining food material which is waste will get the pindroop and thus the purisha utapatti will occur.

Purish Kriya :

Purish does the Dharana of shareera and also bears the vayu and agni. These are the two main constituents of prana.

As the strength of an individual Is under control of Shukra in the same way the life of an individual is under control of the mala.

Swaroopa of Purish : It is having Ghana swaroopa

Swaroopa of sama purisha : Undigested food is more combined with vatadi dosas Durgandhayukta Comes in little quantity.

Swaroopa of Nirama Purisha : Vata dosha rahita, Durgandharahita, Person feel lightness after defecation Purish is panchabhautika and having Agni and

vayu mahabhuta predominance. Colour of purish is yellow i.e. colour of pakwa pitta. Rasa of purish is katu rasa Purish has got the particular bad odour.

Purishakshaya laxana : Since purish does the dharana of deha therefore it is important for it to be present in proper quantity. The abnormalities in case of its.

Kshya are : Aantra, Hridaya, Parshwashoola movement of vayu with gurgling sound. Also adhogaman and tiryak gamana of vayu and abdominal distension. It occurs in the cases of Atisara, Atiyoga of virechan and langhan.

Purishvrudhi laxana : Due to increased purish there is occurrence of pain in kukshi; Aantrakujan (gargling sounds) and distention of abdomen and it also causes heaviness of the body.

Purishadhara Kala :

Kala is defined as the separator between Dhatu and its Ashaya. There are seven in number, mamsadhara, Raktadhara, Medodhara, Sleshmadhara, Maladhara, Pittadhara and Shukradhara.

The fifth kala is Purishdhara which is located in the pakwashaya inside the kostha. This kala particularly located in the intestine at the level of yakrit and kostha differentiates the mala.

According to Charkacharya : The unduka is considered as the purishadhara. So sara and kitta bhaga is differentiated by the unduka.

Actually in koshta, laghwantra and grahani two parts are considered where the samyak aahar pachan takes place and at that time the aahar is converted into aahar rasa after that this aahar ras is again divided into sara and kitta bhag. This kitta or mala through lagwantars goes into the unduk. all these functions are done by the purishdhara kala only.

Conclusion:

1. Both Acharyas have considered Pakvashya as one of the mula sthana, on modern parlance which can be taken as the commencement of the large intestine ie ileocaecal valve onwards.
2. While defining the other Mula of Purishvaha Srotas Acharya Charaka has given Sthula Guda. Which can be interpreted as the Physiological

explanation of Guda, As the Charaka commentator Chakarapani has clearly demarked the Guda in two parts i.e. Uttar and Adhar guda. The first one which is meant for storage of mala and the second one which is meant for excretion of the same.

3. Even in Modern explanation of Anal canal the canal is not included with large bowl but pathological it is included to cover simultaneously lesions. Pertaining to this region which clarifies the difference about mula sthana of Acharya Charaka and Sushruta.
4. Purishadhara kala in particular, may be defined as mucus lining of the large intestine (Pakvashaya) as a whole, which is embodied with the anatomical infrastructure with environmental suitability to deal with the functions of mala vibhajana.
5. Purishadhara kala should be considered as an specialized membrane lining from ileocaecal valve to the level of internal sphincter.

Thus from all the above facts one can have co-relative knowledge of Purishavaha Srotas to the large intestine.

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