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. Purusha 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

CRITICAL ANALYSIS OF RASAVAHASROTO MULA

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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 through out the body, Dasha/Rasavadhamani is considered as the Mula for Rasavaha Srotus.

Key words – Srotus, Rasavaha, Hrudhaya, Dhamani
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 un-wholesome for these Dhatus. Rasa vaha srotas get vitiated due to excessive intake of more amount of guru, sita, atisnigdha Aha-ra, worries.\[8\] Disinclition 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 winkles 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 Madhuravata 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 Pachyamanashaya and due to the admixture of Amlabhava becomes Vidagdha. This is called Amlaavastha 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 Dhatu 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 an another important entity which is the basis for the body. Proper functioning of Doshas, proper nourishment of Dhatus and proper elimination of Mala from the body is important for being Swastha. Among Mala Purisha is an important entity.

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 Da-sha/Rasavadhamani. By considering main Sthana of Rasa, Hrudhaya is considered as the Mula and by considering the structure responsible for transportation of Rasa throughout out the body, Da-sha/Rasavadhamani is considered as the Mula for Rasavaha Srotus.

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