

CRITICAL ANALYSIS OF RASAVAHASROTO MULA**Kamath Nagaraj¹, Rateesh C T², Kulkarni Pratibha³**^{1,2}P.G.Scholar, ³Associate. Professor & Head, Department of Shareera Kriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India.**ABSTRACT**

Srotus(body channels) is considered as an important entity of the body and is responsible for the *Vahana*(transferring) of *Dosha*, *Dhatu* etc. Full body is considered as *Srotomaya*(made of *Srotus*). Among the types of *Srotus*, *Rasavaha Srotus*(which does *Rasa Vahana*) is given prime importance. The root of *Rasavaha Srotus* is considered as *Hrudhaya*(heart) and *Rasavaha/ Dasha Dhamani* (blood vessels). *Rasa* is the minutest and essential fraction of properly digested food, formed after the action of *Agni* on it. Heart is the site of *Rasa*.

The *Rasa* situated in the *Hrudhaya* is transported to throughout the body with the help of *Vyana Vata* through *Dasha/Rasavadhamani*. By considering main *Sthana* of *Rasa*, *Hrudhaya* is considered as the *Mula* and by considering the structure responsible for transportation of *Rasa* throughout the body, *Dasha/Rasavadhamani* is considered as the *Mula* for *Rasavaha Srotus*.

Key words – *Srotus*, *Rasavaha*, *Hrudhaya*, *Dhamani*

INTRODUCTION

Dosha, *Dhatu*, *Mala* is considered as the basis of the body.^[1] Other than these three entities *Srotus* is an another important entity which is the basis for the body. *Puru-sha* is called as *Srotomaya* because *Srotus* are present all over the body and they are essential in the increase and decrease of the *Dosha*, even it carries *Dhatu* and leads to the formation of the *Dhatu*.^[2] *Srotus* are the hollow channels except *Sira* and *Dhamani*, which originating from root space and spreads in the body and carries specific entities.^[3] *Srotus* are the channels through which the various body entities flow.^[4] *Srotus* are the channels of circulation that carry *Dhatu* undergoing transformation to their destination.^[5] Regarding the number/types of *Srotus* it is mentioned that number of substances

having definite shape are there in this universe that much types of *Srotus* are there in the body. Some opine it is numerable and others opine it is innumerable.^[6]

These channels have the colour similar to that of the *Dhatu* that they carry; they are tubular, either large or small in size and either straight or reticular in shape. The reasons for the vitiation of the *Srotus* their pathological features and treatment for the same is mentioned. Increase or obstruction in the flow of the contents of the channels, appearance of nodules in the channels and diversion in the flow of the contents to improper channels are the general signs of the vitiation of the *Srotus*.^[7]

Doshas only when increased in quantity can vitiate other. When reduced in

quantity, they are unstable to vitiate others they manifest such symptoms are caused by reduction in their quantity. The term *Dhatu Bhirviguna* does not mean that food and regimens should have attributes opposite to those of the *Dhatus*, they should be unwholesome for these *Dhatus*. Rasa vaha srotas get vitiated due to excessive intake of more amount of guru, sita, atisnigdha Ahara, worries.^[8] Disinclination for food, anorexia, disgeusia, ageusia, nausea, heaviness, drowsiness, fever, fainting, anemia, obstruction of the srotas of circulation, impotency, asthenia, emation, loss of digestion and premature appearance of wrinkles and gray hairs.^[9] The root of *Rasavaha Srotus* is considered as *Hrudhaya* (heart) and *Rasavaha/ Dasha Dhamani* (blood vessels). *Rasa* is the minutest and essential fraction of properly digested food, formed after the action of *Agni* on it. Heart is the site of *Rasa*.^[10]

DISCUSSION

The food substances ground well by the teeth during mastication form a sweet mucilaginous semi-solid substance due to the admixture of saliva to it. Thus all the tastes present in different food substances will acquire *Madhura Rasa* through this process and this enters the *Amashaya* and gets some more *Madhuratva* by the addition of *Kledaka Kapha*. This churning movements in *Amashaya* will produce foam, this is called *Madhura Avastha Paka* and formation of *Kapha Dosa* is seen in this stage.^[11] After the completion of *Madhura Avastha Paka* the semi digested food enters *Pachymanashaya* and due to the admixture of *Amalabhava* becomes *Vidagdha*. This is called *Amlavastha Paka* and formation of *Pitta* takes place in this stage.^[12]

Then the food enters *Pakwashaya*, becomes dry due to absorption of water and the waste material of the food attains the form of solid mass with little moisture, indicating the formation of *Purisha* in *Katu Avastha Paka* in *Pakwashaya*.^[13] *Rasa* is the minutest and essential fraction of properly digested food, formed after the action of *Agni* on it. Heart is the site of *Rasa*.^[14] *Mula sthana* is called as *Prabhava Sthana*. By considering this aspect we can say that *Hrudhaya* is the *Mula Sthana* of *Rasavaha Srotus* since *Hrudhaya* is the region where the *Rasa* is having the main seat.

Blood vessels are organized into circulatory routes that carry blood to specific organs in the body. The routes are parallel—in most cases a portion of the cardiac output flows separately to each tissue of the body, so that each organ receives its own supply of freshly oxygenated blood. The two main circulatory routes, the systemic circulation and pulmonary circulation, differ in two important ways. First, blood in the pulmonary circulation need not be pumped as far as blood in the systemic circulation. Second, compared to systemic arteries, pulmonary arteries have larger diameters, thinner walls, and less elastic tissue. As a result, the resistance to pulmonary blood flow is very low, which means that less pressure is needed to move blood through the lungs. The peak systolic pressure in the right ventricle is only 20% of that in the left ventricle.^[15]

The systemic circulation includes the arteries and arterioles that carry oxygenated blood from the left ventricle to systemic capillaries, plus the veins and venules that return deoxygenated blood to the right atrium. Blood leaving the aorta and flowing through

the systemic arteries is a bright red color. As blood flows through capillaries, it loses some of its oxygen and picks up carbon dioxide, becoming a dark red color. All systemic arteries branch from the aorta. Completing the circuit, all the veins of the systemic circulation drain into the superior vena cava, the inferior vena cava, or the coronary sinus, which in turn empty into the right atrium.^[16]

The pulmonary circulation carries deoxygenated blood from the right ventricle to the air sacs (alveoli) within the lungs, blood comes in contact with alveoli oxygen through pulmonary capillaries and returns oxygenated blood from the air sacs to the left atrium. The pulmonary trunk emerges from the right ventricle and passes superiorly, posteriorly, and to the left. It then divides into two branches: the right pulmonary artery to the right lung and the left pulmonary artery to the left lung.^[17]

Once *Rasa* is formed in the body it has to be transported throughout the body *Dhamani* i.e *Rasavaha Dhamani* or *Dasha Dhamani* through blood vessels. The *Dasha Dhamani* can be considered as ten main vessels namely superior and inferior venacava, aorta, four pulmonary veins and pulmonary trunk and to coronary arteries. Hence *Rasavaha Dhamani* or *Dasha Dhamani* is considered as the *Mula Sthana* of *Rasavaha Srotus* since it does the *Vahana* of *Rasa* which is in *Hrudhaya*.

Rasa is the *Dhatu*, its site of formation/origin and its transportation is to be highlighted. By considering these two aspects i.e. main site of *Rasa Dhatu* and structure responsible for transportation, *Hrudhaya* and *Rasavaha Dhamani* or *Dasha Dhamani* are considered as the *Mula Sthanas*. *Hrudhaya* is the main site of *Rasa Dha-*

tu and *Rasavaha Dhamani* or *Dasha Dhamani* is the organ responsible for the transporting of *Rasa* to and fro from *Hrudhaya*.

CONCLUSION

Dosha, Dhatu, Mala is considered as the basis of the body. Other than these three entities *Srotus* is another important entity which is the basis for the body. Proper functioning of *Doshas*, proper nourishment of *Dhatu*s and proper elimination of *Mala* from the body is important for being *Swastha*. Among *Mala Purisha* is an important entity.

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