



International Journal of Allied Medical Sciences and Clinical Research (IJAMSCR)

ISSN: 2347-6567

IJAMSCR | Volume 8 | Issue 3 | Jul - Sep - 2020
www.ijamscr.com

Review article

Medical research

Review on Annavaha Srotas: An essential System for digestion of food and excretion of Mala from Body.

Dr. Chandrakant Sukhdeo Girgune

Professor, Dept of Sharirkriya Ashwini Rural Ayurveda College, Manchi Hill, Sangamner Dist, Ahmadnagar, India

***Corresponding Author: Dr. Chandrakant Sukhdeo Girgune**

Email id: drcsgirgune90@gmail.com

ABSTRACT

The largest srotas (singular) or channel is the MahaSrotas or gastrointestinal tract in the human body. (Maha – large or great). This can be correlated to the alimentary tract or gastrointestinal tract or digestive tract. Acharya Charaka divides the interior of the stomach into three compartments but says this division is purely imaginary. The Srotas or channels which carry ‘Anna’ or food are called Annavaha Srotas. According CharakAnnavaha Srotas contains mukha, gala, vamaparshwa (annanalika), amashaya, laghuantra and Guda. Thus, Amashaya should also be applicable to esophagus (food pipe) and most part of small intestine because they too carry food. AnnaVaha Srotas are those channels in the body which transport the food and liquids. If the organs of Annavaha srotas like Amashaya(Stomach), Antra(Intenstine), Grahani do not function properly, it leads to indigestion also known as Agnimandya., so it may further lead to Agnimandya which is one the causative factor of various disorders.

Keywords: Annavaha Srotas, Mahasrotas, Amashaya, Grahani, Agnimandya.

INTRODUCTION

Srotas are the base of transformation of nutrients in biological elements, being the metabolic Centre of that particular dhatu, transport of nutrients and waste products. “Srusarati” means to flow, to exude, to ooze, to filter, to permeate. Srotas is the functional channel within the living body, concerned with one exclusive vital function.¹ Though conceptually srotas are innumerable, certain number are assumed according to their specified function so they are 13 in number according to Acharya Charak² and according to Acharya Sushrut.³

Annavaha Srotas

AnnaVaha Srotas are those channels in the body which transport the food and liquids. The Srotas or channels which carry ‘Anna’ or food are called Annavaha Srotas. This can be correlated to the alimentary tract or gastrointestinal tract or digestive tract. The movement of food takes place in the channels of the body and these channels leading from mouth to the intestines are called AnnaVaha Srotas. (Anna=Food, Vaha=Carry, Srotas=Channels).

Aim & objective

To review physiological aspects of Annavaha Srotas in human body.

Review of literature

Origin of Annavaaha Srotas

According to Sushruta⁴

Annavaaha Srotas have their roots in Aamashaya (Stomach) and Annavaahini Dhamani's (The channels which carry the food) When the Annavaaha Srotas gets injured or obstructed (blocked) or damaged it causes the below mentioned symptoms:

1. Aadhmaana – Distension of abdomen
2. Shula – Pain abdomen (Colic)
3. Anna Vidvesha – Aversion towards food
4. Chardi – Vomiting
5. Pipasa – Thirst
6. Aandhya – Blindness
7. Maranam – Death

Vamaparshwa – left lateral side of the body (oesophagus and stomach can be taken as vamaparshwa, stomach is located in the left lateral side of the abdomen)

According to Charaka

The Annavaaha Srotas are two in number.⁵ They are rooted in Aamashaya – Stomach and VamaParshva – (left lateral side of the abdomen or belly).

When Annavaaha Srotas gets vitiated or damaged, it causes the below mentioned symptoms:

1. Anannaabhilasha – No interest towards food or aversion towards food
2. Arochaka – Anorexia

Causes for vitiation of Annavaaha Srotas⁶

Atimaatrasyaakaale – untimely intake of heavy quantity of food

Ahitabhojana – unwholesome food

Vaigunyatpaavakasya – disturbance or vitiation of the belly fire

Digestion and Annavaaha srotas

The number of Srotas is as many as the number of cells, tissues and organs put together. Annavaaha Srotas is one of major Srotas present in our body providing nutrition to each cell of body. Appropriate food and digestive fire are most essential in proper functioning of the digestive process. Asthvidha things are laid down relating about food and drink. They are: Prakrti (nature), Karana (transmutation), Samyoga, (combination), Rasi (measure), Desha (place of origin etc), Kala (season and age), Upayoga-Samstha (conditions of use) and Upayoktri. The stomach secretes acid and enzymes that continue the process of

breaking the food down and changing it to a consistency of liquid or paste. From there, food moves to the small intestine., from the stomach and ushered through the rest of the intestines to be eliminated.⁷

DISCUSSION

Food is the natural essential thing for life of all living beings. It serves many significant functions in the body and give energy to the body. Its main function is to shape and nourish the various Dhatus, which support the integrity of the body. It not only nourishes and strengthens the Dhatus, it also helps to maintain the equilibrium of the Dhatus. Food cannot serve its various functions unless it is properly digested. The digestion of food is affected by Agni (fire), which digests it. Physiologically the gastro-intestinal tract is separated into the Amasaya (stomach), where the food taken is received as the Aamashaya is the site for digestion or improperly digested food. Digestive process starts here and the Grahani (small intestines) where the digestion process is completed and the Pakvasaya (the large intestines), where the products of Grahani are dehydrated and afterwards excreted from body.⁸

Thus, Aamashaya should also be applicable to esophagus (food pipe) and most part of small intestine because they too carry food. According Acharya Charak, Annavaaha Srotas contains mukh, gala, vamaparshwa (annalika), amashaya and laghuantra.⁹ The distal part of aamashaya, food gets processed by pachak pitta, jatharagni, bhootagni as well samaanvayu and this process of digestion gets continued till the end of small intestine after that it excreted in the form Mala after specific time.¹⁰

CONCLUSION

According to Ayurveda, the whole body is made up of various Srotas. This explains that every human cell is possibly a Srotas or channels. Food is the most important necessity of human kind as required for life and energy. The body needs to convert it into a form which is suitable to body tissues and to keep up the energy, health, immunity and life process. If the organs of Annavaaha srotas like Amashaya (Stomach), Antra (Intestine), Grahani do not function properly, it leads to indigestion also known as Agnimandya. This condition results in 'Ama' production in the human body which causes many systemic illnesses or it also leads to further Agnimandya. In the current days due to fast food intake and many faulty dietary habits first and foremost we need to take care of our stomach and appetite.

REFERENCES

1. Williams Sir Monier, Sanskrit English A. Dictionary, published by Bharatiya Granth Niketan, 2713, Kucha Chelan, Daryaganj, New Delhi- 110002, Third edition 2007. p. 1244.

2. Charak Charak Samhita of Agnivesh elaborated by & Dridhabala , with Ayurveda Dipika Commentary, by Chakrapanidatta Jadavji Trikamji, editor. Acharya Vimansthan, 5th Chapter, 8th verse, Chaukhamba Surbharati Prakashan. Varanasi: Reprinted; 2005. p. 250.
3. Sharirsthana, 9th Chapter,12th verse, Chaukhamba Krishnadas Academy, Varanasi. Sushrut Samhita of Sushrut with Nibandhsangraha Commentary of Dalhana & Nyayachandrika Panjika of Gayadasa. In: Vaidya Yadavji, editor Trikamji & Narayan ram Acharya Kavyateerth. 2nd ed 2004 P.386.
4. Sushrut Samhita of Sushrut with Nibandhsangraha Commentary of Dalhana & Nyayachandrika Panjika of Gayadasa. In: Vaidya Yadavji, editor Trikamji & Narayan ram Acharya Kavyateerth, Sharirsthana, 9th chapter, 12th verse,Chaukhamba Krishnadas Academy, Varanasi. 2nd ed; 2004. p. 388.
5. Samhita of Agnivesh elaborated Charak. By Charak & Dridhabala, with Ayurveda Dipika commentary, by Chakrapanidatta. In: Jadavji Trikamji A, editor, Vimansthan, 5th Chapter, 7th verse, Chaukhamba Surbharati Prakashan, Varanasi, Reprinted 2005. p. 250.
6. Charak. Samhita of Agnivesh elaborated by Charak & Dridhabala, with Ayurveda Dipika commentary, by Chakrapanidatta. In: Jadavji Trikamji A, editor, Vimansthan, 5th Chapter, 12th verse. p. 250, Chaukhamba Surbharati Prakashan, Varanasi , Reprinted 2005. P.146.
7. Ross, Wilson, Chapter 12. Anatomy and Physiology in health and illness. 2005 ed. Section 3. p. 293-303.
8. Charak. Samhita of Agnivesh elaborated by Charak & Dridhabala, with Ayurveda Dipika commentary, by Chakrapanidatta [thverse, Chaukhamba Surbharati Prakashan, Varanasi, Reprinted 2005]. Vimansthan, 5th Chapter Jadavji Trikamji A, editor. Vol. 11. p. 145.
9. Sharirsthana, 20th Chapter, 2nd verse, Chaukhamba Krishnadas Academy, Varanasi. Sushrut Samhita of Sushrut with Nibandhsangraha Commentary of Dalhana & Nyayachandrika Panjika of Gayadasa. Trikamji & Narayan Ram Acharya Kavyateerth. 2nd ed VaidyaYadavji, editor. Vol. 146; 2004p.
10. Ladvikar Dr. Kalpana. A systematic review on concept of Annava Srotas and its clinical aspect. J Ayurveda Integr Sci. 2019;6:115-8.

How to cite this article: Dr. Chandrakant Sukhdeo Girgune. Review on Annava Srotas: An essential System for digestion of food and excretion of Mala from Body. Int J of Allied Med Sci and Clin Res 2020; 8(3): 619-621.

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