Physiological Study of Srotorodha in Relation To Aam and its Management by Srotovishodhana Karma of Vyana Vayu

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ABSTRACT:
One of the primary causes of disease is an aggravated Dosha. These aggravated Doshas lodge in the various channels, causing abnormalities or channel blockages, which ultimately result in a variety of diseases. The genesis of diseases is triggered by any Srotas disturbances, whether it be structurally or functionally. Srot-Vaigunya is the state in which the Srotas are vulnerable to pathological changes or beneficial movements that can result in a disease. Atipravrutti, Sanga, Siragranthi, and Vimargagamare the four types of Srotodusti Lakshana that are observed. The quality and function of the dependent tissues are disrupted or reduced as a result of channel blockage. Our bodies' ongoing metabolic process is called metabolism. During such metabolic changes, the body naturally releases free radicals, which are ultimately harmful to our bodies. They are the ones who cause us to age and begin the process of ageing, during which the body's physical and mental capacity decrease.

KEYWORDS - Doshas & Srotasa, Srotorodha, obstruction of system, VataDosha, VyanaVayu, Aam.

INTRODUCTION:
A healthy life depends upon the proper fusion of the body, sense organs, intellect, and soul.\textsuperscript{1} The human body is continuously put through wear and pressure from birth until death. The augmentation of strength is required for this type of degeneration. Srotasa, or channels of circulation or system, refers to small hollow passages that are employed for its sustenance.\textsuperscript{2} According to the Ayurvedic perspective, Amadosha, or the vitiation of Agni, or the malfunction of Agni, produces Ama, which is a term for undigested food particles, which is the source of all sickness. It is crucial to comprehend the notion of Ama since Ama Utpatti and Agnidushti are the primary causes of the majority of Vyadhi.
DEFINITION OF AAM:

- Because of hypofunction of Ushma, the first Dhatu's "Rasa" is not adequately digested; instead, the AnnaRasa goes through fermentation and is kept in the Amashaya. This Rasais referred to as Ama.³
- In Amahsaya, the AdhyaAharaDhatu, which is undigested and forms as a result of hypofunctional Agni, is referred to as Ama.⁴
- Bhava PrakashaandVijaya Rakshit claimed that the food residue that isn't digested because Agni isn't working properly, known as Ama, is the source of all illness.⁵
- Mala accumulating in the body as Ama.⁶
- As opposed to Prakrut aahar-Rasa, ApakwaAaharRasa cannot be absorbed by the body. It continues to move slowly through the digestive system. Swarupa that has been fermented is bad for the body. Ama essentially acts as a toxin in the body.⁷

SROTORODHA (OBSTRUCTION OF SYSTEM) CAUSES:

A) Consumable substances that clog Srotas:
   - Snigdha (lubricity) and Picchila (sliminess), Spicy and sweet flavor, Guru (heavy), NavaMadya, or freshly made wine, Gokshira (cow milk), MahishaDugdha (Buffalo milk), Guda (Jaggery), Navadhanya (new cereals).⁸

B) System obstruction brought on by Adhyashan (eating before earlier food has been digested), ViruddhaAshana (incompatible diet) and by AbhishyandiBhojana, it produces Aam, which causes system blockage.

C) Vihara (way of life)-related system obstructions include:
   - sleeping at the wrong time.
   - At night, when kapha is worsened.
   - Because of inadequate vamana (emesis) therapy.
   - Nasal administration following decoction enema (Niruhabasti)
   - Excessive Snehana (oleation therapy) and Excessive Snehapana (ghee consumption)

D) System obstruction as a result of worsened Rasadhatu (tissue and blood devoid of erythropoietic components)

SROTOVISHODHANKARMA OF VYANAYAVU:

Astang Sangrah claimed that Srotovishodhan (clearance of Channels) is the internal purification of the channels, Vyana is the work of air like - clearing the throat by coughing is the work of Vyana. The juice continues to flow continuously and in greater proportion through the blood vessels that carry nutrients. Which are superior to the foam-like levels of the Malansh lungs that go into the subtle rare creations, which are dependent on Vyana Vayu only. In the same way, in the removal of the Kledansh that is formed in the nutritious urine in the kidney (i.e., by causing the urine to be deflected), the purification of the urine source is done by VyanaVayu. In the same way, in Mahasrotas i.e., from the mouth till the anus, by doing the motions of contraction and expansion, there is an important task of purification of feces. AstangSangrah claimed SrotovishodhanKarma of Vyana Vayu caused by Aam (Unripe Food). VyanaVayu Named as Mahajava which means it travels with greater speed and also clear the obstruction. Hence it plays an important role in Srotovishodhan.
MATERIALS AND METHODS
For this conceptual study Ayurveda text has been used to evaluate the concepts. The text from Brihattrayee i.e., Charaka Samhita, Sushruta Samhita and Ashtanga Sangraha, Ashtanga Hridaya and their respective commentaries in Sanskrit as well as Hindi which were easily available have been searched. All the text from Laghutrayee i.e., Madhava Nidana, Bhavprakasha and Sharangdhar Samhita have been used. Various related websites have been searched.

AIM OF THE STUDY:
Physiological Study of Srotorodha in Relation to Aam and the Study of Srotovishodhana Karmaof Vyana Vayu.

OBJECTIVES OF THE STUDY:
1. To review Aam in different Ayurvedic classical texts.
2. To understand the role of Agni (digestive fire) in the production of Aam (uncooked food).
3. To study the fundamental concept of Srotorodha (blockage of channels).
4. To study the Srotovishodhan Karmaof Vyana Vayu.

DISCUSSION:
Aam is one of the important concepts in Ayurved Samhita. In order to understand the physio-pathology of disorders, the concept of Ama is the most crucial Ayurvedic foundational premise. Diseases do not develop unless all of the body's Srotasa (systems) are functioning normally. The malfunctioning of Srotasa is as significant to the Provoked Doshas. Even though the aggravated Doshas are moving through several different systems, they won't be able to spread disease if there isn't a vulnerable location where they can settle. The Doshas establish themselves when an unfavorable site emerges and hinder the system either structurally or functionally. In that system, this leads to abnormal Dhatu (body element) production. Manasika Srotorodha can be perceived from Hina Satva (poor quality of mind), whereas Sharirika Srotorodha can be perceived from Khavaigunya of Srotasa (defective site of system).

Sharirika Doshas, which travel through the body and become stuck in the site of Khavaigunya of Srotasa (a systemically deficient site), become intensified by abnormal Ahara Vihara, which causes sickness. The Manasika Doshas, Raja and Tama, are disrupted by Apathya Aharavihara, which covers the Satvaguna of the mind and results in Manasika Vyadhi. Charakacharya has outlined the signs of Doshavitation, particularly how Sanga and Siragranthi lead to systemic blockage. However, Sanga & Siragranthi have not received much attention in the texts.

CONCLUSION:
Aam is produced as a result of poor eating habits, a sedentary lifestyle, and a vitiated Agni (digestive fire). Aam is the cause of sickness since it can obstruct the channels. The body's Srotasa (System) is the structure where Dhatu (tissue) is transformed and circulated. Doshas have the ability to vitiate tissue components by nature. On the other hand, tissue components lack this ability to vitiate. Anytime something is said to be vitiated by Dhatu, it is implied that the Doshas present in the vitiating Dhatu are responsible for this. The dependent Dhatu's quality and function are disrupted or diminished as a result of Srotorodha. Srotorodha is caused by aggravated Rasa Dhaut rather than by typical Vyana Vayu. Srotorodha results in
both death and abnormalities in the organs. *Srotorodha* is caused by things that have the qualities of *Guru* (heavy), *Manda* (slow), *Hima* (cold), *Snigdha* (unctuous), *Sthira* (steady), *Picchila* (slimy), and *Abhishyandi* (secretive). Typically, *Srotorodha* is caused by the bitter and astringent tastes *Madhura Rasa* and *Kashaya Rasa*, while the pungent and salty tastes *Katu* and *Lavana* are employed to remove *Srotorodha*.

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