

**BIRD EYE VIEW ON RASA DHATU W.S.R. TO KRIYA SHARIRA****Vd. Shubham D. Pokharna<sup>1\*</sup> and Vd. Ravindra S. Dhimdhome<sup>2</sup>**<sup>1</sup>PG Scholar, Dept. of Kriya Sharir, GAC, Osmanabad.<sup>2</sup>Prof. and H.O.D. Dept. of Kriya Sharir, GAC, Osmanabad.Article Received on  
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*Ayurveda* is an *Upaveda* of '*Atharvaveda*' which consists of all knowledge about life. *Ayurveda* work on principal which is maintaining the health of healthy individual through *Ahara*(food), *Vihara*(outing), *Desha*, *Kala* (Seasons) and *Aaushadhi* (medicine) but due to *Ahitahara-vihara* (faulty lifestyle) person got diseased so to make them free of disease and offering them healthy life again. This diseases condition occurred due to *Dosha* which causes imbalance between *Dhatu* and *Malas* leading to disease hence *Dosha*, *Dhatu* and *Malas* are foremost important in *Ayurveda* so called as "*Tristambha*". These *Tristambha* control and maintain the *Sharir*. *Ahara* (Food),

*Nidra* (Sleep) and *Brahmacharya* (celibacy), the three pillars of life (*Trayopastambhas*) play an important role in the maintenance of *Swasthya* (health) of an individual. *Dhatus* are fundamental principal which does *Dharana* and *Poshana* of *Sharir* hence important in formation and building of *Sharir*. There are seven *Dhatus* in body of which *Rasa dhatu* is first in seven. The main function of *Rasa dhatu* is *Prinana*(In *bala*, *yuva* and *vrudha*). It does *Vardhana*(Enhancement) in *Balavstha*(Childhood), *Dharana*(Retention) in *Yuvavstha*(Youthfulness), *Yapana* in *Vruddhavstha*(Old age), *Tusthi*(Satisfaction), etc as *Rasa* does *Tarpana* of all macro and micro organs in body along with *Dosha*, *Dhatu*, *Updhatu*, *Malas* all possible activities happens called *Chesta* (Effort) like *Kayik*, *Vachik* and *Mansik*, etc. because of all these *Chesta* it is also called as *Oja*.<sup>[1]</sup> When *Rasa Dhatu* is produced in excellence condition individuals are known as *Rasa Sara Purusha*. *Rasavaha Srotas* plays an important role in the metabolism of *Rasa Dhatu*. In modern we can correlate *Rasa Dhatu* with Lymph and plasma. Any kind of deviation in *Rasa Dhatu* (*Vishuddha Rasa*) leads to pathogenesis. Vitiating of *Rasa Dhatu* shows metabolic disorder in the body. This

paper seeks to understand the concept of *Rasa Dhatu* for relevance to promote health and disease prevention.

**KEYWORDS:** *Dhatu, Rasa dhatu, Vishuddha rasa*, Lymph, plasma.

## INTRODUCTION

According to ayurveda, “dosha dhatu mala mulam hi shariram”<sup>[1]</sup> it way doshas are the organic forces which paintings thru the medium of dhatus and malas. Dhatus and malas are the structural devices and the doshas are the energy forms. Hence the doshas are known as asrayees and dhatus known as asrayaas. “Sharira Dharanat Dhatvah” this is those which nourish and aid the frame are called dhatu. As in step with metabolism process, the meals material that is taken, after digestion is split into elements –beneficial component and unuseful component. The unuseful elements are removed from the frame withinside the shape of sweat, urine and stool and beneficial elements is called Anna-rasa, or Adhya rasa, which enables withinside the formation and vitamins of the other dhatus of the frame. Acharya Sushruta provide an explanation for that the shareera/frame is the “pancha maha bhuta vikaara samudayatmakam”<sup>[2]</sup> –it way that the dosha, dhatus and malas make a contribution for the formation of various organs and tissue of the frame. The word ‘rasa’ is derived from the Sanskrit root “ras” having the meaning of taste, to relish, to perceive, to feel, to desire.<sup>[3]</sup>

Rasa is derived from the root ‘gatau’ which means moving. As the nutrient fluid is continuously circulated in our body, it is known as rasa.<sup>[4]</sup> The phrase rasa has a huge variety of meanings like taste, extract/juice, meat soup, mercury. In the context of frame components, the phrases like ahara rasa, rasa dhatu and sharirarasa/garbharasa are described. The phrase ‘garbharasa’ is carried out to indicate essence or vitality (ojas) in embryonic lifestyles. This is converted into unctuous frame fluids.<sup>[5]</sup> It is understood as ‘sharira rasa’ in later lifestyles main to the formation of ojas. The rasa dhatu has jala mahabhuta predominance in its constitution. It possesses liquidity (drava), fluidity (sara), opaque (manda), viscous (snigdha) and unctuous (pichchila) properties.<sup>[6]</sup>

## Formation of rasa dhatu

In Ayurvedic factor of view, the meals materials which consists of the 5 primordial elements, is of 4 type (masticable, potable, electuaries and eatables), include six rasa, possess both the 2 or the 8 varieties of potencies and has many properties, whilst eaten, digested and metabolized assets and later nutritious essence of meals that's absorbed from gut after

digestion that's extraordinarily fine, is known as rasa<sup>[7]</sup> this actually means Rasa dhatu is formed from essence of meals (ahara rasa). The ingested meals is disintegrated into two parts: essence or beneficial part (prasada) and waste (kitta). The prasada is referred to as essence of meals (ahara rasa). This essence is converted right into a nutrient fluid referred to as `rasa dhatu`. <sup>[8]</sup> It is the ultrafine form of ahara rasa. <sup>[9]</sup> In Ayurveda the idea of agni is defined in brief. There are 13 types of agni – particularly jatharagni, seven bhutagni and five dhatwagni. Aggravation or diminution of jatharagni results in aggravation or diminution of bhutagni and dhatwagni. Therefore through all way one has to defend jatharagni through ingesting appropriate dietetics and conduct health, jathrahni also called as bhgawana of all agnis so protection of jatharagni is much necessary. After formation of ahara rasa it acted by rasa dhatvagni. It is divided into two portions. The first portion forms permanent form (sthayi rasa dhatu) for carrying out physiological functions of nourishment and maintenance of the body. During the metabolic process, this rasa is converted into rakta dhatu via action of ranjaka pitta. It acquires a crimson shade i.e. Red color in the course of this process. This metabolism occurs at yakrit (liver) and pliha(spleen). <sup>[10]</sup> Modern science says that the liver is fundamental organ for metabolism. As the food enters into the stomach and small intestine (carbohydrates/protein & fat) is degraded into small digestible debris/particle because of presence of enzymes of stomach and pancreases (which we can co-relate with Ayurveda). aahar rasa contain all required macro and micronutrients which are absorbed in the body which uses for sharir poshana.

### **Circulation Of Rasa Dhatu (Thridhaparinaamana of rasa dhatu)**

Rasa dhatu is circu;ated in body with the help of 24 rasavahi dhamanis of which 10 are urdhaga(in upward direction),10 are adhoga(in downward direction) and 04 are tiryaka(in lateral direction) this circulation is carried out by the Vyana vayu which circulate Rasa dhatu in all over body. Rasadhatu circulates in Rasa vaha Srotas. Rasavaha srotas is the delivery gadget of circulating rasa all around the body. It originates from the heart and circulates rasa via ten vessels. <sup>[11]</sup> the identical organs and channels shape pranavaha srotas. <sup>[12]</sup> This method the heart and channels transporting rasa additionally deliver important force (prana) with inside the body. While circulating in the rasavaha srotas rasa dhutu acted by thr rasadhavagni there rasa dhtu divided into twoportion one is permant rasa dhatu (sthya rasa dhatu) which nourishes the rasa dhatu and carried out normal physiological function of rasa hatu. The second portion called 'poshaka rasa' is carried forward to nourish the next dhatu i.e.rakta. In this course of thridha parinaamana third part form which we called byproducts of rasa dhatu i.e

Updhatu. Breast milk (Stanya) and menstrual blood along with ovum (artava) are metabolic by-products (upadhatu) of rasa dhatu.<sup>[13]</sup> Sharangadhara considers simplest breast milk(stanya) as upadhatu of rasa dhatu. [Sha. Sa. Purvakhanda chapter 5]. The fourth part which formed as waste product of rasa dhatu i.e malas of rasa dhatu is kapha. This is termed as "*malarupakapha*".

### Quantity & time span of rasa dhatu

The overall amount of rasa is 9 anjali. One anjali is same to the amount that can be filled in a space formed from joining one's palms together. This size is person-specific.<sup>[14]</sup> The rasa dhatu is formed in a time span of 3015 kala (5 days).

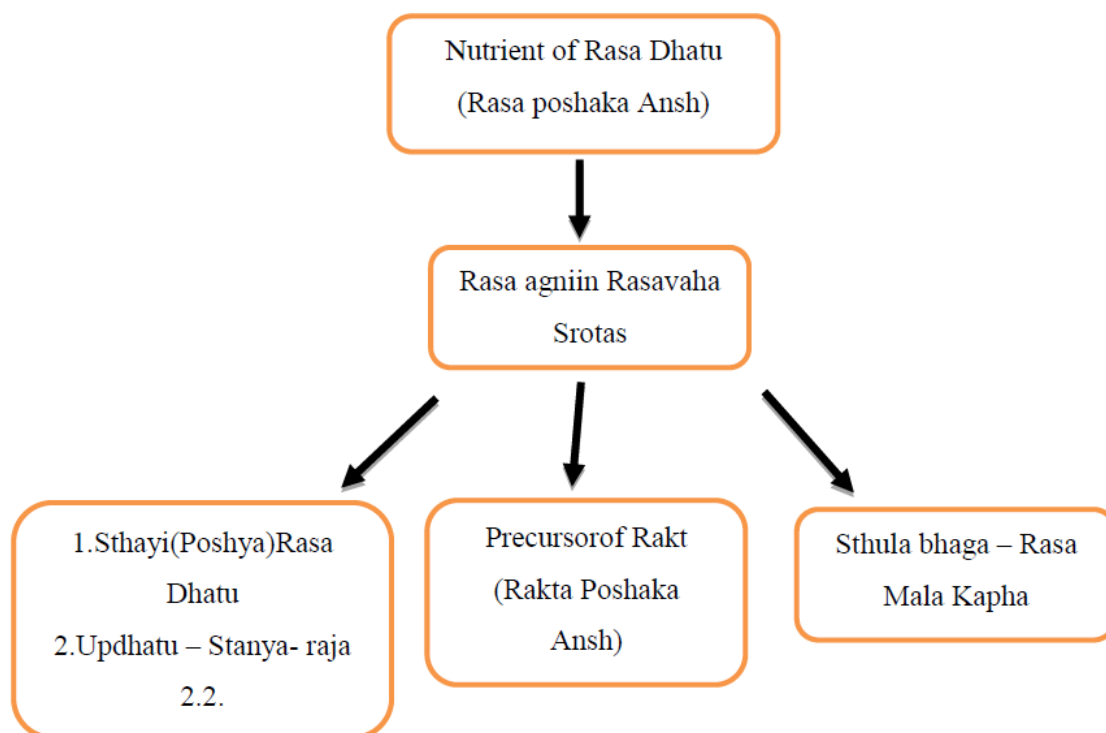
### AIM AND OBJECTIVE

To understand the concept of Rasa Dhatu.

### MATERIALS AND METHODS

- Relevant Ayurvedic and Modern text books.
- Previous Research Papers & research work.
- Various National-International journals or magazines.
- Internet surfing.

### DISCUSSION



Therefore, rasa is the main dhatu in the body produces directly from annarasa and it is one of the important fabrics for nutrition and body development. For this the remaining limits are formed, nurtured and this helps holistic development of the body. Many diseases occur in body due to rasadusti. So the fluid present in the body is rasayukta and it is the main factor for the development and the origin of disease in the human body. We can summarize the function of rasa dhatu as below –

- Tarpana: nourishment of body at any age.
- Vardhana: growth and development (especially in kids)
- Dharana / jeevana: stabilizing and maintaining the dhatu. (during middle age)
- Yapana: preventing the total deterioration of dhatu.(during old age)

Other functions like stabilizing the body components (avashtambhana), unction (snehana) are also carried by rasa dhatu. It is responsible for satiety (tushti), nurturing body (preenana), and nourishing rakta dhatu (raktapushti).

#### **Increase in rasa dhatu (rasa vriddhi)**

Aggravate or vitiated Rasa dhatu leads to Vriddhi or hyper functioning state of Rasa dhatu in body is manifested by following features- Decreased digestive power(Agnimandya), Nausea(Utkleshana), vomiting(Chchardi), Excess Salivation (Praseka), Lack of enthusiasm (Alasya), Heaviness all over body (Gaurava),Whitish discoloration of conjunctiva and body(Shvaitya), Feeling of coldness of body(Shaitya), Looseness in body parts(Angashaithilya), Dyspnoea(Shwasa), Cough(Kasa), Excessive sleep (Atinidrata).

#### **Decrease of rasa dhatu (rasa kshaya)**

The Kshaya or hypo functioning of Rasa dhatu in body is manifested by following features – Degeneration/depletion of other "dhatu" (Dhatu apachaya/ksheenata), Dryness of mouth(Mukhashosha/rukshata), depletion of body mass (Sharirashosha/rukshata) Emaciation (Karshya), Thirst(Trishna), Feeling of emptiness(Shunyata), Tiredness(Shrama)

Intolerance to sound(Shabdaasahishnuta), Pain in the heart with a feeling that someone is holding and vigorously shaking the heart(Hrudayaghattana), Trembling sensation of heart or tachycardia(Hrutkampa), Palpitation(Hrutdrava), Cardiac pain(Hrutshola), Fatigue or tiredness even after doing a small work (Shrama/klama).

**Clinical features of vitiation of rasavaha srotas (rasavaha srotas dusti lakshan)**

- If the rasa dhatu transport channels are deficient, the following clinical features will be observed: Aversion towards food, anorexia, altered sense of taste, inability to identify tastes, nausea, heaviness in the body, drowsiness, body ache, fever, blackouts, anemia, obstruction of channels, impotence, tiredness (angavasada), emaciation, diminished agni, and premature aging (wrinkling of skin and graying of hair)
- In addition to the above features, the following features are observed after injury to rasavaha srotas: Emaciation(Shosha), crying due to pain(akroshana), bending(vinamana), confusion(mohana), vertigo(bhramana), trembling(vepana)and death

**Features of rasa sara individuals**

a. skin of rasa sara individual's is –

- Unctuous – Snigdha
- Smooth – shlakshna
- Soft – mrudu
- Clean – prasanna
- Delicate – sukumara
- Lustrous – saprabha

b. body hairs of these people –

- Unctuous – Snigdha
- Smooth – shlakshna
- Soft - mrudu
- Pleasant – Prasanna
- Delicate –Sukumara
- Minute – Sukshma
- Less distribution on skin – Alpa
- Deep rooted – Gambhira

So the Rasa sara person having healthy skin with

- Comfort and happiness– Sukha
- Fortune – Saubhagya
- Wealth – Aishwarya
- Luxury – upabhoga
- High level of intelligence – buddhi

- Wisdom – Vidya
- Disease free state – Arogya
- Pleasure – praharsha
- Longevity – Ayushya

## CONCLUSION

Rasa is the most important dhatu of the body that helps us to form other dhatus of the body. Rasa dhatu that is The main liquid of life is ahara Rasa. The liquid contained in rasa dhatu is jala mahabhuta and can move to srotes sukshma from the body. Rasa dhatu provides nourishment to other dhatus. Similarly, plasma carries malas from the tissue as it flows through and permeate the whole body. Therefore, Rasa dhatu is compared with plasma because it has three main components namely solid, water and gas similar to Rasa. Therefore, it is important to follow a balanced diet, so that a balanced practice of ahara Rasa leads to a balanced training of rasa dhatu to feed our shair.

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