



CONCEPTUAL STUDY OF VRIKKA: THE MULA OF MEDOVAHA SROTAS

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**ABSTRACT**

Ayurveda is an ancient traditional medicinal system of India which has emerged as a new hope for the world in terms of its usefulness in treating various diseases with the least side effects. It is necessary to explain the Ayurvedic concepts to the modern world in the language and terminology they can understand. In Ayurved classes, a detailed description of the srotomula and the reason for considering the particular organ as a mula is not available.

So, this article is an effort to understand and correlate the Ayurvedic view and the Modern view in the context of Medovaha srotas mula- vrikka.

Keywords: Meda dhatu, Medo vaha srotas, sroto mula vrikka.

INTRODUCTION

Ayurveda is the traditional medicine system of India. It is the science of life and longevity. It is a powerful system of mind-body medicine which covers physical, psychological, and spiritual healing. Its main aim is to protect healthy individuals from various diseases and to cure the diseased ones. The human body is made up of seven Dhatus, one of them is the Meda dhatu. The

channels which provide nutrition to the Meda dhatu or which carry nutritive substances up to the site and Medo dhatu can be considered as Medo vaha srotas.

According to Acharyas, the mulas of Medo vaha srotas are as under :

Charak – vrikka, vapavahana

Sushruta – vrikka, kati

Concept of vrikka –

Vrikka is one of the koshtanga formed by Rakta and Meda dhatu (su sha 4/30) term vrikka is derived from the word “Vrikkadane” which means to take. It has been mentioned in Ayurveda that there are two vrikkas in the human body, one on the right and the other on the left side and vertebral column. Ayurveda describes the structure and function of the Vrikka in a very crude shape of vrikka is said to be round. Sharangdhara has considered the vrikkas as the nourisher of abdominal fat.

Modern view –

Vrikka can be correlated with the kidney as the two vrikkas (as mentioned in Ayurveda) located in the koshatha near prushthavansha are the same as the kidneys present in the posterior abdominal wall parallel to the vertebral column. Kidneys are a pair of excretory organs that remove waste products of metabolism and an excess amount of salt and water from the blood and thus, maintain pH. The kidney is covered by a fibrous capsule, peri nephric fat, renal fascia, and para nephric fat. There are supra renal glands (endocrine glands) which are situated on the upper pole and the kidney behind the peritoneum. The kidney and supra-renal gland are enclosed in the renal fascia with a septum intervening. Between the two.

Supra-renal glands are made up of two parts –

1. Outer cortex
2. Inner medulla

The outer cortex secretes a number of steroid hormones for example cortical which plays an important role in fat metabolism. The hyper secretion of the adrenal cortex causes the mobilization of fat from the lower part of the body and the deposition of fat in the upper part of the body. This condition is called Cushing's disease.

CONCLUSION

From the above discussion and the available references, it can be concluded that the vrikka, which is said to be the mula of Medo vaha srotas can be proved by the fact that kidneys are surrounded by a huge amount of fat and also by the fact that cortisol which is secreted by the supra renal gland promotes mobilization of fatty acids from adipose tissues. So, it can be concluded that vrikkas mentioned by the Acharyas in Ayurveda can be correlated with the kidney and its surroundings because Mula sthana is said to be a generative site, maintenance site and conduction site of any dhatu and Mula sthana cannot be always understood in the context of anatomy because sometimes it might be related to physiological aspect.

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