PRAANAVAHA SROTAS AND ITS MOOLA – AN ANALYTICAL OUTLOOK

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ABSTRACT

In an equilibrium state, the tridoshas conduct and control all the physiological functions of the body. But only vayu has the capacity to move the dhätvadi from one place to another for the nourishment. For this purpose body provides separate pathways called Srotas. All the physiological and pathological processes are mainly dependent on these srotas. In Ayurvedic classics, srotas is defined as the channel through which poshaka dhatus which are going to be transformed into next dhatu moves within and exudates out. There are totally eleven pairs of yogavahi srotas or thirteen sthoola srotas in human body and each srotas have their particular moola sthanas. Also there are nine baahya srotas or chidra i.e external openings of the body. Praanavaha srotas is the pathway for praanaswaropi vayu and hence sustains life. Acharya Sushruta considered Hrudaya and Rasavaha dhamani as moola sthana of Praanavaha srotas, whereas Acharya Charaka considered Hrudaya and Mahasrotas as its moola sthana.

This review gives an analytical look over the moola sthanas of Praanavaha srotas in Ayurvedic perspective.

Keywords: Praanavaha srotas, Hrudaya, Mahasrotas, Rasavaha dhamani.

INTRODUCTION

The term srotas means a structural and functional passage or channel for the flow of dhatus. Along with the dhatus, other entities like doshas, anna, udaka, prana and malas also move within the channels. The dhätvadi will flow out by diffusion and hence nourishes whole body.

Srotas are considered as two types i.e Abhyantara srotas and Baahya srotas. Abhyantara srotas are the one which have their opening within the body and dhatus passing through them nourishes whole body and baahya srotas are the external openings. Praanavaha srotas is an abhyantara srotas which does sravana of praanarupi vayu and sustains life. Acharya Sushruta said its number as two and mula as Hrudaya and Rasavaha dhamani. Acharya Charaka mentioned mula...
of pranavaha srotas as Hrudaya and Mahasrotas.

Literary Review:

Srotas:

Srotas are defined as the channel through which dhatu that are going to be transformed into another dhatu (parinaama apadhyamaananam) will be carried to various parts of body and nourishes whole body.\(^{[1]}\)

Enumeration of Srotas:

Acharya Charaka has said that there are innumerable srotas.\(^{[2]}\) Among them sthoola srotas are thirteen in number.\(^{[3]}\)

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<th>Asthivaha srotas</th>
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<td>Maijavaha srotas</td>
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<td>Medavaha srotas</td>
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According to Acharya Sushruta:\(^{[4]}\)

Acharya Sushruta considered eleven pairs of yogavahi srotas.

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Praavanavaha srotas and its moola:

Praanavaha srotas is the channel for the praana swaroop vayu, i.e praana vayu which we inhale as it is said “praana sagnyaka vatavahanaam”.\(^{[5]}\)

Acharya Sushruta considered Hrudaya and Rasavaha dhamani as moola sthana of Praanavaha srotas,\(^{[6]}\) whereas Acharya Charaka considered Hrudaya and Mahasrotas as its moola sthana.\(^{[7]}\)

DISCUSSION

Praavanavaha srotas:

Praanavaha srotas is the channel for the praana swaroop vayu, i.e praana vayu which we inhale as it is said “praana sagnyaka vatavahanaam”. The word Praana is derived from the Sanskrit root “An” with a prefix “Pra”, “An” means to breath, to live. “Pra” = fulfil, movement, initiation “Na” = the nasal, Knowledge.
Thus, the whole word *Praana* means the initiation of nasal breath, which is necessary for the prolongation of life.

**Moola:**
Commenting on the word *Moola* Acharya Chakrapani has said “*moolamiti prabhavasthana*” [8] means *moola* may be the site of origin of *srotas*, it can be the governing or protecting site or it may be considered as the place where first signs and symptoms manifest when injured.

**Hrudaya as a moola:**
*Hrudaya* is formed from *shonita kapha prasada* and it is the *aashraya* for *praanavaha dhamani*. Below and to left of *hrudaya*, *pleeha* and *phupusa* are present and to the right *yakrut* and *kloma* are situated. *Hrudaya* is *vishesha sthana* for *chetana*. [9]

*Hrudaya* is *aashraya* for *dasha damani* i.e *ojhavaha dasha dhamani* which carry *prana* along with them. These *dhamani* arise from *hrudaya* and are spread around *hrudaya* like *nabhyaamara* (spokes of a wheel) and helps in *uchwasa* and *niswasa*. Also *hrudaya* is *aashraya* for *mana*, *buddhi*, *chetana* and *mahabuta* which helps in maintaining life. [10]

*Hrudaya* is also considered as one among *dasha pranaayatana*. [11]

By the above explanation, we can justify that *Hrudaya* is the *moola* of *praanahava srotas*.

**Mahasrotas as a moola:**
*Mahasrotas* is considered as *abhyantara rogamarga* and the synonyms given are *Kosta*, *Shareera Madhya*, *Mahanimna*, *Amashaya* and *Pakwashaya*. [12]

In *Pranavaha sroto dusti*, the *laxanas* mentioned are *atisrusta* (continuous or long breathing), *atibadha* (obstructed breathing), *kupita* (irregular breathing), *alpaalpa* (shallow breathing), *abhikshna* (frequent breathing) and *sasabdha shoola* (breathing with sound and pain) – all these *laxanas* are produced due to involvement of *nidanas* which causes *dusti* of *mahasrotas*. Hence *mahasrotas* can be considered as *moola* of *pranavaha srotas*. [13]

In the context of *pranavaha srotas chikitsa* it is said that *pranavaha srotas* should be treated as like that of *shwasa roga* [14] and *shwasa roga* is *pittasthana samudbhava vyadhi* i.e *aamashayajanya vayadhi* (kostha or *mahasrotas*)

**Rasavaha dhamani as a moola:**
*Rasavaha dhamani* carries *prana swaroopa oaja* along with *rasa*. [15] *Pranavayu* reaches every part of body through *rasavaha dhamani*. In the context of *dhamani*, it is mentioned that there are two *urdhwagata rasavaha dhamani*, [16] two *adhogata rasavaha dhamani* [17] and four *tiryakgata rasavaha dhamani* [18] which carry *rasa* to both different parts of the body. Thus *rasavaha dhamani* can be considered as *moola* of *praanavaha srotas*.

**CONCLUSION**
*Praana* here refers to *praana swaroopi vayu*. *Hrudaya* is considered as *moola* of *praanavahahasrotas* as *Pranavaha dhamani* are situated here, *Mahasrotas* as a *moola* because the *srotodusti laxanas* are produced due to the involvement of *nidanas* which causes *dusti* of *mahasrotas* and *Rasavaha dhamani* as *moola*
because they carry prana swaroopa oaja along with rasa.

Dusti of these srotas may lead to vitiation of dhatwadi passing through them. As pranavaha srotas dusthi leads to impairment in swasha prashwasha kriya one should be cautious and avoid the nidana causing pranavaha srotodusthi.

REFERENCES


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