

**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. Vitiating of these 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 *Mulasthan* (*Udbhava Sthana*) of *Purishavaha Srotus*. Once the formation of *Purisha* is finished, its *Niskramana* takes 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 *Bahiniskramana 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.<sup>1</sup> Other than these three entities *Srotus* is another important entity which is the basis for the body. *Purusha* 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*.<sup>2</sup> *Srotus* are the hollow channels except *Sira* and *Dhamani*, which originate from root space and spread in the body and carry specific entities.<sup>3</sup> *Srotus* are the channels through which the various body entities flow.<sup>4</sup> *Srotus* are the channels of circulation that carry *Dhatu* undergoing transformation to their destina-

tion.<sup>5</sup> 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.<sup>6</sup>

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 vitiating of the *Srotus* their pathological features and treatment for the same is mentioned. Increase or obstruction in the flow of the contents of 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*.<sup>7</sup>

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.<sup>8</sup> Vitiating of these channels results in small or large quantities of feces, evacuation with difficulty, frequent evacuation, with pain and sound, passing of watery or hard stools.<sup>9</sup> 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.<sup>10</sup>

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 *Amlavastha Paka* and formation of *Pitta* takes place in this stage.<sup>11</sup>

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*.<sup>12</sup> *Mulasthana*

is called as *Udhbava 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/Payu* is 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 *Vahana* 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 (CH<sub>4</sub>), Carbon dioxide (CO<sub>2</sub>), and hydrogen. These give gases 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, Atibahu*) - 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 (*GratithaAnratha*) - 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 outpouching 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.<sup>13</sup>

Considering these aspect only characteristic manifestation of Injury to this leads to flatulent discomfort, foul smell and hard feces in the intestines. Vitiating 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*.

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## 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. Vitiating of these 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 *MulaSthan*s. *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*.

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