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Clinical significance of Annavaha Srotas in dietetics and regimen of Varsha Ritu

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ABSTRACT: The aim of this article is a literary review on the clinical significances of Annavaha Srotas in dietetics and regimen of Varsha season to give brief review on Srotas, its roots and Annavaha Srotas in detail. Digestive fire is naturally diminished in rainy season due to vitiation of Doshas this favours the Annavaha Srotas Dusti Hetu Vaigunyat Pavakasya and may cause disease due to Annavaha Srotasdusti so Acharya explain the dietetics in such a way that it protect the digestive fire. This article is an attempt to explain the Agni, Agnidusti, Annavaha Srotodusti and Varsha season regimen.

INTRODUCTION

In From which Sravana or flow of body substances takes place or those through which the material flow in the body are called Strotases[1]. Thus Strotases are the channels of the body through which the materials needed for tissues building, nutrition and other nutrients flow from one corner of the body to the other. According to Acharya Charaka there are 13 Srotases in the body and according to Acharya Sushruta there 11 pairs of Srotas in the body. Annavaha Srotas is accepted by both Charaka and Sushruta.

The Strotas has the colour of the Dhatu that they are caring or transporting, they are of different shapes and sizes viz, round, thick, large, small, microscopic, elongated and form network and branches [2]

Annavaha Srotas are channels transporting food. The strength and lustre of one who knows the suitable diet and regimen for every season and practices accordingly are

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enhanced. Enhancement of strength and lustre includes happiness etc. caused by the maintenance of the equilibrium of tissue element.[3]

AIM AND OBJECTIVES

1. To study Annavaha Srota according to Ayurveda.

2. To study Annavaha Srota according to modern medical science.

3. To study Clinical significance of Annavaha Srotas in dietetics and regimen of Varsha Ritu.

MATERIALS AND METHODS

Present work has been done based on -

1. The various reference related to the topic will be collected from the Ayurvedic Text, modern text, and journals.

2. The library of Shree Ayurvedic College and hospital, Nagpur, Search engine like Google etc. with the help of internet, relevant medical journal, and researchers view etc.

OBSERVATION

Srotas: Srotas possess the same colour as their Dhatu (tissue in which they are present) are circular big (wide) or small (minute) long and resemble the net-like line at a leaf [4]

Srotas and their roots:

Sr. no.	Srotas name	According to charak[5]	According to sushruta [6]
1	Pranava Srotas	Hriday (Heart) and Mahasrotas	Hriday (Heart) and Rasa caring Dhamanis
2	Udakavaha Srotas	Talu (Palate) and Kloma	Talu (Palate) and Kloma

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3	Annavaha Srotas	Amasaya andVamparshva	Amasaya and Annavahi Dhamani
4	Rasavaha Srotas	Hriday (Heart) and Dashdhamani	Hriday (Heart) and serum carring Dhamanis
5	Raktavaha Srotas	Liver, spleen	Spleen, liver
6	Mansavaha Srotas	Snayu and Twak	Snayu and Twak
7	Medovaha Srotas	Kati (waist) and Vrakkas	Kati (waist) and Vrakkas
8	Astivaha srotas	Meda ,jaghan	_
9	Majjavaha srotas	Bones , joints	_
10	Shukravaha srotas	Vrushan , shef	Vrushan , shef
11	Mutravaha srotas	Bladder , vankshan	Bladder, urethra
12	Purishvaha srotas	Pakshay, sthulguda	Pakvasaya , Guda(anus)
13	Swedavaha srotas	Meda , Romkupa	_
14	Artavaha srotas	_	Uterus, artav carring ducts

Annavaha Srotas:-

Roots :- According to Charak:- Amasaya, Vamparshva

According to sushruta:-Amasaya, Annavahi dhamani.

Dusti Hetu:-

Atimatra Bhojan (proper quantity of food), Akalabhojan, Ahita Bhojan (unwholesome food), Vaigunyat Pavakasya.

Atimatra bhojan (proper quantity of food):-

Matravat ahara (proper quantity of food)

The consumer of food should make room for the food in the belly in three equal portions such as one portion of the space for solid food items, one for liquids and one for Vata, Pitta and Kapha. The appropriate quantity is already said above according to division of the belly which will be further explained here in detail such as no obstruction in heart, no

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pain in sides. No excessive heaviness in the abdomen, saturation of sense organs, cessation of hunger and thirst ease in standing, sitting, lying down, movement, inspiration, expiration, laughing and gossiping easy digestion of food in evening and morning. Promotion of strength, Complexion and development these are the characters of the food taken in appropriate quantity.[7]

Amatravat Ahara

Food in inappropriate quantity is of two types deficient and excessive the food in deficient quantity is said to be causing loss of strength, complexion and development - unsaturation upward movement of Vayu harm to life span virility and immunity damage to body mind. Intellect and sense organ inflicting sara Carrying inauspiciousness and Causative factor for eighty disorders of Vata.

Food in excessive quantity is said as vitiating all Doshas by expert. When after taking solid food up to the saturation point liquids are taken up to the same, Vata, Pitta and Kapha situated in stomach pressed too much by the food in excessive quantity get vitiated all simultaneously. These vitiated Doshas entering into the same undigested quantum at food get located in a portion of the belly and cause distension of abdomen or suddenly being eliminated through upper or lower path produce separately these symptoms in the Consumes (of food in excessive quantity).

Vata produces colic pain hardness in belly, body ache, dryness of mouth, fainting giddiness, irregularity at digestion, stiffness in sides, back and waist constriction and Spasm in blood vessels pitta produce fever, diarrhea, internal heat, thirst, narcosis giddiness and delirium, Kapha produces vomiting, anorexia indigestion, fever with cold, lassitude and heaviness in body.

Rashi (Quantity) consist of Sarvagraha (total account) and Parigraha (individual) account) which ascertain the results of the food taken in proper and improper quantity. The accounting of quantity of the entire food in totality is Sarvagraha, whereas the different quantity of whatever is in the food is called Parigraha. Thus accounting of the entire is Sarvagraha while that from all angles in Parigraha. [8]

Akalabhojan:

Kala is eternally moving (time) as well as conditional. The conditional one is related to disorder while the eternally moving one to seasonal suitability.

Nityag expects seasonality that is the arrangement of food and food according to the season comes under it.[9]

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Ahita bhojan(unwholesome food) :-

Some most unwholesome food [10]:-

Sr. No.	Categories	Most unwholesome ones
1	Paddy having bristles	Yavaka (a variety of hordeum vulgare Linn)
2	Pulses	Masa (Phaseolus radiatus Linn)
3	Various types of drinking water	River water in rainy season
4	Salts	Usara (salts collected/prepared from saline soil)
5	Pot herbs	Mustard
6	Meat of animals	Beef
7	Meat of birds	Young dove
8	Meat of animals living in holes	Frog
9	Fish	Cilicima
10	Ghee	Ghee of ship milk
11	Milk	Sheep milk
12	Vegetable fats	Oil from Kusumbha (canthamus tinctorius Linn)
13	Fats of marshy animals	Fat of buffalo
14	Fats of aquatic animals	Fats of kumbhira (crocodile)
15	Fats of aquatic animals	Fats of kakamadgu(water foul)
16	Fats of gallinaceous types of birds	Fats of cataka(sparrow)
17	Fats of branch eating animals	Fat of elephant
18	Fruits	Nikuca (atrocarpus nikucha Roxb)
19	Rhizomes and roots	Aluka
20	Preparation of sugar cane	Phanita (treacle)

Vaigunyat Pavakasya

being stimulated by the Antaragni (the enzymes responsible for gastro intestinal digestion), Agnis (specific to different Mahabhutas) digest the various type of wholesome eatable, beverages, linctus and mastic able food articles producing thereby plumpless, strength complexion happiness as well as growth of the tissue element of the entire

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body where the process of metabolism goes on incessantly like the passage of time and where all the Dhatvagnis (enzymes responsible for tissue metabolism), Vata (factors responsible for the movement of finished and unfinished products of metabolism from one place to another) and the channels of circulation are unimpeded. The tissue elements of the body are sustained being fed by their nourishing factors.[11]

Jatharagni Bheda (kinds at gastric fire)

Jatharagni is Sama (normal) when Samana Vata is in its normal seat (or condition) it becomes Visama (erratic) when Samana Vata is in the wrong path (or increased), it is Tiksna (very powerful),when (the Saman Vata is) associated with Pitta, and it is Manda (weak) when (Samana vata) associated with kapha[12]

Thus the Agni is of four kinds

1) Sama (Normal)

2) Visama (erratic, unstrady)

3) Tiksna (strong)

4) Manda (weak)

That which cooks (digests) the properly ingested food at the proper time is Samagni (normal), that which digest the food some time too quickly though it is improperly consumed (at improper time, more in quantity etc.) and sometime too slow, though the food is properly consumed (at proper time and in (usual quantity) is Visamagni. Tiksnagni is that which digest the food too quick even though the food is improper (or more in quantity) Mandagni is that which digests the food even though proper after a long time producing dryness of the mouth, noise in the abdomen gurgling of the intestines, flatulence and heaviness. [13]

The activities of the Agni of Anna, (fire like agency responsible for digestion of food known as Kosthagni, Jathragni, Kayagni etc.), the Bhuta (the five Bhutagni) and the Dhatu (the seven Dhatvagni) Among all these digestive agencies, that which digest the food (i.e. Jatharagni Kosthagni is great (in strength) it is the root (chief cause) for them (Bhutagni and Dhatragni), its increase and decrease respectively. So it should be preserved (maintained normal) with great efforts by the proper use of suitable foods and drinks its normalcy depends the life span, and condition of strength person to person [13]

Annavaha Srotas Dusti Lakshan:

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According to Sushruta: The food carrying Srotas (esophagus) have their roots in the Amasaya (stomach) and in the food carrying Dhamanis (intestine). In injury to or piercing of such a duct (Srota) give rise to tympanitis, colic pain, aversion of food , vomiting, thirst , blindness or darkness of vision or may even end in death[21]

According to Charaka: Annavaha Srotas have their origin in Amasaya and the left side. The symptoms of their affection are these such as loss of desire for food, anorexia, indigestion and vomiting indicate the affection of Annavaha Srotas[22]

Varsha Season Regimen

Body is naturally exhausted in Adanakala and the power of digestion is also diminished. It is further weakened in rainy season due to the vitiation of three Dosas. Vata gets vitiated due to the sky hung with long clouds filled with water and also due to humidity; Pitta is vitiated due the vapor of the earth and Amla Vipaka and Kapha is vitiated because at dirty water and Agnimandya.[14]

In the body weakened during the period of dehydration the power of digestion is also weakened, It is further weakened due to the vitiation of Vata and other Dosas during the rains, the power of digestion in the period is also affected due to gas coming out of the earth, rainfall increase of acidity in water and consequently Vata and other Dosas get vitiated.[15]

In Varsha Ritu the plants/specially food crops such as cereals pulses etc. are young / tender possess little potency/properties, water is not clear and generally contains the waste materials of the earth, the sky is full of clouds earth greatly inundated with water, the bodies of all living being will be having more moisture their Agni (digestive fire) is enveloped with cold wind (thus become weak) ingestion at such plant) (as food) and water creates burning sensation inside the body during digestion this burning sensation gives rise to Sancaya (mild increase) of Pitta this Pitta Sanchaya undergoes Prakop in Sarad Ritu in which the sky has scattered clouds. Sun rays dried up the slush and produces diseases caused by Pitta.[16]

Thus it naturally provide the causative factor of Annavaha Strotas Dushti weak digestive power (Vaigunyat Pavakasya) and may cause the Annavaha Stratas Dushti diseases such as Andhmana. Abdominal pain (Shoola), Annadvesha (Anorexia), Chardi (vomiting), Andhya (Blindness), Maranam (Death) [17]

Hence one should take to necessary steps to pacify the vitiated three Dosas and also

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takes measures to increase the power of digestion simultaneously. [18]

According to Acharya Vagbhat[19]:-

• Due to the vitiation of Tridosas, Basti Karma is to be conducted after performing Vamana Karma and Virechana Karma systematically.

• In order to maintain the power of digestion old cereals like Yava, Godhuma and Sali rice are to be given along with the processed Jangala Mamsa Rasa.

• One should drink Mardwika or arista type of liquors, Dadhimastu (whey) mixed with Souvarcala Lavana and Pancakola Curna, rain water, well water and boiled water.

• On the day when the sun is completely hidden in the clouds, take only the food having dominance of Amla Lavana and Sneha and Suska Guna.

• During rainy season use honey in general for preparing diet drinks and other food substances.

• As far as possible try to avoid walking with baer foot in rainy season. wear always scented and well-fumed dress and reside in such a place that is free from moisture and cold weather.

• Avoid to drink river water, Udamantha (parched paddy flour mixed with water and ghee), sleeping in daytime exertion and exposing sun during rainy season.

• This all regimens helps in improving digestive fire and so that to avoid the diseases caused due to Vigunta of Agni.[19]

It is advisable to be moderate as regard to diet and regimen during the rainy season. One should abstain from taking Mantha (groat) diluted in excess, day sleep, frosts, water from river, (excessive) exercise, moving in sun. One should generally use honey in preparing diets, drinks and others.

If the days are cooler due to heavy rains accompanied by the storms, one should take such of the diets as are conspicuously sour, salty and unctuous; this serves as an effective antidote to the vitiation of Vata during the rainy season.

In order to maintain normal power of digestion one should take old barley, wheat and Sali rice (Oryza sativum Linn.), along with the meat of arid animals and vegetable soup. Moreover, one should drink the Madhvika or arista type of liquor, pure rain water or water from the well or pond-boiled and cooled, mixed with little honey. It is advisable to

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rub the body, apply unction, take bath and wear fragrant garlands during the season. One should wear light and clean apparel and should reside in a house devoid of humidity.[20]

DISCUSSION

Srotas are the channels of the body through which the materials needed for tissues building, nutrition, and other nutrients flow from one corner of the body to the other. Annavaha Srotas are the channels transporting food there is naturally occurring Agni Dusti (low digestive fire) in Varsha season thus may cause many diseases of Annavaha Srotas in Varsha season so to avoid that regimen is planned to improve the digestive fire.

CONCLUSION

Digestive fire is naturally diminished in varsha season due to vitiation of three dosas ,water is not clear and contains waste material of the earth ,sky is full of clouds thus favours the annavaha srotas dusti hetu vaigunyat pavakasya,and may cause disease related to annavaha srotas so to prevent that it is advised to take laghu food (food that digest easily) in the rainy season acharya vagbhat chraka and susruta explained the regimen of rainy season in such way that it protect the digestive fire.

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