

Conceptual Study

Conceptual Study of Medovaha Srotas & Mulasthana Vrikka

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ABSTRACT:

Ayurveda is ancient science of life. Swasthyarakshanam and Vyadhiparimoksha are it's main objectives. Many Fundamental principles and concepts are explained in Ayurveda. Concept of srotas is one of them. Briefly srotas means channels which are Aakash mahabhut pradhan structures. Medovaha srotas is an important srotas related to Medadhatu formation and poshan. Vrikka is one of the important mula sthana of Medovaha Srotas. So this present article is an attempt to study the concept of Medovaha srotas and the relationship between the Vrikkarog and Medovaha srotodushti hetu.

KEY WORDS: Srotas, vrikka, Akash Mahabhut, Medovahsrotodushti hetu

INTRODUCTION:

The term srotas means a channel through which poshak dhatu pass to form sthayi dhatu. According to charak srotas means the structure through which sravanam takes place.

Medovaha srotas is one of the important srotas. The channels which give nutrition to medadhatu can be considered as Medovaha srotas. According to C. Dwarakanath, 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 ometum.

In Charak Samhita- srotovimanadhyaya acharya also mentioned the mula sthan of Medovaha srotas and it's dushti lakshan, hetu and the treatment. It is interesting to see correlation between Medovaha srotas mula sthan and it's dushti hetu.

Aims and objects:

1. To study the concept of Medovaha srotas through samhita granthas.
2. To study the relation between Vrikka Rog and Medovaha srotodushti hetu.

Materials and method:

It is a conceptual study. The material is collected from

the classical ayurvedic literature.

Literature review:

According to punarvasu Arteya, srotas is defined as the channel or structure through which sravanam i.e. oozing, moving and permeation of different constituents and nutrients takes place. Again it is described as channels of circulation that transport the dhatus which are constantly subjected to metabolic transformation (parinamapadyamanam). They work as communicating channels for nutrient tissues (asthayi dhatus) which are to be utilized for formation of permanent dhatus (sthayi dhatus).

Sushruta describes that srotas are the channels of the body having originated from organ cavity i.e. Khadantarm spread throughout the body excluding sira and dhamani.

Vagbhat compared srotas to the extremely fine passages and pores present in the lotus stem. He observes, "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."

According to Chakrapanidatta srotas are the channels

which serves as vehicles of transport of both Prasad and mala dhatus and also serve as the place of their entry (or exit).

Dalhana the commentator of Sushruta Samhita has described that all the structures through which prana, anna, udaka, rasa, rakta, mansa, meda etc. circulate are called srotas.

Srotas described in Charak Samhita-

- 1) Pranavaha 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) Swedavaha srotas
- 13) Purishavaha srotas.

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- 6) Mansavaha srotas
- 7) Medovaha srotas
- 8) Mutravaha srotas
- 9) Purishvaha srotas
- 10) Shukravaha srotas
- 11) Artavavaha srotas

Mula of Medovaha Srotas :

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

The Medovaha srotas mula means the organ which may be closely related to Medadhatu functions or which are important sites related to beginning or ending of the channels of Medadhatu.

Medovaha Srotas Dushti hetu :

Avyayam, diwaswap, ati snighdh-aahar seven and atisevan of varuni are medovaha srotodushti hetu metioned in srotovimanadhyaya i.e. lack of exercise, day time sleep, eating of excess and more oily food stuffs and excess intake of alcohol vitiates Medovaha srotas.

DISCUSSION:

In Charak Samhita 13 srotases are described and in Sushruta Samhita 11 srotases are mentioned. Charak described the origin or mula and the symptomatology of pathological involvements of srotasmi in nija type of diseases. On the other hand sushruta described srotases in the context of injuries. The mode of approach in this case, is that of surgeons. Asthivaha, majjavaha and swedavaha srotas have been left out

by Sushruta and he has included artavvaha srotas in this list. In this regard, Dalhana in his commentary observes, "the special kind of pains exhibited in case of srotodushti." Are the srotamsi being spread throughout the body, important from the point of view of Kayachikitsa. On the other hand to Shalyatantra, pains of special kinds which may manifest on account of either the piercing of or injury to srotas present in certain special parts of body are important, to gain the knowledge of prognosis.

While understanding the functions of srotas one must remember that they do not transfer sthira dhatus, but only the dhatus which are undergoing metabolic transformations. The dhatus which are formed consequently from poshak dhatus are the sthaya dhatus. 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 ayana mukhas of raktavaha and mansavaha srotas. The nutrients meant for Meda dhatu will be allowed to ooze only through ayana mukhas of Medovaha srotas means the concerned srotamsi apparently decides as to which kind of dravya should be allowed to pass through their ayana mukhas. 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 is one of the most important mula sthana of Medovaha srotas. As mentioned earlier Medovaha srotas is vitiated due to excessive intake of oily food stuffs and excessive intake of alcohol. So these causes also affect Vrikka-kidneys. Excessive intake of oily food stuffs, lack of exercise may lead to high blood pressure. High blood pressure is common cause of kidney diseases. Excessive alcohol consumption can affect the blood pressure; it can also cause changes in the functions of kidneys and make them less able to filter blood. Excessive alcohol consumption may dehydrate the body. This drying effect can affect the normal function of kidneys. These pathological changes may lead to many kidney diseases.

Modern medical science also confirms the role of excessive alcohol consumption as a causative factor in the kidney disease.

So Medovahasrotodushti hetu have definite role as risk factor in the diseases related to its mula sthana-Vrikka.

CONCLUSION:

The internal transport system of the body-represented by srotamsi has been given a place of fundamental importance in Ayurveda both in health and diseases. Ayurveda correlate the structural and functional integrity of this system to physiological states and impairment of this integrity to pathological states. So this can be concluded from above discussion that Vrikka is Mula of Medovaha Srotas, according to Ayurveda, in the pathogenesis and treatment of vrikka-Roga, one must keep in mind the Medovaha Srotas and it's dushtihetu.

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