

HISTOLOGICAL VALIDATION OF MULAS OF RASA VAHA SROTAS

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ABSTRACT

According to Ayurveda, Dosha, Dhātu and Mala are the basis of the human body. The channels through which the conduction or transportation of these three takes place are said to be srotas. Acharya Charak propounds srotas as 'Sraṇat srotamsi' which means where sraṇ (secretion) kriya takes place. He described the mulas of Rasa vaha srotas as Hridaya and Dasa dhamani, while Acharya Sushruta described Hridaya and Rasa Vaahi dhamani as the mulas of Rasa vaha srotas. So, this article is an effort to understand the difference between the view of both the Acharyas regarding the concept of mulas of Rasa vaha srotas. Also, this article throws light on the histological validation of mulas of Rasa vaha srotas.

Key words: Rasa vaha srotas, Dosha, Hridaya, Dasa Dhamani.

INTRODUCTION

Ayurveda is the traditional medicinal system of India. Ayurveda means 'the science of life'. Ayurveda originated in India more than 5000 years ago. Ayurveda aims to create an equilibrium of perfect harmony between the human body and the environment and its habitats. According to Ayurveda, the very basis of the human body is Dosha, Dhātu, and Mala. The channels through which the conduction of these three takes

place are said to be srotas. Acharya Charak propounds srotas as 'Sraṇat srotamsi' which means where sraṇ (secretion) kriya takes place. On the other hand, Acharya Sushruta described srotas as structures other than sira (vein) and dhamani (artery) which originate from vacant spaces (hollow organs), spread throughout the body, and purvey materials or elements. According to Acharya Charak, there are 13

types of srotas whereas Acharya Sushruta has mentioned 11 pairs of srotas. Rasa vaha srotas is described by both the Acharyas and the mulas of Rasa vaha srotas according to Acharya Charak is Hridaya and Dasa dhamani and according to Acharya Sushruta, it is Hridaya and Rasa vahi dhamani. According to Chakrapanidutta, mula is described as 'Mulamiti prabhava sthanam', meaning the origin place, the main seat of the pathology of that channel, the principal seat of origin, and the disease of that particular srotas. Rasa vaha srotas are the channels that transport Rasa (nutrients) to all parts of the body. The main function of Rasa is Prinana i.e., providing nutrition to other dhatu. So, Rasa vaha srotas provides nourishment to the whole human body. The term Rasa is derived from 'Gat-yarthak rasa dhatu' which means it moves throughout the day and night (Su. Sutra.14/13). The term Rasa can be correlated with the nutrient fluid of the body. Nutrition not only means the essential minerals, extracts, vitamins, water, etc but also covers the oxygen that the blood carries to the heart. Because every cell of the body demands both essential nutrients and oxygen to function properly and to be alive.

Acharya Charak described Hridaya and Dasa dhamani as the mulas of Rasa vaha srotas. Hridaya can be correlated with the organ Heart which is situated in the middle mediastinum and pumps the blood throughout the body continuously. So, in this regard, it can be justified that the heart is the Mula of Rasa vaha srotas from the storage point of view (because the blood stays in the heart for a fraction of a second both in systemic and pulmonary circulation). Dasa dhamani can be correlated with the vessels/structures/channels which originate from the hollow organ heart itself. These constitute:

Branches of pulmonary trunk:

- 1) Right pulmonary artery
- 2) Left pulmonary artery.

Branches of the aorta:

- 1) Brachiocephalic trunk
- 2) Left common carotid.
- 3) Left subclavian.
- 4) Right coronary artery
- 5) Left coronary artery.

- 6) Coeliac trunk
- 7) Superior mesenteric artery
- 8) Inferior mesenteric artery

Only these branches have been selected because these are direct branching. The coeliac trunk, superior mesenteric artery, and inferior mesenteric artery are the anterior divisions of descending aorta and have been selected because these are the emerging branches. Rest other branches do not arise directly but rather divide and so cannot be counted under Dasa dhamani. So, this correlation is justified by the conduction point of view because the blood is circulated throughout the body through the aorta and the pulmonary trunk sends deoxygenated blood to the lungs for purification (oxygenation). Acharya Sushruta described Hridaya and Rasa vahi dhamani as the mula of Rasa vaha srotas. He mentioned Rasa vahi dhamani in place of Dasa dhamani. This shows that Acharya Sushruta had keener and minute observation on the mula of Rasa vahi srotas because Acharya Charak mentioned only Dasa dhamani (main vessels). By the word Rasa vahi dhamani, Acharya Sushruta means the blood supply (nutrient supply) on a cellular level which covers fine and minute arteries.

CONCLUSION

This shows that Acharya Charak has described the mula of Rasa vaha srotas mainly from the physiological point of view but on the other hand, Acharya Sushruta emphasized the anatomical aspect of sroto mula. This proves that Acharya Sushruta mentioned the microscopic anatomy. Also, the Dasa dhamani mentioned by Acharya Charak (mula of Rasa vaha srotas) can be correlated by the direct branches of the pulmonary artery and aorta.

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