

Review on Mamsavaha Srotas and its Importance in Ayurveda

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Abstract: *Ayurveda* is the science which deals with the prevention as well as cure for the diseases¹. *Ayurveda* is a science which requires a lot of research to establish its authenticity along with modern medical science. The first step in this is to define the terms mentioned in *Ayurvedic* classics, especially the basic terms. The science cannot be implemented methodically as long as the terms are not properly understood. *Srotas* are the fine channels which are present in the body. There are total 11 *Srotas* explained by *Acharya Charaka*. *Mamsavaha Srotas* is one of them. *Snayu* and *Twaka* are the *Moolasthanas* of *Mamsavaha Srotas*. The term which is explained elaborately in classical texts but yet it is unable to point out exact structure related with it in human body. Literally the term *Snayu* means to bind. It is explained as a structure which helps in binding the joints and helps the body in weight bearing

Keywords: Srotas, Mamsavaha Srotas, Ayurveda

I. INTRODUCTION

Ayurveda science is concerned with life and hence called science of life. *Ayurveda* has mentioned the various eight branches in which *Shareera Rachana* and *Shareera Kriya* is important characteristic feature and compact the total science of biology². The *Ayurvedic* life science is also based on the human anatomy and physiology (*Rachana & Kriya*), without the knowledge of *Shareera Rachana* and *Kriya*, the physician cannot become perfect in the profession. *Sushruta Shareera Sthana* has great anatomical importance, therefore it is said that, *Shareera Sthana* of *Sushruta Samhita* is best. *Srotas* formulation takes place in intrauterine life with appropriate *Agni* and differentiation takes place, *Vayu* is responsible in generation of *Srotas*. This process of differentiation of fertilized zygote arises many *Srotas* in which body entities take their origin³.

Review on Srotas

Definition -

The term *Srotas* means a channel. It is derived from the root "*Strusravane*" meaning to exude, to ooze, to filter⁴.

Srotas is unique concept of *Ayurveda*. According to *Ayurveda* the whole body is made up of *Srotas*. The number of *Srotas* is as many as the number of cells, tissues and organs put together. This explains that every human cell is possibly a *Srotas*.

The internal transport system of the body represented by *Srotamsi*, has given a place of fundamental importance in *Ayurveda* both in health and disease.

Mamsavaha Srotas –

Moolasthanas –

Twaka and *Snayu* are *Moolasthanas* of *Mamsavaha Srotas*. *Twaka* as diagnostic tool in clinical aspects & *Twaka* serving as prognostic tool.

Table 1 – Showing *Moolasthanas*

<i>Srotas</i>	<i>Moolasthanas - Charaka</i> ⁵	<i>Moolasthanas - Sushruta</i> ⁶
<i>Mamsavaha</i>	<i>Snayu, Twaka</i>	<i>Snayu, Twaka, Rakta</i>

All In *Ayurveda Snayu* refers to the ligaments. Muscular channels, which originate in the ligaments, tendons, and skin, supply nutrients to all over the body. Impairment of these channels is due to regular intake of heavy, greasy foods, excessive sleep, sleeping after meals, and sedentary lifestyle.

Mamsavaha Srotas Dushti Hetu

Table 2

Srotas	Dushti Hetu⁷
Mamsavaha	Abhishyandi, Sthula, Guru, Diwasvapa after Bhojana

Mamsavaha Srotas Dushti Lakshanas –

Table 3

Srotas	Dushti Lakshanas⁸
Mamsavaha	Adhimamsarbuda, Kila, Galashaluka, Shundika, Putimamsa, Alaji, Gandmala, Upajivhika

When *Mamsavaha Srotas* get vitiated then some diseases occur these are *Aadhimamsa, Arbuda, Arsha, Adhijivha, Upakush, Galashundika, Alaji, Galaganda, Gandamala, Arsha* is mentioned in *Mamsadoshaja Vikara* by *Acharya Sushruta*.

Mamsavaha Srotas Viddha Lakshana –

Srotas	Viddha Lakshanas⁹
Mamsavaha	Shavayathu, Mamsashosha, Siragranthi, Maranam

Samanaya Chikitsa¹⁰ –

The treatment protocol mentioned by *Acharya Charaka* for the Vitiating of *Mamsavaha Srotas* are as follows ;
Shastrakarma
Kshara Karma
Agnikarma
Shodhana Karma

Importance of Mamsavaha Srotas

According to the definition, *Srotomula* is considered as the *Prabhavsthana* i.e. the place of origin from where the particular commences or gets the nutrition. In the vitiation of *Mamsavaha Srotas* various diseases like *Arbuda, Keela, Alaji*, etc are produced which are pertained to skin (*Twaka*) which is said to be the *Moolasthan* of *Mamsavaha Srotas*. *Snayu* is another *Moolasthan* of *Mamsavaha Srotas*. In *Mamsakshaya* the function of *Snayu* also gets diminished and hence the symptoms like *Sandhi Vedana, Sandhi Sphutana* are produced. *Twaka* is also explained under eight tool of *Shadavidha Rogi Pareeksha (Sparshnendriya)*, thus by examining the *Twaka* there is proper diagnosis of the disease. In this, *Rasavaha Srotas* mainly vitiated because of abnormal functioning of *Mana* and *Mana* has direct effect on *Twaka*. This makes *Mana* a leading cause of *Twaka Vikara*.

II. DISCUSSION

Twaka and *Snayu* are *Moolasthan* of *Mamsavaha Srotas*. Impairment of these channels is due to regular intake of heavy, greasy foods, excessive sleep, sleeping after meals, and sedentary lifestyle. *Srotas* is unique concept of *Ayurveda*. According to *Ayurveda* the whole body is made up of *Srotas*. The number of *Srotas* is as many as the number of cells, tissues and organs put together. *Mamsavaha Srotas* convey materials essentials for the growth of the body muscles. This *Srotas* increases and helps to provide muscular strength in the body.

III. CONCLUSION

The knowledge of *Mamsavaha Srotas* and its *Moolasthan* like *Snayu & Twaka* is very important for physicians as well as surgeons who are dealing with surgical removal of foreign bodies. Nowadays because of stressful life, food habits

the necessity of ayurveda principles play an important role for the benefit and welfare of peoples, so the main purpose of ayurveda is the prevention of disease by following the various majors and promotion of life.

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