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 Annava 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, Annadwesha, 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 Annava 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 Annava 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 Dhatus 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., Dhatus are never possible without Srotas. The Srotansi are that channel by which conduction of the respective nutrients to their
respective organ 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 Annavaha 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 Annavaha Srotas.\(^3\)

**Panchbhautic composition of Annavaha 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 Annavaha 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 Annavaha 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 Annavaha 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 Annavaha Srotas**

अन्नवहाना सोतसामामाशयो मूलां वामां च पार्श्वं, प्रदुष्टानीति तु खल्वेषामिदं विशेषविज्ञानं भवति। ततथा-अन्नवहाना सोतसामामाशयो मूलां वामां च पार्श्वं तद्यथा-अन्नवहाना सोतसामामाशयो मूलां वामां च पार्श्वं तद्यथा-अन्नवहाना सोतसामामाशयो मूलां वामां च पार्श्वं तद्यथा-अन्नवहाना सोतसामामाशयो मूलां वामां च पार्श्वं तद्यथा-अन्नवहाना सोतसामामाशयो मूलां वामां च पार्श्वं

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**Amashaya**

- It is chief organ of Annavaha 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 Pittoshaya because of opposite qualities and upward motion
Agni of Chakrapanidatta has divided it into two parts; Urduha 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 Dwarr 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 digestable.\[10\]

- 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 frothy 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 Vidagdna and turns sour (Amliya). Amashaya is also helpful in Vaman and Virechan.\[12\]

### Annavahini Dhamanee

- Annavahi Dhamani is taken as second Moola of Annavaha Srotas. A tubular structure extending from mouth to stomach is called Anna Nadi or Anna Vahinee.

- Some Acharya say that Annavahi Dhamani is esophagus. Here it is unfair to consider esophagus because of Dhamani is one which shows Spandan and carries Rasa Raktadi Drava Dhatu.

- This Annanadi (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 ‘Amashaya’ the stomach.

- Acharya Sushruta has included this as root source of Annavaha Srotas.

### Assessment of Amashaya and Vama Parshwa as Moolsthan

Acharya Charak and Sushruta have told that Amashaya is the Moola Sthan of Annavaha Srotas. Amashaya is situated between Nabhi and Stana. Here the digestion of food takes place. The division of digested food in to Sara and Kitta also takes place here. Later Sara is transported in all parts of the body through Dhnamani. 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, Annavaha 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 Annavaha 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 Annavaha 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 “Annavahi Dhamanyah” as a Moola Sthan of Annavaha Srotas.

- According to Charaka, Moolsthan of Annavaha 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 Dakshin 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.

**Annavaha Srota Dushti Hetu**[13]

1. Annavaha Srotas gets vitiated due to untimely intake of large quantity of unwholesome food that causes Tridosha Prakopa.

2. The impairment of power of digestion.

**Annavaha Srota Viddha Laksana**

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

According to Acharya Sushruta, Annavahi Srotas having two roots i.e., Amashaya and Annavahi Dhamanis, if injured, it causes Addhmana, Shula, Annadwesha, 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: Annavaha, Rasa Vaha, Rakta Vaha
- Srota Dushti: Sanga, Vimarga Gamana
- Adhisthana: Chokhu
- Swabhav: Daruna & Chirakari
- Agni Dushti: Agnimandya
- Sadhyasadhyata: Kruchra Sadhya
- Ashaya: Amashayotha Vyadhi

DISCUSSION

Rasadi Dhatu’s 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 Annavaha Srotas.

Both Charaka and Sushruta have mentioned Amashaya as the Mula of Annavaha Srotas. Amashaya means the place or site for Ama or improperly digested food. Thus, Ama 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 Annavaha 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 Rakta Vaha Srotas. Whereas, other structure descending large intestine is related to Purishavaha Srotas.

According to Acharaya Sushruta, Annavahi Dhamanies 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 Annavahini Dhamani.

But more correctly the blood vessels and nerves supplying the stomach and upper alimentary tract should be considered as Annavahini 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 Moolsthan as Annavahi 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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How to cite this article: Priyanka Priyadarshini Sahoo, Bhumika, Syamlal S, Kalpana Raje. A Review of Annavaha Sroto Viddha Laksana w.s.r to Andhya. J Ayurveda Integr Med Sci 2023;09:167-172. http://dx.doi.org/10.21760/jaims.8.9.27

Source of Support: Nil, Conflict of Interest: None declared.