

CONCEPTUAL STUDY OF MEDOVAHA SROTAS & MOOLASTHANA**Sneh Sandesh Kapil^{*1}, Shilpa Kavathe²**P. G. Scholar¹, Associate Professor²,

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Article Received on
13 May 2020,Revised on 02 June 2020,
Accepted on 23 June 2020,

DOI: 10.20959/wjpr20207-17975

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and Hospital, Dehradun,
Uttarakhand, India.**ABSTRACT**

Ayurveda is full of fundamental and essential principles and concepts explained for a healthy life. Concepts of Srotas is one of essential concept for understanding the human life base. The basic and important objectives of ayurveda are Swasthyarakshanam and Vyadhiparimokhsha. Briefly Srotas are the channels which are dominated by Aakash Mahabhut, through which Poshak Dhatu pass to form Sthayi Dhatu. 'Sravanam' take place in the body through these Srotas. Medovaha Srotas is one of the important Srotas related to Medodhatu formation and Poshan. Vrikka, Kati, Vapavahan and Mansa are described as the Mool of Medovaha Srotas. So this work is

an attempt to study the concept of Medovaha Srotas and its Moolasthan, with co-relation to its position and importance with contemporary science.

KEYWORDS: Srotas, Medovaha Srotas, Aakash Mahabhut, Vrikka, Kati, Vapavahan, Mansa.

INTRODUCTION

The principles of Ayurveda are based on experimental studies of several years. Dosha, Dhatu and Mala are the basic building element of the body. Their continuous and proper flowing in the body is the material cause for the health of the body. This space or Aakash Mahabhuta is represents as the Srotas or channels for conduction. 'Kha' is one of the synonyms of the Aakash and the same scripture is used for Srotas. The Srotas is defined as the channels through which the conduction (savarannam) of the nutrients for the Dhatu is takes place regularly.

Medovaha srotas is one of the important srotas. The channels which give nutrition to medadhatu can be considered as Medovaha srotas. Channels through which nutrition to adipose tissue is transported, is called as Medovaha srotas. Dr. Ghanekar considered Medovaha srotas as the capillaries of perinephric tissue and omentum.

AIMS AND OBJECTS

1. To study the concept of Medovaha srotas through samhita granthas.
2. To compare and co-relate the structures of Medovaha Srotas, & Moolasthanas with contemporary science.

MATERIALS AND METHOD

It is a conceptual study. The material is collected from the classical ayurvedic and modern literature, previous research works.

Literature review

Dhatu term derived from Sanskrit “*Du- Dhajya-Dharana Posanayo*” which refers *Dharana* and *Poshana* i.e., support and nourish. *Dhatu* have two sides viz, *Sthayi* or *Poshya* and *Asthai* or *Poshaka*. The *poshya Dhatu* support the body by providing it with basic tissue, the *Poshaka (Asthai) Dhatu* seen to support the other by nourishing, sustaining and maintaining them. Srotas is described as channels of circulation that transport the dhatus which are constantly subjected to metabolic transformation (*parinamamapadyamananam*). According to *punarvasu Artheya*, srotas are the structure through which *sravanam* i.e. oozing, moving and permeation of different constituents and nutrients takes place. *Sushruta* mentioned that *Dhamani* and Srotas are quite different from *Sira*, because they are different in *Lakshana* (symptomatology), *Moolasanniyama* (system of origin), *Karma* (functioning), and textually. According to *Vagbhat*, “*Rasa* spreads throughout the body through very fine *dwaras* (pores) of *srotamsi* which are distributed extensively in the body, very much like minute channels, present in the lotus stem.” *Dalhana* has described that all the structures through which *prana*, *anna*, *udaka*, *rasa*, *rakta*, *mansa*, *meda* etc. circulate are srotas. *Chakrapanidatta* stated srotas are the channels acting as vehicles of transport of both *Prasad* and *mala dhatus*.

Srotas described in sushruta samhita

- 1) *Pranavaha srotas* 2) *Annavaha srotas* 3) *Udakavaha srotas* 4) *Rasavaha srotas* 5) *Raktavaha srotas* 6) *Mansavaha srotas* 7) *Medovaha srotas* 8) *Mutravaha srotas* 9) *Purishvaha srotas* 10) *Shukravaha srotas* 11) *Artavavaha srotas*

Srotas described in Charak Samhita

1) Pranavaha srotas 2) Udakvaha srotas 3) Annavaaha srotas 4) Rasavaha srotas 5) Raktavaha srotas 6) Mansavaha srotas 7) Medovaha srotas 8) Asthivaha srotas 9) Majjavaha srotas 10) Shukravaha srotas 11) Mutravaha srotas 12) Swedavaha srotas 13) Purishavaha srotas.

Moolasthanas of Medovaha Srotas

The *Moolasthana* or the source is so considered that without which, the origin, maintenance and destruction of the specific carrier of the body nutrient cannot be possible and the place which controls the entire functional dealings and processes of that specific carrier. For the determination of the *Moolasthana* of srotas some points have been logically and categorically counted in the various classics. such as.

- (A). *Utpatti Sthana* (*Moolasthana* related with origin point of view).
- (B). *Sangraha Sthana* (*Moolasthana* related with storage).
- (C). *Naidanik Dristikon* (*Moolasthana* related with diagnostic point of view).
- (D) *Chikitsatmak Dristikon* (*Moolasthana* related with clinical point of view).

According to acharya sushruta Vrikka and Kati are the moola of Medovaha srotas. Acharya Charak mentioned Vrikka and Vapavahan as moola of Medovaha srotas. Acharya Vagbhat mentioned Vrikka and Mansa as moola of Medovaha srotas.

DISCUSSION

Srotas are responsible for the maintenance of health as well as for the diseased conditions. As a tree is seriously affected by injury to its root, similarly channel of circulation in human body are seriously affected when their *Moolasthana* is affected, so keeping this point in mind a stepwise study on *Medovaha Srotomoola* is considered. In Charak Samhita 13 srotases are described and in Sushruta Samhita 11 srotases are mentioned. Asthivaha, majjavaha and swedavaha srotas have been left out by Sushruta and he has included artavvaha srotas. Term '*Parinamapadyamanama*' (meaning undergoing transformation), which is suggestive to the fact that the channels carry such tissue elements as are undergoing transformation from their previous state. The channels which give nutrition to the *Medodhatu*, or the vessels carrying the nutritive material up to the site of *Medodhatu* can be considered as *Medovaha Srotas*. The nutrient material of a particular dhatu does not nourish it through a srotas other than its own. Thus, the nutrients meant for Medadhatu while being transported by rasa through rakta and mansa dhatu may not be allowed to ooze through the ayanmukhas of raktavaha and mansavaha srotas. This mechanism mentioned in Ayurveda is similar to the hypotheses seen

to emerge from modern scientific researches in the field of physiology and biochemistry, relating to the “mechanism and dynamics of the exchange of fluid across capillaries.”

VRIKKA; As it is not controversial to say that *Vrikka* is *Moola* of *Medovaha Srotas*. The three *Acharyas* (*Charaka*, *Sushruta* and *Vagbhata*) have considered *Vrikka* as one of the *Moola* of *Medovaha Srotas* but *Vapavahana*, *Kati* and *Mansa* are mentioned as second *Moola* separately. *Vrikka* are two in number and situated in the *Udara*. Around the kidneys there is lot of fat which is known as perirenal fat. Kidney filters the protein, chloride, sodium bicarbonate, water, potassium etc. out of which protein, water, chloride, sodium bicarbonate, glucose, amino acids and urea are reabsorbed. Kidneys does not filter the lipids. When there is no filtration of lipids the question of re-absorption does not falls. Kidney protects the lipids (*Meda*) by the fact that filtration of fat does not occur and protection of lipids through Kidney enhances fat in the body. This type of action is not seen with protein and carbohydrate, they are filtered and absorbed. Kidney is set to give special importance to *Meda* (lipids). If *Vrikka* will not filter urea the increased blood urea would have been cause inhibition of fat deposition. This proves further that Kidney is all set to function in favour of *Meda*, approving fact that this is strengthniser and builder of the fat in body.

VAPAVAHAN

In the abdomen there is a layer called Omentum which is fold of peritoneum. Acharaya Charaka has said that *Vapavahana* is the second *Moola* of *Medovaha Srotas*. *Vapavahana* means the transporter or carrier of *Vapa*. *Vapa* means the fat (*Vasa*) It is also the site where the deposition of fat takes place in the body. Omentum is a structure in the body where deposition of excess fat occurs and this can be compared to *Vapavahana*, a structure according to Chakrapani which is the location of *Meda Dhatu* in *Udara*. *Vapavahana* is considered to be for such structures which are the transporter for lipids (*Vapa*]. Glucose and amino acids along with very small amount of fatty acids are absorbed and transported to the liver. Fatty acids are absorbed through a structure cistern chyli and mainly thoracic duct which can be considered as *Vapavahana*.

KATI

Kati is denoted as *Moola* of *Medovaha* under Acharaya *Sushruta*. *Sushruta* was a surgeon therefore his submission was laid down on the basis of surgical parameters. This is a scientific explanation under surgical meanings, is very obvious. *Shusruta* has clearly pointed out the exact site of the *Kati* but normally the *Kati* is the place where the fat accumulates.

MANSA

Vagabhatta has considered Mansa under Medovaha as Moola; it is because of physiological basis. Under physiology it is said that Meda is formed by action of Mansagni on the Meda Dhatu. Perhaps this deviation presented by Vagabhatta is due to Mansa Dhatu stands as mother Dhatu in reference to Meda which falls next to Mansa. Vagabhatta has submitted Mansa as second Moola of Medovaha, this type of consideration is only taken under Medovaha and therefore being exceptional it cannot be approved under final choice in this regard. But we might have considered the Vasa (Mansagata Sneha) below the skin and as such the entire skin may be considered as the Moola of Medovaha srotas.

CONCLUSION

In today's fast growing world of globalization where health is a major issue, ayurveda offers appropriate knowledge of every disease; right from its causes to ill-effects and acknowledges to the fact of prevention of its causes to treatment of each of them. In such disease conditions physicians have to use these principles for preventive and curative purpose. As a tree is seriously affected by injury to its root, similarly, the channels of circulation in the human body are seriously affected when their Srotomoola is injured. Srotansi are the channels that convey the body elements, which are undergoing metabolic process, sub serve the process of circulation. The normal functioning of the particular group of Srotas is depends upon it's Moolasthan. Today's modern life style with no physical workout causes major health issues. Meda dominantly act as Dushya in most of these diseases. Vrikka, Vapahana, kati and mansa mentioned as the Moola of Medovaha Srotas. After management of Moolasthan of that specific Srotas, basic management of the disease belonging to that particular Srotas get completed.

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