

## ROLE OF RASA DHATU IN THE MAINTENANCE OF BODY

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## ABSTRACT

*Ayurveda* emphasizes on maintenance of health in a healthy individual and treating the diseased ones. The human body comprises *Tridosha*, *Saptadhatu*, *Trimala* (structural and functional entities of the body). *Sharira* (body) is a *mula* for health as well as disease. *Srotas* (body channels) are those channels that transport and transform the substances to respective tissues, cells of the human body required for life sustenance. As the *Dhatu*'s are classified as *Sthayi* and *Asthayi dhatu*, based on the *Aahara* (food) consumed the respective *Dosha Utpatti* (biotransformation) takes place leading to *Saara Kitta Vibhajana* (formation of metabolic nutrients and waste). *Rasa dhatu* is an *Asthayi Dhatu* which is predominant of *Jala Mahabhuta*. From the *Aahara Rasa*, *Rasa Dhatu* is formed which is the prime *Dhatu* resulting in the development of subsequent *dhatu*s of the *sharira*. *Rasa Saara Purusha* is endowed with *Aayushmanta* (longer life span) and *Aarogya* (health). As *Rasadhatu Dusti Janya Vikaras* are abundant in our clinics, understanding of *Rasavaha Srotodusti Nidana* (causative factor) and *Lakshana* (signs and

symptoms) in a patient with a relevant examination by means of *Trividha Pariksha* and prescribing appropriate *Chikitsa* (treatment) by understanding *Guna -Karma* principle is the need of the hour.

**Keywords:** *Rasavaha Srotas* (lymph channels), *Pariksha* (examination), *Chikitsa* (treatment)

## INTRODUCTION

We all survive and entirely depend on the food we intake. This concept has been explained in Ayurveda. Acharya vaghbata<sup>1</sup> and charaka<sup>2</sup> have explained the three main pillars of life – *Aahara* (food), *Nidra* (sleep) and *Brahmacharya* (maintenance of abstinence). Ayurveda mainly emphasizes the "*Saptadhatu*" (seven tissues) concept. The *Saptadhatu*s are *Rasa* (lymph), *Rakta* (blood), *Mamsa* (muscle), *Meda* (fat), *Asthi* (bones), *Majja* (bone marrow), and *Shukra* (semen) respectively. These can be correlated to the seven tissues and bodily systems according to contemporary science. Acharyasushrutha<sup>3</sup> has explained that the food we consume is of *Panchamahabhuta* (five basic elements such as air, water, wind, earth, and space). It has *Shad rasas* (six types of taste), *Dviveerya* (two kinds of potencies) and *Anekaguna* (the food is composed of various qualities). Due to the action of *Jataraagni* (digestive fire), the *Aahara rasa* (the essence of food) undergoes *Pachana* (digestion), the *Paramasukshmbhaga* (minute) of *Aahara rasa* forms the first *Dhatu* i.e., the *Rasa dhatu*. Acharya Charaka<sup>4</sup> compares this, just like how fire placed below the vessel helps the food to cook, similarly, the *Agni* (fire) helps in *Pachana karma*. According to *Sushrutha*<sup>5</sup>, the main seat of *Rasa dhatu* is *Hridaya* (heart). The heart gives origin to the *Rasa Dhamanee* (vessels of lymph) in which the *Rasa dhatu* travels. These are twenty-four in number, ten of them carry the *Rasa dhatu* to the upper part of the body, the other ten carry the *Rasa dhatu* to the lower part of the body and the remaining four carry the *Dhatu* obliquely. *Sushrutha*<sup>6</sup> calls the *Rasa dhatu* "*Gativachakadhatu*" (which means it moves throughout the body in a continuous manner). The *Rasa dhatu* is further divided into two types, they are- *Sthayee rasa dhatu* (stagnant lymph) and *Poshaka rasa dhatu* (circulating lymph). The *Sthayee rasa dhatu* is stagnant and can be compared to the interstitial fluid or tissue fluids. The

*Poshaka rasa dhatu* travels throughout the *Shareera* as mentioned earlier and it can be compared to the lymph.

**Data source** - A thorough review of Ayurvedic classical texts *Charaka Vimana*, *Charaka sutra*, physiology and pathology books, embryology, contemporary science books, relevant articles are cited for the present study.

## DISCUSSION

### *Karma of rasa dhatu*

Acharya Vaghbata<sup>7</sup> has mentioned the functions of the *Saptadhatu*s and the primary function of the *Rasa dhatu* is *Preenana* (nourishment). Sushrutha<sup>8</sup> attributes *Tripti* (satisfaction) and *Prasannata* (lusture) *Karma* (function) to the *Rasa dhatu*. He also states that *Rasa dhatu* helps in the nourishment of the succeeding *Dhatu* that is the *Raktadhatu*.

### *Transformation rasa dhatu*

Acharya charaka<sup>9</sup> has explained the *Ksheeradhadyaya* (law of transformation). According to this concept, the *Purvadhathu* (previous tissue) gets transformed into the *Uttharotradhatu* (preceding tissue) just like the analogy of transformation of entire *Ksheera* (milk) into *Dadhi* (curd), *Dadhi* into *Navaneeta* (butter) and butter into *Ghrita* (ghee). According to this theory, the *Rasa dhatu* is converted into *Rakta* (blood), the *Rakta* into *Mamsa* (muscle tissue) similarly the other *Dhatu*s up to the *Shukradhatu* (semen) is formed. The *Ahara* (food) which undergoes *Parinama* (changes such as digestion) gets converted to *Aahararasa* (the essence of food) by respective *Avasthapaka* (stages of digestion), thus forming *Aahara rasa* if converted to first *Dhatu* i.e., *Rasa dhatu*. When the *Prasadabhaga* of *Aahara* (essence portion of food) comes in contact with the *Rasa Dhatwagni* (digestive fire of the *rasa dhatu*), the *Dhatu* divides into two parts *Sthula* (major part) and *Sukshmbhaga* (minor part) namely. The *Sthulabha-*

ga is responsible for providing nutrition to the *Rasadhatu* whereas the *Sukshmathaga* is responsible for the formation of *Upadhatu* (sub-tissues) and the preceding *Dhatu* and also the *Dhatumala* (the excretory substance of dhatu). The quantity of *Rasadhatu* according to charaka<sup>10</sup> is nine *Anjalipramana*. One Anjali can be taken as the total quantity measured when one joins their palms together. It differs from person to person. The circulation is mainly carried out by the *Vyanavata* (energy present in the heart) that is present in the *Hrudaya*(heart). The *Vyanavata* forcefully expels the *Rasadhatu* through the twenty-four *Rasadhama* (rasa channels) present in the *Hrudaya*<sup>11</sup>.

#### **Upadhatu and dhatu mala**

*Upadhatu* is the entity that is very similar to the *Dhatu*s these are the elements of the body that are not subjected to any transformation. They support the *Dhatu*, the *Upadhatu* of *rasa* are *Aartava* (menstrual flow) and *Stanya* (breast milk). *Stanya* (breast milk) is spread all over the body and on reaching the *Stanas*(breasts) it will be called the *Stanya* (breast milk). *Rasadhatu* gets matured and processed over a period of one month, and at the end of the month, the *rasa* gets converted into *Shukra*(semen) in men and *Artava* (menstrual flow) in women. *Dhatu mala* is the excretory product excreted by the *dhatu* when it undergoes *Pacanakarma* (the process of digestion). The *Mala* (a waste product) of *Rasadhatu* is *Kapha* (consist of water and earth elements), this is located mainly in the upper portion of the body i.e., chest and head, it is as well found in the major organs of our body such as the heart, lungs and the brain.

The *Doshas* and *Dhatu* undergo *Dusti*(vitiation) by means of *Nidanasevana* (etiological reasons) in both *Rutu kriyakala*(seasons) and *Vyadhi kriyakala* (stages of disease), which are understood by respective *Vruddhi*(increase), *Kshaya*(decrease), *Pradoshajalashanas* (vitiating symptoms).

#### **Dhatuvruddhi Lakshana (signs of increased rasa dhatu)**

*Rasadhatuvruddhi* (increase in quality and work of *rasa*) *Lakshana* (signs and symptoms) - *Utkleda* in the *Hrudayapradesha* (the person will possess an unsta-

ble mind) and *Praseka* (excessive salivation)<sup>12</sup>. The person may also experience a decrease in the digestive fire which leads to slow digestion, laziness, feeling of heaviness throughout the body can also be felt by the person. On examining, pallor will be elicited in the palms, lips, fingertips, tip and dorsum of the tongue. The person might also feel the excessive coldness as there is an increase in the qualities of *Rasadhatu* among which coldness is one. There will be the presence of flaccidity of all the joints. Dyspnea and cough may be seen along with the other symptoms. Excessive sleep will also be an accompanying symptom because of the feeling of heaviness and laziness<sup>13</sup>.

#### **Dhatukshaya Lakshana (signs of decreased rasa dhatu)**

*Rasadhatukshaya* (decrease in quality and function) *Lakshana* (signs and symptoms)- pain in the cardiac region, which in turn leads to palpitation. Emptiness in the cardiac region and excessive thirst is also noticed<sup>14</sup>. The majority of these symptoms are elicited in the cardiac region as the heart is the *Srotomula* (origin of channels) for the *Rasadhatu*. Some other features observed are dryness of the skin, excessive tiredness, dehydration, and intolerance to sound<sup>15</sup>. Due to excessive diminution of the *rasa dhatu* in the body, the person becomes restless and exhausted even with slight exertion will be observed<sup>16</sup>.

A person suffering from an increase in *Rasadhatu* will crave such foods and drinks that decrease the source, whereas the person suffering from a decrease in *Rasadhatu* will crave the food articles that will increase the source. For example, when there is *Rasadhatu* decrease in a person, he craves food items such as milk, whereas if there is *rasa dhatu* increase, he will dislike food items such as milk.

#### **Rasadustilakshana (diseases formed due to vitiation of rasa dhatu)**

Diseases formed due to contamination of *Rasadhatu* are

*Ashraddha* (lack of interest in the food), *Aruchi* (tastelessness), *Aasyavairasya* (feeling of weird tastes in the mouth), *Arasagnata* (failure to identify any taste), *Hrullasa* (watering of mouth, excessive saliva-

tion, nausea), *Gourava* (heaviness), *Tandra* (drowsiness), *Angamarda* (pain in body parts), *Jwara* (fever), *Tama* (feeling of darkness before the eyes), *Pandutva* (anaemia), *Srotorodha* (block in multiple channels of the body), *Klaibya* (impotence), *Saada* (fatigue, stoppage of working of organs and tissues), *Krushangataa* (emaciation), *Nashoagnehe* (destruction of agni, the metabolic fire), *AyathakalaVali* (premature wrinkling of skin), *AyathakalaPalita* (premature greying of hairs), *Trupti* (saturation)<sup>17</sup>.

**Srotodushthikarana and lakshana (reason for vitiation and symptoms)**

The reasons for the vitiation of the *Rasavahasrotas* are the excessive consumption of *Guru*(heavy), *Sheeta*(cold), *Ati snigdha yukta ahara* (excessive unctuous food) and also *Achintana* (no worrying) for

things that need no *Chintana*(worry)<sup>18</sup>. The features of *Dustarasadhatu* (vitiating rasa) are *Shosha*(emaciation) and the diseases that arise due to the vitiation of *Pranavahasrotas* (channels of the respiratory system). The ultimate sign might be dead as well. Here, the channels of the respiratory system are majorly involved as the origin of the channels for *Rasadhatu* is the heart which is also the location for life<sup>19</sup>. There are some diseases that are caused by the vitiation of *rasa dhatu* either it may be due to *Vrud-dhi*(increase) or *Kshaya*(decrease). These are dislikings to food, anorexia, abnormal taste in the mouth, nausea, heaviness in the body, drowsiness, fever, fainting, asthenia, emaciation, anemia, premature greying of hairs, etc.

The vitiated *Rasa dhatulakshanas* (symptoms) can be seen as premonitory symptoms, symptoms, and complications in other diseases that manifest in the body.

Vyadhis	Charakasamhitha	Sushruthasamhitha	Ashtangahridaya
<i>Jwara</i> (fever)	<ul style="list-style-type: none"> <li>▪ <i>Gaurava</i>(heaviness)</li> <li>▪ <i>Klama</i> (tiredness)</li> <li>▪ <i>Nidra</i>(sleep)</li> <li>▪ <i>Shrama</i>(exhaustion)</li> <li>▪ <i>Alasya</i> (laziness)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Shrama</i>(exhaustion)</li> <li>▪ <i>Gurutha</i>(heaviness)</li> <li>▪ <i>Sheeta</i>(coldness)</li> </ul>	
<i>Pandu</i> (anemia)	<ul style="list-style-type: none"> <li>▪ <i>Rauksya</i>(dryness)</li> <li>▪ <i>Shrama</i>(exhaustion)</li> <li>▪ <i>Hrudayaspanandana</i>(palpitation)</li> <li>▪ <i>Shwasa</i> (dyspnea on exertion)</li> <li>▪ <i>Gaurava</i>(heaviness)</li> <li>▪ <i>Shosha</i>(emaciation)</li> <li>▪ <i>Kampa</i>(tremors)</li> <li>▪ <i>Nidraalu</i>(sleep)</li> <li>▪ <i>Kasa</i>(cough)</li> <li>▪ <i>Agnisaada</i> (decreased Digestive fire)</li> <li>▪ <i>Hrudayaavapeedana</i> (pain in cardiac region)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Shuklakshnam</i> (whitish discolouration of eyes)</li> </ul>	
<i>Hrudroga</i> (Heart problems)	<ul style="list-style-type: none"> <li>▪ <i>Kasa</i>(cough),</li> <li>▪ <i>Shwasa</i>(dyspnea),</li> <li>▪ <i>Hrutshoonya</i> (feeling of emptiness in heart),</li> <li>▪ <i>Shoosha</i>(emaciation),</li> <li>▪ <i>Guruthva</i>(heaviness),</li> <li>▪ <i>Praseka</i> (excessive salivation),</li> <li>▪ <i>Kasa</i>(cough)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Hrudayaklama</i> (pain in cardiac region)</li> <li>▪ <i>Shoosha</i>(emaciation)</li> <li>▪ <i>Gaurava</i>(heaviness)</li> <li>▪ <i>Agnimaandya</i> (decreased digestion)</li> </ul>	

	<ul style="list-style-type: none"> <li>▪ <i>Hruthdaha</i> (burning sensation in heart region),</li> <li>▪ <i>Niddra sukham</i>(sleep)</li> <li>▪ <i>Hrudayam suchivedana</i> (pricking type of pain in the cardiac region)</li> </ul>		
<i>Shwayathu</i> (inflammation)	<ul style="list-style-type: none"> <li>▪ <i>Gaurava</i>(heaviness),</li> <li>▪ <i>Praseka</i> (excess salivation),</li> <li>▪ <i>Nidra</i>(sleep),</li> <li>▪ <i>Vahnimaandya</i> (decreased digestion)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Shukla</i> (whitish discoloration),</li> <li>▪ <i>Sheetha</i>(coldness)</li> </ul>	
<i>Kamala</i> (jaundice)	<ul style="list-style-type: none"> <li>▪ <i>Shwethavarchas</i> (whitish discoloration),</li> <li>▪ <i>Gurunahrudayena</i> (heaviness of heart),</li> <li>▪ <i>Alpaagni</i> (decreased digestion),</li> <li>▪ <i>Shwaasa</i>(dyspnea)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Agni saada</i> (decreased digestion),</li> <li>▪ <i>Hrudayaavapeedana</i> (pain in cardiac region)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Analabramsha</i> (decreased digestion)</li> </ul>
<i>Raktapitta</i> (Bleeding disorders)	<ul style="list-style-type: none"> <li>▪ <i>Shyaavaruna</i> (whitish discoloration),</li> <li>▪ <i>Rooksha</i>(dryness)</li> <li>▪ <i>Avipaka</i>(indigestion),</li> <li>▪ <i>Shwasa</i>(dyspnea),</li> <li>▪ <i>Kasa</i>(cough)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Sheetakamitva</i> (attracted to cold),</li> <li>▪ <i>Kasa</i>(cough),</li> <li>▪ <i>Avipaka</i>(indigestion),</li> <li>▪ <i>Peedanainhrudaya</i> (pain in cardiac region)</li> <li>▪ <i>Sheetala</i>(coldness)</li> </ul>	
<i>Vatarakta</i> (Gouty arthritis)	<ul style="list-style-type: none"> <li>▪ <i>Shaitilya</i>(looseness),</li> <li>▪ <i>Gurutva</i>(heaviness),</li> <li>▪ <i>Raukshya</i>(roughness),</li> <li>▪ <i>Shoosha</i>(emaciation),</li> <li>▪ <i>Shwaasa</i>(dyspnea)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Sheetatva</i>(cold)</li> </ul>	
<i>Kushta</i> (Skin diseases)	<ul style="list-style-type: none"> <li>▪ <i>Shrama</i>(tiredness)</li> <li>▪ <i>Gaurava</i>(heaviness),</li> <li>▪ <i>Shoosha</i>(emaciation),</li> <li>▪ <i>Raukshya</i>(dryness),</li> <li>▪ <i>Shwaitya</i> (whitish discoloration),</li> <li>▪ <i>Shaitya</i>(coldness)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Parushya</i>(roughness),</li> <li>▪ <i>Gaurava</i>(heaviness)</li> </ul>	
<i>Visarpa</i> (herpes)	<ul style="list-style-type: none"> <li>▪ <i>Agnikshaya</i> (reduced digestive power),</li> <li>▪ <i>Gaurava</i>(heaviness),</li> <li>▪ <i>Nidra</i>(sleep),</li> <li>▪ <i>Shwetanakhanayanavadana</i> (whitish discoloration of nails, eyes and mouth)</li> </ul>		<ul style="list-style-type: none"> <li>▪</li> </ul>
<i>Galaganda</i>			<ul style="list-style-type: none"> <li>▪ <i>Shoosha</i>(emaciation),</li> <li>▪ <i>Guru</i>(heavy), <i>sheethasparsha</i> (cold in touch)</li> </ul>
<i>Prameha</i> (diabities)	<ul style="list-style-type: none"> <li>▪ <i>Shitilaanga</i> (looseness of body parts),</li> <li>▪ <i>Nidra</i>(sleep),</li> <li>▪ <i>Rooksha</i>(dryness),</li> <li>▪ <i>Avipaaka</i>(indigestion)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Gurugaatrata</i> (heaviness of joints),</li> <li>▪ <i>Shwaasa</i>(dyspnea)</li> <li>▪ <i>Kasa</i>(cough),</li> <li>▪ <i>Nidra</i>(sleep)</li> </ul>	

<i>Vatavyadhi</i>	<ul style="list-style-type: none"> <li>▪ <i>Shoosha</i>(emaciation),</li> <li>▪ <i>Nidra</i>(sleep)</li> </ul>		
<i>Kalibya</i> (Male infertility)	<ul style="list-style-type: none"> <li>▪ <i>Shwasa</i>(dyspnea),</li> <li>▪ <i>Swinnagatra</i> (looseness of joints),</li> <li>▪ <i>Hruthroga</i> (heart disease),</li> <li>▪ <i>Shrama</i>(exhaustion),</li> <li>▪ <i>Kasa</i>(cough)</li> </ul>		
<i>Rajayakshma</i> (tuberculosis)	<ul style="list-style-type: none"> <li>▪ <i>Kasa</i>(cough),</li> <li>▪ <i>Shwasa</i>(dyspnea)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Kasa</i>(cough)</li> </ul>	
<i>Chardi</i> (vomiting)	<ul style="list-style-type: none"> <li>▪ <i>Kasa</i>(cough),</li> <li>▪ <i>Shwasa</i>(dyspnea)</li> <li>▪ <i>Avipaka</i>(indigestion)</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Praseka</i> (excess salivation)</li> </ul>	

**Pareeksha:** One of the main key features for diagnosing a disease properly is the *Pareeksha*(examination), the three main approaches according to Ayurveda are *Pratyaksha* (inspection examinations), *Anumana* (examination through inference) and *Aptopadesha* (examination through classical textbooks of Ayurveda).

*Pratyakshapareeksha* can be elicited by the *Panchendriyas* (five sense organs) which are *Srotrendriya* (sense of hearing), *Sparshanendriya* (sense of touch), *Chakshurindriya* (sense of vision), *Rasanendriya* (sense of taste), *Ghranendriya* (sense of smell).

<i>Pareeksha</i> (examination aspect)	<i>Bhavas</i> (symptoms elicited)
<i>Pratyakshapareeksha</i> (examination by inspection)	<ul style="list-style-type: none"> <li>▪ <i>Kasa</i>(cough)</li> <li>▪ <i>Shwasa</i>(dyspnea)</li> <li>▪ <i>Shwaitya</i> (whitish discolouration of the skin)</li> <li>▪ <i>Praseka</i> (excessive salivation),</li> <li>▪ <i>Shlathaangatva</i> (looseness of joints)</li> <li>▪ <i>Shoosha</i> (emaciation)</li> <li>▪ <i>Swalpachestha</i> (very little movement).</li> </ul>
<i>Anumanapareeksha</i> (examination by inference)	<ul style="list-style-type: none"> <li>▪ Digestive power can be inferred by analyzing the <i>Agni</i> (digestive fire),</li> <li>▪ strength of a person tells us about the ability to perform the exercise,</li> <li>▪ <i>Upashaya</i> (relieving factor) and <i>Anupashaya</i> (aggravating factor) infer the knowledge about the hidden <i>Lakshanas</i>.</li> </ul>
<i>Aptopadeshapareeksha</i> (history taking)	<ul style="list-style-type: none"> <li>▪ Aggravating and relieving factors</li> <li>▪ Main <i>Dosha</i> for <i>Vyadhiutapatti</i> (origin of disease)</li> <li>▪ <i>Roga Arambhaka Hetu</i> (mode of manifestation)</li> <li>▪ <i>Swabhava</i> of <i>Vyaadhi-mrudu</i> or <i>Daaruna</i> (nature of disease-mild or severe)</li> <li>▪ Type of pain</li> <li>▪ Symptoms by inspection</li> <li>▪ Prognosis of disease</li> <li>▪ Association of symptoms of increase, maintenance and reduction</li> <li>▪ Remanence of disease</li> <li>▪ Analyzing and diagnosing the disease</li> <li>▪ Dos and don'ts concerning the disease and the patient's condition.</li> </ul>

**Rasadhatu Chikitsa:** Analysis of *Srotodushti Karanas* and *Lakshanas* by means of *Pariksha* helps in arriving at an accurate diagnosis of a disease. Pre-

scribing a *Chikitsa* (treatment protocol) which involves *Aushadha* (medicines), *Aahara*, *Vihara* (unwholesome food and activities) is the next step.

Treatment is assessed based on the *Guna* and *Karma* are to be analyzed accordingly. principle. Hence *Vimshati gunas* (set of 20 qualities)

<i>Guna</i> (quality)	Meaning	Example
<i>Guru</i> (heaviness)	The one responsible for falling action	Wheat, curd
<i>Laghu</i> (lightness)	The one responsible for weight loss	Puffed rice, green gram
<i>Sheeta</i> (coldness)	They arrest movement and cause stagnation	Sandalwood, ice
<i>Ushna</i> (hotness)	They generate sweating	Pepper, chilli
<i>Snigdha</i> (unctuousness)	The one that can soak	Drumstick, ghee
<i>Ruksha</i> (dryness)	It does dehydration and drying of the body	Horsegram
<i>Manda</i> (dullness)	The quality that acts slowly	<i>Amla</i> , curd
<i>Teekshna</i> (sharpness)	The one which has a quick action	Ginger, pepper
<i>Sthira</i> (immobility)	It can support	Wheat, rice flakes
<i>Sara</i> (mobility)	The one which has the property to flow	Bamboo, anthocephaluscadamba
<i>Mridu</i> (softness)	Substances capable of loosening	Oil, ghee
<i>Katina</i> (hardness)	They strengthen the body	Coconut shell, conch shell
<i>Vishada</i> (clearness)	Ability to wash and clean	Neem
<i>Picchila</i> (sliminess)	The ability to coat/stick	Commiphora Mukul
<i>Shlakshana</i> (smoothness)	Ability to heal as they promote the growth of new tissue	Turmeric
<i>Khara</i> (roughness)	The one that has scrapping action	Drumstick
<i>Sukshma</i> (minuteness)	Ability to penetrate	Alcohol, ghee
<i>Saandra</i> (solidity)	Ability to clarify	Milk cream, butter
<i>Drava</i> (fluidity)	The ability to dissolve substances	Water

The treatment for *Rasadhatu* is *Langhana* (reducing therapy) they are often forms. It can be divided into two types namely *Shodhana* (purificatory treatment) and *Shamana* (palliative measures). *Shodhana*(purification) are of four types, they are *Vamana*(emesis), *Virechana*(purgation), *Asthapana vasi* (enema), *Anuvasanavasti*(enema), *Nasya* (nasal administration). *Shamana* (palliative medicines) can be of the following types, *Deepana*(digestants), *Pachana*(carminatives), *Kshuth* (hunger), *Trushna*(thirst), *Aatapa* (exposure to sunlight), *Vyayama* (exercise), *Marutasevana* (exposure to air). These therapies can be efficient only with the use of potent drugs that are enlisted in the *Dashaiemani* (group of ten) drugs. They are *Deepaneeya Mahakashaya*, *Trushnanigrahaneeya Mahakashaya*, *Vamanopaga Mahakashaya*, *Virechanopaga Mahakashaya*, *Asthapananopaga Mahakashaya*, *Anuvasanopaga Mahakashaya* according to charaka and *Pippalyadigana*, *Patolyadigana*, *Kakolyadigana*, *Nyagro-dhaadigana*, *Mustadigana* according to *Sushruta*. The common drugs from these *dashemaani* are-

*Musta* (Cyperus rotundus)  
*Parpataka* (Fumaria parvifolia)  
*Chandana* (Santalum album)  
*Madhu* (Glycyrrhiza glabra)  
*Sadapushpa* (Catharanthus roseus)  
*Draksha* (Vitis vinifera)  
*Parushaka* (Grewia asiatica)  
*Badara* (Ziziphus mauritiana)  
*Vibhitaka* (Terminalia bellirica)  
*Amalaka* (Emblica officinalis)  
*Trivrut* (Operculina turpethum)  
*Madanaphala* (Randia dumatorun)  
*Shatapushpa* (Pimpinella anisum)  
*Rasna* (Alpinia calcarata)  
*Punarnava* (Boerhvia diffusa)  
*Agnimantha* (Premna integrifolia)  
*Shyonaka* (Oroxylum indicum)

#### **Vyayama**

Importance and the methods of practising *Vayama* (physical activities for maintenance of healthy mind and body). *Acharya Charaka* states that *Vyayama* mitigates *Kapha* dosha in our body and increases

*Vata* and *Pitta* (*guna and karma*). *Vyayama* helps to mobilize *Kapha* and relaxes the joints and relieves stiffness. *Vyayama* is that activity that makes the body *Sthira* (stable) and *Balavan*(strong) on doing according to one's ability<sup>20</sup>. The lightness of the body increases the ability and strength of the body for doing physical activities, the body becomes more stable, ability to endure more stress, decreases the *Prakupita Doshas*, increases digestive power. *Acharya Vagbhata* opines those exercises are the activities that produce tiredness in the body resulting in the lightness of the body, ability to perform normal routine activities with enthusiasm, increasing the *Aahara Shakti* (digestive power), reducing fat and body parts become distinct and firm<sup>21</sup>. Strong people are those who are habituated to take unctuous food, and in cold seasons one should do exercises half their capacity. It is done lesser in the case of *Greeshma* (summer), *Varsha* (rainy), *Sharad* (Autumn) *Rutus* (seasons).

## CONCLUSION

In the present study, an effort is made in understanding the *Rasavaha Sroto* pathology, analysis of diagnostic protocol concerning *Chikitsa*.

- *Rasavahasroto Vikaras* are *Bahya* (external) and *Aabhyantara Rogamargaja* (internal route) *Vyadhi's*, the mode of manifestation of *Vikara* (disease) is at the *Srotomula Sthana* or in the *Sroto Marga*.
- Examination of *Rasavaha Srotas* to be emphasized on *Trividha Pariksha* (Pratyaksha, *Anu-mana*, *Aaptopadesha Bhavas*)
- Based on the *Guna - Karma* principle, *Chikitsa* is to be framed accordingly as *Pathya* (Langhana *Krama*), *Aushadha*, *Vihara* (*Vyayama*).
- Assessment of *Agreyadravya* concerning *Chikitsa*

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