

Conceptual Study

Conceptual Study: Rasavaha Srotas and Its Management in Ayurveda

Akshata S. Pawar^{1,*}, Sunil C. Bakare²

P.G. Scholar¹, Professor & HOD²

Department of Rasashastra and Bhaishajya Kalpana^{1,2}

Yashwant Ayurved College P. G. T. & R. C. Kodoli, Tal. Panhala, Kolhapur, Maharashtra, India-416114

* **Corresponding Author:** Dr. Akshata S. Pawar, **E-mail:** akshuapawar.ap@gmail.com

Article Received on: 22/02/2020 Accepted on: 17/03/2020 Published on: 31/03/2020

ABSTRACT:

Ayurveda is most ancient science of life. Srotas are channels or pores which provides nourishment to the whole body and responsible for some particular functions with respect to specific body parts. Srotas mainly regulates process of circulation of nutrients in human body.

Functions of srotas are like carrying Posha Rasa to Poshaka Rasa, transformation of specific materials like hormones, enzymes etc.

The concept of srotas is one amongst the fundamental concepts of ayurveda.

This article presenting ayurveda perspective of Rasa vaha srotas and their ayurvedic management with special reference to rasasoushadhi

KEY WORDS: Ayurveda, Srotas, Rasa vaha srotas, Dhatu, Circulation

INTRODUCTION:

A srotas is a physical and energetic pathway, through which water, food and air enter the body, while feces, urine and sweat leave the body similarly the mind and three doshas move within it. Rasa Vaha Srotas, the plasma and the lymphatic system.

The word 'Dhatu' comes from a verb 'Dha' which is having the meaning 'to support (Dharana) and to nourish (Poshana)'¹

Rasa means 'movement', as per this definition any liquid element in body which flows may be treated as Rasa including Rakta and lymph etc. The digested food finally contributes to Rasa-Dhatu which performs many vital functions of body. Rasa is Jala Mahabhoota predominant and possessing Tanu, Swachchha and Snigdha properties. It travels through Dhamanis.²⁻⁵

It has many important functions including supplying nutrients to every tissue, transporting respiratory gases, regulating blood pressure, water-electrolyte balance and body temperature and contributing to our immunity.

Acharya Charaka mentions Hridaya and the ten Mula Dhamanis (great vessels) as the Mula (chief organs) of this Srotas.⁵ Ahara Rasa is the pure and minutest essence of well digested food⁶. Rasa Dhatu is the first formed Dhatu from the Ahara Rasa⁷. Rasa Dhatu is formed in Rasa-vaha Srotas where Dhatvagni of Rasa Dhatu plays a vital role in it⁸.

MATERIALS AND METHODS:

The Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya were scrutinized regarding the references for the concept of Rasadhatu.

Aims and Objectives:

To understand broad concept of Rasavaha srotas and management in ayurveda.

Rasavaha Srotas:

Mula: Heart and great vessels.

Marga: Venous and lymphatic systems.

Mukha: Arteriole, venous junction in capillaries.

Rasavaha Srotas are considered as main Srotas since they supply nutrients to all body parts, they also give Poshana to Rasa Dhatu and Rakta Dhatu. Yakrit and Hrdaya contributes significantly towards Ahara Rasa Poshanta through this Srotas since food first goes to Yakrit then through the circulatory system of Hrdaya it will circulate to all body parts. Therefore the concept of Rasavaha Srotas in Ayurveda may be correlated with modern functions of heart, lungs and liver. Rasa vaha srotasa circulates Rasa including lymphatic system and plasma, this process offers nourishment to other dhatus. Rasavaha srotas perform vital functioning of body related to circulatory process and physiological disturbances to their functioning may leads some pathological manifestation as mentioned. The rasa vaha srotasa originated mainly from hrudaya and connected to all over the body through Dhamanis. These dhamanis circulated rasa all over the body using pumping of hrudaya⁹⁻¹³

Physical and Chemical Properties of Rasadhatu:

- This verses show extreme microform of this dhatu. it has teja in it so it is penetrating in nature.
- Rasadhatu is like a kaphadosha, all properties of kapha are applied to rasdhatu.

Function of Rasadhatu:

- Rasadhatu provides satisfaction, nutrition and supplies nourishment to the raktadhatu. Rasa travels throughout the body with the help of all dhamnis i.e., 24 dhamnis which comes out from heart. So, in case of rasa kshaya it causes chest pain, palpitation, sense of emptiness and thirst¹⁴
- Rasadhatu function from intra uterine life, growth, nutrition, strength, entire life of fetus depends on rasadhatu.
- Rasadhatu function mainly for refreshing individuals, this verses provide principle function of all important body entities.
- Rasadhatu is form of exel part of dhatu nourished body which called as oja.

Rasa (plasma):

- In modern science, Rasa dhatu we can relate to "Plasma". This begins in heart and several blood vessels and transported in all over body.
- Obstruction in his passages is mainly caused by stress, grief, and excessively cold and heavy food.
- The symptoms are anorexia, drowsiness, nausea, fainting, anemia, impotency, stress and grief.

Vridhi / Kshaya Lakshana of Rasadhatu:

Rasa Vriddhi, Rasa Kshaya and Ojas Kshaya effects on all the organs included in this system and so have to be carefully noted. Some important Lakshanas are tabulated¹⁵

Table: Showing effects of Rasa Vriddhi, Rasa Kshaya and Ojas Kshaya on the organs		
<u>RASAVRIDDHI</u>	<u>RASAKSHYA</u>	<u>OJASKSHAYA</u>
Hrdaya Hrd Ayama/ dilatation	Hrd Sankocha/atrophy	Kriya Nirodha
Hrd Gaurava	Hrd Sunyata	Hrd Stambha
Hrd Drava	Hrd Tama, Hrd Kampa, Hrd Drava, Hrt Sula	Vegakshy
Twak and Dhatus		
SwetaVarna	Ruksata	Duchchaya, Gatra Sada
Saitya		Gurugatrata
Sotha		Mamsaksaya
Gurugatrata		
Siras and Dhamanis	Riktata, Saithilya	
Kathinya, Ayama, Granthi, Vidirna		
Manasika Lakshana		
Alasya,Atinidra	Tama, Nidranasha, Sabda Asa- hisnuta	Bhaya, Adhyana, Tandra, Nidra- nasha, Murcha, Moha, Pralapa, Sam-
Anya Lakshana		
Praseka	Trushna	Ati Dourbalya
Kasa, Swasa		Marma

Management:

In management of vitiation of Rasavaha srotas and their Moolasthanas, all type of langhana should be followed. Langhana means lightening therapies (which produced lightness in body)¹⁶

There are 10 type of langhana:

1. Vamana -Therapeutic emesis
2. Virechgan- Therapeutic purgation
3. Shirovirechan(nasya)-Nasal medication
4. Niruha basti-Cleansing enemas
5. Pipasa-Not drinking water
6. Maruta-Exposure to breeze
7. Aatapa - Exposure to sunlight
8. Pachana-Treatment which can digest and destroy aama
9. Upavasa-Starvation
10. Vyaayaam- Exercise

Pachana: katu, tikta , amla, lavan

Ekaldravya:

- Shunthi - Hriday uttejan and Rasasanhanan.
- Lasun - Ushna , Tikshna, Hriday uttejan
- Aamapachan, Rasagata kapha dosha shaman.
- Jirak - Ushna , Katu, Hriday uttejan,
- Katu vipak , Ushna virya, Agnidipan.
- Kutaj - Tikta rasa, Katu virya, Agnidipan, Pachan.
- Kirattikta - Tikta rasa, Agnidipan, Pachan, Kleda nashan, Hriday uttejan.
- Guduchi- Agnidipan, Pachan, Rasagatadosh pachan.
- Nimbuk - Agnidipan, Pachan

Kwath:

Rasnasaptak kwath, Rasnapanchak kwath, Mahrasnadi kwath.

Kalpa:

Arogyavardhini - Agnidipan, Pachan, Pathyakar, Hridya

Sutashekhara rasa - Rasayan, Yogavahi, Agnidipan, Pachan, Hridya

Tribhuvan kirtirasa - Agnidipan, Pachan, Rasapachak, Rasavedanahar

Asava:

Lohaasava- Aagnidipan,Pachan, Aruchi nashak.

Pipalyaasava- Aagnidipan,Pachan,Rasanirmitti.

Kumariaasava- Dipan, Pachan, Balya.

Arista: Amrutarist- Aagnidipan, Pachan, Balya.

Rasayan yog:

Suvarnamalini vasant- Agnidipan, Pachan, Dhatuposhan, Rasayan

Laghmalini vasant- Rasakabalaya, Agnidipan, Pachan, Rasayan

DISCUSSION:

The term Dhatu means to 'Dharana - to support' and 'Poshana' means 'to nourish'. All the seven dhatu stay firm and support the human body. Rasa is one of the seven components of body. Rasavaha Srotas is the main Srotas or first Srotas that supply major nutrients to all parts of the body. Rasavaha Srotas mainly give Poshana to Rasa Dhatu as well as Rakta Dhatu. Hridaya and Yakrut are main organs in this srotas because Ahara Rasa first goes to Yakrit and then to Hridaya and then circulates to all over the body parts. That is been discussed in above article.

Formation of Ojas or essence part of all the Dhatus is directly dependent on Rasavaha Srotas or Ahara Rasa. So that Vriddhi- Kshaya of Rasa Dhatu can directly effects on Ojas and its quantity.

CONCLUSION:

Srotas institute the internal transport system of body and are especially related to fine channels of circulation and pathways, carrying out all vital function of the body. The health and disease depend on the proper structure and function of these channels of the body. Rasavaha srotas is important for an individual since intra uterine life for Growth, Nourishment and Strength etc.

Rasadhatu function mainly for refreshing individuals, this verses provide principle function of all importance body entities.

REFERENCES:

- [1] Lochan K, PS Byadgi. Encyclopedic Dictionary of Ayurveda. 1st Ed. New Delhi (India): Chaukhambha Sanskrit Sansthan; 2011.p.223
- [2] Charak samhita, Vimana sthana, Srotasam vimanam, 5/3, Sharma RK and Dash B. English translation based on Chakrapani datta's Ayurveda dipika, Volume- II, 6th edition, Chowkhambha Sanskrita Series, Varanasi, 2007. p171.
- [3] Sushruta samhita, Sharira sthana, Dhamani Vyakarana Shariram, 9/13, English translation by Prof. Srikantha Murti KR, Volume-I, 3rd edition, Chaukhambha Orientalia Publishers, Varanasi, 2007. p151.

- [4] Sushruta samhita, Sharira sthana, Ayurveda rahasya Dipikakhakya Hindi commentary by Dr. Ghanekar BG, 4th edition, Meharcanda Laksamana Dasa, 1972, p153.
- [5] Charaka Samhita, Vol-I Vimana Sthana, Edited with Charaka Chandrika Hindi commentary by Dr. Brahmanand Tripathi, Chaukhamba Surbharti Prakshan, Varanasi, Reprint edition 2009, p4-5.
- [6] Charak samhita, Vimana sthana, chapter 5, verse8Sastri kushinath pt., chaturvedi gorkhanath d. Chaukhambh bharti academy, varansi 2004.
- [7] Dr. Ambikadutt Sastri, editors. Susruta Sutra Sthana, Chapter-14, Saloka-3, Chaukhamba Surbharti Publication, Varanasi Uttar Pradesh, 2012.
- [8] Shukla V, Tripathi RD, editors. Charaka Samhita, chikitsa sathana -15, Saloka-16, Delhi, edition-9th. Chaukhamba Pratishthan, 2006.
- [9] Charaka S, Sashtri Kashinath Pt, Chaturvedi GorakhnathDr., Chikitsasthana, Chapter-15, verse-28 Varanasi: Chaukhamba Bharti Academy, 2004.
- [10] Susruta Samhita edited by Kaviraj Ambikadatta Sastri, SutraSathana, chapter 46/528 Chakhamaba Sanskrit Sansthan, Varanasi, 2007.
- [11] Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmand Tripathi and Dr. Ganga SahayPandey, Sutra Sthana Chapter 17, verse-14-15, Chaukhambha Surbharti Prakshan, 2007.
- [12] Susruta Samhita edited by Kaviraj Ambikadatta Sastri, SutraSathana, chapter 15/13-19 Chakhamaba Sanskrit Sansthan, Varanasi, 2007, p37.
- [13] Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmand Tripathi and Dr. Ganga SahayPandey, Sutra Sthana Chapter 17, verse-16-17, Chaukhambha Surbharti Prakshan, 2007.
- [14] Susruta Samhita Ayurvedatvasandipika hindi Commentary by Kaviraj Ambikadatta Sastri, SutraSathana, 15/13, Varanasi: Chaukhamba Sanskrit Samsthan, 2001
- [15] Susruta Samhita edited by Kaviraj Ambikadatta Sastri, SutraSathana, chapter 15/13-19 Chakhamaba Sanskrit Sansthan, Varanasi, 2007.
- [16] Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana 28/25, Chaukhambha Surbharti Prakshan, 2007.

Cite this article as:

[Akshata S. Pawar, Sunil C. Bakare, Conceptual Study: Rasavaha Srotas and Its Management in Ayurveda, ADJIM 2020: 5\(1\), p. 34-37.](#)