

BASICS OF MEDOVAHA SROTAS

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ABSTRACT

The human body is made up of seven different types of tissue called *dhatu*. in current science *meda* can be compared to lipids because it is one of those *dhatu*s and essential for maintaining *snehatwa* (lubricity). some elements in the human body, such as *vasa* and *majja*, have similarities to lipids.the development of several metabolic *illnesses*, such as obesity ,is greatly influenced by *medo dhatu*, making it crucial.*Diabetes melitus*, which is already referred to in *Ayurveda* as *Sthaulya prameha*, is brought on by exercise. *dosha*, *dhatu*, *malas*, and *srotus* *kostha kostangs* are just are just a few of the terminology used by the ancient discipline of *Ayurveda* to eloquently depict the anatomy and physiology of the human body. the human body is viewed as a network of many channels, each with a specific purpose. The significant of *srotas* is evident from the description of it in entire chapter by *charaka acharya*. *sroto vimana medavaha srotus*, if vitiated, creates *medo dusti*, which may be stated as *prameha poorva roopa* or *Sthaulya lakshana* or something similar. as per *Sushruta* a.Roots of the channels. Fat tissue is transported by two different channels. The origins of which are in the hips or pelvic area.the two kidneys are *vrukkau*.as their names suggest the fat transporting channels do not contain any fat. When these channels are contaminated, vitiated or damaged, excess or insufficient amounts of fat are formed. They transport the materials required for the formation and balance of fat tissue.Medical terms for fat tissue carrying is *vaha*. *srotos* is greek for ducts or channels used for transportation. And in the mordern period they are comparable to *diabetes* and *obesity*, respectively, Whose epidemiologies are growing daily and having a major impact on our current and future generations.

KEYWORDS: Adipose tissue, Lipids, *Medo dushti*, Metabolic syndrome, Obesity, *Sroto moolam*.

INTRODUCTION

The beginning the phrase "*Srotas* is as many as corporeal creatures" refers to the fact that neither the former nor the latter can be created or destroyed without the help of *Sroto shareeram*, particularly in its clinical aspect. The word "*srotas*" (meaning movement,flow secretion, etc.) derives from the root word "*srugatau*."Sushruta Acharya defined *srotus* as those channels, with the exception of *sira* and *dhamani*, That spread throughout the body and carried particular entities. *Srotas* is made up of the incredibly small pores and passages found in the lotus stem. The means by which *resudiposhya Dhatu* travels throughout the body and feeds it.consequently, it can be said that *Srotas* is the complete physiological major.minor channels of the *Srototpatti* occur in intrauterine life,and *vayu mahabhuta* with appropriate Agni intervention is in charge of differentiation that contributes to the generation of *srotus*. *srotus* are *Anu* (micro) OR *sthoola* (macro) in size, *vritta* (round), *deergha* (elongated), or *pratana* (flat) in shape. Even

though there are countless varieties and they are numerous in quantity. Two main varieties, *Bahirmukha srotas* and *Antramukha srotas*, have been identified by Charaka Acharya and Vagbhata Acharya. Yogavali Srotas has 11pairings, according to Sushruta Acharya.similar to the *Antarmukha Srotas* mentioned by Charaka Acharya, but excluding *Asthivala majjavaha* and *Svedavaha Srotas* and including *Artavavaha Srotas*. when *dosas* are consumed routinely, a vitiated *Sroto* known as *yatra sanga kha vaigunyat vyadhi tatra upajayate* (Su.sa.24/10) becomes potent.in the opposite direction the pathways via which nutrients is delivered to *made dhatu*s are referred to as *medavaha Srotas*, and it has been discovered that any disruption of these pathways has an impact on the other *dhatu*s. The majority of the *lakshana* mentioned in *medo vridhi* or *kshaya* involves other *dhatu vridhi* or *kshaya lakshana*. The aforementioned is clarified when explaining *kaphaja prameha*, where increasing *kapha* vitiates *meda* and together they impair *mootravaha Srotas* and *sareera*

kleda. meda dhatu has been described as being changed into *Asthi* as essence and *swedas* as metabolic waste products, which may indicate that these acquire nourishment from *mede dhatu* and is one of the reasons for not considering their *srotas* separate. This also suggests that any derangement in *medovaha Srotas* can result in pathological alteration in any of them as a result vitiation of *medovaha Srotas* creates a vicious cycle including other *dhatu*s, not to mention the *dosas* which results in a variety of disorders. In light of this study of *medovaha Srotas* has clinical relevance.

DISCUSSION

medas is a *matruja bhava* and one of the *saptadhatu* the fourth *dhatu* officially from the essence of *ahara rasa*. Its primary role is to impart *sneha bhava* (unctuousness) which is a material origin which is provided by the *meda dhatu snihyati iti meda medyati* since oleate *senha* has the *kledana* (moisturising) quality that Sanskrit word *medas* with its origin mid alludes to *snehana* or to oleate as a quality that adds softness. *Mamsatejas*, *Asthikrit vapa* and *vasa* are some synonyms for *medas*. *Rasa* (the substance of food) becomes *mamsa* when it solidifies which is then changed into *medas* by the action of *mamsa dhatvagni* which is controlled by *Agni* and *snigdha*. Although the amount of *dosha* or *dhatu* cannot always be measured due to its variable nature the *pramana* of *medas* as two *swa-anjali* is taken normal. *medas* is said to be formed in *medodhara kala* and the action of *medodhatvagni* in turn transforms it to *Asthi* as essence *snayu sandhi* as *updhatu*, and *sweda* *Susruta Acharya* explains that *medas* is present in *udara* and *anu asthi* in all living things when defining *medodhara kala*. In addition he claims that bones other than the major ones contain it in the form of *medas* combined with *rakta*. Hence *medas* and *medodhatu* as adipose tissue respectively are inferred the unique role of *medas* is to give the body's tissue and bones the nutrition they need to remain solid and healthy.

Varieties of srotas (Charaka acharya)

1. *Bahirmukha Srotas* in women: *Netra* (2), *Karna* (2), *Nasa* (2), *Mukha* (1), *Guda* (1), *Medhra* (1), *Yoni* (1), and *Sthana* (2).
2. *Antramukha Srotas* (13 paired): *Prana*, *Anna*, *Usaka*, *Rakta*, *Mams*, *Meda*, *Asthi*, *Majja*, *Shukra*, *Mutra*, *Pureesha*, *Sweda*.

Roots moola medovaha srotas

- A. Charaka Acharya and Vagbhata Acharya - *Vrikka Vapavahanam*
- B. *Susruta Acharya - Kati, Vrikka*

Charaka Acharya lists both *Vrikka* and *Vapavahanam* in the *panchadasha Koshtanga*. It is claimed that *Rakta* and *Medo Prasada* are responsible for the organogenesis of *Vrikka*. In the study there was fat. The organogenesis described above may have been explained by the kidneys architecture.

The covering visible are as follows

A layer of adipose tissue called *parirenal fat* is located outside the fibrous capsule. The *fibro-areolar membrane* that envelops the kidney is known as the *renal fascia*. *Parirenal fat* which is located outside the *renal fascia* and varies in quantity is more prevalent posteriorly and toward the lower pole of the kidney acting as a cushion for the organ. There are not many diseases whose aetiology involves *Medovaha Srotas*.

- a. *Medovaha Srotas* aggravating factors such *atipana* and *ati snigdha bhajana* is stated to create *trnsna (Amaja)*, while *oupasargika trnsna* occurs by the exact same factors in a person already suffering from *pramaha*.
- b. *Avyayama* and *divasvapna* increase *meda dosa* which when taken in excess leads to *atisthoulya*.
- c. *Kshudra Shvasa* is caused by the buildup of *meda dhatu* which obstructs *Pranavaha Srotas*.
- d. The six types of *swara bheda* the one brought on by too much *meda* is known as *varjaneeya*.
- e. When *vata* becomes inflamed *avarana* of *meda* results generating *adyavata*.
- f. *Bahu* and *abadha meda* are described as a *dushya visesha* in *Prameha nidana* where exacerbated *Kapha dosha* initially combines with *meda* which is in surplus noncompact form and has qualities comparable to *kapha*.
- g. Aggravated *meda* is said to obstruct the path of *vata* that leads *ojas* to *vasti pradasha* in the context of *madhumeha nidana*, which if ignored in the long run is bound to result in *sapta daruna pidaka*. The *pidakas* are manifested even in *apromehi* especially *Saravika*, *Kachapika*, and *jalini* in person with *prabhoota Medas*. Other illnesses involving *Medavaha Srotas* or *medo dhatu* include *medaja vridhi*, *chaturtaka jvara*, *dhatugata kushta* areas and *urustambha*.

Fats are formed from fatty acids and glycerol and are stored in large quantities in the adipose tissue. Lipids can be simple (fats), compound (phospholipid, lipoprotein) or derived (cholesterol). While brown adipose tissue is located in the neck and thorax of newborns and is later replaced by white adipose tissue in adults white adipose tissue is found as visceral and subcutaneous fat. A central adiposity is an accumulation of fat around the abdomen that is indicative of both subcutaneous and visceral fat. Fats make up 12% of the body weight with the excess being deposited in subcutaneous tissue the mesentery the omentum and intramuscular tissue. It is strongly believed to be linked to metabolic and cardiovascular problems.

CONCLUSION

Medovaha Srotas plays a key role in the transportation of the transforming *meda dhatu* as well as the transudation of nutrients essential for *meda dhatu* metabolism. The people are termed as *medovaha purusha* when *meda dhatu* is created in excellence. Any type of vitiation in the *medovaha Srotas* causes pathogenesis which appears as metabolic problems in the body. Investigating

morbidity's key characteristics of *medovaha Srotas* demonstrates the participation of hormones in abnormal levels that are in charge of lipid metabolism. *medovaha Srotodushiti* can therefore be linked to the metabolic syndrome a recent and developing worry. *Sthaulya Chikitsa* is an explanation of the therapeutic guidelines to be used in the morbidity of *medovaha Srotas* in essence. Studying *medovaha Srotas* and the disorders that result from its vitiation becomes crucial for leading a healthy lifestyle.

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