

CONCEPT OF RASDHATU – A REVIEW ARTICLE**¹Dr. Prabhakar Thakre, ^{2*}Dr. Sneha Salunkhe and Dr. Jyoti Amughe**¹Head of The Department, of Kriyasharir, R.A. Podar Medical College, Worli, Mumbai.²PG Scholar, Department of Kriyasharir, R.A. Podar Medical College, Worli, Mumbai.Article Received on
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Mumbai.**ABSTRACT**

Ayurveda states that dosha, dhatu, mala are the three basic constituents of a human body and are responsible for the formation, sustenance and annihilation of the same. The philosophy of science advocates the importance of doshas, dhatu, mala. Ras is responsible for nutrition and replenishing of all other dhatus. Its main function is pranana or refreshing and replenishing all dhatus by providing moisture. Due to vyan vayu, rasa dhatu is circulating in the entire body continuously to perform its function. In this article, we are going to discuss ras dhatu in detail.

KEYWORDS: Ras dhatu, pranana, ras dhatu formation.**INTRODUCTION**

Entity that sustains & grows, nourishes the body is called dhatu. Sharir dharnat dhatavh. Dhatu indicates sustenance of body and nourishment from only & only sara portion of aahar. These dhatus are of 7 types. Ras, rakta, mansa, med, asthi majja, shukra.^[1] Out of these seven, ras is the first dhatu or aadya dhatu. Which is responsible for the further formation of six dhatus. Whatever food we are taking, after digestion it is divided into 2 parts: sara (useful part) and kitta (kitta). Useful part is converted into ras dhatu. While the useless part is excreted from the body in the form of urine, sweat, stool. If we take aahra ras in good form, it will be converted into good form of ras dhatu that is sara ras dhatu. These sara ras dhatus will be used for the formation of rakta dhatu. This process continues till the formation of shukra dhatu. In modern science, it can be compared with plasma, non-cellular portion of the blood: lymph and interstitial fluids.

The word rasa implies a fluid which is in a constant state of motion or circulation. Rasa dhatu is also known as soumya dhatu.

DISCUSSION

Mahabhut Pradhanya

Ras dhatu predominantly have jala mahabhut in its constitution. Rasah aapya by bhanumati tika.^[2]

LOCATION

According aacharya charak, Heart and 10 dhamani are principle organs of rasavaha strotas.while aacharya sushrut mentioned that location of rasa dhatu is heart and 24 dhamanis emerge from heart.^[3]

PROPERTIES^[4]

Ras dhatu possesses following properties

- 1) Snehan(unctusness)
- 2) Jeevan(sustenance of life)
- 3) Tarpan(refreshing)
- 4) Dharan(stabilizing of body)

It is specifically soumya dhatu.

Rasa dhatu functions mainly for freshening individual(prinan)

Physiological Measure of Rasa Dhatu

Rasa dhatu is nine anjali in measure.^[5] One anjali is equal to the quantity that can be filled in a space formed from joining one's palms together.

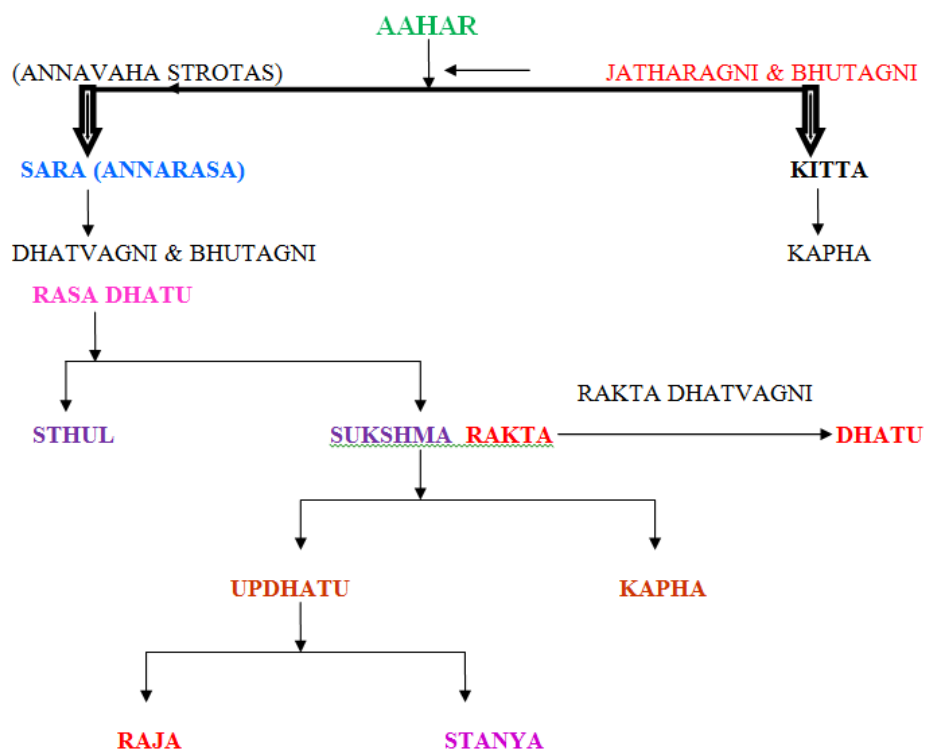
Kala: The rasa dhatu is formed in a time span of 3015 kala (five days).^[6]

Mala: mala of rasa dhatu is kaphadosha.^[7]

FORMATION OF RASA DHATU

Rasa dhatu is originated in fetal stage and is grown and nourished further all the way till death. In fetal life it gets its original through excellent part of aahar rasa of mother. This is one of the 6 etiological factors essential for the formation of fetus i.e Matruja, Pitruja, Aatmaj, satmyaj, rasaja, Satvaja.^[8]

Formation, development, growth, and maintainance of fetus are done by rasa dhatu.



Aahar rasa denotes sara portion of food after digested by jatharagni. By word rasa, same essence of food is taken for granted. Aacharya chakrapani has commented, this rasa is of 2 types: sthayi rasa dhatu or sthul part and poshak rasa dhatu or sukshma part.

Sthayi rasa dhatu means which remains for long time. Human eats 2 times a day so aahar rasa produced twice a day. So production of aahar rasa is two times a day. Production of rasa is in one day. This nourishing fluid, which remains in body is called sthayi rasa dhatu. The one portion that nourishes rasa dhatu along with all dhatu is poshak rasa dhatu.^[9]

Poshak part of rasa dhatu further makes rakta dhatu in the presence of raktadhatvagni. Also from poshak rasa dhatu its upadhatu raja and stanya are formed.

Difference Between Aahar Rasa and Rasa Dhatu

Aahar rasa is final absorbed product of food digested by digestive fire, with joint efforts of bhautikagni in GI tract. Hence aahar rasa is product of digestion through annavaha strotas.

Rasa dhatu is first generation of aahar rasa and is produced by digestion through two strotamsi; annavaha and rasavaha strotas.^[10]

THREE LAWS OF DHATU NIRMITI

Commentators described replenishment of dhatu by three laws: kshirdadhi nyay, kedarikulya nyay, khalekapot nyay.

Kshirdadhi Nyay

As milk is converted into yogurt in entirely required portion of dhatu is converted into bio converted in toto.

Kedarikulya Nyay

Part of dhatu is converted immediately and part of it takes time.as channels through field soak some plants directly and some after nourishing the soil, aaharrasa must be transmitting few nutrients immediately and few after some time.

Khalekapot Nyay

This law insicates selection of nutrients from aaharrasa for each dhatu.

CLINICAL IMPORTANCE OF RASA DHATU

Rasa sara^[11]

The skin in those in whom that element is in perfect tone, is unctuous, smooth, soft, clear, thin, covered, with short, deep rooted, with short, deep rooted, and delicate hair and is full of lusture.

Rasa elements indicates happiness good fortune,power,pleasure,intelligence,knowledge, health, and cheer, and long life.

Causes of vitiation^[12]

Excess consumption of heavy to digest, cold, over-unctuous food, overeating and excessive mental stress cause vitiation of rasavaha srotas.

Rasa vruddhi^[13]

Agnimandya(diminished digestive power), utklesha(nausea), praseka (salivation), chhardi(vomitting), aa(lack of enthusiasm),

Gaurav(heaviness), shvaitya(whitish discoloration),

Shaitya(coldness), shlathangatvam(looseness in body parts)

Shwas(breathlessness), kasa(cough), atinidra(excessive sleep).

Rasa Kshaya^[14]

Raukshya(dryness of mouth and body), shramah(tiredness), shosha(thinning of body parts), glani(giddiness), shabda asahishnuta(intolerance to sound) hrudyaghattana(pain in heart), hrutkampa(trembling sensation of heart) hrutdravata(palpitations), hrutshula(heart pain).

Rasavaha strotas^[15]

Diseases caused by the rasavaha strotas (channels of rasa dhatu) dushti are: aversion for food, anorexia, altered sense of taste, nausea, heaviness, drowsiness, bodyache, fever, fainting, anaemia, obstruction in the channels of circulation, impotency, tiredness, pain in body parts, looseness in body parts, lean body, loss of appetite, wrinkles, graying of hairs.

IMPORTANCE OF RASA DHATU

Rasa is main dhatu in body which nourishes and develops further dhatus. Impairment in the formation of rasa dhatu leads to many diseases. It circulates into the body whole time that is day and night. Rasadhatvagni plays important role in the formation of rakta dhatu which is called as jeevan. Rasa dhatu is fluid works for sustenance of life, for refreshing body entities, and for homeostatic condition of body. Rasa dhatu works for nourishment of every space in living body. In old age persons, it does not perform its function properly, yet sustains the life of old ones.

CONCLUSION

Rasa dhatu is primary important dhatu in our body. Which helps in the formation of other dhatus. Its main function is pranana or refreshing or replenishing other dhatus. Due to vyan vayu rasa is continuously circulating in entire body. Required nutritive portion of aahar rasa is digested and is converted into rasa dhatu after digestion of aahar rasa by dhatvagni.

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