

A Literary Review on *Rasavaha Strotas Dushti* and its Impact on *Rasa Upadhatu Aartava* and *Stanya*

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Abstract—*Strotas* is the structure through which *sravanam* takes place. Simply the word *Strotas* means the channel. In our body various *Strotas* (body channels) are present which help in executing the different function of body to keep an individual into the healthy state. Both *Aacharya Charak* and *Sushruta* had described the *Strotas* and their significance. *Rasavaha Strotas* is one of the *Strotas* which help in transfer of *Aahar Rasa* (nutrients) to the whole body and help to nourish *Sthayidhatu*s and their formation. *Strotas* transport and purvey *Rasa* to all parts of the body, and the *Rasa* oozes through the pores of the *Strotas* to nourish the *Sthayidhatu*s. According to *Dhatuposhananyaye*, *Aahar Rasa* gets converted into *Prasad Rasa dhatu* along with its *Upadhatu* (*Stanya* and *Aartava*) in the presence of *Rasadhatavagni*. If there is any *Dushti* in *RasavahaStrotas*, it will vitiate the *Rasa dhatu* along with its *Upadhatu*.

Keywords— *Strotas*, *RasavahaStrotas*, *Dhatuposhananyaye*, *Stanya*, *aartva*.

I. INTRODUCTION

Aacharya *Charak* has described *Strotas* in *adhya 5 strotoviman* of *viman sthana* where he even proclaim "*strotomayam hi shariram*" means the living body is a channel system designed as transport system for divergent function. *Ayurveda* classics have proclaimed *purush* as *Strotasmayi purush*. Entire health and the disease depend on the integrity of the *Strotas* system. *Aacharya Charak* has described that "in the *purush* there are enormous types of *Bhavan vishesha* on which the entire body, mind, *aatma* organisation is dependent and their are as many types of *Strotas* are also present in individual can be understood from the given verse - "*Yavantah purushe murtimanto bhavavisheshah tavantevasmin Strotasam prakara vishesha*".¹ *Strotas* act as the site of biotransformation where *Aahar Rasa* is metabolised into different *dhatu*s in their respective *Strotas*.

Aim & Objective:

Aim: *Rasavaha Strotas Dushti* and its impact on *Rasa Upadhatu Aartava* and *Stanya*.

Objective:

1. To understand the concept of *Rasavaha Strotas* and its *hetu* of *Dusti*.
2. To understand the impact of *Rasavaha Strotas Dushti* on its *Upadhatu Aartava* and *Stanya*.

II. MATERIAL & METHOD

For this study, *Ayurvedic* literature is collected from various classical text of *Ayurveda*.

III. REVIEW OF LITERATURE

Ethymology of word *Strotas*:

The word *Strotas* is derived from "*srugatau*" (*Stu* + *tasi* = *Strotas*) which means moving, filtering, leaking, flowing etc.

Synonyms of *Strotas*:

Sira, *Dhamnai*, *Rasayani*, *Rasavahini*, *Nadi*, *Pantha*, *Marga*, *Sharirchidra*, *Sanvrutaasanvruta*, *Sthana*, *Aashaya*, *Niketa*.²

All these synonyms show that the word *Strotas* is used as term indicating all macro and micro Channels of living body.

Definition of *Strotas*:

According to *Aacharya Charak*, *Strotas* are the different structure in the body through which *sravanam* takes place. He has explained this through the verse that "*Sravanata Strotasmi*". While *Aacharya Chakrapani*, has explained the work *Sravanata* as *sravanam* of *Rasadi poshya dhatu*.

Strotas are the channels which transport the *Asthai* or *poshya dhatu*.

Aacharya Shrustra and *Vagbhat* both have compared *Strotas* to fine passage present in lotus stem, through which *Rasadi poshya dhatu* circulates.³ *Strotas* are formed predominantly by *Aakash mahabhuta*, as it is hollow in nature through which different *poshya dhatu* are transported.

Genesis of *Strotas*:

Utpatti of *Strotas* takes place in intrauterine life with appropriate *Agni*, when differentiation take place, *vayu* is responsible to generate *Strotas*.⁴

Number of *Strotas*:

Aacharya Charak has defined that *Strotas* are *Aparisankhaye*. (Innumerable in number).⁵

Classification of *Strotas*:

Strotas are classified as *Sukshma* and *Sthula Strotas*.

Sukshma Strotas are innumerable in number while *Sthula Strotas* are classified as - *Bahirmukha* and *Antramukha* and are countable in terms of number. *Bahirmukha Strotas* are said

to be 9 in males and 11 in females while *Antramukha Strotas* are said to be 13 in number.

Aacharya Charak has described 13 *Strotas* while *Aacharya Shrustra* has described 11 pairs of *Strotas*.⁶

*Characteristics of Strotas:*⁷

Size: some are *Aand* and some are *Sthula* of different size.

Shape: *Vritta, Dirgha, Pratana*.

Colour: "savadhatusamvaran" means colour of *Strotas* is same as that of their *dhatu*.

Mula of *Strotas*: In *Charakteeka, Chakrapani* has described *Mula* as *prabhav Sthana* which means their anatomical site of the respective *Strotas*, or the main seat of the pathology of that channel, principal seat of manifestation of disease.⁸

*Strotas and their Mula Sthana:*⁹⁻¹⁰

<i>Strotas</i>	<i>Aacharya Charak</i>	<i>Aacharya Shrustra</i>
<i>Pranavaha Strotas</i>	<i>Hradya & mahastrotas</i>	<i>Hrdaya & Rasavaha Dhamnai</i>
<i>Udakvaha Strotas</i>	<i>Talu & kloma</i>	<i>Talu & kloma</i>
<i>Annavaaha Strotas</i>	<i>Amashya & vamaparshva</i>	<i>Amashya & Annavahi dhamnai</i>
<i>Rasavaha Strotas</i>	<i>Hradya & Dasadhamnai</i>	<i>Hradya & Rasavahi dhamnai</i>
<i>Raktavaha Strotas</i>	<i>Yaktra & Pliha</i>	<i>Yaktra & Pliha</i>
<i>Mamsavaha Strotas</i>	<i>Snayu & twak</i>	<i>Snayu & twak</i>
<i>Medovaha Strotas</i>	<i>Vrikka & Vapavahan</i>	<i>Vrikka & Kati</i>
<i>Asthivaha Strotas</i>	<i>Jaghana & meda</i>	-
<i>Majjavaha Strotas</i>	<i>Asthi & Sandhi</i>	-
<i>Sukhravaha Strotas</i>	<i>Vrsana & Sepha</i>	<i>Vrsana & stana</i>
<i>Mutravaha Strotas</i>	<i>Basti & Vanksana</i>	<i>Basti & Medhra</i>
<i>Purishvaha Strotas</i>	<i>Pakvasaya & Sthulaguda</i>	<i>Pakvasaya & Guda</i>
<i>Swedavaha Strotas</i>	<i>Meda & Romakupa</i>	-
<i>Aartavaha Strotas</i>	-	<i>Garbhvasaya & Aartavavahi dhamnai</i>

Function of Strotas:

Strotas are meant to carry *dhatu* in stage of metabolism. It means during metabolism, one *dhatu* gets transformed into further *dhatu* in *Strotas*.¹¹

*Hetu of strotas Dushti:*¹²

1. Different *Aahar vihara* related to *samana guna* of *Dosha* which can result in vitiation of *Dosha* by abnormal increase in *Dosha*. (As *Dosha* below normal or *ksheen* cannot manifest others).
2. Different *Aahar vihara* having opposite *Guna* to that of the *dhatu* are the different *hetu* which can vitiate the *Strotas*.

*Types of strotas Dushti with its characteristics:*¹³

1. *Atipravrutti*: means excessive flow beyond normal range.
2. *Sanga*: obstruction/ retention.
3. *Vimargaman*: flow of contents of *Strotas* other than its own *Strotas*.
4. *Siragranti*: Dilatation of vein causing obstruction to normal flow.

Rasavaha Strotas:

Rasa dhatu is first generation of *AaharRasa* and is produced by digestion of *AaharRasa* in *Rasavaha Strotas* by *Rasadhatav Agni*. Hence, *Rasa dhatu* is product of digestion

through two *Strotas - Annavaaha Strotas & Rasavaha Strotas*. In all 3 laws of *dhatu poshana nyaya*, *Sara* portion from *AaharRasa* after digestion by *RasadhatavAgni* is turned into *Rasadhatu*. After generation of *Rasa dhatu*, it replenishes it *Upadhatu Aartava* and *Stanya*.

Rasavaha Strotas Varnanam:

Etymology: *Rasa dhatu* is product of previously digested food.¹⁴

Rasadhatu is so named because it circulates through - out the entire body ceaselessly from 24 hours.

Time required for Utpatti of Rasadhatu:

According to *Parasara*, food becomes *Rasa* on next day, *rakta* on 3rd day, *Mansa* on 4th day, *medha* on 5th day, *asthi* on 6th day, *majja* on 7th day & *sukhra* on 8th day.

*Location of Rasadhatu:*¹⁵

Acc. To *Aacharya Charak*, Heart and attached ten *dhamnai* are principle organs of *Rasavaha Strotas*.

Acc. to *Aacharya Sushruta*, location of *Rasadhatu* is heart, 24 *dhamnai* emerge from heart and circulating in entire body nourishes all tissues.

Physiological importance of Rasavaha Strotas:

1. *Paushaka dhatu* are transported to *Sthayi dhatu* through *Rasavaha Strotas*.
2. It serves as place for transformation of *Aahar Rasa* into *Rasa dhatu*.
3. The physiology normalcy of *Rasavaha Strotas* offers happiness, power, enjoyment, intellect & longevity.
4. *Rasavaha Strotas* helps in proper nourishment of other *dhatu*s.

Factors Involved in Vitiation of Rasavaha Strotas:

Main reason of Vitiation of *Rasavaha Strotas* is consuming *guru, sheet, ati snigdha* food in large quantity. Heavy mental pressure is also responsible for its Vitiation.¹⁶

All these above factors will result in *Ama* production along with *Agnimandya* & finally result in manifestation of disease of *Rasavaha Strotas*. An impure form of *Rasadhatu* is formed in this condition which will be transformed into other *dhatu*s which will also be impure along with *Rasa Upadhatu - Aartava* and *Stanya*.

Upadhatu:

Upadhatu is the word used for all other things which are same like *dhatu* and does help in holding (*Dharana*) of *Sharir* but they are not capable to do nourishment of others like *dhatu*'s do.

In *Charak Chikitsa Sthana* description of *Upadhatu* are given. *Upadhatu* are formed during the action of *DhatvAgni* on their respective *Dhatu*'s.¹⁷

According to *Aacharya Charak & Sushruta*, *Asthi, majja & Shukra dhatu* don't have any *Upadhatu* but *Aacharya Sharangdhar* had described *Upadhatu* of all 7 *Dhatu*s.

Dhatu	Upadhatu (Acharya Charak)	Upadhatu (Acharya Sharangdhar)
Rasa	Stanya, Aartava	Stanya
Rakta	Kandra, Sira	Aartava or Raja
Mamsa	Vasa, twacha	Vasa
Medha	Snayu, Sandhi	Sweda
Asthi	-	Danta
Majja	-	Kesha
Shukra	-	Oja

Rasa Upadhatu:

According to Acharya Charak, Stanya & Aartava are the Upadhatu of Rasadhātu, while according to Acharya Sharangdhar, Stanya is the Upadhatu of Rasa & Aartava is the Upadhatu of Rakta Dhatu.

Stanya:

As mammary glands secrete breast milk, therefore is called Stanya. It is Upadhatu of Rasadhātu, Excel part of Rasadhātu, generated from digested food, after circulating in entire body when reaches breast, it is called Stanya.

Stanya is considered as Upadhatu of Rasa and any Vitiating of Rasadhātu will result in Vitiating of Stanya. Stanya exists all over the body in an invisible form but reaches to stanas in form of Stanya when the mother feels the touch of child.

Raja or Aartava:

Second Upadhatu of Rasa. Rasa produces blood in case of females and is called Raja. Rajavaha Sira are the vessels through which raja is expelled. In Bhavprakash, Raja is said to be which is expelled out every month for 3 days as menstrual flow.

Rasa gets matured and processed over a period of one month & at the end of month, the Rasa gets converted into aartva in women.

IV. DISCUSSION

If Strotas are in healthy state the formation of Dosha, Dhatu & mala are good, but when these Strotas are vitiated then Dosha, Dhatu & also become vitiated and body becomes diseased. Stanya and Aartava are the Upadhatu of Rasa dhatu and gets its nourishment through Rasa dhatu. If Rasa dhatu is good in terms of quality & quantity, Aartava & Stanya too get there in good form. If there is any Vitiating of Rasadhātu or in Rasavaha Strotas it will lead in Vitiating of its Upadhatu's also.

In Vitiating of Rasavaha Strotas, it will lead to either Atipravrutti, Sanga, Vimargaman or Siragranti which will affect the Upadhatu in the same manner. Atipravrutti of Rasadhātu can lead to Atipravrutti of Stanya or Aartava leading to their hypersecretion. Sanga is obstruction and can lead to obstruction of its Upadhatu's also leading to amenorrhea like condition. Vimargaman is flow of contents in other channels. Siragranti can lead to formation of different cyst into mammary glands or ovaries, or amenorrhea like condition by blocking the formation of its upadhatu's.

V. CONCLUSION

Hence, we can conclude from the above verses that Dushti of any Dhatu can lead to Dushti of its own Upadhatu's. As we know that Aahar Rasa after its metabolism through RasadhātavAgni is turned into Rasa dhatu. And after generation of Rasa dhatu, it replenishes its Upadhatu's. So if there is any Vitiating in Rasa dhatu or Rasavaha Strotas where the Aahar Rasa is converted into Rasa dhatu can lead to Vitiating of its Upadhatu also. So, we should avoid the different etiological factors which cause Dushti of Rasa dhatu or Rasavaha Strotas.

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