CRITICAL ANALYSIS ON PURISHAVAHA SROTUS W.S.R. TO ITS MULA

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ABSTRACT

Srotus (body channel) is considered as an important entity of the body and is responsible for the Vahana (transferring) of Dosha, Dhatu etc. Full body is considered as Srotomaya (made of Srotus). Among the types of Srotus, Purishavaha Srotus (which does Purisha Vahana) is given prime importance. The root of Purishavaha Srotus is considered as Pakwashaya (Large intestine) and Guda (Rectum, Anus). Injury to this leads to flatulent discomfort, foul smell and hard feces in the intestines. Vitiation of this channels results in small or large quantities of feces, evacuation with difficulty, frequent evacuation, with pain and sound, passing of watery or hard stools. When Ghana Rupi Mala Bhaga of Ahara Rasa reaches the Pakwashaya then it is considered as Purisha, hence Pakwashaya is considered as the Mulasthana (Udbhava Sthana) of Purishavaha Srotus. Once the formation of Purisha is finished, its Niskramanas to take place out of the body since it is a Mala and for elimination the organ used is Guda and hence it is considered as Mula for Purishavaha Srotus. By considering Udbhava Sthana of Purisha, Pakwashaya is considered as the Mula and by considering the Bahniskramana Anga of Purisha, Guda is considered as the Mula for Purishavaha Srotus. Similarly Srotomula of each and every Srotus should be analyzed along with its Mula and there is a need of further study in the field of Srotus and Srotomula.

Keywords: Srotus, Purishavaha, Pakwashaya, Guda

INTRODUCTION

Dosha, Dhatu, Mala are considered as the basis of the body. 1 Other than these three entities Srotus is an another important entity which is the basis for the body. Purisha is called as Srotomaya because Srotus are present all over the body and they are essential in the increase and decrease of the Dosha, even it carries Dhatu and leads to the formation of the Dhatu. 2 Srotus are the hollow channels except Sira and Dhamani, which originating from root space and spreads in the body and carries specific entities. 3 Srotus are the channels through which the various body entities flow. 4 Srotus are the channels of circulation that carry Dhatu undergoing transformation to their destination. 5 Regarding the number/types of Srotus it is mentioned that number of substances having definite shape are there in this universe that much types of Srotus are there in the body. Some opine it is numerable and others opine it is innumerable. 6

These channels have the colour similar to that of the Dhatu that they carry; they are tubular, either large or small in size and either straight or reticular in shape. The reasons for the vitiation of the Srotus their pathological features and treatment for the same is mentioned. Increase or obstruction in the flow of the contents to the channels, appearance of nodules in the channels and diversion in the flow of the contents to
improper channels are the general signs of the vitiation of the Srotus.⁷

Among the types of Srotus, Purishavaha Srotus (which does Purisha Vahana) is given prime importance. The root of Purishavaha Srotus is considered as Pakwashaya (Large intestine) and Guda (Anus). Injury to this leads to flatulent discomfort, foul smell and hard feces in the intestines.⁸ Vitiation of this channels results in small or large quantities of feces, evacuation with difficulty, frequent evacuation, with pain and sound, passing of watery or hard stools.⁹ The word meaning of Purishavaha Srotus signifies that, the channel through which Purisha moves can be considered as the Purishavaha Srotus.

DISCUSSION

The food substances ground well by the teeth during mastication form a sweet mucilaginous semi-solid substance due to the admixture of saliva to it. Thus all the tastes present in different food substances will acquire Madhura Rasa through this process and this enters the Amashaya and gets some more Madhuratva by the addition of Kledaka Kapha. This churning movement in Amashaya will produce foam; this is called Madhura Avastha Paka and formation of Kapha Dosa is seen in this stage.¹⁰

After the completion of Madhura Avastha Paka the semi digested food enters Pachyamanashaya and due to the admixture of Amlabhava becomes Vidagdha. This is called Amlaavastha Paka and formation of Pitta takes place in this stage.¹¹

Then the food enters Pakwashaya, becomes dry due to absorption of water and the waste material of the food attains the form of solid mass with little moisture, indicating the formation of Purisha in Katu Avastha Paka in Pakwashaya.¹² Mulasthana is called as Udhava Sthana. By considering this aspect we can say that Pakwashaya is the Mula Sthana of Purishavaha Srotus since Pakwashaya is the region where the Ghana Rupi Mala Bhaga will get the recognition as Purisha.

Once Purishais formed in the body it has to be eliminated out since it is the Mala, if it gets accumulated in the body it does the intoxication (Malinikarana) of the body. Hence periodically it is being eliminated out of the body from the intestine through anal orifice. Under the influence of pudendal nerve and pelvic nerve there will be relaxation of external and internal anal sphincters leading to defecation.

Guda/Payuis considered as one among the Karmendriya which has the function of Visarjana (excretion), which refers to the excretion of the Purisha from the body. Hence Guda is considered as the Mula Sthana of Purishavaha Srotus since it does the Vahan of Purisha which is being formed in the Pakwashaya.

The large intestine is the source of many medical problems, from such familiar digestive discomforts as gas to more serious disorders.

Intestinal Gas (Anaha, Durgandatha) - People do not often talk about intestinal gas, but this common evidence of digestion is a source of pain and sometimes embarrassment to many. Most of it is nitrogen and oxygen gulped in while breathing and eating. Undigested food fermented by bacteria contributes methane (CH₄), Carbon dioxide (CO₂), and hydrogen. These gas account for 99% of intestinal gas. The other 1% comes from compounds also produced by intestinal bacteria, and these impart foul odors. Intestinal gas can be minimized by eating slowly, avoiding milk if you are lac-
tose intolerant, and not eating gas-inducing foods--beans, bagels, bran, broccoli, brussels sprouts, cabbage, cauliflower, and onions.

Diarrhea (*Atidravam, Atibhuh*) - Because the large intestine absorbs water from material within it, the rate of movement through it determines the consistency of feces. Diarrhea, the frequent and too-rapid passage of loose feces, results when material moves along so quickly that too little water is absorbed. The condition may reflect poisoning, infection, a diet too high in fiber, or nervousness. When the large intestine is the site of an infection or chemical irritation, diarrhea protects by flushing toxins out of the body.

Constipation (*GratithaAntratha*) - The infrequent passage of hard feces, is caused by abnormally slow movement of fecal matter through the large intestine. Because the feces remain in the large intestine longer than usual, excess water is absorbed. Constipation can be caused by a failure of the sensory cells in the rectum to signal the spinal cord to defecate or by the conscious suppression of defecation, both of which can be a result of emotional stress. A diet low in fiber can also cause constipation by slowing fecal movement through the large intestine. Eating foods high in fiber, drinking at least eight 8-ounce glasses of water a day, and regular exercise can prevent constipation.

More serious disorders like diverticulosis, parts of the intestinal wall weaken, and the inner mucous membrane protrudes through. Many times there are no symptoms, but if the outpouring becomes blocked with chyme and then infected (a condition called diverticulitis), antibiotics or surgery may be required.

Cancer of the large intestine and rectum, known as colorectal cancer, is the second most prevalent cancer in the United States, with 152,000 new cases and nearly 60,000 deaths yearly. Symptoms include a change in the frequency or consistency of bowel movements, bloody feces, and abdominal pain. A home test kit called a hemocult (hidden blood) test can detect intestinal bleeding that may signal the presence of cancer. Blood in feces is often black and not visible. Follow-up at a doctor's office entails use of a fiber-optic colonoscope that searches and samples colorectal tissue for cancer. Soon, physicians will be able to diagnose colon cancer by performing genetic tests on cells in the feces.

Considering these aspect only characteristic manifestation of Injury to this leads to flatulent discomfort, foul smell and hard feces in the intestines. Vitiation of this channels results in small or large quantities of feces, evacuation with difficulty, frequent evacuation, with pain and sound, passing of watery or hard stools.

*Purishais* the Mala, its site of formation/origin and its excretion is to be highlighted. By considering these two aspects i.e. site of formation and organ responsible for excretion, *Pakwashaya* and *Guda* are considered as the *MulaSthanas*. *Pakwashaya* is the site of formation/origin of *Purisha* and *Guda* is the organ responsible for the expulsion of *Purisha*.

**CONCLUSION**

*Dosha, Dhatu, Mala* is considered as the basis of the body. Other than these three entities *Srotus* is an important entity which is the basis for the body. Proper functioning of *Doshas*, proper nourishment of *Dhatus* and proper elimination of *Mala* from the body is important for being *Swastha*. Among *Mala Purisha* is an important entity. The food enters *Pakwashaya*, becomes
dry due to absorption of water and the waste material of the food attains the form of solid mass with little moisture, indicating the formation of Purisha in KatuAvasthaPakain Pakwashaya.

The root of Purishavaha Srotus is considered as Pakwashaya (Large intestine) and Guda (Anus). Characteristic manifestation of injury to this leads to flatulent discomfort, foul smell and hard feces in the intestines. Vitiation of this channels results in small or large quantities of feces, evacuation with difficulty, frequent evacuation, with pain and sound, passing of watery or hard stools. By considering these two aspects i.e. site of formation and organ responsible for excretion, Pakwashaya and Guda are considered as the MulaSthanas. Pakwashaya is the site of formation/origin of Purisha and Guda is the organ responsible for the expulsion of Purisha. Similarly Srotomula of each and every Srotus should be analyzed along with its Mula and there is a need of further study in the field of Srotus and Srotomula.

REFERENCES

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