

A REVIEW ARTICLE ON ANNAVAHA SROTASA: AYURVED AND MORDEN VIEW

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ABSTRACT

Srotasa is a channel system for sharirbhava and dhatu transport and transformation. Anavahasrotasa is associated with the digestion and flow of rasadhātu food material. Annavahasrotasa is essential to maintain good health and treatment measures such as shodhan and shaman chikitsa. Ayurveda epics describes the process of pachan (digestion) from different perspectives, including the concept of grahani, pittadharakala, aharparinamkarbhav, rasa (taste), vipaka, body and mind, etc. All these concepts of shaarir (anatomical and physiological) are fundamental to the pathology and treatment of diseases. Efforts have therefore been made to analyze AnnavahaSrotasa critically and its correlation with modern science.

KEYWORDS: *AnnavaSrotasa, srotasa, Grahani, annavahinidhamanya,*

INTRODUCTION

Ayurveda is a life science that aims to maintain good health and cure disease. It is based on its own basic concepts, such as triguna, tanmatra, panchamahabhuta, tridosha, saptadhatu, agni, rasa, vipaka, srotasa, aashaya, etc. These form the basis for the understanding of disease pathology and treatment. AcharyaCharaka indicates that the expertise of the chikitsaka (physician) needs a detailed study of the body and body parts. Srotasa is a shaarir concept related to the flow and transformation of sharirbhava and dhatu (anatomical and physiological). Annapachan (food digestion) with agni (digestive fire) and rasa dhatu formation is one of AnnavaSrotasa's essential processes. As a basic factor for shodhanshamanadichikitsa, AnnavaSrotasa also gains importance. Although Ayurveda is the oldest life, health and cure science, its usefulness is beyond doubt today. Compared to today's science, it has become necessary to study the fundamental and applied aspects of Ayurveda in depth.

Srotasa: The Srotasa concept described in Ayurveda epics is important and unique. Acharya Charaka described Srotasa as the transport / flow channels and dhatu's parinaman (transformation). Without srotasa, all sharirbhava (substances of the body) can not form or decay. The types of srotasa are as many as murtimantabhava or sharirbhava (substances of the body). In his commentary, Acharya Dalhan described the parinaman (transformation) as the formation of the next dhatu. Murtimantabhava, also known as vayu (air), anna (food), udaka (water), seven dhatu, three mala, three dosha and artava, are present in Sharir (human body). It's

17 of them. Three dosha are present throughout the body and therefore have no separate srotasa. Charaka therefore described 14 types of srotasa. Sushrutacharya described Srotasa as structures in the body in the form of dhatu vahankarma (transport) channels and is different from Sira (vein) and Dhamni (artery). The characteristics of the srotasa are that it resembles its dhatu in colour, which varies in size anu (small) or sthula (large) and also varies in shapes such as vritta (tubular), dirgha (long), pratana (branch - like). Asthivahasrotasa, majjavahasrotasa and swedvahasrotasa have not been described by Sushruta. Dalhana explains it as the moolasthan of these three srotasas is sarvasharigata (which belongs to the whole body) and the sushrutsamhita, which is a surgical authority, can not explain the symptoms of the puncture of their moolasthan. Verma et al describe srotasa as a structural and functional body unit that carries specific materials, molecules, massages, impulses, emotions and thoughts. In Ayurvedic epics, Srotasa is described to understand the pathology and treatment of diseases.

AnnavaSrotasa: AnnavaSrotasa is one of the srotasa types described in all major samhita. Since the concept of srotasa denotes the transportation / flow and transformation channel of dhatu or sharirbhav, annavahasrotasa can be regarded as a food tract with the exception of the colon of modern medical science. Purishvahasrotasa includes the pakwashay (colon) and other part of the food tract.

Annava Srotasa Moolasthan: Acharya Chakrapani described mulasthan as prabhavasthan, meaning anatomical seat of the srotasa in which the disease

pathology of the srotasa begins. Srotasa Moolasthan is described for its abnormality, pathology and treatment. As per Sushruta, the moolasthan of annavahasrotas are Amashaya (stomach) and annavahinidhamanya. These injuries result in abdominal fullness, abdominal pain, loss of appetite, vomiting, thirst, vertigo and death. These are Amashya (stomach) and vamaparshwa (upper left quadrant of the abdomen) according to Charak. Annavahasrotasa affection shows symptoms such as loss of food desire, anorexia, indigestion and vomiting.

Organs of Annava Srotasa: The digestive system consists of two groups of organs - the gastrointestinal tract and digestive accessories. A continuous tube extending from the mouth to the anus is the gastrointestinal tract. Gastrointestinal tract organs include the mouth, pharynx, esophagus, small intestine and large intestine. Digestive organ accessories include teeth, tongue, salivary glands, liver, gall bladder and pancreas. The digestive system carries out basic ingestion, discharge, mixing and propulsion, digestion (mechanical and chemical digestion), absorption and defecation processes. Ayurveda epics separately describe Purishvahasrotasa, including the formation and propulsion of purish (stool), its causes and symptoms and treatment.

Mukh (mouth): It was described by Yogaratnakara as saptangamukhmuchyate. It extends from the lips to the pharynx and can be divided into the oral cavity and vestibule. It mechanically processes the teeth tongue and palatal surface and mixes food bolus with secretions of mucous and salivary glands. The pharynx connects the esophagus to the mouth.

Annalika (Esophagus): The esophagus is a narrow tube that passes from the mouth to the stomach between the pharynx and stomach and transports food bolus. In terms of its function and diseases such as esophageal varicose veins, achalasia cardia, mediastinal dysphasia syndrome, trachioesophageal fistula, etc., it is becoming more important.

Amashay (Stomach): Acharya Charak described Amashaya's location between nabhi (umbilicus) and stana (nipples). It performs the function of pachan (digestion) of all types of food. Stomach is a muscular bag that forms the widest and most distensible part of the digestive tube.

Grahani: Sushrutacharya described that grahani is located between amashaya (stomach) and pakwashaya (large intestine) and is the site of pittadharakala. Acharya Charaka described grahani as a seat of agni and is called because of the food. This description of grahani indicates that it is entirely in the small intestine, including duodenum, jejunum and ileum.

Pittadharakala: Acharya Vagbhat described its location between amashaya (stomach) and pakwashaya (large

intestine) and Antaragni's site. It receives amashay food bolus and performs shoshan (absorption) and pachan (digestion), then transmits pakwa anna to pakwashaya. If dosha has weakened it, transmit apakwa anna to pakwashaya. Kala description is similar to mucous membrane and epithelium.

The process of Annapachan (digestion)

According to Ayurveda: Pranavayu takes koshta anna (food). The drava (fluid) disintegrates here and is made smooth by sneha. The agni increases Samaanvayu. Therefore, the timely and balanced food is properly digested, which promotes life span. Agni carries out the pachan karma (digestion) below the amashaya for division into rasa (nutritional fraction) and mala (waste fraction), as the rice grains cook with water in the vessel into boiled rice.

AharParinamkarBhava: Ushma, Vayu, Cleda, Sneha, Kala and Samayoga (essential food transformation factors) are 6 aharparinamkarbhava. Each of these has a specific function such as digestion of ushma (heat), vayu absorbs, cleda (humidity) creates looseness, Sneha produces softness, kala (time) provides sufficiency; samayoga (balanced use) creates dhatu balance. If the component under transformation is reconcilable, it is converted into body parts, but if they are contradictory, the body parts are inflicted.

Concept of vipaka: Six rasa (taste) are considered in Ayurveda Food materials. These are madhura (sweet), amla (sour), katu (pungent), tikta (bitter) and kashay (astringent). Vipaka is the transformation of food material following ingestion through the action of jatharagni (digestive fire of the stomach). Madhurvipaka, amlavipaka and tiktavipaka are three. Katu, tikta and kashay rasa are usually transformed into katu vipaka during pachan (digestion), amla rasa is transformed into amlavipaka, while madhur and lavanarasa are transformed into madhurvipaka. The effects of vipaka are adversely affecting shukra (semen), preventing the removal of mala (feces) and mutra (urine) and aggravating vata. Madhurvipaka helps to eliminate mala and mutra and increases kapha and shukra. Amlavipaka aggravates pitta, helps to eliminate mala (feces) and mutra (urine) and affects shukra adversely. Among these madhurvipaka are guru and laghu are two other vipaka.

Stages of Annapachan (digestion): After ingestion, the food composed of six rasas undergoes prapaka (preliminary digestion). In the first place, MadhurPrapaka (predominance of sweetness) arises because of frothy character kapha (mucus secretion). During the process of digestion of partially digested food, AmlaPrapaka (predominance of acid) occurs due to the secretion of pitta in amashaya (stomach).

Finally, when food reaches pakwashaya (large intestine), where it is absorbed by Agni and converted into

paripindit (solid mass) and vayu, KatuPrapaka (predominance of pungence)

DISCUSSION

The concepts of srotasa described in Ayurveda are the transport and transformation channel of sharirbhava and dhatu related to important phenomena essential for continuity of life. AnnavahaSrotasa is associated with structural and functional units associated with mechanical and chemical digestion of the mouth, stomach and small intestine and absorption of the stomach and small intestine. The first dhatu, i.e. rasa dhatu, forms here the absorption of food material. Pawar et al justifies annavahasrotasa as a unique or super controller of all srotas, as vamanadishodhanchikitsa and dipanpachanadi shamanchikitsa are based on them. The chikitsapradhan and shalyapradhan samhita description of sroto - moolasthan is different. The chikitsapradhan (physician authority) CharakSamhita described the symptoms of moolasthan disease. Whereas Susrut Samhita, who was shalyapradhan (surgical authority), described the symptoms of moolasthan viddha (puncture). Annavahinidhamanya, which is described as annavahasrotasa moolasthan in SushrutSamhita, can be considered portalvein and cisterna chyli with thoracic duct, since both carry blood rich in nutrients absorbed by the gastrointestinal tract. Glucose and galactose, fructose, amino acids, dipeptides, trip tides, short - chain fatty acids are absorbed by the brush border of the small intestine, diffuse to the blood capillary of the villus and eventually transported to the liver through the portal vein. While long chain fatty acids and monoglycerides diffuse to brush the border (microvilli) of the small intestine and then to the lacteal of the villus, it is later transported through the chyli cistern, the thoracic duct and poured into the bloodstream in the left subclavian vein. The organs described in the samhita text represent the stomach and grahani, including duodenum, jejunum and ilium, representing the whole small intestine. Kala's concept is like mucous membrane and epithelium. Pitta is thought to be agnirupa. Pitta can be regarded as a gastric secretion essential for partial digestion in the stomach and pancreatic, biliary and intestinal secretion essential for the digestion of food in the small intestine. Pittadharakala is described as being present between amashaya and pakwashaya, meaning that in grahani (small intestine) is mucous membrane and small intestine epithelium where bolus is digested and absorbed. Ayurveda epics describe the digestive process and stages from a different perspective than modern science. In digestion, Aharparinamkarbhava plays a significant role. The concept of vipaka is unique and is taken into account during medicine selection.

CONCLUSION

With above discussion the following conclusion can be drawn

- 1) AnnavahaSrotasa described in Ayurvedic epics is related to structural and functional units associated

with mechanical and chemical digestion in the mouth, stomach and small intestine, as well as absorption from the stomach and small intestine, where the first dhatu, i.e. rasa dhatu, forms the absorption of food material.

- 2) Annavahinidhamanya, which is described as annavahasrotasa moolasthan in SushrutSamhita, can be regarded as a portal vein and cisterna chyli with thoracic duct.
- 3) Grahani is the whole small intestine, including duodenum, jejunum and ilium.
- 4) Pittadharakala is a mucous membrane and small intestine epithelium in which food bolus is digested and absorbed.
- 5) Aharparinamkarbhav and vipaka are unique concepts of Chikitsa Ayurveda.

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