

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

Dr. Meet Patel¹, Prof. (Dr.) Rajesh Kumar Sharma²,
Dr. Dinesh Chandra Sharma³

¹Post graduate Scholar,P.G. Department of Kriya Sharir, Dr. Sarvepalli Radhakrishnan Rajasthan AyurvedUniversity Karwar, Jodhpur,Rajasthan, India

²Professor and H.O.D.P.G. Department of Kriya Sharir, Dr. Sarvepalli Radhakrishnan Rajasthan AyurvedUniversity Karwar, Jodhpur,Rajasthan, India

³Associate Professor.P.G. Department of Kriya Sharir, Dr. Sarvepalli Radhakrishnan Rajasthan AyurvedUniversity Karwar, Jodhpur,Rajasthan, India

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. *Sroto-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 *Vimargagam* are 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.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.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 *AnnaRasagoes* through fermentation and is kept in the *Amashaya*. This *Rasa* is 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 Prakasha* and *Vijaya 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 VYANAVAYU:

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 *Vyana Vayu*. 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. *Astang Sangrah* claimed *Srotovishodhan Karma* of *Vyana Vayu* caused by *Aam* (Unripened Food). *Vyana Vayu* 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 *Brihatrayee* 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 *Srotorodhain* Relation to *Aam* and the Study of *Srotovishodhana Karma of 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 Karma of 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 *Doshavitiation*, 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*s, it is implied that the *Doshas* present in the vitiating *Dhatu*s 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 Dhatu* 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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