

## COMPREHENSIVE REVIEW OF MAMSAVAHA SROTAS AND ITS IMPORTANCE

Radha S. Khadakkar<sup>1\*</sup>, Anand V. Kalaskar<sup>2</sup> and Ankeeta P. Dahiwal<sup>1</sup>

<sup>1</sup>P.G. Scholar Rognidan, SSAM Hadapsar, Pune, Maharashtra, India.

<sup>2</sup>Assoc. Professor M.D. Kayachikitsa- Vikritivigyan (BHU) SSAM Hadapsar, Pune.

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\*Corresponding Author

Radha S. Khadakkar

P.G. Scholar Rognidan,  
SSAM Hadapsar, Pune,  
Maharashtra, India.

### ABSTRACT

*Srotas* are innumerable channels which supply the nutrients to various tissues of the body.<sup>[1]</sup> *Srotas* is defined as “*Sravanaat srotansi*” according to the *Charak*, these are the structure through which *Sravanam* takes place. *Srotas* involves the flow of body substances from one place to another and responsible for the nourishment of tissues.<sup>[2]</sup> *Mamsavaha srotas* are channels carrying *mamsa dhatu*. The *mulasthan* or root of *mamsavaha srotas* are *snayu* and *twacha*.<sup>[3]</sup> The vitiation of *Mamsavahasrotas* may lead to pathological conditions like; *Arbuda*, *Adhijivha*, *Upakush*, *Arsha*, *Galashundika*, *Galaganda*, *Gandamala* and *Alaji*, etc.

**KEYWORDS:** *Srotas channel*, *Mamsavaha srotas*, *Mamsa dhatu*, *Snayu*, *Twacha*.

### INTRODUCTION

The term *srotas* means a channel. It is derived from the ‘root’ “*sravane*” Meaning to exude, to ooze, to filter. *Srotas* is a Unique concept of Ayurveda, *Charak* has defined it as “*Sravanaat srotansi*” meaning a channel through which *sravanam* takes place. When *mamsavahasrotas* gets vitiated then some diseases occur viz. *Adhimamsa*, *Arbuda*, *Arsha*, *Adhijivha*, *Upakush*, *Galashundika*, *Alaji*, *Galaganda* and *Gandamaala*. *Arsha* is mentioned in *Mamsadoshaj Vikar* by *Acharya Sushruta*.<sup>[4]</sup> *Mamsavaha Srotas* are two in numbers having roots viz. *Snayu*, *twacha*, symptoms of damage or injury of *mamsavaha srotas* *shwayathu*, *mamsashosha* and *siragranth* can occur. *Twacha* is *upadhatu* of *Mamsa*.<sup>[5]</sup> Muscular channels, which originate in the ligaments, tendons, and skin, supply nutrients to

the muscle dhatu (all over the body). Impairment of these channels is caused due to regular intake of heavy, greasy foods, excessive sleep, sleeping after meals, and sedentary lifestyle.

## AIMS AND OBJECTIVES

Review of *mamsavaha srotas* and its importance accounting to *Ayurveda*.

## MATERIALS AND METHODS

### *Srotas – “sru stravanam”*

*Srotas* is a structure through which substance is either secreted or circulated or transported.

### *Nirukti – “stravanaat strotamsi”*

Body structure through which secretion takes place is called *srotas*.<sup>[6]</sup>

### Number of *srotas*

यावन्तः पुरुषे मूर्तिमन्तो भावविशेषास्तावन्त एवास्मिन् स्रोतसां प्रकारविशेषाः । सर्वे हि भावा पुरुषे नान्तरेण स्रोतांस्यभिनिर्वर्तन्ते, क्षयं वाऽप्यभिगच्छति । स्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि भवन्त्ययनार्थेन ॥ ३ ॥<sup>[7]</sup>

*Srotas* are countless as each body constituent has its own *srotas*. According to *Acharya Charak*, grossly 13 *srotas* are enumerated as follows.<sup>[8]</sup>

1) *Pranahava srotas* 2) *Udakvaha srotas* 3) *Annavaha 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) *Purishvaha srotas* 13) *Swedavaha srotas*.

While according to *Acharya Sushrut*, there are 11 types of *srotas*.<sup>[9]</sup>

1) *Pranahava srotas* 2) *Udakvaha srotas* 3) *Annavaha 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*.

### *Mamsavaha srotas dushti hetu-(etiological factors)*<sup>[10]</sup>

अभिष्यन्दीनि भोज्यानि स्थूलानि च गुरुणि च । मांसवाहीनि दुष्यन्ति भुक्त्वा च स्वपतां दिवा ॥१५॥

1. *Abhishyandi*: Those who take channel blocking foods, which are difficult to digest eg- meat and fish, curd, buffalo milk, etc.
2. *Sthool aahara*: Bulky foods like whole milk, eggs, yoghurt, cheese, fish, beans, etc.
3. *Guru aahara*: Excessive intake of heavy to digest foods like cheese, fastfood, chinese, bakery products, etc.
4. *Swapata diva*: Those who sleep during day time.

### ***Mamsavaha srotas dushti lakshana (symptoms)*<sup>[11]</sup>**

-शृणु मांसप्रदोषजान् ॥ १३ ॥

अधिमांसार्बुदं कीलं गलशालूकशुण्डिके । पूतिमांसालजीगण्डगण्डमालोपजिह्विकाः ॥ १४ ॥

1. *Adhimamsa*- Adhi means extra, mamsa means muscle. It means diseases of gums.
2. *Arbuda*- Tumour or cancerous growth.
3. *Kila*- Tonsilitis
4. *Galashaluka*- Adenoids
5. *Galashundike*- Elongated uvula
6. *Puti mamsa*- Muscle necrosis
7. *Galaganda*- Goitre
8. *Gandamala*- Cervical lymphadenitis
9. *Upajihvika*- Epiglottitis.

### ***Chikitsa (Management of Mamsavaha srotadushti)*<sup>[12]</sup>**

मांसजानां तु संशुद्धिः शस्त्रक्षाराग्निकर्म च ।

The disorders of *mamsa* are treated with evacuative measures, surgical measures, and application of alkali and cauterization.

As *mamsavaha srotas* are channels which carry *mamsa dhatu*. Hence, the *dushti* of *mamsa dhatu* ultimately means *dushti of mamsavaha srotas*. *Mamsavaha srotas* is channel which carry *mamsa dhatu*, so *dushti of mamsa dhatu* leads to vitiation of their *srotasas*. Hence, it is very important to treat *mamsavaha srotas dushti* to avoid *mamsa dushti* and ultimately further *dhatu dushti* and *srotas dushti*.

तेषां प्रकोपात् स्थानस्थाश्चैव मार्गगाश्च शरीरधातवः प्रकोपमापद्यन्ते<sup>[13]</sup>

According to above *shloka*, vitiation of *srotasas* causes vitiation of *dhatu*. So the treatment for vitiated *dhatu* is applicable for the vitiated *srotasas* also.

### ***Ashtavidha Shastra Karma*<sup>[14]</sup>**

It is composed of eight surgical procedures viz. *Chhedana* (excision), *Bhedana* (incision), *Lekhana* (scrapping), *Vyadhana* (puncturing), *Visravana* (drainage), *Aeshana* (probing), *Aharana* (extraction), *Seevana* (suturing).

### **Approach of Ashtavidha Shastra Karma and Diseases**

1. *Chhedhana Karma* with *Tapta Shastra- Sadyovrana*
2. *Bhedana Karma* and *aharana* with the help of *Agra Vakra Shalaka- Ashmari*
3. *Bhedana* with *Seevana Karma -Baddhagudodara*
4. *Visravana* with *Nadi Yantra- Jalodara*
5. *Visravana -Pakva Vidradhi*
6. *Rakta Visravana Karma- Visarpa*
7. *Bhedana Karma -Stana Vidradhi*
8. *Lekhana- Upajihvika, Dantavaidarbha, Kilas, Medaja Granthi, Arsha, Mamsakanda.*

### ***Kshar Karma*<sup>[15]</sup>**

Our ancient seers *Acharya Charak*, *Sushrut*, *Vagbhatta*, and *Chakrapani* all have described external and internal uses of *kshar karma* in various disorders. *Kshar karma* therapy is a paramedical procedure which is used from ancient time for curable of many external & internal diseases. Diseases which are not curable with modern medicine or drugs and another notorious diseases where medicine as well as performing surgery was also difficult and has a lot of complication like - infection, disfigurement, difficult to approach etc. in such disorders *kshar karma* therapy was found to be effective to treat the disease such as skin diseases, some allergic condition, *Bhagandar* (Fistula in ano), *Nadi Vrana* (Sinuses) ***Arbuda*** (Cancer) ***Arsha*** (Piles), *Dushta Vrana* (chronic or non-healing ulcers), *Charmakil* (wart), *Tilkalaka* (Melanomas), External abscess, Disease of Mouth, *Ranula*, Some tumor of mouth cavity, gall bladder stones & renal colic etc.

In ***Arsha***, ***Shastrakarma***, ***Ksharakarma*** and ***Agnikarma*** therapy are mentioned, because *Arsha* is a *mamsakila*. If the patient is strong, if the disease is old for several days, surgery should be resorted to.

तत्राहुरेके शस्त्रेण कर्तनं हितमर्शसाम् । दाहं क्षारेण चाप्येके, दाहमेके तथाऽग्निना ।।३३।।

Some prescribe treatment of piles by surgical excision others by application of alkali and some by cauterization.

If there is small amount of *kila*, *arbuda*, *alaji*, *gandamala*, etc. then *Agni karma* i.e. *Dahan karma* should be done. *Kshar* and *Agni karma* are also useful in terms of impurity. When there are symptoms of conjunctivitis (*Mamsvaha*) *Lekhan karma* has to be done many times.

#### **Shodhan chikitsa- (Galganda)**

तेषां सिराकायशिरोविरेका धूमः पुराणस्य घृतस्य पानम् । स्याल्लङ्घनं वक्त्रभवेष्वापि प्रघर्षणं स्यात् कवलग्रहश्च ॥ ८० ॥<sup>[16]</sup>

They are treated with venesection, purgation, *shirodhara*, *shodhan*, drinking of old *ghee* and *langhana*. In the disorders inside the mouth, rubbing and gargling are used in addition to the above.

#### **Arbuda chikitsa**

ग्रन्थ्यर्बुदानां च यतोऽविशेषः प्रदेशहेत्वाकृतिदोषदूष्यैः । ततश्चिकित्सेद्विषगर्नुदानि विधानविद्वन्ग्रन्थिचिकित्सितेन ॥ ८७ ॥<sup>[17]</sup>

As *granthi* and *arbuda* (tumour) are similar in site, etiology, characters, *dosha* and *dushya*, physician should treat *arbuda* on the lines of treatment of *granthi*.

After evacuation, the unripe one should be fomented and pressed with stone, wood, thumb and stick. If there is pouch within, it should be torn and **excised** with a knife and thereafter **cauterized** and treated like wound. In case it is **cauterized** slightly and still remains, it grows again gradually, hence it should be **excised** fully considering the particular body-parts. If there is some remnant, it degenerates by suppuration and thus due to wound erysipelas may occur.

### **RESULT AND DISCUSSION**

*Mamsa dhatu* is the third most abundant *dhatu* in the body. It does not have *gati*. It is stable. *Moolsthan* of *Mamsavaha srotas* are *snayu* and *twacha*. The origin of *Mamsa dhatu* is in the

*Mamsadharakala* and *Mamsavaha srotas*. *Aahar rasa* nourishes the *Rasa* and *Rakta* and then comes to *Mamsa dhatu*. *Mamsa dhatu* is fattened by taking nutrients from this diet. Also the origin of *Mamsa dhatu* is *Rakta*. The subtle and essence produced in the digestion of *Rakta*, nourishes the *Mamsa dhatu* or the *Rakta* is digested and becomes the *mamsa*.

Each type of *Mamsapeshi* has *Mamsavaha srotas*. For example, muscle in the heart, muscle attached to the bones, muscle in the walls of organs has *Mamsavaha srotas*. Every muscle has a process of *Mamsa dhatu poshan* and for this the role of *Mamsadhavagni* in the *Mamsavaha srotas* is important.

## CONCLUSION

*Mamsavaha srotas* plays a key role in the transportation of the transforming *mamsa dhatu* as well as the transudation of nutrients. The people are termed as *Mamsa pradhan purusha* when *mamsa dhatu* is created in excellence. Any type of vitiation in the *Mamsavaha srotas* causes pathogenesis which appears as metabolic problems in the body. *Mamsavaha srotas* is the channel carrying nutrients for the muscle tissue of the body. The channel begins in the superficial layers- of fascia, small tendons, and the six layers of the skin and moves through the entire muscular system. Studying *Mamsavaha srotas* and the disorders that results from its vitiation becomes crucial for leading a healthy lifestyle.

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