Conceptual study of rasavaha srotas and hridaya

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ABSTRACT:

Ayurveda is ancient science of life. Swasthyarakshanam and Vyadhiparimoksha are it’s main objectives. Many Fundamental principles and concepts are explained in Ayurveda. Concept of srotas is one of them. Briefly srotas means channels which are Aakasha mahabhut pradhan structures. Rasavaha srotas is an important srotas related to rasadhatu formation and transportation. Hridaya is mula sthan of rasavaha srotas. So this present article is an attempt to study the concept of rasavaha srotas and the relationship between Hridaya Rog and resavahasrotodushtihetu.

KEY WORDS: Srotas, Rasavahasrotodushtihetu, Hridaya, Akash Mahabhuta.

INTRODUCTION:

The term strotas means a channel through which poshak dhatu pass to form sthaya dhatu. According to Charaka srotas means the structure through which sravanam takes place.

Rasavaha srotas is one of the important srotas. The channels which give nutrition to rasadhatu can be considered as Rasavaha srotas. According to C. Dwarakanatha, lymphatic channels are termed as Rasavaha srotas.
In Charak Samhita – srotovimanadhyaya acharya also mentioned the mula sthan of rasavaha srotas and it’s dushti Lakshan, hetu and the treatment. It is interesting to see correlation between the Rasavaha srotas mula sthan and it’s dushti hetu.

AIMS AND OBJECTS:

- To study concept of rasavaha srotas through Samhita granthas.
- To study relation between hriday Rog and Rasvaha srotodushti hetu according to Ayurveda

MATERIAL AND METHOD:

It is a conceptual study. The material is collected from the classical ayurvedic literatures.

LITERATURE REVIEW:

According to Punarvasu Atreya, srotas is defined as the channel or structure through which Sravanam i.e. oozing, moving and permeation of different constituents and nutrients takes place. Again it is described as channels of circulation that transport the dhatus which are constantly subjected to metabolic transformation (Parinamamapdyamananam). They work as communicating channels for nutrient tissues (Asthayi Dhatus) which are to be utilized for formation of permanent dhatus (Sthayi dhatus).

Sushruta describes that srotas are the channels of the body having originated from organ cavity i.e. khadantaram spread throughout the body excluding sira and dhamani.

Vagbhata compared strotas to the extremely fine passages and pores present in the lotus stem. He observes, “Rasa spreads throughout the body through very fine dwaras (pores) of strotamsi which are distributed extensively in the body, very much like minute channels, present in the lotus stem.”

According to Chakrapanidatta srotas are the channels which serve as vehicles of transport of both Prasad and mala dhatus and also serve as the place of their entry (or exit).

Mula of Rasavaha srotas:

Acharya Charak mentioned Hridaya and Dash Damani as mula sthana of rasavaha srotas.

Acharya sushruta mentioned Hridaya and Rasvahi Dhamani as mula of rasavaha srotas. The Rasavaha srotas mula means the organs which may be closely related Rasadhatu Functions or
which are important sites related to beginning or ending of the channels of Ras dhatu.

So Hridaya and Dash Dhamanis which are stated to emerge from Hridaya have been considered the mula of Rasavaha srotas by both Sampradaya.

**Rasavaha srotas dushti hetu:**

Ati-Guru, Ati-sheet, Ati Snighdha Ati-Matravat ahara sevan and Ati Chintanam are rasavaha srotodushti hetu mentioned in Srotovimanadyaya. i.e. eating of excess and more oily food stuffs, excessive eating of substances which are hard to digest, excessive eating of food substances which are cold in nature and excessive thinking on any subject may vitiate Rasavaha srotas.

**Srotas described in Charak Samhita:**

1) Pranavaha Srotas
2) Udakavaha Srotas
3) Annavaha Srotas
4) Rasavaha Srotas
5) Raktavaha Srotas
6) Mamsavaha Srotas
7) Medovaha Srotas
8) asthivaha Srotas
9) Majjavaha Srotas
10)Shukravaha Srotas
11)Mutravaha Srotas
12)Swedavaha Srotas

**Srotas described in Sushruta Samhita:**

1) Pranavaha Srotas
2) Annavaha Srotas
3) Udakavaha Srotas
4) Rasavaha Srotas
5) Raktavaha Srotas
6) Mamsavaha Srotas
7) Medovaha Srotas
8) Mutravaha Srotas
9) Purishvaha Srotas
10)Shukravaha Srotas
11)Artavavaha Srotas

**DISCUSSION:**

In Charaka Samhita 13 srotas are described and in Sushruta Samhita 11 srotas are mentioned. Charaka described the origin or mula and the symtomatology of pathological involvements of srotamsi in nija type of diseases. On the other hand sushruta described srotasas in the context of injuries. The mode of approach in this case, is that of surgeons. Asthivaha, majjavaha and swedavaha srotas have been left out by Sushruta and he has included artavavaha Srotas in this list. In this regard Dalhana in his commentary observes, “The special kinds of pain exhibited, in case of Srotodushti”- the Srotamsi being spread throughout the
body are important from the point of view of Kayachikitsa. On the other hand to Shalya Tantra pains of special kinds which may manifest on account of either the piercing of or injury to srotas present in certain special parts of body are important to gain knowledge of prognosis.

The term rasa dhatu refers to the sthayi or poshyarasa which circulate and transport poshaka or asthayi dhatus to other poshya dhatus. This fluid circulates through Dhamani’s and Sira’s. This rasa is the fluid matrix which not only serves as vehicle of transport of sthayi raktadhatu but also nutrients to nourish other sthayi dhatus.

Hridaya is one of the most important mula sthan of rasavaha srotas. As mentioned earlier rasavaha srotas is vitiated due to excessive oily, cold, heavy food consumption and excessive thinking- Atichintanam. The diet mentioned above may create agnimandya and may lead to increase cholesterol – lipid level in the blood. Higher lipid levels may cause atherosclerosis and ischemic heart disease. The other rasavaha srotodushti hetu Atichintanam may lead to stress i.e. a feeling of emotional or physical tension and anxiety. Stress is also one of the risk factor in heart diseases.

Modern medical science literature also confirms the role of excessive oily, heavy food consumption and stress as causative factors in heart diseases specially IHD.

So rasavahasrotodushti hetu have definite role as risk factor in Hridaya Roga.

CONCLUSION:

The internal transport system of the body-represented by srotasmi, has been given a place of fundamental importance in Ayurveda – both in health and disease. Punarvasu Atreyya and Dhanvantari were the first to correlate the structural and functional integrity of this system to physiological states and impairment of their integrity to pathological states. So this can be concluded from above discussion that, as hridaya is mula of rasavaha srotas, according to Ayurveda, in the pathogenesis and treatment of Hridaya Roga, one must keep rasavaha srotas and rasavahsrotodushti hetu in mind.

REFERENCES:


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