



LITERARY STUDY OF PRANAVAHA SROTAS W.S.R. TO BRUHATRAYEE

Dr. Pradnya Suhas Rokade

Assistant Professor, Department Of Rachanasharir, Loknete Rajarambapu Patilayurved Medical College, Urunislampur, Tal-walwa, Dist-sangli.

Dr. Dipali Prasad Patil*

Assistant Professor, Department Of Kriyasharir, Loknete Rajarambapu Patilayurved Medical College, Urunislampur, Tal-walwa, Dist-sangli
*Corresponding Author

Dr. Ranjeet Shamrao Mohite

Associate Professor, Department Of Rachanasharir, Loknete Rajarambapu Patilayurved Medical College, Urunislampur, Tal-walwa, Dist-sangli.

ABSTRACT

Now a day's Respiratory diseases highly spreading in the society. Respiratory diseases are leading cause of death. About sixty five million people suffer from COPD and three million die from it each year, making it third leading cause of death world wide. In present situation respiratory and cardiac diseases cause death very quickly. Main Causes of respiratory diseases are adverse climatic conditions and intolerable air pollution, excessive exposure to smoke and other toxic material and Presence of fungal, viral and bacterial infection. In this study various aspects Pranavaha Srotas are studied according to Ayurveda and Modern science. This study will definitely useful to prevent and treat the respiratory disease

KEYWORDS : Introduction Of Pranavaahasrotas, mulasthana, dushtihetu, Dushtilakshana, Chikitsa.

INTRODUCTION:

Srotas is special concept of Ayurved mentioned in various Samhitas. If Srotas are normal then physiological actions in sharir will be normal. There is very much importance of Mulasthana of Srotas in Ayurveda Chikitsa, the Mulasthana controls the production of bhavapadarthas & activity of Srotas. Moolasthana of Pranavaahasrotas are Hrudaya, Mahasrotas, Rasavahidhannaya. Shwas, Kasa, Hikka are the vyadhis of Pranavaahasrotas but dushtilakshanas of Pranavaahasrotas are found in other critical or major disorders like hridrog, pulmonary embolism etc.

There is very much importance of Prana in sharir. The existence of life is only with Prana. Without Prana it is said to be death so that it is important to save the Prana. We say Prana as Oxygen which is important for life. Pranavaahasrotas is the main srotas involved in Pranavahan. Pranavahan means in and out flow of the air during respiration.

AIM:

Literary study of Pranavaahasrotas w.s.r. to Bruhatrayee.

OBJECTIVES:

1. To study Pranavaahasrotas according to Ayurveda and Modern science.
2. To study Mulasthana of Pranavaahasrotas and their importance in treatment of diseases of Pranavaahasrotas.

REVIEW OF LITERATURE:**MULASTHANA :**

The mulasthana of Pranavaahasrotas according to Acharya Charaka and Vagbhata is Hrudaya and Mahasrotas and according to Acharya Sushruta is Hrudaya and Rasavahidhannaya. As Hridaya is considered as mulasthana, here hridaya word used for hridaya and 'hridayau palaks hitpradesh' i.e. lungs. Without Prana Garbha is said to be mrut. The word Prana is used with the following meaning Prana means Dwadash Prana. All ahardravayas are responsible are responsible for bala, strength.

Respiration is the process by which oxygen is taken in and carbon dioxide is given out. The respiratory process continues throughout life. Permanent stoppage of respiration occurs only at death. Pulmonary artery supplies deoxygenated blood

pumped from right ventricle to alveoli of lungs. Artery enters the lungs & divides in to small branches & finally forms the capillary plexus that is in intimate relationship to alveoli. Capillary plexus is solely concerned with alveolar gas exchange. After absorbing oxygen, blood goes to your heart. your heart then pumps it through your body to the cells of your tissues and organ.

Hrudaya is formed in fourth month of pregnancy. It is formed by Prasad ansha of shonita and kapha. Rasavahidhani is also formed by raka and shonit. Hrudaya is sthana of Sadhak pitta and Avalambakkapha. Amashaya is sthana of kapha. Hrudaya is developed from the prasadansh of shonit and kapha. Prasad ansha of Shonit together with Sleshma, while undergoing pachana by pitta and then it istransversed by vayu. From this activity Antrani (Intenstines), Guda (Anus), and Basti (Bladder) get formed inside the abdomen.

The heart develops from splanchnopleuric mesoderm related to that of the intra embryonic coelom that forms the pericardial cavity. This mesoderm is the cardiogenic area. Two endothelial heart tubes appear and fuse to form one tube. This tube has a venous end and an atrial end. A series of dilatations appear on this tube. These are bulbus cordis, ventricle atrium and sinus Venosum.

PRANAVAHASROTAS DUSHTIHETU :

Pranavaahasrotas dushtii is from vegavarodha, Kshayat, Sandharaan, Rukshata, Ativyayam, Kshudha, suppression of thirst, hunger & other urges of the body etc. These hetu also vitiate the Mahasrotas or Annavaahasrotas which lakshnas are seen most by vitiation of Hrudaya and Mahasrotas.

PRANAVAHASROTAS DUSHTILAKSHNAS/VIDDHALAKSHANAS :

The vitiation of these channels is Kroshan, Vinaman, Mohan, Braman, Vepan, Maran. Meanstoolong or too restricted, aggravated, shallow or frequent respirators associated with sound & pain. Respiration - increased decreased difficult or interrupted, accompanied with pain & sound delusion (loss of consciousness) giddiness & tremors or death manifest.

GI system is developed as Endoderm, which is at first in the form of flat sheet, is converted into a tube by formation of

head, tail and lateral folds of embryonic disc. This tube is the gut. The guts consist of foregut, midgut, and hindgut. The most caudal part of the hindgut is the cloacae. The esophagus is derived from the foregut. The stomach is derived from the foregut. Duodenum, the upper half is derived from foregut.

Respiratory system Develops from the median diverticulum of the foregut which is separated by esophagus. At its caudal end the diverticulum divides into right and left lung buds. The larynx and trachea develops from the part of the respiratory diverticulum cranial to its division. The lung buds undergo repeated division to establish the bronchial tree and alveoli of the lungs.

In samanyasamprapti of Pranavahasrotas Charakac hary aexplained, if Vata, predominately associated with Kapha obstructs the channels of circulation & circulates all over body, then being itself obstructed (in the circulatory course), this aggravated vayu causes swasa (asthama). In Pranavah asr otassampraptithentire is avaruddhavata due to kapha as an ch iti this kapha create the pratilomagati of vata. Swasavyadhi create by the dushti of Pranavaha and Annavahasrotas dushti. It is due to Amasayadushti.

PRANAVAHASROTODUSHTICHIKITSA :

While studying chikitsa of Pranavahasrotas we see that there is used laghu, ushna, tikshna, snigdhaKatudravayas. These dravyas do deepan, pachana, vilayana of kapha. Due to this sanchitama is digested and vatanulomana happened.

While studying chikitsa of Pranavahasrotas The physician should treat the patient afflicted with hiccup & Swasa in the beginning, with unctuous fomentation therapies like nadi-swed, prastarswed&sankaraswed after atoning the body with

oil (unctuous substance) mixed with salt. The fomentation therapy renders the adhered (lit knotted) Kapha dissolve in the channels of circulation & softened therapy. These therapies also cause downward movement of vayu. As the snow melts over the creepers in the mountain range, on account of the hot rays of the sun. So does the stable kapha in the body gets dissolved on account of the heat generated by these mentioned therapies.

After ascertaining that the patient is properly fomented, the patient should be given rice mixed with ghee, or the soup of the fish or pork, followed by the cream of curd to etc. This causes, aggravation of Kapha. The patient should then given emetic therapy, mixed with pippli, saindhava&honey care should be taken to ensure that no vata aggravate ting ingredient are added to the recipe.

The patient gets after the vitiated Kapha is eliminated when the channels of circulation are made clear (free from impediment) then Vayu moves (in channels) at ease without any obstruction. While administering fomentation therapies, the body of the patient should be smeared with oil mixed with salt. There is however, a variant reading "snigdham" in the place of 'snigdha'. If this reading is accepted then alternatively the patient should in the beginning by given oleation therapy by the administering of ghee etc. internally before administering fomentation therapy.

All these therapies are administered on Mahasrotas, also while explain the kaphashtan is stomach is explained.

DISCUSSION:

PranavahaSrotasSankhya, Mulasthana, Dushtihetu, Dushtil akshana and Chikitsa is discussed according to Brihatrayee

PranavahaSrotas	Charaka	Sushruta	Vagbhatta
Sankhya	1	2	1
Moolstana	Hrudaya Mahasrotas	Hrudaya Rasavahini dhamni	Hrudaya Mahasrotas
Dushtihetu	Vegavrodhashaya, Sandharana, atishudha, Ativyayam. Atirukshata	Not specially explained	Dhatushaya, raushya, pipasa, Shudha, vyayam, vagadharan
Dushti/ Viddha Lakshanas	Atisrusht, atibdham, koopit, Alpa, abhikshna, shabdh, shoal, uchasvasa	Kroshan, Vinaman Mohan, barman Vapanani, maran	Atisrushta, pratibadh, Alpabbhikshna, sshabdh, sshooluchvasan
Chikitsa	As per Svasavyadhi	As per vana	As per Svasavyadhi

CONCLUSION:

In this study various aspects of PranavahaSrotas are studied according to Ayurveda and Modern science. There are various measures explained in ayurveda to increase strength of PranavahaSrotas and to prevent and cure the diseases of PranavahaSrotas. This study will be beneficial in treatment of Respiratory diseases.

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