



## Critical appraisal of *rasavaha srotas*

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### Abstract :

*Srotas* are the channels which provides nourishment to the whole body and responsible for particular function with respect to specific body parts. In *ayurveda* the term *srotas* is used as dynamic inner transport system of body-mind-spirit organisation addition to circulatory system. The entire range of life processes in health and disease depend on integrity of the *srotas* system which is susceptible to lose its coherence due to defective lifestyle and food habits. It is very important to understand concept of *srotas* as it not only perform abundant functions but their disturbance can cause pathological expressions. *Rasadhatu* is the *dhatu* which can nourish, develop and maintain all other *dhatu* and also from *rasa* body takes birth, formation and development of foetus, its maintenance, growth and non attachment from sensual activities done by *rasadhatu*. [1] This article presenting *rasavaha srotas* and their physiological consideration.

**Keywords-** *ayurveda, srotas, rasavaha srotas Rasadhatu, dhatu*

### Introduction:

The *dosha-dhatu-mala* forms the base of the knowledge of Anatomy, Physiology, Pathology and treatment in *ayurveda*, Their continuous and proper flow in the body to maintain health requires hollow spaces or channels. These channels are called as *srotas* in *ayurveda* classics. There are types *srotas* as many as corporeal entities. All entities do not arise or decay without *srotas*. *srotas* are defined as transporting passage of *dhatu* undergoing transformation. Some hold that the person is only the aggregate of *srotas* because of their pervasiveness and diffusiveness of agents aggravating and pacifying *doshas*. This is not so because that which *srōtasa* belong to which *srōtasa* themselves.

*Dhatu* which is continuously circulated in the body is called as '*rasadhatu*'. *Ahar Prasad* ( essence portion of *ahar rasa*), *asrikkara* (blood former), *agni sambhav*

(formed out of Agni), *dhatu sara* (fundamental *dhatu*), *saumya dhatu* (*aap mahabhut pradhanya dhatu*) are the other names of *rasadhātu*. As *rasadhātu* is responsible for formation and development of body and also nourishment of all other *dhatu* hence one should protect *rasadhātu* by taking nutritious food and with proper regimen.

### **Aim:**

Assessment of understanding *Rasavaha srotas*

### **Objective:**

To aim conceptualization of *Rasavaha srotas*

### **Review of literature:-**

*Ahararasa* is a pure and minute essence of well digested food. It is the nutrient and precursor for all other *dhatu*. [2] *Rasadhatu* Predominantly composed of *jala mahabhuta*. Time taken for the formation of *Rasadhatu* from *ahararasa* is 24 hours. [3] It is of 2 types

1. *Sthayee (poshya)*- It is the stationary one, make up the structural architecture of the body and exist in material form continuously undergo construction and destruction maintaining a state of dynamic equilibrium (*swasthyam*)
2. *Asthayee (Poshak)*- It is the circulating, comprise the nutrient substance which form the precursor of *Poshya dhatu*.

*Praman of Rasadhātu:-* 9 Anjali. (1764 ml).

*Karma of Rasadhātu -*

*tarpana* (saturates person of all ages), *vardhana* (promotes development of human), *dharana* and *jivana* (sustains adult with fully developed *dhatu*), *yapana* (maintains old with deteriorating physique)

*Rasavaha srotas-*

*Mula- Hriday* (heart) and *dashadhamanya* (great vessels)

*rasavaha srotas* is considered as prime important *srotas* since they supply nutrients to all body parts. Food first go to *Yakrit* then through circulatory system of *Hridaya* it will circulate all the body parts so *Yakrit* and *Hridaya* contributes very important role. [4]

*Rasa Vriddhi-*

*Rasa vriddhi* manifest by such characteristics as Nausea, water brash and an increase flow of salivary secretions. [5]

*Rasa kshaya-*

*Rasakshya* creates symptoms like dryness, fatigue, emaciation, exhaustion and inability to bear noise. [6]

*Rasapradoshaj vicar-*

Loss of desire of food, anorexia, distaste in mouth, loss of taste sensation, nausea, heaviness, drowsiness, body-ache, fever, feeling of darkness, paleness, loss of digestive power- these are the disorder, due to morbid affection of *rasadhātu*. [7]

Physiological importance of *Rasavaha srotas-*

- i) It gives space for transformation of *rasa dhatu*.

- ii) Proper functions of *Rasavaha srotas* result in excellence of proper *twak* which is characterised by *Snigdha, Mrudu, Shlakshna, Prasanna, Sukshma* and *Sukumar* appearance.
- iii) The physiological normalcy of *Rasavaha srotas* offers happiness, power, enjoyment, intellect and longevity.[8]
- iv) *Rasavaha srotas* carry nutrient and other important material which serve important role in normal physiological function of tissue.
- v) *Rasavaha srotas* contributed towards immune response of body.
- vi) The healing and defence mechanism of body act the site of injury with the help of *rasavaha srotas*.
- vii) The assimilation and digestion of *Aahar* takes place with the help of biochemical process of *Rasa* which transport through *rasavaha srotas*.

### Discussion-

‘*Rasa*’ is derived from the verb root ‘*Rasa*’ in the sense of *gati* ‘movement’ and thus *rasa* is so called as it moves constantly. *Rasa* carrying channels are two, their root being heart and *rasa* carrying channels. [9] Psychic factors like *cintanadi* cause *Amadosh* by *prabhav*. The undigested food produces *Amadosh* or it affect the body while associated with vitiated *dosha*. [10] Even the wholesome food also taken in proper quantity, does not get digested due to Anxiety, grief, fear, anger etc. Even who eat heavy, cold, too unctuous and in excessive quantity and do excessive mental work suffer from morbidity of *rasavaha srotas*. The *rasa* penetrating all the bodily

components and seats of *dosas, dhatus* and *malas* but *rasa* is not igneous as because due to liquidity it circulates and also performs function, such as unctious, vitalisation, saturation, sustenance etc. And as such it is known to be watery. [11]

Whenever corpuscles of the body get emaciated while doing their own duties, they need nourishment which is provided by *rasa dhatu* that process is called ‘*Prinan*’. [12] *Rasa dhatu* is always connected to heart hence alternatively connected to mind too, hence some mental symptoms are also present in many disease without any direct relation to that particular disease.

*Dhatu Dushti* is of 3 types-

*Kshayatmak-* It is due to emaciation of *dhatu*.

*Vriddhyatmak-* It is due to extra increase of *dhatu*.

*Pradoshatmak-* It is due to vitiated *dosha*. *Kapha dosha* is more resembled to *rasa dhatu* hence *Ashtang Hrudaykar* described *rasa vriddhi* symptoms as ‘*rasoapi shleshmawat*’! *Rasadhatu* obtains kinetic energy from *vyan vayu-* it comes back to heart after travelling through all over the body. While describing *rasoapi shleshmawat* in *rasa vriddhi* it having similar consequences as *kapha vriddhi*, of course this intensity is less than *kapha vriddhi*. Heart needs to take extra efforts for the dispersion of *vriddha rasa* quantitatively as a result there is more stress on heart. Due to *rasa vriddhi* there is increase in *guru, manda, picchil guna* post deflection. This *sthuladi guna* decrease meticulousness of *rasa*; further cause heaviness all over the body and result in slowness of all functions. [13]

In *Rasakshaya* there is frequent quantitative demand of liquid by thirst. This *rasa* is taking more extra effort while doing dispersion to the heart and due to this extra activation of *rasa dhatu* it results in *Twakshosh*. Quantitatively *rasakshaya* creates symptoms like dissatisfaction, exertion, inability to bear noise etc.

So in *rasavridhi*, *kriya mandata* i.e. slowness of action is due to extra increase in *rasadhatu* and even in *rasakshaya* slowness of action present but it is due to increase in action of molecules for the use of that *rasa*.

The person who are *Twaksara* (having constitutional essence of skin), the skin is unctuous, smooth, soft, clear with fine and lustrous. The essence indicates happiness, good fortune, enjoyment, intelligence, cheerfulness and health. [14]

The loss of *rasa dhatu* is marked by pain about the region of the heart. Angina Pectoris with palpitation of heart, a sensation of emptiness in various organs, the thirst are manifestation of *rasadhatu kshaya*.

As per *parinamvada*, if *rasa* is affected all the successive *dhatu*s would be affected according to the nature of cause (*Rasa*). In *Khalekapot nyaya* this flow does not come in because according to it only that distinct *dhatu* would be affected the nourishing fraction (of *rasa*) of which is affected and not all.

### Conclusion-

*Rasavaha srotas* is prime important *srotas* as all other further *srotas* are dependent on *rasavaha srotas* due to its main function *Prinan*. Nourishment or balance of *rasavaha srotas* results in nourishment of all further *srotas* and ultimately the whole body whereas *Kshya* or lack of *rasavaha srotas*

produces great illness of body as this *srotas* not only nourish but along with that it also plays an very important role in defence mechanism of the body. [15] *Acarya carak* says that '*cintyanam chaatichintanat*' is the cause of *rasa dhatu kshaya*. It means stress, worry and Anxiety will affect the formation of *rasadhatu* as because it primarily affect to digestive process and cause slow digestion due to *Agnimandya* and results in formation of improper *ahar rasa* and due to improper *ahar rasa*, there is formation of improper *rasa dhatu*. Hence stress factor also plays an important role in *rasavaha srotas* affection and immunity further.

Even who eat heavy, cold, too unctuous and in excessive quantity and do excessive mental work will suffer from morbidity of *rasavaha srotas*.

Hence one should always protect *rasavaha srotas* for good immunity along with good defence mechanism and also take care to stay away from the stress to avoid disturbance of *rasavaha srotas* and stay healthy.

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