



## Study of Relation Between Rasavaha Srotas Dushti and Dysmenorrhoea

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### ABSTRACT

Ayurveda is a branch of medicine that focuses on healing physical ailments and preserving health. It has numerous branches, including Agad tantra, Shalya tantra, Shalakya tantra, and Racahana Sharir and Kriya Sharir. The regularity of Dosha, Dhatu, and Mala is necessary for a balanced state of the body. There are seven Dhatus in the body, with Rasa being the first. It is in charge of providing sustenance for the body and other Dhatus. Rasa dhatu is being vitiated by the sedentary lifestyle of today. Impact on Rasavaha Srotas is evident. This indicates symptoms resembling dysmenorrhea, which is defined as unpleasant bleeding in females of all ages. Considering that raja (menstrual flow) is an upadhatu of Rasa, dysmenorrhea and Rasavaha Srotodushti are related. Therefore, the current study is an effort to find this correlation.

**Keywords:** *Ayurveda, Rasa, dhatu, upadhatu.*

### INTRODUCTION

Ayurveda is a branch of medicine that focuses on healing and preserving bodily health.<sup>1</sup> Any detrimental departure from an organism's normal structural or functional condition is referred to as a disease; these deviations are typically accompanied by specific signs and symptoms and are distinct from physical injuries. The term "lifestyle disorders" refers to any illnesses associated with a person's or a group's way of living. It is frequently brought on by abusing drugs and alcohol, abusing cigarettes, not exercising, and consuming unhealthy foods. Heart disease, stroke, obesity, and diabetes mellitus are among the illnesses that have

an influence on our way of life. The frequency of disease occurrence rises as nations become more industrialized and civilized. One concerning aspect of these disorders is their prevalence. It happens as a result of the last several decades' tremendous economic growth and growing westernization of lifestyle. Sedentary lifestyles and inadequate dietary intake are the primary causes of disorders associated with the menstrual cycle. Chronically consuming bad food might cause metabolic abnormalities, which can result in dysmenorrhea.

The Greek word for "painful monthly bleeding" is dysmenorrhea.<sup>2</sup> Regardless of age or colour, dysmenorrhea is a prevalent gynecological issue that affects all women. It is among the most often recognized causes of female pelvic pain. Women of reproductive age experience dysmenorrhea with a frequency of 16% to 91%, with 2% to 29% reporting severe pain.<sup>3</sup> Since more people in cities than in rural areas are impacted by the disease, as we get more educated and elevate our socioeconomic standing, we are contributing to our own decline in health. A disorder of lifestyle could be the cause. As the illness can cause long-term health issues such diabetes mellitus, heart disease, infertility, gynecological malignancies, depression, hypertension, and gestational diabetes, everyone should work to control and prevent it. By examining Rasavaha Srotodushti with particular reference to dysmenorrhea, we are attempting to highlight lifestyle issues, even while examining our Ayurvedic literature addressing Dinacharya and Rutucharya in lifestyle.

## AIM

To study relation between Rasavaha srotas dushti and Dysmenorrhoea

## OBJECTIVES

- 1) To study in detail Dysmenorrhoea.
- 2) To study in detail *Rasa Dhatu*.
- 3) To study concept of *Rasavaha Srotodushti lakshanas*.

## REVIEW OF LITERATURE

The Greek word for "painful monthly bleeding" is dysmenorrhea. Primary and secondary dysmenorrhea are two categories for dysmenorrhea. Lower abdomen pain that occurs during the menstrual cycle and is unrelated to other illnesses or pathologies is known as primary dysmenorrhea.<sup>4</sup> By contrast, various pathologies within or outside the uterus are typically linked to secondary dysmenorrhea.<sup>5</sup> One of the most common complaints from women throughout their reproductive years is dysmenorrhea. Significant effects on emotional,

psychological, and functional health are linked to dysmenorrhea.<sup>6</sup> Among the etiological considerations are This covers the biochemical, physical, and psychological etiologies. The anatomical theory included anomalies in the length or form of the cervix as well as aberrant uterine placements. Age, smoking, and other risk factors are linked to endeavors to reduce weight, An elevated BMI Anxiety/depression, early menarche age, longer and more intense menstrual flow, nulliparity, dysmenorrhea in the family history, disruption of social networks.<sup>7</sup> Along with vomiting and indigestion, gastrointestinal symptoms such nausea, bloating, diarrhea, constipation, or all are linked to dysmenorrhea. In addition, women who report with primary dysmenorrhea frequently have headaches, low back discomfort, and irritability. Dizziness and fatigue are also linked to dysmenorrhea.

#### ▪ **Rasa Dhatu:**

Dhatu is the body's sustenance and food derived from the single Sara component of Aharrasa. Food receives nourishment alongside other Dhatus and feeds other Dhatus when it is digested by Pachakagni, Dhatwagni, and Bhootagni. Out of the seven Dhatus, Rasa Dhatu is the first one. Rasa dhatu is present in the fetus stage prior to birth and continues to grow and nourishment till death. It forms at the fetal stage thanks to the superior Ahar rasa of the mother. Ahara rasa circulates as a fluid throughout the body. The product that is ultimately absorbed by the body is that one. It replenishes the Dhatus and reaches every region of the body. It is processed in accordance with the body's metabolic requirements. In the Rasavaha Srotas, rasa dhatu is made by Rasa Dhatwagni.<sup>8</sup>

#### ▪ **Rasa Dhatu Functions:**

Rasa dhatu's primary purpose is to make one feel more refreshed. Rasa dhatu, according to Acharya Sushruta, is a flexible concept. It functions to preserve the body's purity, life, rejuvenation of bodily components, and homeostasis. It functions to nourish the body's tiniest, most subtle components. It is comparable to the stem of a lotus flower, which provides the plant with nutrition.<sup>9</sup>

#### ▪ **Trividha Parinamana in Rasavaha srotas<sup>10</sup>:**

There is Rasa dhatwagni movement when Aharrasa enters Rasavaha srotas. After then, it takes on three distinct forms.

1. The subtle part for the development of Rakta Dhatu

2. Rasa dhatu comprises two upadhatus: Raja (menstrual flow) and Stanya (breast milk).
3. Kapha dosha is the mala of Rasa dhatu (vaikrut).

- **Moolasthanana of Rasavaha srotas<sup>11</sup>:**

The mechanism via which the production of Dhatu occurs is called Srotas. The moolasthanana of Rasavaha srotas are the hrudya (an organ for storing rasa dhatu), 10 dhamanai, and Rasavahi dhamani (for transporting rasa dhatu to all parts of the body).

- **Rasavaha Srotas dushti nidana<sup>12</sup>**

The causes mentioned by Acharya Charaka include eating guru (heavy food), sheeta (freezed food), atisnigdha (deep-fried greasy food), and atimatra ahara (food quantity more than appetite) while pondering too much. The first dhatu to be impacted when someone thinks outside of bounds is Rasa dhatu. In addition to affecting Rasavaha srotas, overthinking prevents new Dhatus from being produced. Only the Rasavaha srotas describe manas lakshanas. None of the other Srotodushti causal variables explain it.

- **Rasavaha Srotas dushti<sup>13</sup>:**

The organism as a whole receives its nutrients from Rasa Dhatu. Thus, Rasavaha Srotodushti has an impact on every bodily part. Rasavaha Srotas dushti lakshanas symptoms include loss of appetite, anorexia, bad taste in the mouth, loss of taste perception, nausea, heaviness, drowsiness, body ache, fever, feeling of darkness, paleness, blockage of channels, impotency, malaise, leanness, loss of digestive power, and finally wrinkles and grey hair. Now, we will contrast Rasavaha Srotodushti lakshanas with the symptoms of dysmenorrhea as described by contemporary science.

Sr. No.	Signs and Symptoms of Dysmenorrhoea	Rasavaha Srotodushti lakshanas
1	Painful monthly bleeding	Abnormal Upadhatu of Rasa
2	Weight gain	Gourav (heaviness)

3	Nausea	<i>Aruchi</i>
4	Bodyache	<i>Angasada</i>
5	Loss of hair and greyness of hair	<i>Ayathakala valaya palitani</i>
6	Irregular menses	<i>Srotas rodh</i>

According to Acharya Charaka, the ahara is what forms the body. Thus, our diets also contribute to the development of diseases. The consumption of a healthful and wholesome diet makes the difference between ease and disease. Agni also has a significant influence. The ahara is necessary for the agni to function properly. Acharya Charaka noted that when agni is fed fuel (in the form of beverages and ahara), it in turn waxes. As rasa Dhatus cannot be created from undigested ahara, ahara itself depends on agni. It results from srota vitiation. If hara is not adequately absorbed and processed, it has no benefit for the body. Other elements such as ahara Matra (how much to eat), ahara sevanakala (when to eat), and other laws and regulations such as the eight regulations can also help with digestion. Ahara Vidhi vidhana denotes the manner in which ahara is consumed, while Ahara Vidhi visheshayatana is a sign of a wholesome and unwholesome diet. Health is entirely reliant on ahara. These are the precise guidelines that we must adhere to when capturing Ahara. There is a correlation between the symptoms of dysmenorrhea and the Rasavaha Srotodushti.

▪ **Chikitsa:**

The ancient science of Ayurveda uses aushadh (medicines), vihara (lifestyle), and ahara (food) to prescribe both prevention and treatment. It should always be done in the order it happened. The following are Ayurvedic dos and don'ts for dysmenorrhea.

1) Ahara: Everybody should only take diet pills when they are truly hungry. They should also only take ahara when it is Ushna (eaten hot), Snigdha (unctuous food), Matravat (appropriate quantity), taken after the previous ahara has been digested, and they should avoid Viruddha ahara. Finally, ahara should be taken in the proper location and should not be consumed while talking or laughing. Finally, each person should eat for themselves in a suitable manner.

## 2) Vihara:

- Adhere to a regular sleep schedule;
- Steer clear of sleep during the day and make an effort to obtain a full night's rest.
- Turn off all electronics an hour before going to bed.
- Strict prohibitions against alcohol and tobacco use;
- Integration of daily activity;
  - Yoga asana and pranayam performance.

## 3) Aushawdh

- It is in line with the patient's prakruti, desha, bala, agni, etc.
- Rasapachaka vati: strengthens the rasagni, which creates the right rasa dhatu.
- Chandraprabha vati: necessary for Apana vayu to work properly.
- Kumaraksha Devi - performs appropriate rajapravartan
- Latakaranj ghan vati: an effective remedy for rasa dhatu, this is Katu poushtik.

## DISCUSSION AND CONCLUSION

Out of the seven dhatu, rasa comes first. It is made of Ahararasa, which is created when Ahara is digested. It also provides sustenance for the subsequent Dhatus. It performs the function of replenishing the body and providing nutrients to every single cell in the body. The place where rasa dhatu is generated is called Rasavaha srotas. The moolasthanas of the Rasavaha srotas are hrudya, 10 dhamani, and rasavahi dhamani. It is vitiated by overanalyzing, eating large, frozen meals, deep-frying fatty foods, and consuming more food than one is hungry for.

It manifests as anorexia, nausea, vomiting, lethargy, sense of being heavy, paleness, channel blockage, impotence, malaise, loss of digestive ability, and finally wrinkles and gray hairs. A few of these signs and symptoms are also seen in dysmenorrhea cases. Thus, there is a connection between dysmenorrhea and Rasavaha stotodushti. It is brought on by leading a sedentary lifestyle. Thus, we have to stay away from it. By correctly utilizing the three factors—Ahara, Vihara, and Aushadha—we can obtain them. In the end, it helps with the correction of Rasavaha srotas and a proper menstrual cycle.

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