

“CONCEPTUAL STUDY OF SROTODUSHTI IN PRANAVAHA SROTASA W.S.R. TO TAMAK SHWASA”**Dr. Babloo Patel^{*1}, Dr. Manohar Ram² and Dr. Ramnihor Tapsi Jaiswal³**¹JR3, Samhita & Siddhanta Department, RAC Varanasi.²Associate Professor, H.O.D., Samhita & Siddhanta Department, RAC Varanasi.³Assistant Professor, Samhita & Siddhanta Department, RAC Varanasi.***Corresponding Author: Dr. Babloo Patel**

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ABSTRACT

Main aim of Ayurveda is to preserve the healthy state and to treat the diseased humanity. Concept of Srotasa an important part of Sharira. Srotasas are channels present in the body which are helpful in production and conduction of body constituents from one to another site in the body. The Srotasas are mainly classified into two types as Bahirmukha and Antarmukha. Four varieties of Srotodusti Lakshana are observed namely- Atipravrutti, *Sanga*, Siragranthi, and Vimargagamana. Pranavaha Srotasa Dushti is mainly result of Vataprakopa or obstruction or change of the normal Gati of Vata inside body especially of Prana, Udaana or Vyana Vayu. Shwas is the main symptom of Pranavaha Srotodushti.

KEYWORD: Srotasa, Pranavaha Srotasa, Pranavaha Srotodushti, Tamaka Shwasa.**INTRODUCTION**

Acharya Charak and Acharya Sushrut both give first priority to Pranavaha Srotas. Pranavaha Srotas is one of the most important system in the body. Prana is said as Pavana or Anila. Acharya Charak has opined that Pranavaha Srotas are the channels through which Pranavayu flows. In Ayurveda the functions of Pranavayu is held responsible for the process of respiration in human body. The channels or tracts in which Pranavayu flows are called Pranavaha Srotas. Tamaka Shwasa is mentioned as a one of the type of Shwasa Roga having Vata and Kapha *Dosha*.

REVIEW OF LITRATURE**CONCEPT OF SROTASA**

The word Srotas is derived from the *Sanskrit* root-“Sru-gatau (Sru+tasi= Srotas) which means exude, ooze, filter, permeate etc. It means the channels of circulation carry the dhatus (tissue elements or their constituents) undergoing transformation to their destination.

PANCHABHAUTIKATVA OF SROTASA

Srotas are Panchabhautik with predominans of Akash Mahabhoot.

CLASSIFICATION OF SROTASA

Suksma (subtle) - Innumerable – Body-mindspirit system has as many as *Srotamsi* as are the number of life factors operating in the life process.

ACCORDING TO CHARAKA^[1]

- A) Bahirmukha Srotas-9 in male, 11 in females
- B) Antarmukha Srotas-13

ACCORDING TO SUSHRUTA^[2]

He stated 11 pairs that is 22 Srotasa.

He had not consider Asthivaha, Majjavaha and Swedvaha Srotas and he had mentioned a Aartava Vaha Srotasa.

MOOLASTHANA OF PRANAVAHA SROTASA

- According to Acharya Charaka the Moolasthanana of Pranavaha Srotas are Hridaya and Mahasrotas.^[3]
- According to Acharya Sushruta the Moolasthanana of Pranavaha Srotas are Hridaya and Rasavahini Dhamnies.^[4]

SYNONYMS OF SROTASA^[5]

1. Srotamsi (channels)
2. Siras(veins)
3. Dhamanis(arteries)
4. Rasayanis(lymphatics ducts)
5. Rasavahinis(capillaries)
6. Nadis(tubular conduits)

7. Panthanas(passages)
8. Margas(pathways or tracts)
9. Sharir chidras(body orifices, openings, cavities)
10. Samvruta samvrutani(open or blind passages)
11. Sthanas(sites or locus)
12. Ashayas(container)
13. Niketsas(resorts)

TYPES OF SROTODUSHTI^[6]

According to Ayurveda, when Srotas remain in their normal state, then the person is healthy because every Bhava in Purush has emerged from Srotas.

Thus Srotas are channels which carry the resultant Dhatus are called in Ayurveda as Dusya, also Vata, Pitta and Kapha all the three Doshas resides in the Srotas of whole body. The Srotas are very important in the Vyadhi, when the vitiated Dosas taking Ashraya in any Srotas circulate in the body then they are not capable of causing a Roga. But the place where the Srotodusti has taken place the Dosas stop at that place to cause Vyadhi.

When the Sanchaya of the Dosas takes place at the same time the "Kha Vaigunya" occurs in Srotas because the Srotas carrying the Rasa Dhatu is also affected due to increase in rasa for example; when the food having greater quantity of Snigdha Guna is taken, it causes increase in Kapha Dosha and with the Sanchaya of Kapha Dosha, it causes Snigdghata in the whole body. In this way the Sneha forms the coating in the Srotas and vitiation of their structure. When the vitiated Dosha reach, they cause genesis of Vyadhi.

When Doshic Ahara-vihara is taken then Sanchaya of doshas takes place. When vitiation occurs in Srotas then it is that vitiation takes place in the Akashiya or Kha Bhaga. This can be explained in this way the nutritive channels of dhatu are known as Srotas. When increase in the dhatus takes place it causes vitiation of Srotas by which the passage of Srotas become narrow. These four types of Srotodusti may occurs diseases.

1. Atipravritti- It means Increased activity of one or more Dhatu, Doshas, Srotasa, *malas*.

Eg:

- Bahumutrata in Prameha.
- Atidravamalapravratti in Atisara.

2. Sanga- Also called Srotorodha, opposite of the Atipravritti. It is defined as Apravrutti which means obstruction.

Eg:

- Swedaavarodha in Jwara.
- Sangaofpurisha in Vibandha

3. Vimargagamana – It means leaving its own path and entering into other path. All the elements like *Doshas*, *Dhatus*, *Malas*, can attain Vimargagamana in different Vyadhis.

Eg:

- In Udavarta – movement of Apanavata upwards.
- In Chardi – movement of the food upwards.

4. Siragranthi- It means thickening, new growth or Tumors.

Eg:

- Granthi
- Varicose veins.

PRANAVAHA SROTASA DUSHTI

Charaka and Sushruta have included Hridaya or heart as the site of Pranava Srotasa. This also includes the lung and the whole respiratory apparatus entangled with Heart. Thus the heart and lung disorders manifest with Shwasa as one of the Symptoms. The mention of Rasavahini dhamanis by Sushruta points towards the nutritional imbalance causing Shwasa. The mention of Mahasrotas points toward the Digestive imbalance and errors of metabolism causing Pranavaha Sroto Dushti, Ahwasa being one of its complaints. Thus treating Pranavaha Sroto dushti combats dyspnoea caused due to lung and heart pathology, nutritional impairment and errors of metabolism.

CAUSES OF PRANAVAHA SROTASA DUSHTI (VITIATION)^[7]

Foods and regimens that promote the morbidity (aggravate) of *doshas* and go contrary to the well being of *Dhatus* (tissue elements) vitiate the channels. In the causative factor for vitiation of channels are described here, *Doshas* only when increased in quantity can vitiate other.

Importance of Srotas in manifestation of the Disease. when these Srotas are vitiated then Dosha, Dhatu and *Mala* also become vitiated and body becomes Diseased. Srotasa vitiated due to Kshaya (depletion of tissue), Sandharanat (forcibly with holding the natural body reflexes or urges), Vyayamata Kshudhitasya (excessive exercise or hunger), Anya Daruna Karya (doing many such activity which are beyond ones physical capacity) etc.

SYMPTOMS OF PRANAVAHA SROTASA DUSHTI^[8]

- Ati Srushta Shwasam-too long berathing.
- Ati Baddham-too short breathing.
- Kupitam Shwasam-difficult breathing.
- Alpam Alpam Shwasam- frequent and interrupted breathing.
- Abheekshnam Shwasam- highly disturbed breathing patterns looking scary.
- Sashabda Shwasam- abnormal sound during breathing.
- Sashula Shwasam- painful breathing.

CONCEPT OF TAMAKA SHWASA^[9]

The word Tamaka is derived from the (root) 'Tamaka Glanou' with kwip Pratyaya (syllable). The word Shwas means "difficulty in breathing". Normally shwas word

represents to Tamak shwas described in Ayurvedic texts. The feature of this disease is very similar to the disease 'Bronchial Asthma' mentioned in allopathic books. It is characterized by difficulty in breathing, increased breathing rate, cough with thick sputum. Tamakaswasa is one of the five types of disease Shwasa. The signs, symptoms of bronchial Asthma explained in modern science have a lot of similarities with the disease entity Tamaka Shwasa.

TYPES OF TAMAKA SHWASA^[10]

Charaka has mentioned two-allied stages of Tamaka Shwasa known as two types or further complication of disease proper i.e. Pratamaka and Santamaka. Sushruta and Vagbhata have only mentioned the name as Pratamaka.

1. Santamaka Shwasa

Santamaka Shwasa is aggravated in the night and patient feels relief with cold in contrary to Tamaka Shwasa, as the later is aggravated with cold and usually the attacks are precipitate early in the morning. The patient feels to be drowning in the sea of darkness, so it is known as Santamaka Shwasa.

2. Pratamaka Shwasa

In this clinical status a patient is overwhelmed by fever and fainting in addition to other symptoms of Tamaka Shwasa.

SAMPRAPTI OF TAMAK SHWASA^[11]

Tamasa means darkness. Darkness in front of eyes is produced during attack of this type Shwasa. It is one of type of Shwasa so Nidana of Shwasa Roga in general are applicable for Tamak shwasa. Tamaka Shwasa is an episodic disease. So, role of Vyanjaka Hetu in this disease is more. Vyanjaka Hetu is stimulating, precipitating or aggravating factors. These also cause aggravation of the symptoms in an already generated disease or these cause the precipitation of the Samprapti of a disease. The knowledge of these factors is useful in preventing the actual formation of diseases by taking care to avoid factors.

MATERIAL AND METHOD

Available Ayurvedic literature, article, journal, related to disease Pranavaha Srotas and Tamak Shwasa.

DISCUSSION

The disease Tamaka Shwasa is predominantly caused by Pranavaha Sroto Dushti. It's very essential to know the type of SrotoDushti involved in a Vyadhi to adopt appropriate treatment modalities. *And Pratiloma Gati* of Vata plays an important role along with Strotorodha produced by Kapha. The etiological factors of Tamaka Shwasa are mentioned with variable multiplicity of diet (Ahara), lifestyle (Vihara) and consequences of diseases (Nidanarthakara Roga). The dietetic causes vitiate the

Vata Dosha, which may be similar to allergens working as triggering factors for Tamaka Shwasa (asthma).

CONCLUSION

Pranavaha Srotas is impotent & main Srotas of the body. In this process heart and Mahasrotas plays very important role so heart is mentioned as Mula Sthana of the Pranavaha Srotas. The vitiation of Pranavaha Srotasa leads to breathing difficulties and abnormal breathing patterns. Various abnormal respiratory sounds are heard on auscultation. The patient may complain about pain during respiration. All these symptoms are caused by obstruction or change in Vata Gati especially of *Prana*, *Udaana* or *Vyana Vayu*. In case of Pranavaha Srotasa Dushti, the treatment should be similar to Shwasa Roga. In this study explained as Shwasa, Some what same symptoms are observed as that of Dushti of Pranavaha Srotasa.

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