



A CONCEPTUAL REVIEW OF PURISHVAHA SROTAS DUSHTI W.S.R TO IT'S NIDAN

Dr Bharti V.Bire¹, Dr Umesh N.Patil², Dr Ankita V.Korde³

Associate Professor¹, Associate Professor², Assistant Professor³

Roga Nidan Evum Vikriti Vigyan

P R Pote Patil College of Medical Sciences Ayurveda Amravati

Abstract:

Strotasa, a distinctive concept elucidated in Ayurveda, refers to the channels (both micro and macro) through which the elements necessary for the nourishment of Sharira bhava (body constituents) are perpetually circulated. The operation of Purishvaha Strotasa (the channels responsible for the transportation and transformation of feces) pertains to the processes of formation, retention, and evacuation of feces. Symptoms arising from the vitiation of Purishvaha Strotasa are mainly related to defecation. Purishvaha Srotas, which is responsible for the formation and expulsion of stool, encompasses the Pakvashaya (colon/large intestine) and Guda (rectum/anus). The Dusti (derangement) of this system is the primary cause of numerous common gastrointestinal disorders such as Atisara (diarrhea), Arsa (piles), Pravahika (dysentery), Krimi (worms), and Grahani (malabsorption syndrome).

Keywords:

Strotasa, Purishvaha Strotasa, Nidana, Purishvaha Strotodushti Lakshana, Arsha, Atisara

Introduction:

In Ayurveda, the notion of Srotas has been disseminated in a very specific manner. Numerous Srotas, which are crucial for sustaining the balance of the body's elements, constitute the body. They play a role in both health maintenance and the manifestation of disease. The Srotas originate from the Pancha Mahabhutas, particularly the Akasha Mahabhuta. From a physiological perspective, srotas serve as the channels through which various components undergo transformation, transmutation, circulation, and transportation. The srotas represent an essential aspect of the body that enables the movement of substances from one location to another. Another aspect is the depiction of Srotas at the microscopic level. They influence reproduction, excretion, circulation, and nutrition. The concept of Srotas encompasses anatomical, physiological, pathological, microscopic, and macroscopic elements. Charakacharya has placed significant emphasis on comprehending and elucidating the Srotas and their functions in promoting health and aggravating illness. A comprehensive account of the signs, causes, and treatments for the thirteen types of Srotas that are susceptible to vitiation is provided. In certain respects, Susrutacharya presents a different perspective. For instance, he removed the Asthivaha and Majjavaha Srotas and replaced the Swedavaha with Artavavaha Srotas. The classification of both faculties is based on the initial three Srotas, despite the differences among the Acharyas. Among these three substances is

the Purishavaha srotas. Examining the factors contributing to the vitiation of Purishavaha Srotas (the channels responsible for fecal transport) is essential in today's context, as contemporary lifestyle choices are significantly leading to a rise in chronic bowel disorders associated with lifestyle. According to Ayurvedic literature, these channels (Pakwashaya and Sthula Guda) play a vital role in waste removal and the preservation of homeostasis.

Objectives:

- 1) To Review Purishavaha strotas dushti
- 2) To Study Causative factors for Purishvaha Strotas Dushti

Methodology :

Type of Study : A Conceptual Review

Primary Ayurveda Source:

Charak Samhita (Vimansthan 5)

Research Database :

International Journal of AYUSH; 2022: 11 (4); 48-57- LITERARY STUDY ON DESCRIPTIONS OF SROTAS IN ANCIENT AYURVEDA TEXTS Dr. Pradeep Kumar Chouhan Associate Professor & HOD, Rachana Sharir Dept., Govt. Ashtang Ayurved College, Indore, India

Review of Literature :

Mula Sthana :

According to Acharya Charka and Sushruta,

- (i) Pakwashaya (ii) Sthula Guda

According to Acharya Vagbhata,

- (i) Pakwashaya (ii) Sthulantra

Pakwashaya

This structure is recognized by all authorities as the organ associated with the Mula Sthana. The second organ, however, is a matter of contention. This can be elucidated to some extent. One perspective posits that Sthula Guda is the organ responsible for the excretion of Purisha and represents the terminal segment of the Purishavaha Srotas. It can be contended that Purisha has its origins in Sthulantra. Following the process of Grahani, the separation of Sara and Kitta occurs. Subsequently, the Kitta component undergoes further alterations, including the absorption of water and the solidification of the Mala portion. Given that these changes likely transpire in Sthulantra, it is also reasonable to consider it as the Mula Sthana of Purishavaha Srota. The process of separation for Sara-Kitta occurs at the conclusion of Grahani. Subsequently, the Kitta component experiences additional transformations, which include the absorption of water and the solidification of the Mala segment. It is likely that these transformations occur in Sthulantra, which can also be regarded as the Mula Sthana of Purishavaha Srotas. In summary, all three organs hold equal significance, albeit from varying perspectives.

Sthula Guda

Guda, defined as dwar, is one of the nine dwars of the body. It is stated that with the assistance of apan vayu and prana, the agni (body heat) is activated, which facilitates the digestion of four types of food. Acharya Charak has elucidated the anatomy of purish vaha srotas in a straightforward manner. He notes that grahani and guda are located on the left side; consequently, when lying on the left side, the enema can be administered more easily, and the folds of guda do not obstruct the enema. The guda should

be coated with a lubricating substance, as should the nozzle, which should be inserted slowly, with one-fourth of its length, in a straight and parallel manner to the back. The enema pouch should then be pressed adequately. The enema travels up to the umbilical region, waist, sides, and belly, agitating the accumulated feces and impurities while lubricating the body, and subsequently exits along with the feces and impurities. In this manner, through the route of vasti, Acharya Charak has detailed the anatomy of purish vaha srotas. He has also described the regional anatomy of sthul guda, explaining its position in relation to vasti, which is located in the center of sthul guda, scrotum, raphe, vas deferens, and ureters. Chakrapani mentions that vasti is situated on sthul guda. Acharya Charak has characterized the guda as a vital organ. Acharya Chakrapani has described the guda as comprising two parts: oar guda, where purish is found, and adhar guda, where purish is expelled. Acharya Charak has elaborated on pakvashaya, purishadhara (unduka — dalhana), sthul-antra, uttarguda, and adhar-guda, which are organs of maternal origin. He has also referenced these organs and purishaadhana as kosthang.

Causes of Purishavaha Strotas Dushti in Ayurveda

- **Sandhaaranaat** - The consistent practice of suppressing urge
- **Ati ashana** - Overeating
- **Ajeernaat** - The condition of indigestion
- **Adhyashanaat** - The act of eating repeatedly or consuming food before the prior meal has been properly digested
- **Durbala agni** - Weakened digestive capacity or power
- **Krusha** - Pertaining to individuals who are emaciated
Suppression of Natural Urges (Purisha-vega Sandharana): The main factor is the inhibition of the natural urge to defecate, which causes the Vata dosha to reverse its direction (Udavarta) and leads to the accumulation of fecal matter.

Modern Correlation of Causes for Vitiating of Purishavaha Strotas Dushti:

- **Improper Dietary Habits (Ahara)**
- **Overeating (Atyashana):** The act of consuming an excessive amount of food, which places undue stress on the colon.
- **Eating Improperly (Adhyashana):** The practice of eating before the previous meal has been fully digested, resulting in the creation of Ama (toxins) and hindering Agni.
- **Improper Diet:** The consumption of food that is excessively dry, cold, rough, or contaminated, which disrupts the colon's environment.
- **Weakened Digestive Fire (Durbalagni):** A compromised Agni results in inadequate digestion and the production of waste (Purisha) that is toxic, overly hard, or unhealthy.
- **Weakness or Chronic Illness (Karshya):** An individual who is significantly emaciated or afflicted by chronic illness is more vulnerable to the impairment of Purishavaha Srotas.
- **Psychological and Lifestyle Factors:** Persistent stress, anxiety, or insufficient physical activity, which contribute to a sluggish metabolism and hindered bowel movements

Purishavaha Strotas Dushti Lakshana according Ayurveda

Symptoms of Vitiating of feces carrying channels.

- *Kruchrata* – Difficulty in excreting stool
- *Alpam alpam*- Feces excreted in small quantity.
- *Sa shabdham*- Sounds during defecation
- *Sa shulam*- Painful excretion of feces
- *Atidravam*- liquid stool
- *Atigrathitham*- solid hard stool feces
- *Atibaddham*- constipated situation

Purishavaha Srotas Vyadhi's are listed bellow

- Atisara
- Arsa
- Pravahika
- Krmi
- Ajirna
- Bhagandara
- Grahani
- Udavarta
- Alasaka
- Vidradhi
- Visucika
- Gudabramsa

Discussion & Conclusion:

The srotas of the body serves as the channel through which food is conveyed during the processes of metabolism, as well as undergoing chemical and biological transformations. This intricate pathway retains the meal until it is sufficiently broken down and prepared for Sarakitta Vibhajana. According to Acharya Charaka - Sushruta, the Pakvashaya and Sthula guda are identified as the Mulasthanas of the Purishavaha srotas. In contrast, Acharya Vagbhata asserts that the Pakvashaya and Sthulantra represent the mulasthanas of the Purishavaha srotas. The Annavaha srotas are associated with Samana Vayu, Pachaka Pitta, and Apana Vayu. They display indications of srota vitiation through Atipravrutti, Vimarga gamana, Sanga, and various other mechanisms.

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