



## A Review on Conceptual study of *Rasavaha strotas*

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### Abstract

The knowledge of the understanding of gross anatomy of the body is inferred from the set of functions observed in the living body in different settings. The Ayurvedic biology bases its understanding of the function and functional anatomy of the living body on its quantized functions. According to the theory of *srotovijnana*, the living body is a huge unified micro-macro channel system – *Srotomayam hi shariram* i.e the body is a network of *srotas*. There are as many types of *srotas*, the channel potential is the basic nature of the body-mind system which is intimately connected on one side to the external world and with each molecule of the inner world on the other side.

**Aim:** critical review on *rasavaha strotas*.

**Materials and methods:** For this study, ayurveda literature have been used, from which various references have been collected.

**Conclusion:** Rasavaha strotas are carrying plasma and lymph. Nutrients through this strotas carries through circulatory system which circulate to all body parts. By identifying the pathogenesis of *rasavaha strotodrusti* then only treatment will gives perfect results on disease manifestation. *Strotorodha* i.e obstructions in *rasavaha strotas* leads to disorder related to digestive system, nervous system, circulatory system. It also gives rise to skin diseases and infertility in both men and women. This article enlightens about the concept of *rasavaha strotas*.

**Keywords:** *rasavaha strotas*, *srotovidyan*, *strotorodha*, *strotoamaya*

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### Introduction

Acharya Sushruta, focuses much on gross anatomy. The knowledge of the understanding of gross anatomy of the body is inferred from the set of functions observed in the living body in different settings. The Ayurvedic biology bases its understanding of the function and functional anatomy of the living body on its quantized functions. According to the theory of *srotovijnana*, the living body is a huge unified micro-macro channel system-*Srotomayam hi shariram* i.e the body is a network of *srotas* <sup>[1]</sup>. There are as many types of *srotas* as there are corporeal entities. The channel potential is the basic nature of the body-mind system which is intimately connected on one side to the external world and with each molecule of the inner world on the other side. This science of dynamic interconnectedness is the unique feature of Ayurvedic biology. The concepts of *srotas*, *tanmatra*, *panchamahabhuta*, *tridosha*, *saptadhatu*, *ojas*, *agni*, *ama* together project a new holistic biology which adopts broad-based inclusive cause-effect phenomenon where cause and effect are a continuum and have no separate identity <sup>[2]</sup>. The whole body is a consolidated sroto-biome composed of a wide range of gross and subtle micro channels which are innumerable, culminating in 13 gross channels which are clinically identifiable inlets, outlets and inner sustaining portals <sup>[3]</sup>. In this consideration, every cell of the living body is a single molecular channel while the 13 physiological systems and the whole body are the gross channels i.e. the gross channel assemblies all functioning in the united field of the biosphere. There are as many types of *srotas* as there are corporeal entities. All such entities do not arise or decay in the absence of *stoats*. *Srotas* are defined as inner transporting channels of *dhatu* undergoing transformation <sup>[4]</sup>.

Some experts opine that an individual is just the aggregate of innumerable srotamsi because of their pervasiveness and the diffusiveness of agents that aggravate or pacify dosha. However, it is not correct because that which srotas belongs to, which they carry, nourish and where they are situated, all that is different from srotamsi themselves. Some experts hold that srotamsi are innumerable because they are many while others consider them as definite in number [5].

The word srotas means a channel or a pathway with functions like secreting, oozing, leaking, and circulating. It refers to the macro and micro inner transport system of the body and pathways concerned with the function of accepting, rejecting as well as carrying the vital external supports for life from outside viz. *prana* (air), *anna* (food) and *udak* (water) which are essential to sustain life besides ejecting the excreta viz. *mala* (feces), *mutra* (urine) and *sweda* (sweat) in order to keep the internal environment clean [6]. There are special systemic srotamsi for carrying/circulating the nutrients and bio-factors through each of the seven dhatu [7]. Besides these gross channels there are innumerable micro channels, pathways and receptors specific for transmission and transportation of different bio-factors/bio-events, tangible or intangible in the body [8]. The srotas system forms the basic matrix of all physiological, pathological as well as the pharmacological functions of the living body.

### Synonyms of srotasa [9]

Synonyms	<i>Srotas, sira, dhamani, rasayani, rasavahini, nadi, pantha, marg, sharirachhidra, samritasavritta, sthana, ashaya and niketa</i>
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### Relation between srotas and dosha

Due to morbidity of these channels related to sharira dhatu, any passage that is undergoing transformation or is in a fully transformed state of respective sharira dhatu also gets affected. Likewise, morbidity of other srotamsi affects the respective contents. The srotamsi affect related srotas and so do the dhatu. Because of their nature, vitiated vata-pitta-kapha tend to infect all that they come in contact with [10].

### Roots of transportation of rasa dhatuvaha channels [11]

*Rasa dhatuvaha srotas* have their origin in hridaya i.e. heart and *dasha dhamanis* i.e. ten major arterial trunks.

### Applied aspect of mulasthan [12]

According to Acharya chakrapani on his commentary on *strotovidyan, mulasthan* (root place).of respective srotas regulates and controlled the functioning of srotas. Hence it is important to diagnose or identify the vitiation of *mula srotas* (dusti) in order to give proper treatment.

### Factors involved in rasavaha srotas

Rasa dhatu is circulated (rasa samvahana) in body by vyan Vayu [13].

### Function of rasadhātu

The digested food finally contribute to Rasa dhatu, which performs many vital functions of body. Rasa dhatu is first dhatu and its main function is provides nourishment (*Prinana*) [14].

**Upadhātu** -The upadhātu of rasa dhatu i.e. *stanya* and *artava* do not form any other tissue nor nourish other tissues.

### Samanya nidaan (General etiology of vitiation)

Diet and lifestyle that are suitable to dosha (similar in properties of dosha) and unsuitable to dhatu (dis-similar in properties of dhatu) in their properties cause morbidity in srotamsi [15].

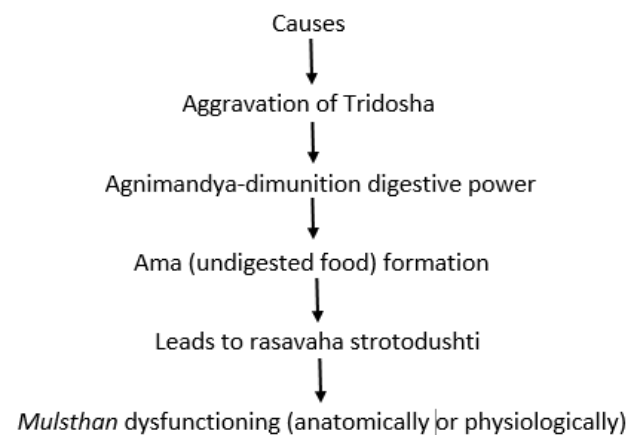
### Vishesha nidan (Causes of vitiation of srotas)

Those who eat food that is guru- heavy to digest, cold in nature, over-unctuous and intake of pathya and apathya food together and perform excessive mental work suffer from disorders of rasa dhatuvaha srotas [16].

**Table 1:** Showing factors which responsible for vitiation of rasavaha srotas

Sheeta ahara	Dairy products, cold beverages
Guru ahara	Diet like cheese, meat, Chinese, bakery products.
Samhshana	Taking wholesome and unwholesome diet together.
Atisnigdha	eating too oily, unctuous food, curd, butter
Psychological factors	Excessive stress/worry

### Pathogenesis [17]



**Fig 1**

In *shosha nidan* adhaya, charkacharya has described, rasa dhatu s carried by all channels of rasavaha srotas. Disturbance in physiological process of rasavaha srotas dysfunctioning finally leads to disturbance in formation of all body tissues up to the *shukra* and *ojas* [18].

Hence, it is very important to diagnose the causes and the pathogenesis so that treatment of rasavaha srotas dushti will cure all the symptoms related to it.

### Diseases due to vitiation of rasa dhatu [19]

- *Ashradha* -Aversion towards food
- *Aruchi*- anorexia,
- *Aasyvairasy*- altered sense of taste,
- *Arasyata*- inability to identify tastes,
- *Hrillas*- nausea,
- *Gaurav*-heaviness in the body,
- *Tandra*-drowsiness,
- *Angamarda* -body ache,
- *Jvara*-fever
- *Tama*-blackouts,
- *Panduta*- anemia,
- *Stotorodha*-obstruction of channels,
- *Klaibya*-impotence,

- *Anga saad*-tiredness (angavasada),
- *Krushata*-emaciation,
- *Agnimaandya*- diminished agni,
- *Valaya*-premature aging (wrinkling of skin)
- *Palit*-graying of hair

### Management principles <sup>[20]</sup>

Formation of aam and diminution of *agni* is the basic factors involved in rasavaha strotodushti, so for its *pachana* and increase digestive power *langhan* is first line of treatment.

### Benefits langhan <sup>[21]</sup>

- The purpose is to make the body light by relieving heaviness.
- Langhana (lightening) is the line of treatment for all the *rasa* disorders.

### Type of langhana (lightning) therapy <sup>[22]</sup>

According to Acharya *charak* discussed 10 types of langhan (lightning) therapy, which includes 4 type of *panchakarma* purifying therapies viz. emesis, purgation, decoction enema, errhine therapy, controlling thirst (Pipasa), exposure to wind (Maruta), exposure to sun (atap), digestive food and medicine (Pachana), fasting (upavasa), physical exercise (vyayam), all this types included in fasting therapy.

### Breakdown of pathogenesis of rasavaha strotodrusti by Langhan therapy <sup>[23]</sup>



### Ampachan and digestive medicine <sup>[24]</sup>

- *Pippalimula*
- *Chitrak mula*
- *Musta* (Cyperus rotundus)
- *Katuvanga*
- *Ativisha*

### Prevention of diseases <sup>[25]</sup>

An individual desirous of happiness should follow the regimen advocated in this scripture for prevention and management of the manifested diseases. All living beings strive in this direction to attain the goal of staying happy, and they follow the right and wrong path depending on their awareness and ignorance.

### Discussion

- Srotas are the basic biological transport and transformation systems in the body.
- Dosha can pervade in these biological systems and also affect them due to their own causes.
- The roots of srotas shall be considered while treating a disorder pertaining to specific srotas.
- Diet and lifestyle that are similar in properties of dosha and dissimilar in properties of dhatu cause morbidity in srotas.
- Therefore the causative factors of a disease are similar in properties of dosha and dissimilar in properties of dhatu. The management shall be designed accordingly.
- Increased flow or obstruction or formation of nodules and flow of bodily fluids or contents in the wrong or opposite direction are the features of morbidity of srotas.
- Considering the high priority given to srotas system in Ayurveda it appears necessary to scientifically probe into this important traditional concept. It may be useful to undertake comparative studies with the contemporary knowledge about the membrane biology and systemic endothelial system.
- Srotas- wise classification of different diseases with a view to develop systemic medicine in Ayurveda which may facilitate the application of diagnostic and therapeutic procedures.
- The metabolic process of ahara rasa (the end product of digestion) results in the formation of nourishing and waste products.
- The body is formed from food, and even diseases also originate from food. Wholesome and unwholesome foods are responsible for happiness and unhappiness respectively. [Cha.Sa.Sutra Sthana 28/45]

### Conclusion

Srotas are the carriers and channels because it supply nutrients to all body parts. Rasavaha srotas carrying plasma and lymph. Nutrients through this srotas carries through circulatory system which circulate to all body parts. *Rasvaha srotas* includes lymphatic system and plasma and provides nutrients to other body tissues. Acharya mentioned 13 gross channels from the applied point of view of pathology, clinical medicine and diagnostics which is routinely used in examination of a patient in clinical settings. Pathogenesis involved in many diseases is obstructions to this channels. Diagnosis of these shall be done first before designing the management protocol. There is a need of clinical and molecular study of the nature of srotavarodha occurring in different clinical situations with a view to develop preventive and therapeutic modalities on the lines of samshodhana chikitsa of Ayurveda beyond traditional detoxification therapy.

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