

**STRUCTURAL AND ANALYTICAL CONSIDERATION OF  
MOOLASTHANA OF ANNAVAHA SROTAS****\*Dr. Sandhya Yadav**

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Article Received on  
23 May 2018,Revised on 13 June 2018,  
Accepted on 03 July 2018

DOI: 10.20959/wjpr201814-12894

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Deptt. NIA.**ABSTRACT**

The term *srotas* is derived from the main Sanskrit root “*susravane*” i.e. structures to exudate, to ooze, to filter. According to *Chakrapanidutta* these are the channels through which circulation of *poshaka rasa* i.e. *rasa, rakta* etc. takes place in *poshya dhatu*. Nutrient substances which nourish the *sthayi dhatu* undergo *paka* by *ushma* of *dhatu* to form *srotas*. Above discussion is made on cellular level and all the cells combined to form tissue then to organ level. This organ system level is called as *srotas*. Among 13 *srotas*, *pranavaha*, *annavaha*, *udakavaha* these are depends on outer environment for their source i.e. these

*srotas* are not in our control. *Annavaha srotas* is important *srotas* than others because *anna* is basic need of our body to be alive. Excessive intake of food or improper intake of food leads to formation of *ama dosh* or *ama rasa* which is main cause of vitiation of *annavaha srotas*. According to modern concept whole GIT is divided into two parts i.e. upper and lower GIT considering upper GIT as *annavaha srotas* and lower GIT as *purishvaha srotas*. *Mandagni* is said to be *moola* of all disease. *Mandagni* leads to *ajirna* and *ajirna* cause vitiation of *annavaha srotas*. And because of *annavaha srotodushti*, *purishvaha srotas* also get vitiated because all the lower GIT disease is mostly related to *annavaha srotas*. The *moolasthanas* of *annavaha srotas* is *amashaya* and *vama parshwa*. Food after ingestion first of all comes and stores in *amashaya* for its digestive metabolism and all the disease of upper GIT also occurs in *amashaya* hence *amashaya* is considered as *moolasthanas* from storage as well as clinical point of view. *Annavahi dhamani* are considered as *moolasthanas* from conduction point of view. in this way *moolasthanas* of *annavaha srotas* are justified from storage, conduction and clinical stand points.

**KEYWORDS:** *Srotas, annavaha srotas, moolasthanas, GIT, mandagni.*

## INTRODUCTION

As per *Acharya Charaka*, “*praninam pranah*” term is basically used for *prana*, *anna*, and *rakta* which are basic elements of body to be alive. The channels through which conduction of these three occurs in body are called *srotas*. The *Srotas* are that channels by which conduction of the respective nutrients to their respective destinations is possible.

“*Dosha dhatu mala moolam hi shareeram*” on the basis of this we categorize *srotas* into 13 types as internal channels of body. Among thirteen *Srotas*, three *Srotas* connect the individual to the external environment by inhaling and exhaling air, food and water. These three *Srotas* are: *Pranavaha*, *Annavaha* and *Udakavaha Srotas*. The other seven *Srotas* are associated with the seven *dhatu*s or tissues. These are: *Rasavaha*, *Raktavaha*, *Mamsavaha*, *Medavaha*, *Asthivaha*, *Majjavaha*, and *Shukravaha Srotas*. The other three *Srotas* eliminates the metabolic waste from the body. These are: *Purishavaha*, *Mutravaha* and *Swedavaha*. The external nine channels have their natural openings on the surface of the body and considered as *bahirmukha srotas*. In other words we say that *srotas* are the medium through which biological and metabolic transformation occurs from tissue level to organ system level. According to *Acharya Charaka* all the *srotas* organized to form a body called *purush*.

## DISCUSSION

Modern biologists explain the systemic anatomy and physiology of maintaining the homeostasis for balancing the human body. Any deviation to this has been studied in *Ayurvedic* classics under the patho-physiology and anato-physiologic changes in human body as *dushti* and *viddha laxanas* of *Srotas*.

*Moolasthan* has difference in opinion for its structural entity on the basis of its function that is *prabhvasthana*, *dhatuparinama*, Sites of governing center etc. *Moolasthan* of *Srotas* should be related with the functional entities based on material incoming from external environment –*Prana*, *udaka* and *anna* as a governing centre for intake and transportation. *Rasadidhatuvaha srotomoolasthan* may be the centers for *dhatu* transformation internally in the body –*rasa*, *rakta*, *mamsa*, *meda*, *asthi*, *majja*, and *shukra* while *malavaha srotomoola* may be the center which governs the waste material excessiveness in the body for discharging it to the external environment-*mutra*, *purish* and *sweda*. To understand patho-physiology and anato-physiologic changes, it is necessary to evaluate and understand *Srotas* and its *moolasthan*.

**Moolasthanana of Annavaaha Srotas: Structural Consideration**

In classical ayurvedic texts, concept of *srotomool* is focused. As said by *Acharya Chakrapanidutta*, if root of the tree is destroyed it will cause harm to the whole tree, likewise if harm is caused to *srotomoola*, it will lead damage to whole *srotas*.

To determine *Moolasthanana* of *srotas* following points have been logically and categorically mentioned in our classics such as:

*Utpatti sthan* (related with origin point of view)

*Sangraha sthan* (related with storage)

*Naidanika Drishtikon* (related with diagnostic point of view)

*Chikitsatmaka Drishtikon* (related with clinical point of view)

So, on the basis of above point's justification of *moolasthan* of *annavaaha srotas* as *amashaya* and *vam parshva* is to be made.

As said in *Ashtang Hrudaya* "*rogah sarveyapi mandagni jayante*" i.e. *mandagni* is root cause of all disease. *Mandagni* is caused by *ajirna* and *ajirna* leads to formation of *ama dosh* or *ama rasa*. The seat of all *ama doshaja vyadhi* is *amashaya*. That is why in treatment of *ama dosh* is done in every *annavaaha srotogata vyadhi*. Hence *amashaya* is considered as *moolasthanana* from clinical point of view.

According to modern aspect, whole GIT is divided into two parts i.e. upper and lower where upper GIT is considered as *annavaaha srotas* and lower GIT as *purishvaha srotas*. All the disease of *purishvaha srotas* is related to *annavaaha srotas* because of *mandagni* and *ajirna*. In our body, the structure we can consider from *amashaya* is stomach because most of the disease of stomach is caused by hyperacidity and constipation or indigestion similarly the cause of *annavaaha srotodushti* is also *addhyashana*, *atiashana*, *ajirna*. Food after ingestion first of all comes in stomach through esophagus where all the metabolic process of digestion takes place similarly *amashaya* is also the seat of *ahara paka kriya*. As said by *acharya charaka* in *grahanidosha chikitsa adhyaya*, ingested food first of all taken by *prana vayu* in *amashaya* where its digestion or *ahara paka* starts with the help of *kledaka kapha*, *samana vayu* and *pachaka agni* hence on the basis of this also we can take the *moolasthanana* of *annavaaha srotas* i.e. *amashaya* as stomach. And the *ahara rasa* obtained from *ahara parinama paka* is conducted in different parts of body through *annavaahi dhamani* hence it is considered as *moolasthanana* from conduction point of view.

So in this regard, *amashaya* can be considered as *moolasthan* from storage and clinical point of view and *annavahi dhamani* as *moolasthan* from conduction point of view.

## CONCLUSION

On the basis of above discussion, we can consider the structure in body from *amashaya* is stomach and from *annavahi dhamani*, the accompanying vessels of stomach which help in conduction of digestive material from stomach to other organs or parts of body. But the assessment of *moolasthan* cannot be ascertained always in the view of anatomical angle. In this regard the controlling inputs of the functions of the *srotas* and the physiological angles are also being considered. Beside it, the clinical outlook and the diagnostic consideration must be accounted to justify its overall assessment.

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