

A REVIEW ON CONCEPTUAL STUDY OF COMPLETE ANNAVAHA SROTAS W.S.R GIT

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ABSTRACT

Srotas means pores or channels which is present in whole body. *Srotas* are the inner transport system of the body which provide platform for activities of important bio-factors like three *Dosh*, the seven *Dhatu*, *Oja*, *Agni* etc. These are the structural and functional unit of the body through which all the material, nutrients and other substances are flow from one part to other in body. When the flow or transportation of appropriate nutrients through these channels is unobstructed, there is health, when there is excess, deficiency or blockage in these channels disease can take root. The *Srotas* which carry *Anna* are called *Annavaha Srotas* and its *Moolasthan* are *Amashaya* and *Vamparshva*. The normal functioning of the particular *Srotas* depends upon its *Moolasthan*. Now a days changing food habits, sedentary lifestyle are the rapid and major cause for *Annavaha Sroto dushti*. Consumption of unhealthy food for a long time definitely vitiates the *Annavaha Srotas* and symptoms like indigestion, nausea, stomach pain, aversion towards food, loss of appetite, abdominal distension, belching etc. occurs. *Ayurvedic Acharyas* have described that the entire range of life processes in health and disease depends on integrity of the *Srotas* system which is prone to lose its integrity due to out of order lifestyle and faulty food. There is a need to study the fundamental and applied aspect of *Srotas* in order to understand disease process in depth.

KEYWORDS: *Annavaha Srotas Moolasthan, Annavaaha Srotas Dushti Lakshan, Jathragni, Chikitsa.*

INTRODUCTION

Ayurvedic classics proclaim “*Srotomayam hi shariram*” means that living body is a channel system comprised of innumerable channels which are designed as inner transport system for divergent function, gross and subtle, biological and energetic. Body-mind-spirit organization has as many as *Srotamsi* the number of life factors operating in the life process- “*Yawantah Purushe Murtimanto Bhavavisheshah Tavantevasmin Srotasam Prakara Visheshah*”^[1] Ordinarily the word *Srotas* is used as a generic term indicating all the macro and micro channels and pathways operating in the living organism. The word *Srotas* is derived from sanskrita root- “*Sru-gatau*” (*Sru* + *tasi* = *srotas*) which means moving, filtering, flowing, leaking, secreting, etc. *Acharaya Charak* has defined it as “*Sravanata Srotamsi*”^[2] means the structure through which *sravanam* takes place. *Chakrapani* has explained that *Sravanat* means *sravanam* of *rasadi poshya dhatu*. The term *Srotas* means channels or systems in which

some tissue is formed; some material is metabolized, secreted or transported. *Acharaya Charak* has described that *Srotamsi* are channels which transport the *Dhatu* (*asthaya* or *poshya dhatu*) which are subjected to transformation. *Acharya Sushruta* and *Vagbhat* both have compared *srotas* to the extremely fine passages and pores present in the lotus stem, through which *rasadi poshya dhatu* circulate all over the body and provide nutrition to body.^[3]

Sushrut acharya described *Srotasa* as structures within the body in the form of channels performing *Vahankarma* (transport) of *dhatu*, and it is different from *Sira* (vein) and *Dhamni* (artery).^[4]

The characteristics of the *srotasa* are it resembles in color to its *dhatu*, these are variable in size *Anu* (small) or *Sthula* (large) and also variable in shapes like *Vritta* (tubular), *Dirgha* (long), *Pratana* (branch like).

Srotasa as structural and functional unit of the body designed to carry specific material, molecules, massages, impulses, emotions and thoughts. *Srotasa* are described in *Ayurvedic* epics to understand disease pathology and their treatment.

Annavaaha Srotasa

Annavaaha Srotasa is one of the type of *Srotasa* described in all important *Samhita*. As the concept of *srotasa* denotes the channel for transportation and transformation of *Dhatu* or *Sharirbhav*, *Annavaaha srotasa* can be considered to Alimentary tract except colon from modern medical science. The *Pakwashay* (colon) and further part of alimentary tract is included in *Purishvaha Srotasa*.^[5]

Moolasthanana of Annavaaha Srotasa

Acharya chakrapani described *moolasthanana* as *prabhavasthanana* meaning anatomical seat of respective *Srotasa*. Each *Srotasa* consists of two root sources. Between two root sources one is collecting or generating organ while other is disposing organ. As per *Acharya Charak*, *Amashaya* and *Vama parshwa* are *moolasthanana* of *Annavaaha srotasa*.^[6] So here *Amashaya* is the generating organ and *Vama parshwa* is the transporting organ. As per *Sushrut*, *Amashaya* and *Annavaahini Dhamni* are *moolasthanana* of *Annavaaha srotasa*.

Amashaya

Amashaya is the chief organ of *Annavaaha srotasa* & situated in *Vama parshwa* (left hypochondric region). *Acharaya charak* described location of *Amashaya* in between *Nabhi* (umbilicus) and *Stana* (nipples). It performs the function of *Pachan* (digestion) of all 4 type of food material i.e. *Ashita*, *Khadit*, *Pita*, *leedh*. The final product i.e. *Aahar ras* transfer to *Hruday* & then to all over body parts with the help of *Vyan Vayu*.^[7]

Vama Parshwa

It can be considered as left lateral aspect of abdominal cavity which can be correlated with left hypochondriac region. Any pathology or vitiation in *Annavaaha srotas* produces symptoms in this region because greater part of stomach resides in this area.

Annavaahini Dhamanee

Dhamanee expected here is the tubular structure for transportation of concerned material and not the artery. The detailed study of digestive system as per contemporary science clears that esophagus and small intestine helps for transportation of food in relation to stomach. So esophagus and small intestine can be considered as *Annavaahini Dhamanee* stated by *Sushruta*.^[8]

Annavaaha srotas dushti reason

As per *Acharaya Charaka*, the reason of *Annavaaha Sroto Dushti* are untimely intake of large quantity of food, intake of unhealthy food and vitiation or disturbance of *Jathargni* (digestive fire).^[9] *Ahara* and *Vihara*, which is equal to *Dosha Guna* and opposite to

Dhatu Guna is mainly responsible for *Sroto Dushti*. According to *Charaka*, *Srotodushti lakshanas* are *Atipravrutti* (excessive flow), *Sanga* (obstructed flow), *Siragranthi* (localized dilatation) and *Vimargagamana* (out of the course of the *Srotas*).^[10]

Annavaaha Sroto Dushti Lakshana

According to *Charak Annavaaha Sroto Dushti Lakshana* are *Anannabhilasha*, *Arochaka*, *Avipaka* and *Chhardi*.^[11] As the *Annavaaha Srotas* correlate with the digestive tract, the symptoms arise within the alimentary canal.

Anannabhilasha (loss of hunger) - Inflammatory condition of mucosa of alimentary canal, increased secretion of fluids, venous congestion, inhibition of hunger.

Aruchi (tastelessness) - Inflammation of mucosa of GIT, Fluids and electrolyte imbalance, increased secretion, Salivary secretions decreased, tongue shows dehydration symptoms, fluid media required for taste perception is absent.

Avipaka - Indigestion or dyspepsia with epigastric pain, heart burn, nausea, abdomen distension, and acid feeling after eating or drinking, formation of chime from food bolus is not possible.

Chhardi (vomiting) - a reflex or neurogenic response through irritation of the stomach, it has phases like hyper salivation, nausea, pallor, sweating, increased heart rate, associated with abdominal pain when origin is GIT and painless when origin is neurological.

As per *Acharaya Sushrut*, Injury to these produces fullness in abdomen, pain in abdomen, loss of appetite, vomiting, thirst, blindness and death.^[12]

DISCUSSION

Srotas is the most important part of human body. *Annavaaha srotasa* is one of them. *Mukh* (mouth), *Annalika* (esophagus), *Amashaya* (Stomach), *Kshudrant* (small intestine) all this organ comes under *Annavaaha srotas*. The food moves from the mouth to the stomach and later to the intestine to get digested and get converted into a form that is absorbable and usable by the body. Thus, the unrestricted movement of food from the upper passages to the lower passages of the digestive tract is needed for the body to produce nutrition. Untimely intake of a large quantity of food, eating unhealthy food, eating food in less or large quantity, disturbance of *Jathragni* causes vitiation of *Annavaaha srotas*. Unhealthy food habits cause *Agnimandya*. This vitiated *Agni* leading to indigestion. According to *Ayurveda*, the main causes of *Agni dushti* and *Aamadosh* are *Abhojanat* (not eating food), *Atibhojanat* (excessive eating of food), *Ajirnat* (eating when previous food is not digested), *Visamasanat* (improper eating as regards to *kala*, *desha*, etc.), *Asatmya*, *guru*, *sita*, *atiruksa*, *sandusta ahara*.^[13] So these unhealthy food

habits cause *Agnimandhya* and leads to *Annavaha sroto dushti*, Because *Agni* is base of *Annavaha Srotas*. Due to vitiation of *Annavaha srotas Anannabhilasha* (loss of hunger), *Aruchi* (tastelessness), *Avipaka* (indigestion of food), *Chhardi* (vomiting) all this symptoms are seen. Treatment of *Annavaha srotas* is done same as treatment of *Aam Dosh Nashak*¹⁴. *Laghana, Deepan, Pachan, Shamana and Shodhan chikitsa* is suggested in *Aamvish* according to *Bala of Doshas, Rugna* and disease. *Laghan* is the best for digestion of *Aam*. *Laghan* create space in the stomach due to which *Vayu* moves freely and increases digestive fire. This digestive fire helps in the digestion of *Aam*. *Langhan* days depend on *Rugn sharir bala* & it should be given for 6 or 7 days. After *langhan*, *Koshan peya* & *Tikta rasatmak yusha* is given. In *Bahudoshasaj* condition after *Snehan & swedan, vaman or virechan* procedure is done depending on the *Gati* of *Doshas* whether it is *Urdhwa or Adho gati*.

CONCLUSION

According to *Ayurved*, *Ahara* and *Vihara* plays an important role in a healthy and happy life. *Annavaha srotas* are related to the carrying, digestion & absorption of food i.e. it is one of the most important *Srotas* in the body.

So it is very important to eat a meal after *Kshudha Prachiti* (after-sensation of hunger) in the required amount for proper digestion of a meal. Only after the complete digestion of a meal, nutrition is available for metabolic activity. *Asatamaya and Virudha Anna sevan* causes *Agni mandya*. *Agni* is the base of *Annavaha srotas* and it vitiated the *Annavaha srotas*. *Langhana* is the best *Chikitsa* for digestion of *Aam*. Digestion of *Aam* is the ultimate treatment of *Annavaha Srotas*.

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