

Review Article

Literary review of Purishavaha Strotasa

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ABSTRACT:

In this era of modernization and civilization the society is conscious enough about "What to eat?" The awareness about the food items, their quantity, quality and nutritional values etc. is increasing gradually, then also the popularity of fast food is greater due to the fast life. According to Ayurveda this can be classified as "Prajnaparadha". Due to the demand of time, most of the people are bound to do such things, which adversely affect the health. The people who are health conscious mostly know about "what To eat?" but least about "how to eat?" the dietetic code or the rules for diet intake are preserved by our traditions upto some extent, but there is a big question about their awareness in today's society. People basically know very little about them and they who know are little bothered to obey such rules, even they do not have trust enough to consider the code of diet as an important health matter. The proper method of eating is wrongly being interpreted as mere traditional affair. Though all the people cannot always follow all the rules due to the bindings of fast and forward life, the awareness is needed regarding the subject.

KEY WORDS: Era, Society, Eat, Rules, Diet, Code, Awareness etc.

INTRODUCTION:

Acharya Charaka says that a man desirous of happiness should observe the rules which are related with the prevention of unborn diseases and the cure of those which have already arisen. Health is the supreme foundation of virtue, wealth, enjoyment and salvation and a wise man should be ever vigilant in the case of his own Sharira (body) like the lord of the city in the affairs of his city and a charioteer in the management of his chariot.

The understanding of ideal definition of health and Dhatu samya is very essential for human beings in order to attain the first pursuit of life for attaining hita and sukha ayu. In Ayurveda health means the state of dhatusamya (Su.Sa.

16/48). It is therefore Charaka holds that the concordance of dhatu is said to be normal health and the above is in the end sought in the employment of medicine as also in the observance of wholesome habits so that the equilibrium of dhatus may be achieved.

Charaka has clearly mentioned the general principles for maintaining health which include observing

various measures like following of dietic and behaviouristic regimen of life according to desa, kala and prakrti, avoidance of sahasa, asatmayaindriyarthasamyoga etc.

Aims & Objectives-

Aim- To Study the Conceptual study of Purishavaha Strotasa as per Ayurveda classical.

Objectives-

To Study the Purishavaha Strotasa as per Ayurveda classical.

Focus on Ayurveda Review of Purishavaha Strotasa.

MATERIALS & METHODS:

MATERIALS-

Source of Data-

- Charaka Samhita
- Sushruta Samhita
- Vagbhata Samhita
- E-Journals
- Dallhan Commentary
- Sharangadhara Samhita

METHODS-

To compile available literature on Purishavaha Strotasa.

To compile the importance of Purishavaha Strotasa in appearance of Conceptual. This is literary research study. In this articles all the references from Ayurveda Samhita and respective commentaries regarding – “Literary review of Purishavaha Strotasa”

Review of literature-

The term Purishavaha Strotasa, not only the transportation of Purisha, but also its formation (Sara Kitta separation), transportation and excretion is meant. These functions are carried out in the tubular part, anatomically starting from the appendix and ending at the anal canal. Maladhara Kala forms a major part of this Strotasa. Thus this system participates in the formation of alimentary canal or digestive system, along with Annavaha Strotasa.

A) Mula Sthana -

(i) Pakwashaya (ii) Stula Guda (Charaka & Sushruta)

(i) Pakwashaya (ii) Sthulantra (Ashtang Sangraha)

Regarding the Mula Sthana, Pakwashaya is the organ accepted by all the authorities. The difference of opinion is about the second organ. It can be explained upto some extent. Sthula Guda is one opinion - this organ forms the ending part of the Purishavaha Strotasa, responsible for the excretion of Purisha. Sthulantra can be considered as the site of formation of Purisha. The process of Sara-Kitta separation occurs at the end of Grahani. After that the Kitta part undergoes further changes including absorption of water and solidification of the Mala part. Probably these changes take place in Sthulantra, hence it can also be considered as Mula Sthana of Purishavaha Strotasa. Thus in short all the three organs are equally important, but from different aspects.

Sthulantra - Formation of Purisa
Pakwasaya - Dharana of Pakwa Mala
Sthula Guda - Excretion of Purisa

From the above discussion about the Mula Sthana, it is clear that a chain of gradual changes takes place in the Purishavaha Strotasa. The material undergoing changes is initially formed in Sthulantra, remains for some time in Pakwashaya and then gets expelled out through Sthula Guda. Besides these organs, for the normalcy of the physiology as well as anatomy of Purishavaha Strotasa, many factors play an important role, such as Agni, different types of three Doshas and the process of Paka.

(B) Agni -

Sara - Kitta separation is the basic process required for proper formation of faces. This is directly

dependent upon the condition of Agni. For the physiology as well as pathology of Purishavaha Strotasa Agni is the most important factor.

(C) Paka -

As explained earlier in the part of Annavaha Strotasa, the physiology of digestion is discussed in Ayurveda, in three stages - 'Avasthapakas'. Among these the last Avasthapaka i.e. 'Katu', is attributed to Purishavaha Strotasa.

When food gets properly digested then comes the stage of Sara - Kitta separation. At this juncture starts the functioning of Purishavaha Strotasa. After the entry of Kitta part in the channel it gets processed by Apana Vayu.

(D) Doshas -

(a) Samana Vayu -

Situated in Grahani, near the Agni. In classics the functions of this Vata include, Anna Grahana, Pachana, Vivecana (separation of Sara and Kitta) Muncana (to pass forward the digested material). The former two functions are related with Annavaha Strotasa, while the latter two are concerned with the physiology of Purishavaha Strotasa.

(b) Pachaka Pitta -

The main type of Pitta which is the most responsible factor in the digestion of food. It also influences the process of Sara and Kitta separation. Impairment in the functions of Pachaka Pitta obviously affects the physiology of Purishavaha Strotasa. E.g. If the Drava Guna of Pachaka Pitta is increased it is unable to perform the process of normal digestion and absorption resulting in abnormal separation, of Sara and Kitta. this may result in the diseases like Atisara or Pravahika etc.

(c) Apana Vayu -

The type of Vata which is most related with Purishavaha Strotasa. The Mula Sthana of Strotasa i.e. Pakwasaya is the main site of Apana Vayu. Any function of this channel cannot be performed properly without the normal involvement of Apana Vayu. It is responsible factor for the formation of Mala, for the normal movement or transportation through the channel and for its normal excretion after holding it for optimum time period.

Purishavaha srotogata vyadhis -

Since pathophysiology of the Purishavaha Strotasa is not beyond the general pattern of Srotodusti, the general Hetus and symptoms of Srotodusti can be applied to Purishavaha Strotasa also. This general pattern has already been discussed under the Annavaha Srotogata Vyadhis.

Specific Hetus for Purishavaha Srotodushti -

"संधारणात् अत्यज्ञानात् अजिर्णं अध्यज्ञानात् तथा!
वर्चोवाहिनि दुष्यन्ति दुर्बलाग्नेः कृशस्य च !" (च.वि.)

- Suppression of natural urges (specially of defecation)
- Overeating
- Eating before the previous food is digested
- Frequently eating
- Impairment of Agni
- Emaciation (Karsya)

All these Hetus along with general causes of Srotodushti lead to Agnidusti in some or other way. Among the above causes second cause is against the statement of Ahara Vidhi Vidhana, 'Matravat'.

Specific Symptoms of Purishavaha Srotodushti :

"कृच्छेणाल्पाल्पं सशब्दशुलम् अतिद्रवम्
अतिग्रथितम् अतिबहु चोपविज्ञानं दत्त्वा" (च.वि.)

- Scanty Stools
- Painful defecation with sound
- Very watery stools
- Very hard stools
- Stools in excess quantity or excess time for defecation

Eases of Purishavaha Strotasa -**(I) Classification No. 1**

Many diseases have symptoms related to faecal matter or act of defecation. Actually 'Mala' examination is one among the Rogi Pariksha. It should be performed in each patient of any disease. The abnormality in 'Mala' is invariably observed in most of the diseases but the diseases in which the pathogenesis takes place in Purishavaha Strotasa are listed under this category.

- | | |
|---------------------|---------------------|
| 1. Atisara | 8. Arsa |
| 2. Pravahika | 9. Krmi |
| 3. Ajirna | 10. Bhagandara |
| 4. Grahani | 11. Udavarta |
| 5. Alasaka | 12. Vidradhi |
| 6. Visucika | 13. Gudabramsas |
| 7. Adhoga Amlapitta | 14. Baddha Gudodara |

(II) Classification No. 2

The diseases in which Purishavaha Srotodushti is found can be classified under four general modes of Srotodushti.

1. Atipravrtti :

Atisara, Adhoga Amalpitta, Vidagdha, Ajirna, Visucika, Pravahika In context of Purishavaha Strotasa, Atipravrtti means, hyperfunctioning of the organs, quick movements in the Srotas and frequent elimination through anus. The causes for Atipravrtti

include very hot food, irritant substances and spicy food. It may be considered as hyperperistalsis and irritation of intestines. At the same time excess secretion of juices takes place in the channel resulting in increased fluidity of faeces.

2. Sanga -

Adhmana Anaha: Amaja, Purisaja (Su.), Vistabdha Ajirna, Shula - Vitsula Baddhagudodara Alasaka The term Sanga refers to the obstruction of some flowing substance through the channels. This obstruction may occur due to some organic lesions or deformities in the flowing substance. e.g. Due to increased Vata Dosa, Purisa gets dried and more solid in nature. It does not move forward, ultimately causing pathological conditions like Vibandha-constipation.

3. Sira Granthi-

Structural deformity in the channel. In context of Purishavaha Srotas any Granthi like structure and the disease Arsa can be considered under this category.

4. Vimargagamanam -

Udavarta - Adhovata-nirodhaja; Purisa-nirodhaja Cakrapani has explained this condition by citing the example of the entrance of stools into the urinary tract. Thus Vimargagamanam is meant for entry of some flowing material to a passage which is improper or opposite to the normal.

(III) Classification No. 3

Based on Nanatmaja Vyadhis (Cha. Su. 20/11-17)

Dosha - Nanatmaja Vyadhis related to Purishavaha Srotas-

- Vata - Gudabramsas, Gudarti, Anaha, Vidbheda, Udavarta
- Pitta - Guda Paka, Haridra Mala
- Kapha - Maladhikya, Sweta Mala

From the above table, one thing is clear that, the diseases of Vata are more related to Purishavaha Srotas than the diseases of Pitta and Kapha Dosha. This proves the dominance of Vata in the physiology and pathology of Purishavaha Srotas. Pakwasaya is the Mula Sthana of this Srotas which is the main site of Vata Dosa. One Sutra of Carakacharya can be given to support this concept.

"पक्वाशयसमुत्थग्रहणेन सर्वे वातजाः .." (च.वि. ६/३)

RESULT & DISCUSSION:

If we are able to understand the Purishavaha Strotasa properly the disease can be judge at its initial stage only and treated easily. Thus the proper knowledge of Purishavaha Strotasa helps in understanding the process of manifestation of Strotasa & disease condition. Also

the knowledge of Purishavaha Strotasa is helpful for getting the knowledge of Prakruta & vikruta Karma in the body.

CONCLUSION:

To conclude the following one the points derived from the above data-

The proper knowledge of the Purishavaha Strotasa helps in understanding the process of manifestation of disease condition

The knowledge of Prakruta & vikruta Karma in the body.

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