A REVIEW ON CORRELATION BETWEEN SROTOMOOLA AND DHATUKSHYA

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ABSTRACT

Ayurveda is system of medicine designed to maintain health and remove imbalance of the body. Ayurveda described five element, three dosha, seven dhatus, seven upadhatus, three mala, oja and numerous srotas out of them dosha are seen as the causative agents of disease, dhatus, upadhatus and srotas are understood to be site of disease. The dhatus are essential tissue which uphold and nourish the body. Proper amount of each dhatu and there balance utility is very important for fine health. Srotas is known as channel of circulation in the human body. The flow of all active and mobile substance between these structures happens through Srotas. The channels of circulation carry dhatus undergoing transformation to their destination. It performs such functions which help to nourish the body. Any disturbance at the level of the Srotas either structurally or functionally leads to manifestation of disease. Srotovaiyunya is the condition of Srotas which is susceptible for pathological changes to produce a disease. Decrease or depletion of dhatus is termed as dhatu-kshaya which indicates metabolic or nutritional errors. The symptoms of dhatu-kshaya described in classical text show close resemblance with srotomoola (root organ) of that particular dhatu because the root organ of srotas and seat organ of dhatus are almost similar. This type of correlation will be helpful in establishing correct diagnosis of particular srotodusti as well as providing better management to such patients.

KEYWORDS: Srotodusti, Tissue, Circulation, Root Organ.
INTRODUCTION
Sravanaat srotaamsi.\[1]\) and Sravanaat iti rasaadihi iva poshakasya sravanaat (chakrapani) those from which sravana or flow of body substance takes place or through which materials flow in the body are called srotas. Moolat khaadantaram dehe prasrutanttu abhivaahi yat srotaha-tat-iti vigneyam siraa dhamaneey varjitam.\[2]\) Srotas are distributed from the root to any terminal portion of the structure or body. They spread all through the body and carry essential material. Through these numerous channels dhatus undergo transformation and it also carry right proportion of the dosha and other basic element from one portion of body to another. Srotas also transports the waist products produced by the body and finally eliminated naturally via malas.\[3]\) Information also flows through it in continuous fashion. According to charak there are 13 main yogavahi srotas while Susruta described 11 pairs of yogavahi srotasas. When the flow through these channels is maintained the health is remaining but when there is deformity: excess, deficiency or blockage it leads to manifestation of disease.

Dhatus are those entities, which actually sustained living body. Dharyati jeevayati-iti dhatavaha. These are the tissue which responsible for functioning of the system, organ and the structure of the body. Each of dhatus is build out of a previous one and they develop on the nourishment that comes from digestive system. They are basically the result of action of catalyst that converts one tissue to another. The sole purpose of metabolism is to assemble proper dhatus together in synchronization with which they carry out their role as the field of physiological activity.\[4]\) There are seven dhatus are accepted without any dispute namely rasa, rakta, mansa, meda, asthi, majja and shukra which wear and hold the body. Dhatus are physical form of energy and being structural components take part in our construction. Dhatus provide immune mechanism to the body and resists diseases. The growth and existence of human body is dependent upon these seven dhatus. When there is an imbalance or disequilibrium in functioning of the dhatus, the result in ailments or manifestation of disease. As increase or decrease, in their quantity/ quality indicates metabolic or nutritional errors. Dhatus-kshaya is one among them. All these seven element tissue of the body contain their own agni to metabolize the nutrients supplied to them through channels of circulation.\[5]\)

AIMS AND OBJECTIVES
This conceptual study will be helpful in understanding the concept of Srotas & Dhatu and also explore the correlation between srotomoola and dhatus-kshaya.
MATERIALS AND METHODS
Review of literature regarding srotomoola and dhatus-kshaya collected from brihatrayee and other available Ayurvedic literature. The sing symptoms of dhatus-kshaya and moola (root/chief organ) of srotas described in Ayurvedic text are given as under-Rasavaha srotas: carrying the nutritive essence to every part of body. There root organ are the Hrdaya (heart), and ten rasavahi dhamani. In diminution rasa dhatu patient become restless; he does not stand loud sound, palpitation, thirst cardiac pain, exhaustion even with slightest exertion. Rakta srotas carrying blood to whole body and there root organ/chief organ are yakrt (liver), pliha (spleen) and raktvahi dhamani. The sign and symptoms of Rakta dhatu diminution are: roughness, dryness and crack in the skin, and loss of lusture. Mamsavaha srotas have their root in snayu (ligament), twaka (skin), and raktvahini dhamani. In the event of the diminution of mamsa dhatu there is emaciation, especially of neck buttock and abdomen, debility of the body, pricking pain, looseness of arteries. Medovaha srotas carrying the fat tissue and there root organ are kati (waist), Vrikka (kidneys) and omentum. In the event of the diminution of medas there is enlargement of pleha (spleen), cracking of the joints, and lassitude of eyes, exhaustion and thinness of abdomen. Asthivaha srotas: Acharaya Susruta not mentioned but according to Acharaya Charak the root organ are medas (fat) and jaghana (hip bone). The sign and symptoms of asthi dhatu diminution are: falling of hair, nails, hair of beard including moustaches and teeth, exertion and looseness of joints. Majjavaha srotas: Acharaya Susruta again not mentioned but according to Acharaya Charak the root organ are asthi and sandhi. The sign and symptoms of majja dhatu diminution are: less quality of semen, thinness, weakness, lightness of the bone, cutting pain in bone, emptiness of bone. Sukravaha srotas are carrying semen or reproductive tissue and their root organ are stana (breasts) two testes and penis. In the event of the diminution of sukra the patient suffer from- pain in penis and testis, weakness dryness of mouth, pallor, lassitude, exertion, impotency, and either non-ejaculation of semen or mixed with blood.[6,7,8,9]

DISCUSSION
Dosha, dhatus and malas are the chief roots of the body always throughout the life. When dhatus in the body become discordant pathogenesis takes place which may take serious turn. How the srotomoola and dhatus-kshaya correlate with each other is given as under. The location or seat of rasa dhatu is Hrdaya[10] (heart), and it directly formed from the essence of the food. And the root/chief organ of rasavahi srotas is also heart and rasavahini dhamanies. The rasa dhatu is transported with the help of rasavahi srotas. The symptoms of rasadhatu
kshaya are closely related to root organ of rasavahi srotas like palpitation, cardiac pain etc. Similarly the location of *rakta dhatu* and the formation of *rakta* from *rasadhatu* take place in liver and spleen and also the root organ of *raktavahi srotas* is liver spleen\[11\] and *raktvahi dharmeees*. So the symptoms of *rakta dhatu kshaya* affect mostly the liver and spleen. *Mamsa dhatu* cannot be formed without the *mamsavaha srotas*. The root organ of *mamsavaha srotas* is ligament and skin. The ligament originates from mams *dhatus* may be due to this reason ligament is considered as root organ of mamsva srotas. And skin is *updhatu* of mamsa\[12\] so skin is also included under root organ of mams *dhatu*. Because of above reason the *mamsa dhatu kshaya* affects these portions of the body. *Medadhatu* also cannot be formed without the help of *medavaha srotas* and the root organ of *medavaha srotas* is kidney. Visually *meda* is seen around the kidney may be due to this reason vrikka (kidney) is told as *moola* of *medavaha srotas* by ancient acharyas. One more example is *prameha vyadhi*, in this disease *meda moola* is involve\[13\] and *prameha* is directly related to kidney. Charak also described vapavahana as moola of meda. Vapavahana is included under fourteen visceral organs. So it is clear that it is a visible organ. *Vapa* is a type of fat and its seat is abdomen. The *meda dhatu-kshaya* shows their effect on kati, Vrikka and omentum because these are the root organ of *medavaha srotas*. Asthi dhatu is formed from meda so the root organ is meda. Jaghana (pelvic region) is also root organ for *asthivaha srotas* because at this region the bones are larger than other place. Majja is formed inside the bone so root organ of majjva *srotas* is asthi. Both asthi and majja dhatu kshaya show there effect on their root organ of particular srotas. Sukra dhatu is produced from snehamsha of its purva dhatu that is majja. Sukra percolates from the inner majja through fine pores of the asthi. Charak explain vaushna and medra as root organ of sukavaha srotas whereas Susruta explained vrushna and sthana. Vrushana is consider as moola because there spermatogenesis occur and medra because it helps in transportation of sukradhatu. Sthana because after conception raja will go upwards and form stanya in female.

**CONCLUSION**

An important goal of Ayurveda is to identify a person’s ideal state of balance. When all body entities are within their physiological limits qualitatively as well as quantitatively, body remain in healthy state. Any deviation to either side of these limits leads to discomfort. As per Ayurveda the *dosha, dhatus, malas, oja* and *srotas* are basic constituents of body. The srotas play a vital role in transportation of dhatus. It can be seen when probity of srotas is impaired, both sthanagata and margagata dhatus are involved, the vitiation spreads from one
dhaut to another all srotas involved simultaneously. The srotomoola also influence dhatus-kshaya because of the root organ of srotas and the seat organ of dhatus are almost similar. So after the review of literature it can be concluded that the srotomoola and dhatus-kshaya have a nigh relationship.

REFERENCE