

रसवहानां स्रोतसां हृदयं मूलं दश च धमन्यः ॥ (चरक संहिता, विमान स्थान, ५/७)

The channels that carry 'Rasa' have their roots situated in the heart and ten blood vessels attached to it. (Caraka Saṃhitā, Vimāna Sthāna, 5/7)

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा ।

युगपत् सर्वतोऽजस्रं देहे विक्षिप्यते सदा ॥ (चरक संहिता, चिकित्सास्थान, १५/३६)

'Vyāna Vāyu', in accordance with its function, forcefully ejects 'Rasa' and makes it move everywhere in the body simultaneously, continuously, and, without any interruption. (Caraka Saṃhitā, Cikitsā Sthāna, 15/36)

किंवा रसतीति रसो द्रवधातुरुच्यते, तेन रुधिरादीनामपि द्रवाणां ग्रहणं भवति ।

(चक्रपाणि on चरक संहिता, चिकित्सास्थान, १५/३६)

'Rasa' is a term that designates all 'flowing fluids'. Therefore, even the fluids like 'Rudhira' (blood) are to be included under this term. (Cakrapāṇi on Caraka Saṃhitā, Cikitsā Sthāna, 15/36)

सन्तत्या भोज्यधातूनां परिवृत्तिस्तु चक्रवत् । (चरक संहिता, चिकित्सास्थान, १५/२१)

All 'Dhātavaḥ' in the body are sequentially nourished in a fashion similar to that of a rotating wheel. (Caraka Saṃhitā, Cikitsā Sthāna, 15/21)

ध्मानाद्धमन्यः स्रवणात् स्रोतांसि सरणात्सिराः । (चरक संहिता, सूत्रस्थान, ३०/१२)

The vessels that pulsate are called 'Dhamanyah', those that facilitate the exchange of fluids are called 'Srotāṃsi' and those that transport the fluids are called 'Sirāḥ'. (Caraka Saṃhitā, Sūtra Sthāna, 30/12)

तद्विशुद्धं हि रुधिरं बलवर्णसुखायुषा ।

युनक्ति प्राणिनं प्राणः शोणितं ह्यनुवर्तते । (चरक संहिता, सूत्रस्थान, २४/४)

The pure blood is responsible for immunity, complexion, contentment and long life. 'Prāṇa' of an individual follows the blood itself.

हृदो रसो निःसरति तस्मादेति च सर्वशः ।

सिराभिर्हृदयं वैति तस्मात्प्रभवाः सिराः ॥ (भेल संहिता, सूत्रस्थान, २०/३)

The 'Rasa', after getting ejected out of the heart, is distributed to all parts of the body, and thereafter, it returns back to the heart through the blood vessels known as 'Sirāḥ'. Therefore, 'Sirāḥ' originate in the heart. (Bhela Saṃhitā, Sūtra Sthāna, 20/3)

स (रसः) शब्दार्चिर्जलसन्तानवदणुना विशेषेणानुधावत्येवं शरीरं केवलम् ॥ (सुश्रुत संहिता, सूत्रस्थान, १४/१६)

The successive movement of 'Rasa' in the body is similar to the movement of sound, fire and water. (Suśruta Saṃhitā, Sūtra Sthāna, 14/16)

...आहारस्य सम्यक्परिणतस्य यस्तेजोभूतः सारः परमसूक्ष्मः स रसः इत्युच्यते, तस्य हृदयं स्थानं, स हृदयाच्चतुर्विंशतिधमनीरनुप्रविश्योर्ध्वगादश दशाधोगामिन्यश्चतस्रश्च तिर्यग्गाः कृत्स्नं शरीरमहरहस्तर्पयति वर्धयति धारयति यापयति चादृष्टहेतुकेन कर्मणा । (सुश्रुत संहिता, सूत्रस्थान, १४/३)

When the food is consumed, the 'Agni' (digestive factor) acts on it and digests it completely. The product formed as a result of this action (of 'Agni') is 'Rasa', a very minute and essential fraction. The heart is the seat for this 'Rasa'. From the heart, it then enters twenty-four blood vessels that carry it to all parts of the body: ten vessels carry it upward, ten carry it downward and remaining four carry it obliquely. 'Rasa' nourishes the body continuously, on a day-to-day basis, causes it to grow, sustains it, and, maintains it. (Suśruta Saṃhitā, Sūtra Sthāna, 14/3)

कृत्स्नदेहचरो व्यानो रससंवहनोद्यतः । (सुश्रुत संहिता, निदानस्थान, १/१७)

'Vyāna Vāyu' moves everywhere in the body, and, it initiates the movement of 'Rasa'. (Suśruta Saṃhitā, Nidāna Sthāna, 1/17)

दशमूलसिरा हृत्स्थाः सर्वं सर्वतो वपुः ।

रसात्मकं वहन्त्योजस्तन्निबद्धं हि चेष्टितम् ॥ (अष्टाङ्ग हृदय, शारीरस्थान, ३/१८)

There are ten blood vessels known as 'Sirāḥ' that are attached to the heart. They carry 'Ojas' along with 'Rasa' to all parts of the body. This 'Ojas' is very essential because the life itself is dependent on it. (Aṣṭāṅga Hṛdaya, Śārīra Sthāna, 3/18)

स्थूलमूलाः सुसूक्ष्माग्राः पत्ररेखाप्रतानवत् ।

भिद्यन्ते तास्ततः सप्तशतान्यासां भवन्ति तु ॥ (अष्टाङ्ग हृदय, शारीरस्थान, ३/१८-१९)

'Sirāḥ' go on getting narrower and narrower at their tips, in comparison to their broader bases, as they go on dividing in a fashion similar to that seen in the venation of the leaves. In total, there are seven hundred such vessels. (Aṣṭāṅga Hṛdaya, Śārīra Sthāna, 3/18-19)

रसस्तु हृदयं याति समानमारुतेरितः । (शाङ्गधर संहिता, पूर्वखण्ड, ६/९)

The 'Rasa' reaches the heart because of the initiating act of 'Samāna Vāyu'. (Śārngadhara Saṃhitā, Pūrva Khaṇḍa, 6/9)

करस्याङ्गुष्ठमूले या धमनी जीवसाक्षिणी ।

तच्चेष्टया सुखं दुःखं ज्ञेयं कायस्य पण्डितैः ॥ (शाङ्गधर संहिता, पूर्वखण्ड, ३/१)

Good physicians must infer the health and disease (in an individual) by feeling the pulsation of the blood vessel situated at the root of the thumb. The pulsation of this vessel is indicative of the status of the 'Jīva' (blood / life). (Śārngadhara Saṃhitā, Pūrva Khaṇḍa, 3/1)