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AN APPRAISAL OF ON RASAWAHA SROTAS AND DHATU-SARATA IN AYURVEDA.

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Abstract: Acharya Charaka stated that 'Srotamsi' means transport the 'Dhatus' which are undergoing metabolic transformations. Dosh viz. vata, pita and kapha (vitiating factors or physical humors), dhatu (rasa, rakta, mamsa, meda, asthi, majja, shukra) and mala (Mala, Mutra, Purisha) waste products are the basic building elements of the body. Srotamayam hi shariram' means living body is channel or comprised of channels or system. Srotamsi are not only the passage or channels for flow of various substances but also Srotamsi are specific in their functions. Each Srotas provides nutrition to their respective dhatu only with requisite quantities and which represent the dhatu sarata. Sara parikshana is essential examination and part of Dashvidha pariksha, this examination help in detecting Rugna bala and accordingly plan the treatment of disease. However, there should be parameter need to develop for assessment of Sarata.

Keywords: Sarata, mamsa, meda, asthi, Dhatus, Doshas, Malas etc.

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Introduction:

A Dhatu (Body tissue) is the constituent which supports the body for its natural function as well as physiological processes and provides nourishment to the body. It may be considered as an element, Primitive matter or an essential constituent of the body. Acharya Charaka used this term 'dadhati' in the context of the description of Srotamsi or the internal transport system of nutrition. Human body is made of rasa (lymph and other liquid in body) rakta (blood tissue), mamsa (muscles), meda (fat) ashthi (bones), majja (bone marrow) and shukra (seminal fluid).^[1] Acharya Charaka stated that 'Srotamsi' means transport the 'Dhatu' which are undergoing metabolic transformations. He similarly used this term to comprehend metabolically processed nutrients as well as waste products similarly produced the Prasadakhya and Malakhya Dhatus.^[2] Dosha viz. vata, pita and kapha (vitiating factors or physical humors), dhatu (rasa, rakta, mamsa, meda, asthi, majja, shukra) and mala (Mala, Mutra, Purisha) waste products are the basic building elements of the body. The body contains numerous channels through which the dhatus, doshas and malas circulate that are known as strotas, these consist of both gross

channels, such as the intestinal tract, lymphatic system, arteries, veins, and the genitor-urinary tracts etc. These channels are called as 'Srotas' in Ayurveda. Srotas are so called because they have 'sravana' (oozing) which literally means to allow various body fluids to pass through at cellular level very slowly.^[3]

Concept of Srotas in Ayurveda:

According to Ayurveda 'Srotamayam hi shariram' means living body is channel or comprised of channels or system. Srotas, in broad term refers to the channels of circulation present in the human body.^[4] Sira, Dhamanyaha, naadya, rasayanaya, marga, aashaya are some synonyms of Srotas.^[5] Srotas are so called because they have 'sravana' (oozing) properties, it allow materials to pass very slowly among various tissues. Acharya Sushruta says that the channels of circulation are present in intra-cellular, inter-cellular and extra-cellular spaces of the human-body. Imbalance of dosha in the body leads to vitiation of the channels are Atipravrutti (increased flow of contents of the channel), Sanga (obstruction of the flow of contents of the channel); Siragranthi (appearance of nodules in the channel), Vimargagamana (diversion of the flow of contents to improper channel).^[6]

To maintain continuousness in the life cycle, these bodily elements have to be continuously regenerated, nourished and replenished. Acharya Sushruta, describes 'Srotas' as structures which originate from vacant spaces (hollow organs), these structures of srotas are spread throughout the body and spread various elements in the body. Anatomically and physiologically, channels of circulation have prodigious importance. Human body appears to be accumulation of Srotas (channels) and proper functioning of these channels is the cause of good health.^[7] The different places where these processes take place are known as 'Srotas'. According to Acharya Charaka, the term 'Srotas' carries various meaning like Sira (vein), Dhamani (artery), Rasayani (lymphatic channel), Rasavahini (capillary), Nadi (duct), panthaan (passage), marga (track), sthaan (balanced position), ashaya (location/reservoir) etc. are the names of visible and invisible spaces within the body.^[8] Chakrapani narrated that Mula as "Mulamiti Prabhava Sthanam", meaning thereby that Mula of a srotas is the structural position of the respective srotas, the main seat of the pathology of that channel, the principal seat of manifestation of disease. Srotamsi are not only the passage or channels

for flow of various substances but also Srotamsi are specific in their functions. Each Srotas provides nutrition to their respective dhatu only with requisite quantities and which represent the dhatu sarata. For the concern dhatus.^[9]

Concept of Sarata:

According to the principles of Ayurveda, 'Dhatu Sarata' is a form of clinical examination that is, employed to assess the structural and functional status (health) of different tissues in the body. The Sarata of an individual has been classified as Sarva Sara (optimal status of tissue health), Asara (suboptimal status of tissue health), and Madhya Sara (average status of tissue health).^[10,11] Acharya Charaka, defines Srotas as transporting channels of dhatus (tissue elements) undergoing transformation (intermediary metabolite). The description of Dhatusarata (tissue excellence) has been described as Dashavidha Pariksha (tenfold examination) in Charak Samhita, Viman Sthana, 8th chapter.^[12]

SARATA TYPES:^[13]

1. Twak sarata
2. Rakta sara
3. Mansa sara
4. Meda sara
5. Asthi sara

6. Majja sara

7. Virya (Shukra) sara &

8. Satva sara

1. Tvacha sara: Any individuals having the superiority of Twak or skin which is characterized by grovelling, smooth, soft, clear, well, less numerous, deep rooted and tender hair and lustrous skin. Having Twacha sarata excellency those individuals are endowed with happiness, power, satisfaction, good prosperities, intelligence, knowledge, health and longevity.^[14]

2. Rakta Sara: Individuals having the appropriate quality of *Rakta* or blood are characterized by unctuousness, red colour, beautiful amazing appearance of the ears, eyes, face, tongue, nose, nails, lips, soles of the hand and feet, forehead. Such Individual are gifted with happiness, enthusiasm, great genius, tenderness, moderate strength and inability to face difficulties.^[15]

3. Mansa sara:

Any person having the fineness of the Mamsa Dhatu are considered if having that individual beautiful appearance and roundness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, chest and joints of upper and lower limbs being enclosed with skin.^[16] Such individuals are capable with compassion, patience, non-greediness, wealth,

knowledge, gladness, easiness, health, strength and longevity. Mamsa Sara person is known to possess few depressions in the body, have well-covered bones and joints and musculature.^[17]

4. Meda sara:

Medasara individual having the superiority of the *Meda Dhatu* are considered if the person having plenty of oiliness in complexion, voice, eyes, hair of the head, nail, teeth, lips, urine and faeces.^[18] Such Individual are gifted with good wealth, influence, cheerfulness, pleasure, charity, simplicity and delicate habits. *Medasara* person is known to pass unctuous urine and sweat, has a smooth speech, a bulky body and are incapable of doing physical labor.^[19]

5. Asthi sara : Asthi Dhatu sara persons are characterized by vigorous heels, ankles, knees, forearms, collar bones, chin, head, joints, bones, nails and teeth. *Ashtisara* person is usually possess a big head and shoulders and big teeth, large jaws, bones and nails, they also enthusiastic, active, endowed with longevity.^[20]

6. Majja Sara: Individual having the excellence of the *Majja Dhatu* are characterized by softness of organs, strength, unctuous complexion and voice and robust long and rounded joints. Such

Individual are endowed with longevity, strength, wealth, knowledge, progeny and honour. *Majjasara* person is known to be not lean and thin), but to be powerful to possess mellow and sonorous voice and is endowed with good fortune and has big eyes.^[21]

7. ShukraSara: These individuals having the excellence of the *Shukra Dhatu* and they are distinguished by gentleness, calm look having eyes as if filled with milk, cheerfulness, having teeth which are unctuous, round, strong, even and beautiful, clean and unctuous complexion and voice, amazing appearance. Such individuals are loved by women, they are strong, they have happiness, power, health, wealth and children.^[22]

8. Satva sara :These individuals possess unctuous, compact and white bones, teeth and nails and has excessive sexual desire and children. The persons characterized by good memory, believes in god, grateful, intelligent fond of cleanliness, enthusiastic, having patience, brave, fighting spirit and devoid of unnecessary tensions and worries, proper way of thinking, serious and deep thinking, proper activity and are well-wisher and helping nature and having good memory.^[23]

Discussion:

Dosha (bio-energies), Prakruti (constitution), Agni (digestive fire),

Dhatusarata (tissue excellence) are the specialisms and fundamental of Ayurveda on which diagnosis, treatment is decided. According Ayurvedic classic 'Srotamayam hi shariram' means living body is channel or comprised of channels or system. Sushruta says that the channels of circulation are present in intra-cellular, inter-cellular and extra-cellular spaces of the human-body. It is quite difficult to assess each and every quality of Dhatusarata mentioned in Charak Samhita for, e.g. Sukha, Aishwarya, Upabhaog, Bala, aisharya in current setting etc., Among these, Sukha is mentioned in Rasa, Rakta, Mamsa, Meda and Shukra Sarata. Sukha is one state where the feeling in which a person is comfortable and having no any disease. If this feeling of liking is same in Dhatusarata or it has a different meaning according to qualities of Dhatus should be ruled out to get successes with ease.^[24] As there is a tremendous competition now a days on each sector for earning money and such saturation leads to competition, individuals' have to compromise with their liking and interest in the concern field. That means only ability is not enough to get success; the liking or interest is also essential to achieve success. There is a need to progress in the quantitative measurement of

these qualities according to tissue excellence. For instance, whether the meaning of “Sarva Sara” is “optimal health status of all the tissues” and whether the meaning of Asara is “suboptimal health status of all the tissues,” is not very clearly stated.

Conclusion:

Anatomically, the Srotas are the hollow channels originating from the root space within body to act as a transport system of nutritional needs. Sara parikshana is one very important examination, with the help of this examination, Physician can decide the Rugna bala and accordingly plan the treatment of disease., as *Sara Pariksha* (assessment of *Dhatusaratva*) is recommended by *Acharya Charak* to strength of a person.

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