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A Review of *Annavaha Sroto Viddha Laksana* w.s.r to *Andhya*

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ABSTRACT

Ayurveda has given vividly description about the anatomy and physiology of the human in terms of *Dosha*, *Dhatu*, *Malas* and *Srotas*, *Kostha*, *Kostangas* etc. in ancient times. The physiology and pathology concept of human body cannot be clear without the thorough knowledge of *Srotas*. Therefore, from treatment point of view the consideration of *Srotas* are very important. *Annavaha Srotas* is one of the important *Srotas* in body described well with *Moolsthan*, *Srotodushti Hetu*, *Lakshan*, in *Viman Sthan* by Acharya Charaka. But Acharya Sushruta mentioned *Moolsthan*, *Viddha Lakshana*. The Stressful and busy lifestyle denotes almost all *Hetus* of *Annavaha Srotas Dushti* in terms of *Annapachan Vikruti*. According to Acharya Sushruta, Food carrying channels are two with their roots being *Amasaya* and *Annavahi Dhamanis*, if injured, it causes *Addhmana*, *Shula*, *Annadweshya*, *Chhardi*, *Pipasa*, *Andhya* and *Maran*.

Aim and Objective: 1. To study the *Annavaha Srotas* in detail as per Ayurvedic classical text. 2. To know the *Andhyata* in detail and its interrelation to with *Annavaha Srotas Dushti*. Literary references are carried out from the classical text book of Ayurveda, various research articles and previous verse related to topic. The role of digestion & its blood supply related to that stomach. So, the other *moolsthan* as *Annavahi Dhamani*. Any injury to the Blood vessel in GIT, which may involve all over the body & that may lead to reason of *Andhyata*.

Key words: *Annavaha Srotas*, *Blood vessel*, *Andhyata*

INTRODUCTION

The core of Ayurvedic medicine is the *Srotas*, an interconnected web of bodily functions said to conduct a healing, sacred energy from head to toe. The *Srotas* which means channels are often thought to be different

part of the body's transportation system. *Dosha*, *Dhatu* and *Mala* are the basic building element of the body. Their continuous and proper flowing in the body is essential for the health of the body. Those are maintained by *Anna* (food ingredient) who is transported through *Annavaha Srotas* from outside to meet the digestion process. *Amashaya* digest fully and separates the *Prasad Bhaga* and *Kittabhaga*. *Prasad Bhaga* transported in all parts of the body and maintained *Dhatu*s whereas *Kittabhag* again formed *Dosha* and *Mala*.^[1]

Srotas are defined as the channels through which the conduction of the nutrients for the *Dhatu* is takes place regularly. The vitiation, depletion and maintenance of existed bodily structures i.e., *Dhatu*s are never possible without *Srotas*. The *Srotansi* are that channel by which conduction of the respective nutrients to their

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respective destination is possible. After that only that specific organ gets the pacification or depletion. Hence any organ cannot be maintained or cannot vitiate without *Srotas*.

ANNAVAHA SROTAS

The *Annavaaha Srotas* is derived from two words i.e., *Anna* (food ingredient) and *Srotas* (carrying passage). The life is not existed without *Anna*. According to Acharya Charaka, *Anna* is the *Prana* of the living beings and *Varna* (complexion), *Prasannata* (cheerfulness), *Swara* (good voice), *Jivana* (life), *Pratibha* (imagination), *Sukha* (happiness), *Santosha* (contentment), *Pushti* (corpulence), *Bala* (strength), *Medha* (intellect) all these are dependent on the *Anna* (food). One which is harmful to the paths and disliked is certainly not at all desirable. Here path is the *Marga* or passage or *Srotas* which is carrying the *Anna* (food ingredient) from environment to meet the process of digestion called as *Annavaaha Srotas*.^[2]

Panchbhautic composition of Annavaaha Srotas

The growth, variation and division in the *Garbha* done through *Mahabhuta*. Growth due to *Vayu* and *Akasha*, transformation / variation due to *Pitta* and division due to *Vayu Mahabhuta*. Thus, the main physical components of *Annavaaha Srotas* are *Apya*, *Vayu*, *Akasha* and *Agni*. The main *Mahabhuta* in *Mukha* is *Apya* due to *Bodhak Kapha*. In *Anna Nalika* main *Mahabhuta* are *Vayu* and *Akasha*. *Amashaya* is the place of *Kapha* and *Pittas* then the main *Mahabhuta* are *Apya* and *Agni*. *Kshudrantra* is the place of digestion, absorption and elimination of *Mala* then the main *Mahabhuta* are *Agni* and *Vayu*.^[3]

Origin of Annavaaha Srotas

According to Dhanwantari all parts of the body formed at same time due to *Vayu*. These are very small in size, so not seen easily through naked eye. *Vayu* along with *Pitta* demarcates channels according to purpose, similarly entering into *Mamsa* it demarcates muscles. Acc. to Acharya Sushruta, *Matrija Bhava* is helpful in the origin of *Annavaaha Srotas*. The minute essence of *Rakta* and *Kapha* is acted upon by *Pitta* followed by rushing of *Vayu*, thereby *Antra*, *Guda* and *Basti* are

formed.^[4] Here the means of *Antra* is whole *Mahasrotas* because of the formation of emptiness system due to *Vayu* from mouth to anus. According to *Dalhan*, *Madhyam* means from throat to anus.

Moolasthan of Annavaaha Srotas

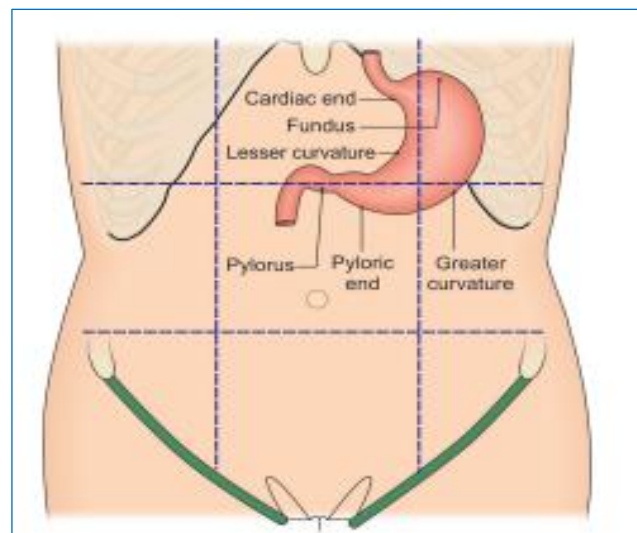
अन्नवहानां स्रोतसामामाशयो मूलं वामं च पार्श्वं, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा- अनन्नाभिलषणमरोचकविपाकौ छर्दिं च दृष्ट्वाऽन्नवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् | (Cha.Vi.5/9)

अन्नवहे द्वे, तयोर्मूलमामाशयोऽन्नवाहिन्यश्च धमन्यः, तत्र विद्वस्याध्मानं शूलोऽन्नद्वेषश्छर्दिः पिपासाऽऽन्ध्यं मरणं च || (Su.Sha.9/12)

अन्नवाहिनामामाशयो मूलं वामपश्चञ्च || (A.Sam.Sha.6/14)

Acharya Charak - Ch.Vi.5/9	Acharya Sushruta - Su.Sha.9/12	Astanga Samgraha - A.Sam.Sha.6/14
<i>Amashaya</i>	<i>Amashaya</i>	<i>Amashaya</i>
<i>Vamaparsva</i>	<i>Annavaahi Dhamani</i>	<i>Vamaparsva</i>

Amashaya



- It is chief organ of *Annavaaha Srotas* and situated in *Vamaparshwa* (Lt. hypochondriac region).
- The structure in which *Anna* takes place in the form of *Ama/Apakva* is called as *Amashaya*. According to Charaka *Amashaya* is situated between *Nabhi* and *Stana*. *Amashaya* is situated above *Pittashaya* because of opposite qualities and upward motion

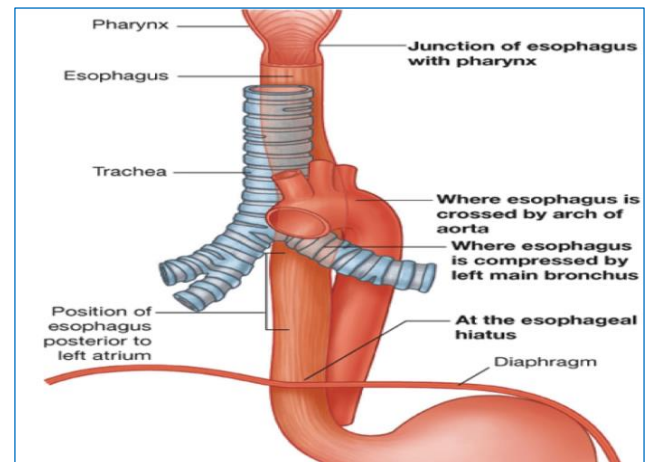
Agni of Chakrapanidatta has divided it into two parts; *Urdhwa Amashaya* and *Adhoamashaya*.^[5]

- According to Sharangdhar, *Shleshmashaya* is situated in *Urah* and below this *Amashaya* is situated.^[6]
- Between two *Stana* occupying the position in chest at the *Amashaya Dwar* is *Hridaya* which is the substratum of *Sattva*, *Rajas* and *Tamas*.^[7]
- Sweda*, *Rasa*, *Lasika*, *Rudhira* and *Aamashaya* are sites of *Pitta*. *Aamashaya* is principal location of *Pitta*.^[8]
- Aamashaya* is considered as *Matrujavayav* & It is one among *Saptashaya*.

Functions of Amashaya

- According to Charak, *Amashaya* is the place responsible for food digestion. *Ashit*, *Khadit*, *Peet* and *Leedh Ahar* are digested here fully and its mature product thereafter reaches the entire organ through *Dhamanies*.^[9]
- Sushruta* has stated that *Amashaya* is responsible for *Sanghatbheda* (Breakdown of hard food particles into the soft i.e., chyme), *Snehan* (Lubrication by mucus) of *Anna* and *Anna Praklinna* to make it easily digestible.^[10]
- Vagbhatta* is the first person who said that the *Ranjaka Pitta* is located in *Amashaya* and imparts *Ranjana* of *Rasa*. Although the food composed of six *Rasas*, immediately after it is ingested under goes the stage of *Prapaka*. It first becomes *Madhura* and gives rise to the production of *Kapha* which is frothy nature. Next undergoing further cooking it becomes *Amla* and gives rise to the production of *Pitta* which is froth freely, then getting expelled from the *Amashaya*. It gets dried becomes solid and *Katu* (pungent) and give rise to the production of *Vayu*.^[11]
- Sharagdhar* has stated *Amashaya* is the seat of *Pachak Pitta* due to which *Anna* becomes *Vidagdha* and turns sour (*Amliya*). *Amashaya* is also helpful in *Vaman* and *Virechan*.^[12]

Annava Sroto Viddha Lakshana



- Annava Sroto Viddha Lakshana* is taken as second *Moola* of *Annava Srotas*. A tubular structure extending from mouth to stomach is called *Anna Nadi* or *Anna Vahinee*.
- Some *Acharya* say that *Annava Sroto Viddha Lakshana* is esophagus. Here it is unfair to consider esophagus because of *Dhamani* is one which shows *Spandan* and carries *Rasa Raktadi Drava Dhatu*.
- This *Annadi* (esophagus) is situated behind the *Swasa Nadi* (trachea), expands below like a funnel, passes through diaphragm and enters the abdominal cavity to continue itself as '*Aamashaya*' the stomach.
- Acharya Sushruta* has included this as root source of *Annava Srotas*.

Assessment of Amashaya and Vama Parshwa as Moolsthan

Acharya Charak and *Sushruta* have told that *Amashaya* is the *Moola Sthan* of *Annava Srotas*. *Amashaya* is situated between *Nabhi* and *Stana*. Here the digestion of food takes place. The division of digested food into *Sara* and *Kitta* also takes place here. Later *Sara* is transported in all parts of the body through *Dhamani*. This is the opinion of *Acharya Charak*. *Amashaya* which is only the first part of digestive tract. Stomach is the place where ingested food first comes and resides. So, it should not be restricted only to the stomach. Actually anatomically, *Annava Srotas* is related with oesophagus, stomach and small intestine. The

digestion and absorption take place till the last part of small intestine. Since the *Anna* is present in this area. So, when we say *Moolsthan* of *Annava Srotas* then we should consider both stomach and part of small intestine as *Amashaya* and as *Parshwa* we consider part on either side of mid line of the body.

- Since to the *Vama Parshwa* of *Amashaya*, *Pleeha* and descending part of *Vrahadantra* are present. We consider stomach as one part of *Annava Srotas Mula* as *Amashaya*. It is situated in left hypochondriac region.
- Other structures which present in this region are spleen and descending large intestine. But spleen is related with blood and its mechanisms, hence it has been said as *Moola Sthan* of *Raktavaha Srotas*.
- Whereas other structure, descending large intestine is related to *Purishavaha Srotas*. Both of these structures have not any role in digestion of food.
- So only stomach which is situated in left hypochondrium can be consider. When it is filled with food then it looks like distended on *Vama Parshwa*. In the word *Amashaya*, fundus and body part of stomach are included. Other structure considered under the word *Amashaya* is small intestine. It is taken under the broader sense of the word *Amashaya*. It has greater role in digestion, the inclusion can be justified. Within this the vessels related with absorption of broken down food materials, are also need to be included for justification of Sushruta's "Annava Dhamanyah" as a *Moola Sthan* of *Annava Srotas*.
- According to Charaka, *Moolsthan* of *Annava Srotas* first is *Amashaya* situated in left region and second is *Parshwa*. This opinion is also possible as *Acharya* have considered two *Moolasthan* for each *Srotas*. So here too need to split it as two. When we say *Amashaya* which is situated in left region, we have to consider it as stomach. With the other word *Parshwa* we can take either *Vama Parshwa* or *Dakshina Parshwa*. If we take *Vama Parshwa* there is no structure related with digestion other than stomach. So here is advisable to consider

Dakshin Parshwa where we can take first part of small intestine.

- So, based on all discussion it can be finalised that "Amashaya Mulam Vamam Cha Parshwa" include stomach and first part small intestine together.

Annava Srota Dushti Hetu^[13]

1. *Annava Srotas* gets vitiated due to untimely intake of large quantity of unwholesome food that causes *Tridosha Prakopa*.
2. The impairment of power of digestion.

Annava Srota Viddha Lakshana

अन्नवहानां स्रोतसामामाशयो मूलं वामं च पार्श्वं, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा- अनन्नाभिलषणमरोचकविपाकौ छर्दि च दृष्ट्वाऽन्नवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् | (Cha.Vi.5/9)

- *Ananna Abhilasha* - No interest towards food or aversion towards food
- *Arochaka* - Anorexia
- *Avipaka* - indigestion
- *Chardi* - Vomiting

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According to Acharya Sushruta, *Annava Srotas* having two roots i.e., *Amashaya* and *Annava Dhamanis*, if injured, it causes *Addhmana*, *Shula*, *Annadwesa*, *Chhardi*, *Pipasa*, *Andhya* and *Maran*.

Andhyata

The vitiated *Doshas*, will course through the vessels and reach upwards, to produce diseases in different parts of the eye.

Doshas usually with the predominance of *Pitta*, getting aggravated, especially by those which are harmful to the eye, spread upwards through the veins, invade the different parts of the eyes such as the lids, fornixes, white (sclera), black (cornea), pupil or the entire eye and produces disease like *Andhyata*.

Samprapti of Andhyata

According to Acharya Sushruta

- Due to intake of *Pitta Prakopa Aahara* like sour, salty, alcoholic and extremely hot substance and *Vihara* like stress, strain, associated with anxiety states that causes produce *Ama* in *Amashaya* which is *Tridosha Janya*.
- Due to presence of *Ama*, which is present in *Amashaya* & also it considered one of the *Prana* by *Acharaya Sushruta*.
- Due to the obstruction of *Pachak Pitta*, hence there is no nourishment in *Alochaka Pitta* which is present in eyes, because *Pachak Pitta* gives nourishment to other 4 types of *Pitta*.
- Vitiation of *Dosha* will course through the blood vessel, it is the ***Sanchaya & Prakopa Avastha***.
- Then *Dosha* ascending to the *Urdhvajatru*, it is the ***Prasara Avastha***.
- Then *Dosha* ***Sthana Samsraya*** in *Netra- Rupavaha Sira Dushti*.
- It will cause ***Andhyata*** in ***Vyakta Avastha***

Samprapti Ghataka of Andhyata

- Dosha: Pitta Pradhan*
- Dushya: Rasa and Rakta Dhatu*
- Srotas: Annava, Rasa Vaha, Rakta Vaha*
- Srota Dushti: Sanga, Vimarga Gamana*
- Adhithana: Chakshu*
- Swabhav: Daruna & Chirakari*
- Agni Dushti: Agnimandya*
- Sadhyasadhyata: Kruchra Sadhya*
- Ashaya: Amashayotha Vyadhi*

DISCUSSION

Rasadi Dhatus' *Srotas* are a pathway. *Srotas* is the internal transport system, which consists of a network of channels via which *Ras-Raktadi Dhatu* is transported to all regions of the body. Nourishment of all the *Dhatus* is done through the *Annava Srotas*.

Both Charaka and Sushruta have mentioned *Amashaya* as the *Moola* of *Annava Srotas*. *Aamashaya* means the place or site for *Ama* or improperly digested food. Thus, *Aamashaya* points towards stomach. Stomach is an organ where the food is partially digested before it is pushed on to the intestines for further digestion. This partially digested food is called *Ama*. (*Ashaya* means the abode or place for something to stay or shelter, generally denotes one or the other organ).

When we say *Moola* of *Annava Srotas* then we should consider both stomach and part of small intestine as *Amashaya* and as *Parshva* we should consider part on either side of mid line of the body.

Since in the *Vama Parshva - Amashaya, Pleeha* and descending part of *Vrahadantra* are present. It is situated in left hypochondriac region. Other structures which present in this region are spleen and descending large intestine.

But spleen is related with blood and its mechanisms; hence it has been said as *Moola Sthan* of *Raktavaha Srotas*. Whereas, other structure descending large intestine is related to *Purishavaha Srotas*.

According to Acharya Sushruta, *Annava Dhamanias* are two in number which are situated in the entire part between *Amashaya* and *Pakvashaya*.

Thus, if *Dhamani* is taken in the meaning of tubes or channels, esophagus and small intestine can be considered as *Annava Dhamani*.

But more correctly the blood vessels and nerves supplying the stomach and upper alimentary tract should be considered as *Annava Dhamanis*.

CONCLUSION

Srota Moola is the utmost important part of the *Srotas* on which all the activities of the *Srotas* are reliant. *Moola* works as the base for the *Srotas* by providing nutrition to it and storing the essential material of that *Srotas*. The role of digestion & its blood supply related to that stomach. So, the other *Moolasthan* as *Annava Dhamani*. Any injury to the Blood vessel in GIT, which may involve all over the body & that may lead to reason for *Andhyata*.

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