A CONCEPTUAL STUDY OF MEDOVAHA SROTAS AND IT’S VIDDHA LAKSHANAS

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ABSTRACT
Ayurveda is the science of life and Sharir is the basic stream of Ayurvedic classics. There is some very important concept like Srotas, Marma. The concept of Srotas is unique contribution in the understanding of Anatomy of human body. Ayurvedic classics described micro and macro channels for transportation, transfusion, secretion etc. is called Srotas (channel). There are infinite Srotas in our body some are described by Acharyas, Medovaha Srotas is one of them. Mula Sthan is the area from which Srotas evolves or arises, similar to root of the tree. There are two Mulas described for each Srotas. Acharya Sushrut mentioned Viddha Lakshans (injury) of Medovaha Srotas e.g. Pipassa (thirst) Stholya (obesity) Shophta (oedema) Snigdhangta (oily appearance of body) etc. The vitiation or an injury to the Srotas may inflict their Mulas and treating the Mulasthan of respective Srotas the disease will be cured. Here to establish clinical relations between Medovaha Srotas and Medovaha Srotomula in modern anatomy and physiology with the help of Ayurvedic Literatures. Knowledge of anatomical principal can aid in understanding the logical interpretation in relation to Medovaha Srotas and Its Viddha Lakshana in the terms of Ayurvedic and modern texts.

Keywords: Medovaha srotas, Vrikka, Vapavahanum, Kati, Srotodusthi, Clinical Anatomy.

INTRODUCTION: Ayurveda is the science which deals with the health of human being. Ayurveda classics which deal with the structural and functional aspect of body. Ayurveda classics proclaim “Dosh Dhatu Mala Mulam Hi Shariram” (basic constitutes of body) this basic constituent is continuously circulating through different channels or carries in our body. These transportation systems of body are well known as Srotas (channel). There are eleven numbers of Srotas described in Sushruta Samhita. In which Medovaha Srotas is one of them. Srotas has been called as structure or channel which is different from Sira (vein) and Dhamani(artery) and having a Mulasthan (initial origin) and dispersing in body. Srotas are innumerable in numbers and represent as inner transport system of body. In Ayurvedic literature Srotasas are delineate in many ways like Antarmukha(inner), Bahirmukha(outer), Anu(small), Sthul(large), Sankhya (countable) Asankhya(infinite). Srotas are same colour of Dhatu they carry. The Srotas is related with absorption and transfusion of Meda (fat) in human body has been named as Medovaha Srotas. Every single Srotas has specific Mulasthan mentioned in Samhitas. Acharya Chakrapani has described Mulasthan is anatomical seat of individual Srotas. The vitiation or an injury to the Srotas may inflict their Mulas and treating the Mulasthan of respective Srotas the disease will be cured. Medovaha srotas, the channel where Meda dwells and works. Medovaha Srotas is one of the important Srotas in all which
is described by Vrahttrayi Samhitas. According to Acharya Sushrut, Medovaha Srotas are two in numbers and rooted (Mulasthan) in ‘kati’ (waist region) and ‘Vrikka’ (kidney) where as Acharya Charak has mentioned ‘Vrikka’ and ‘Vapavahanum’ (omentum). Description of Meda is available in Vedas, other literature and Ayurvedic Samhitas. The Meda denotes “fat or fat like substance”. Only Acharya Sushrut mentioned Viddha Lakshanas of Srotasas, here tried to co-relation between Ayurvedic concept of injury on Srotas and comparative science.

AIMS AND OBJECTIVE -
- Clinical correlation is tried between Medovaha Srotas and Medovaha Srotomula (Kati, Vrikka, Vapavanum).
- Medovaha Srorodusthi and Srotoviddha Lakshanas, related with Mula.

MATERIAL AND MATHOD
- It is a conceptual study. The material is collected from the classical Ayurvedic and modern literature, previous research work.
- Mulasthan of Medovaha Srotas- Vrikka (kidney), Vapavaha (omentum) along with Kati (waist region) have been considered as Mulasthan (root) of Medovaha Srotas. The formation of Medas (fat) in the body does not take place in these areas then why these three structures have been considered as Mulasthan (root) of Medovaha Srotas?
- Many of the important complications like Excessive increase of Medo Dhatu produce obesity (Sthaulya), such as insulin resistance diabetes, hypertension, hyperlipidemia, and hyperandrogenism in women are linked more strongly to intra-abdominal and or upper body fat than to overall adiposity. The mechanism underling this association is unknown but may related to the fact that intra-abdominal and or upper body adipocytes are more lipolytic active than those from other depots. But this mechanism is vivid in the minds of Acharyas hence they considered the intra-abdominal fat as the Mulasthan of Medovaha Srotas i.e. Vapavahanum and the upper body fat area as the seat of Kaph these two parts of the body are controlling parts of Medas and Kapha. In Charak Samhita he said that there is no difference between these two i.e. Kapha and Medas. Vrikkas are also considered as Mulasthan of Medovaha Srotas. As we have seen above regarding Vapavahanum. It is clear that it acts as Mulasthan of Medovaha srotas. Regarding Vrikka these are the organ situated in extra peritoneal space of posterior part of abdomen and vitally related with fat metabolism (Medo Dhatu Pusthi). These have been covered by an adipose tissue which is known as perirenal fat or renal capsule, which is helpful for keeping the kidneys in position. There is also a reference that when anybody goes on fasting in body the fat which is present in other part of body goes on fasting in the body the fat which is present in other parts of the body undergoes emaciation. The fat around the kidneys are not been lipase unless there is a severe corollary in the body. This may be the one of the reasons to consider the Vrikkas as the Mulasthan. The Mulasthan as per Sushruta are Kati and Vrikka. He considered Kati rather than Vapavaha, because most of the kaph will be present around the Kati region only that’s why Acharya would have considered as Kati as the Mulasthan.
- Absence of physiological activity, day sleep, excessive fatty diet, food which increase Kapha and wine of Varuni type are risk factor that vitiates the Medovaha
Srotas and vitiation of Medovaha srotas leads to manifestation of eight type of social unfit body like Atidirgh (too tall) Atihashva (too short) Atisthaulya (too corpulent), Atikrusha (too emicated), Atiloma (too hairy) Alaoma (hairless) Atikrishna (too black) Atigoura (too white) etc. while the injury to Mulasthan of Medovaha Srotas develops excessive sweating (Swedagmanam), oily appearance of body (Snigdha Angtta), dryness of palates (Talu Sosh), obesity (Stholya), edema (Shophtta) and thirst (pipassa).

According to Acharya Sushruta Viddha Lakshnas of Medovaha Srotas are

- **Swedagman** (Excessive Sweating)
  Sweat glands is a tubular coiled gland. It consists of two parts one coiled portion lying deeper in dermis, which secretes the sweat and other duct portion, which passes through dermis and epidermis. Eccrine sweat gland opens out through the sweat pore. The coiled portion is formed by single layer of columnar epithelial cells, which are secretory in nature. Epithelial cell is the interposed by the myoepithelial cells. According to henry gray’s estimates, the breast, abdomen and have 155per cm2 and back and legs have 60-80per cm2 sweat gland.

- **Snigdhangta** (Oily appearance of body)
  Sebaceous glands pour their secretion, the sebum, on to the shaft of hairs as they pass up through the necks of hair follicles. They are situated on the sloping under surface of follicles and lie within the dermis apart from palm and soles. sebum is an oily material that helps preserve that flexibility of the emerging hair. Oily appearance of body (seborrhea) occurs when oversized sebaceous glands produce excessive amount of sebum giving the appearance of shiny and greasy skin.

- **Talusosh** (Dryness of plate)
  The major function of kidneys is to remove waste products and excess fluid from body. These waste products and excess fluid are removing through the urine. This process is necessary to maintain a stable balance of body chemicals. The kidneys are powerful chemical factories that perform the balance of body fluids.

**Sthaulya** (Obesity)
It is a Santarpanjanya Vyadhi which occurs due to the vitiation of Medovaha srotas. It is found that dietary factors, lifestyle factors, physiological factors and genetic factors all responsible for Stholya. Food rich in carbohydrate (ghee oil, newly harvested rice and fresh wine) sedentary lifestyle (lack of exercise, day sleep) and psychological factors (lack of mental genetic factors) is responsible for formation of Medo Dhatu and the excessive Medo Dhatu is formed by defective generic material, this is referred as Bijasvabhava in Ayurveda as Bijasvabhava in Ayurveda. It is defined as an excess of adipose tissue in our body mainly due to dietary imbalance and over nutrition that imparts the health risk. The most widely used method to gauge obesity in body mass index (BMI) which is equal to weight in kg/height in m2. A BMI between 25 to 29.9kg/m2 is called over weight and BMI greater than 30kg/m2 is called obese, which is associated with increase adipose store in subcutaneous tissue, skeletal muscle and internal organs such as kidney, omentum, and heart liver each 9.3 calories of excess energy stores approximately 1gm of fat.

Generally, adipocytes are fat storing cell and these cells release leptin (energy
regulator hormone), cytokines, angiotensinogen. Increased fat deposition in body stimulates leptin synthesis-increase in plasma leptin synthesis increase in plasma leptin concentration stimulation of hypothalamus (increase activation of leptin receptors) decreased in food intake and increased in energy expenditure. xxiv It is also controlling the size of body fat depots. Therefore, a defect in the leptin receptor genes result in obesity.xxv

- **Shopha** (Edema)- edema is defined as the swelling caused by excessive accumulation of fluid in the tissues. It may be generalized or local. In renal diseases, the kidneys fail to excrete water and electrolytes particularly sodium, leading to relation of water and electrolytes. So, the fluids leaks from blood into interstitial space causing extracellular edema.xxvi Failure of kidney to excrete sodium and electrolytes cause increase in extra cellular fluid volume resulting in development of edema.xxvii

- **Pipassa** (Thirst)- This cause an imbalance and loss of water in your body, leading to excessive urination and thirst. Diabetes insipidus: is the condition characterized by excretion of large quantity of water through urine, resulting in increased thirst.xxviii

**DISCUSSION:** In Ayurvedic classics Acharyas have described many Srotasas and their particular Mula Sthan, but they have not mentioned the criteria of selecting those particular structure or organ as Mulasthan of respective Srotas.

Acharya Chakrapanidutta has said that ‘Mulamiti Prabhav Sthanam’ It means Mula of Srotas is well thought out as Storage site or origin site of Srotas.xxix He has compared Mula of Srotas to root of tree. He Said that if the tree is cut of its root, it gets destroyed completely. In the same way injury to any Srotas or to any Srotas or the root of Srotas (Mula of Srotas) leads dysfunction or Vikriti of the related Srotas.

We can assess Mulasthan of srotas on various points i.e. Sangrah Sthan(Mula Sthan of Medovaha Srotas act as Storage Site), Chikitsa Mahatva(Various disease of Srotas can treat by treating of their own Mula sthan),Controlling point, Monitoring point.

If we consider Srotomula as Sangrah Sthan (reservoir) then according to Ayurveda, Vrika, Kati, Vapavahnum are the Ashrya of Medo Dhatu. In modern science kidney, omentum and waist region are the place where mostly fat desposite. It can be said that to reservoir and causative factor for Medo Dhatu in Vrika, kati, Vapavahnum.

**CONCLUSION:** As tree is seriously affected by injury to its root, similarly channels are circulation in human body are affected when their rooted (Mulasthan) is affected. Ayurvedic literature stated that the Mulasthan of Medovaha Srotas is Vrika, Vapavahnum along with Kati because adipose tissue is stored in stomach liver, intestine, kidney, and flank. So fat deposition is found mainly in the region due to injury of Medovaha Srotas. Vitiation of Medovaha Srotas described by ancient scholar of Ayurveda are very much similar to the factor found in modern science.
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