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 *moolasthana* 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 *amashya* hence *amashaya is considered as moolasthana* from storage as well as clinical point of view. *Annavahi dhamani* are considered as *moolasthana* from conduction point of view. in this way *moolasthana* of *annavaha srotas* are justified from storage, conduction and clinical stand points.

**KEYWORDS:** *Srotas, annavaha srotas, moolasthana, 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 Udadavaha Srotas. The other seven Srotas are associated with the seven dhatus 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.
Moolasthana of Annavaha 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 Moolasthana of srotas following points have been logically and categorically mentioned in our classics such as:

- Utpatti sthan (related with origin point of view)
- Sangrah 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 annavaha srotas as amashaya and vam parshva is to be made.

As said in Ashtang Hrudaya “rogah surveyapi mandagni jayante” i.e. mandagni is root cause of all disease. Mandagni is caused by ajirna and ajirnata 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 annavaha srotogata vyadhi. Hence amashaya is considered as moolasthana 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 annavaha strotas and lower GIT as purishvaha srotas. All the disease of purishvaha srotas is related to annavaha 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 annavaha srotodoshti 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 grahamidosha 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 moolasthana of annavaha srotas i.e. amashaya as stomach. And the ahara rasa obtained from ahara parinama paka is conducted in different parts of body through annavahi dhamani hence it is considered as moolasthana from conduction point of view.
So in this regard, *amashaya* can be considered as *moolasthana* from storage and clinical point of view and *annavahi dhamani* as *moolasthana* 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 *moolasthana* 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.

**REFERENCES**