

An Evaluation of Raktavaha Srotas W.S.R to Vyanga Vyadhi –A Review**Sapana Ashok Kambale****Assistant Professor,
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Late Kedari Redekar Ayurveda mahavidyalaya,
Gadhinglaj.**Abstract**

In Ayurveda the concept of Srotas are like roots of the tree. The human body is a conglomeration of the Srotas as per our classics. "Srotas" can be described as channels or passages where nutrition flows, interact and transfers. One of them being "Raktavaha Srotas" which stands for blood circulation in body starting from its formation to demise of its constituents. Susruta has narrated "Yakrit", "Pleeha" and "Raktavaha dhamanis" as the Mula or root of origin for "Raktavaha Srotas. Vyanga is one condition where discoloration of skin of face occurs. It causes stress to the people because of cosmetic value. The disease Vyanga (chloasma) is considered as a „Kshudraroga" by most Acharyas. Acharya Sushruta considered Vyanga as a Rakta Pradoshaja Vyadhi. Kustha Virpa Pidika Mashak Nilika Tilkalak Nyach Vyanga Indralupta Pleehavidradi Gulma Vatashonita Arsha Arbuda Angamarda Asrighdar Raktapitta are few disease described by Acharays developed due to raktadusti. Brief description is available in classical texts indicated towards the Dushti of Vata and Pittadosha and Rasa, Raktadhatus in the manifestation of disease Vyanga.

Keywords : Raktavahasrotas, ysakrit, pleeha, raktavaha dhamanis, vyanga vyadhi**Introduction**

Srotas is important part of human body. The Srotas is defined as the channels through which the conduction of nutrients for Dhatus takes place regularly. All Bhava Padarthas i.e. Dosha, Dhatu and Malas are circulating in body through Srotas. Acharya Charakacharya describe Srotas as, the structure through which Sravana takes place, is called Srotas. Srotas have different kind of Channels like visible or invisible channels where production of Bhavapadarta, transportation and excretion takes place. It means basic principle of Srotas is "produce something" i.e. Bhava Padartha which is important for human body.

In Samhitas, Moolasthanas of Srotas are also described which are sites for production of constituents, which flow through Srotas or site, which is influenced by the constituents flowing through it and if this Moolasthanas gets vitiated, whole Srotas and ultimately the corresponding Dhatu gets vitiated.

Due to this in Ayurveda, treatment of any disease depends on the basic concept of Srotas. When Moolasthanas of Srotas and its functions are

normal, then physiological action in Sharir will be normal.

As mentioned in Samhitas the Moolasthanas of Raktavaha Srotas is Yakrut, Pliha and Raktavahi Dhamani.

In Charak Vimansthan, Acharya Charak explained all Srotodushti Karanas. Raktavaha Srotas get vitiated due to intake of food and drink which are irritant, unctuous, hot and liquid and exposure to sun and fire. Charak has explained Srotodushti Lakshanas. Raktavaha Srotodushti is responsible for many skin diseases.

In Samhita vitiated Doshas for pathogenesis of Vyanga are mentioned as Vata, Kapha and Rakta Dushti. There is direct mention of Pitta Dosha, so here Rakta Dushti can be directly related to Pitta Dushti. Maharshi Charaka and Sushruta have considered Vyanga as a RaktajaRoga. So it is to be kept in mind that vitiated Pitta is very important causative factor in any skin disease like Vyanga. So we have to consider Pitta Dushti along with Vata Kapha and Rakta Dushti.

Vyanga is not a major disease but it may be symptom of an underlying disease. People get depressed by their look i.e. with black patches on the

face and may end up in many psychological problems.

It is one of the diseases explained in Ayurveda under Kshudra Roga Prakaranam. Kshudrarogas are minor disease having simple etiology and symptoms, but in exceptional cases these can produce marked cosmetic disability and give rise to severe mental stress. As all the three Doshas of Rakta Dushti is the cause of Vyanga, it is helpful to study which Rasa, Aahar Guna and Viharaja factors are more causative for the disease.

Aim And Objectives

To study the Raktavaha Srotas w.s.r to Vyanga Vyadhi

Material And Methods

The present study is aimed to highlight the concept of Raktavaha srotas's and Vyanga Vyadhi.

As Ayurveda is the science of the life, it gives an equal importance to beauty as well as health. It believes in "Prevention is better than cure". That's why the classics have given importance to follow the daily routines which manage the beauty and healthy status of body.

In body healthy status maintained by all Bhavapadarths, Srotas and Bhavapadarths are in same number. Rasadi Dhatu transport and transformed through this Srotas.

According to Bruhatrayi Srotas's types are Abhyantar and Bhaya, but Acharya Kashyapa stated as Mahat and Sukshama. Sharangdhara stated Randhra term For Srotas. Acharya Charak and Vagbhat described the moolsthan of Raktavaha srotas are Yakrut and Pliha. Acharya Susrut being Shalyatantra oriented stated Raktavahi Dhamani and Yakrut, Pliha as a moolsthana of Raktavaha srotas. Normal functioning of Srotas enhances the nourishment of Dosha, Dhatu and Mala in proper manner and maintaining their normal condition for lifetime having healthy body. Abnormal functioning of Srotas plays great role in creation of disease by vitiated Dosha, Dhatu and Mala. According to Vagbhat abnormal single srotas vitiates neighbouring Srotas. Dietic habits and personal habits initiating Dosha, Dhatu, Mala vitiation, also vitiates srotas, dosha is also responsible for Srotodusti.

Acharya described Raktapradoshaja Vikar in Ayurvedic text, Acharya Charak orderd Vyadhi

sequence From Kashata Sadhya to Sukhsadhya. But Acharya Sushrut described into vice versa.

In Raktdushti Lakshana maximum no of Twakagat Vikar are included, Some Twakagata Vikar are described into Kshudra Roga. In Ayurvedic text many skin related references are found.

Increased demand of cosmetology in today's era is due to consciousness of beauty problems caused by changing life style. Though, there was no special branch in Ayurveda for cosmetology, but Acharyas have understood the importance of beauty and hence scattered references regarding beauty techniques such as in Dinacharya, Ritucharya, Rasayana therapy etc. can be traced.

Vyanga vyadhi is one of the skin diseases which occurs mostly in middle age group. It affects the skin of the face and has great cosmetic value so it plays important role in physical and mental condition of individual. But now-a-days due to fast lifestyle incidence of Vyanga vyadhi is common.

In the samhita vitiated doshas for pathogenesis of Vyanga Vyadhi are mentioned as Tridosha and raktdushti.

Discussion

Rakta-Pitta Prakopak Aahar, Vihara and Manas Hetu Vitiates Dosha and Rasa- Rakta Dhatu and develop Twakagat Vikar. Vyanga is Vyadhi of Raktavaha Srotas. Acharya Charak and Vagbhat described the moolsthana of Raktavaha srotas are Yakrut and Pliha. Acharya Susruta being Shalyatantra oriented stated Raktavahi Dhamani and Yakrut and Pliha as a moolsthana of Raktavaha srotas. Acharya explained Rakta Pradoshaj Vikara which is commonly Twakagata Vikara, one of them is Vyanga.

Twak is the site of Rasa Dhatu, without disturbing the Rasa Dhatu, impairment of skin is not possible, therefore Vyanga is the twakagat Vikar, involvement of Rasa Dhatu with Rakta dhatu takes place in the Vyadhi Samprapti.

Conclusion

The study reveals that Yakrut, Pliha and Raktavahi dhamnya are developed from shonita. Acharya explained Rakta Pradoshaj Vikar which is commonly Twakagat Vikar, one of them is Vyanga.

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