Review Article: Concept of Srotorodha (Blockage of Channels) in Relation to Aam

Neha Sajwan¹, Rajesh Kumar Sharma², Dinesh Chandra Sharma³

INTRODUCTION

The appropriate union of the body, sensory organs, mind, and soul is essential for a healthy life.¹ From birth until death, the human body is always subjected to wear and strain. This form of deterioration needs the addition of strength. Small hollow paths, known as Srotasa i.e., channels of circulation or system, are used for its nutrition,
supply of materials, and excretion of waste products. Various systems in the body have been given names based on their structure and function, such as Pranavaha Srotasa (respiratory system), Rasavaha Srotasa (body nourishing fluid system), and so on. Except for sira and Dhamani, which originate from the root site, the hollow channel spreads throughout the body and carries (specific entities) the Dhatu (body elements).2 According to Ayurveda, specific varieties of the system in the human body are the same in number as the structural entities in it.3 Srotasa is the process of Upatti (creation), parinam (conversion), and Vahana (circulation) of a body element, according to Ayurveda. If there is any disturbance in the then different kinds of disease can be seen.4 Ayurvedic science is an ancient science that deals with the fundamental principles of dosha, dhatu, and mala. Ayurveda includes several unique features, such as srotas sankalpana, murt-amurt bhav, shadras, and guna, to name a few. One of them is Aam, which means raw, unripe, and uncooked; the notion of Aam is an important, peculiar, and unique topic of Ayurveda because it is one of the causes of numerous ailments. It is a toxin in body. Aam Upatti is at highest level whenever there is low digestive fire (Agnimandya).

Conceptual Study
The Dhatus (body elements or constituents) undergoing metamorphosis are carried to their destination by the channels of circulation or system.5 Acharya Sushruta says, system of circulation is called as Srotasa. The concept of Srotasa cannot be explained in a single word. The broad meaning can be taken as a system. A Srotasa is a hollow structure where body element is produced, nourished, transformed in to another body element, carried and its excretory end product is excreted. It originates from small opening and spread all over the body, Sira and Dhamani are the alternative names of it but Srotasa, Sira and Dhamani are different from each other because of their difference in function, difference in number and difference in signs according to Agama Pramana.6

According to Sushruta Samhita, aggravated Doshas when travel through the body get lodged in the site of Srotovaiyaguna (defective site in srotasa) where disease occurs.7 Thus Srotasa (system) gives a base for the production of a lesion in a disease.

Role Of Agni In Aam Upatti:
In the digestive process, Jatharagni plays a significant part, although other Agni, such as Dhatwagni and Panchmahabhutagni, also play a role, and the food is subsequently converted into absorbable material. When Jatharagni becomes vitiated, its power diminishes and the Agnimandya emerges. Because Agni and Pitta have a close relationship, anytime Pitta's Dray Guna rises, it lowers Pittantargat Agni's Ushna and Tikshna Guna, resulting in Agnimandya and Aam Upatti.8 When the Kapha Dosha is vitiated by an increase in Manda Guna, the digestive fire is reduced, and Agnimandya emerges, which may be responsible for the creation of Aam. Whatever the cause, Agnimandya causes Aam Upatti and numerous ailments wherever it is found. Aam Upatti is Agnimandya's natural propensity; whereas the Samprapti includes Doshadushyasammurcchana, Aam is in charge of the Doshasang. Because Khavaigunya Vikarnirimiti does not exist without Doshasang, Doshas that are free of Aam and vitiation do not cause disease and carry out their karmas without hindrance.

Signs and symptoms of Aam on body:
Aam is a generic term for food which is absorbed into the system without properly digestion. Such partially digested material cannot be used by the system, and acts to clog it, even affecting an immune reaction.
i. Coated thick tongue with sticky appearance.
ii. Excessive sleep.
iii. Laziness and lethargy to a huge extent.
iv. Problem in thinking and decision making.
v. Foul smell, pain, ache.

Causes of Srotodushi (vitiation of systems) are two: 1) The diet and daily regimen which is having similar qualities to that of Vata, Pitta & Kapha will cause their aggravation. This led to disease, 2) The diet and daily regimen which is having qualities opposite to that of body elements will cause abnormal production of them. This abnormal body element forms the defective site in the system. The defective site forms the basis for the settlement of aggravated Doshas. Thus, it will lead the disease. From these two causes of vitiation of a system, structural or functional abnormality is developed in that system. Srotodushi (vitiation of system) can be seen by four signs i.e., Aripravrutti (increase of the contents of the system), Sanga (non-flow of the contents of the system), Siragranthi (Reduction of lumen of the system) and Vimargagamana (diverted movement of the contents of the channels)
Causes Of Srotorodha (Obstruction Of System):

A) Consumable substance which are the causes of obstruction –
   ➢ **Snigdha** (lubricity) and **Picchila** (slimy) guna 9
   ➢ Sweet and Pungent taste 10
   ➢ **Guru** (heavy) 11
   ➢ **Nava Madya** (newly prepared wine) 12
   ➢ **Gokshira** (cow milk) 13
   ➢ **Mahisha Dugdha** (Buffalo milk). 14
   ➢ **Guda** (Jaggery) 15
   ➢ **Navadhanya** (new cereals) 16

B) Obstruction of system due to **adhyashan** (eating food before the digestion of prior food)17 it produces **Aam**.
C) Obstruction of system due to **Viraddha Ashana** (incompatible food) 18. It produces **Aam**.
D) Obstruction of system due to **Abhishyandi Bhojana** (intake of secretive food intake). 19 it also produces **Aam**, which leads to obstruction of system.
E) Obstruction of system due to **Vihara** (lifestyle):
   - Sleep at inappropriate time. 20
   - At night due to aggravated kapha. 21
   - Due to in appropriate **Vamana** (Emesis) therapy. 22
   - Giving Nasya (nasal administration) after **Niruhabasti** (deoction enema)23
   - Excessive Snehapan (excessive drinking ghee) 24
   - **Snehana** (oleation therapy) 25

F) Obstruction of system due to aggravated **Rasadhatu** (tissue, blood devoid of erythropoietic elements. 26

MATERIALS AND METHODS

For this 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. Also, text from Laghutrayee i.e., Madhava Nidana, BhavPrakasha, Vriksha Ayurveda have been used. Various related websites have been searched.

AIM

Concept of srotorodha (blockage of channels) in relation to aam (uncooked food)

OBJECTIVES

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).

DISCUSSION

There is no formation of diseases unless all of the Srotasa (systems) in the body are normal. Srotasa’s defective site is just as important as the provocated Doshas’. Even if the aggravated Doshas are travelling through many systems, they will not be able to cause disease if there is no defective spot accessible for them to settle. When a faulty site develops, the Doshas settle in and create either structural or functional obstructions in the system. This causes aberrant Dhatu (body element) production in that system. The Doshas vitiate this Dhatu, causing it to become diseased. Cause of disease is mainly due to obstruction of channels of circulation or Srotasa. Most of the times Srotorodha occurs due to aggravated Vata Dosha, abnormal functioning of organs and foreign body. Sharirika Srotorodha can be perceived from Khavaigunya of Srotasa (defective site of system) and Manasika Srotorodha can be perceived from Hina Satva (lower quality of mind). By abnormal AharaVihara, Sharirika Doshas get aggravated which travel through body, lodged in the site of Khavaigunya of Srotasa(defective site of system)) which leads disease.

By abnormal AharaVihara, Manasika Doshas – Raja and Tama gets disturbed which cover the satvaguna of mind and leads to Manasika vyadhi.Charakacharya has explained the symptoms of vitiation of Doshas among which Sanga and Siragranthi leads obstruction of system. But Sanga & Siragranthi have not been focused to great extent in the texts

Aam is produced from improperly digested toxic particles that clog the channels (Srotas) in human body. Some of these channels are physical e.g., intestines, lymphatic system, arteries and veins, capillaries, and genitourinary tract etc and some are nonphysical channels called nadis through which your energy flows. Aam toxicity accumulates wherever there is a weakness in the body (Khavaigunya), and finally resulting in various disorders.

During the process of metabolism, Agni transforms food products into energy, when Agnimandya is present, it leads to the production of certain toxic substances. They are known as the Kleda. The excess of Kleda must be excreted out of the body to maintain a healthy living. When the process of excretion cannot take place properly, accumulation of toxic waste materials takes place giving
rise to the production of Aam.

CONCLUSION
Faulty dietary habits, sedentary lifestyle and vitiated Agni (digestive fire) are responsible for the production of Aam. Aam can block the channels, thus responsible for disease. Srotasa (System) is structure in body, in which transformation of dhatu (tissue) and its circulation take place. Doshas by nature have the power of vitiating tissue elements. Tissue elements on the other hand, do not possess this power of vitiation. Whenever, anything is said to get vitiated by Dhatus, this by implication means that the Doshas located in the vitiating Dhatus play that role. Due to srotorodha, the function and quality of the dependent Dhatu get disturbed or decreased. Aggravated Rasa Dhatu causes Srotorodha where as normal Vyana Vayu removes Srotorodha. Srotorodha leads to abnormality in organs and death also. The substances which have Guru (heavy), Manda (slow), Hima (cold), Snigdha (unctuous), Shhira (stable), Picchila (slimy), Abhisheyandi (secretive) quality are responsible for Srotorodha. Usually Madhura Rasa (sweet taste) and Kashaya Rasa (astringent taste) are responsible for Srotorodha and Katu (pungent) and Lavana (salt) taste are used to remove the Srotorodha.

Acknowledgements:- Nil
Conflict of Interest – None
Source of Finance & Support - Nil

ORCID
Neha Sajwan, https://orcid.org/0000-0002-0151-8480

REFERENCES
17. Sharma RK. & Dash Dr Bhagwan Ch.Chi.28/85 Charaka Samhita English translation Chaukhambha Sanskrit Series office, Varanasi, Vol.5 Reprint 2007 p 45
21. Sharma RK. & Dash Dr Bhagwan Ch.Si.1/15 Charaka Samhita English translation Chaukhambha Sanskrit Series
office, Varanasi, Vol.6, Reprint 2006 p 150

How to cite this article: Sajwan N, Sharma KR, Sharma DC “Review Article: Concept of Srotorodha (Blockage of Channels) in Relation to Aam” IRJAY. [online] 2022; 5(5); 139-143. Available from: https://irjay.com
DOI link- https://doi.org/10.47223/IRJAY.2022.5522