

CLINICAL APPROACH TOWARDS RAKTAVAHA STROTAS

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ABSTRACT

Strotas are innumerable channels which supply the nutrients to various tissues of the body. Raktavaha strotas are channels carrying rakta dhatu. Rakta dhatu is the second dhatu and its main function is jeevanam. The mulasthan or root of raktavaha strotas are yakrut and pleeha. Raktavaha strotas gets vitiated due to factors like excess intake of food and drinks which are spicy, oily, irritant; excess intake of toxic substances like alcohol, tobacco; excess exposure to sunlight and fire; virudha aahar; divaswaap; atikrodha etc. These kind of lifestyle choices practised nowadays are key contributors in development of raktavaha strotodushti and lead to progression of diseases. Management of diseases caused due to vitiation of raktavaha strotas is explained in vidhi shonitiya adhyaya of charak sutrasthan. The management includes treatment on line of management of raktapitta, virechan, upavaas, raktamokshan. Drugs acting as raktashodhak, raktaprasadak are used. Owing to the depth of raktavaha strotodushti and the factors causing it, there is need to emphasize on prevention and management of raktavaha strotodushti.

KEYWORDS: Strotas, Rakta Dhatu, Raktavaha Strotodushti Hetu, Virechan.

INTRODUCTION

Strotas is a channel; the word strotas is derived from the sanskrit root 'stru-strabane' dhatu which means – exudation, oozing, filtration, permeation, to flow, to move etc. According to charak samhita, strotas is a structure through which stravanam occurs. Raktavaha strotas are those hollow channels where rakta dhatu and its contents are formed, conducted, metabolized and are transformed into newer substances. Rakta dhatu is the second dhatu having exclusive function jeevanam. It carries the oxygen and nutrients with itself and circulate throughout the body to provide nourishment. The mulasthan or roots of raktavaha strotas are yakrut and pleeha. The sedentary lifestyle practised nowadays are key contributors in development of raktavaha strotodushti. Raktavaha strotodushti leads to disorders of liver, spleen, skin. Some symptoms point out to direct involvement of liver in disease process like pandu, kamala etc. Symptoms like daha, jwara, guda-medhra-asya paka, kotha, asra mandalam etc. Point towards inflammatory process in all parts of body. The other symptoms like shwitra, pama, vyanga etc. Point towards raktadushti (contamination of blood tissue leading to deterioration of immunity all over body). Management of raktavaha strotas disorders is explained in vidhi shonitiya adhyaya of charak sutrasthan

Strotas

“stru stravanam”

Strotas is a structure through which substance is either secreted or circulated or transported.

Nirukti –

“..... stravanaat strotamsi” (ch.su.30/12)

Body structure through which secretion takes place is called strotas.

According to acharya charak, strotas is structure through which stravanam occurs.

“mulat khadantaram dehe prasrutam twabhivahiyat Strotasaha tad iti vidnyeyam siradhamani varjitam (su.sh.9/13)

Strotas is a body structure whose roots have cavity in it. It is different from sira and dhamani.

Number of strotas

Yavantah purushe murtimanto bhavavisheshahatavanta evasmin strotasam prakaravisheshah (ch.vi.5/3)

Strotas are innumerable in body as everybody constituent has its own strotas.

According to acharya charak, grossly following 13 strotases are enumerated –

1) Pranavaha strotas, 2) Udakvaha strotas, 3) Annavaha strotas, 4) Rasavaha strotas, 5) Raktavaha strotas, 6) Mansavaha strotas, 7) Medovaha strotas, 8) Asthivaha strotas, 9) Majjavaha strotas, 10) Shukravaha strotas, 11) Mutravaha strotas, 12) Purishvaha strotas, 13) Swedavaha strotas. (ch.vi.5/7).

While according to acharya sushrut, there are 11 type of antarmukha strotas – 1) 2 pranavaha strotas, 2) 2 annavaha strotas, 3) 2 udakvaha strotas, 4) 2 rasavaha strotas, 5) 2 raktavaha strotas, 6) 2 mansavaha strotas, 7) 2 medovaha strotas, 8) 2 mutravaha strotas, 9) 2 purishvaha strotas, 10) 2 shukravaha strotas, 11) 2 artavavaha strotas. (su.sha.9/11).

Acharya sushrut has also mentioned 9 types of bahiramukha strotas both in males and females with an addition of 3 strotas (2 stana and 1 rajovaha strot) in females. (su.sha.5/10).

Functions of Strotas

1. Synthesis of dhatu.
2. Transportation and transformation of nutrients of dhatu.
3. Excretion of waste products.

Raktavaha Strotas

Raktavaha strotas are channels carrying rakta dhatu.

Vitiation of raktavaha strotas can lead to derangement in stable rakta dhatu and can also vitiate other strotas and dhatu.

“raktavahe dwe, tayormulam yakrutpleehanou raktavahinyascha dhamnyaha (su.sha.9/12).

“shonitvahanam strotasam yakrunmulam pleeha cha(ch.vi.5/8).

Yakrut and pleeha are mulasthan of raktavaha strotas. Its origin is from rakta.

Yakrut pleehanou shonitajou

Liver controls synthesis, transport as well as breakdown process of rakta dhatu. Hence disorder of liver leads to disorder of rakta dhatu.

Clinical importance of root of raktavaha strotas

Clinical examination of strotas is done at its roots. Hence, roots are clinically important. On p/a examination, borders of liver cannot be differentiated in healthy person. But, in infective hepatitis borders of infected liver can be easily felt and palpated. In Ayurveda, kamala is disease of pitta dosha and rakta dhatu hence symptoms of rakta dushti in kamala are manifested at the root of raktavaha strotas in the form of hepatomegaly (enlarged liver).

Raktavaha Strotas Dushti Hetu (Etiological Factors)

“vidahini annapanani snigdhooshnani dravani cha Raktavahini dushyanti bhajatam cha aatapanalou” (ch.vi.5/14)

Vidahi anna – food that causes burning sensation in chest. Hard to digest due to guru guna.

Eg. Chillies, vadapav, pakodas etc.; fermented food are slightly vidahi (bread, paneer, south Indian food like idli, dosa etc.). thus leading to increase in pitta. Also curd, tamarind, tea, vinegar (excess chinese food daily), tila, sesame in excess, kulatha (especially in summer), pickles, lime, excess salt etc. cause raktavaha strotodushti.

Madya (alcohol), visha dravya (toxic substances) like tobacco, drugs, opium, cannabis possess vyavayi and vikasi guna and cause raktadushti.

Intake of *atisnigdha, atiushna, atidrava* food – It includes consumption of oily, spicy food. Here, atidrava indicates to fruit juices like orange, pineapple which are sour in taste. Also, packed fruit juices available in market nowadays contain preservatives and if consumed in excess may lead to raktadushti.

Excess exposure to sun and fire – Indicates to those working in farms and fields, contractors, site workers, coal mining industries etc.

Atiguru aahar – This indicates to consumption of heavy food. Guru guna is made of prithvi and teja mahabhuta which is bad for rakta dhatu.

Virudha aahar – incompatible food considered similar to poison. Eg. With milk all sour substances are incompatible (milkshake), fish with milk products, combination of equal quantities of honey and ghee etc.

Atikrodha – Excess anger by vitiating pitta dosha leads to rakta dushti.

Raktavaha strotas dushti lakshana (symptoms)

Kushthavisarpapidaka raktapittam asrugdaraha Gudamedhrasyapakascha pleeha gulmoatha vidradhi Nilika kamala vyanga piplavastilakalakaha Dadruscharamadalam shwitram pama kothasramandalam Raktapradoshat jayante (ch.su.28/11-12).

Kushtha – leprosy.

Visarpa – acute spreading suppurations. It is an indisposition characterised by rapidly spreading inflammation of skin and is compared to erysipelas.

Pidaka – small boil, pustules, pimples

Raktapitta – it is an indisposition in which bleeding occurs from upper channels like nose, mouth etc. or from lower channels like anus, urinary passage, genitals etc.

Asrugdara – irregular or excessive menstruation.

Guda-medhra-asya paka – inflammation of anus, mouth (stomatitis), urethritis.

Pleeha – splenomegaly.

Gulma – localised abdominal tumour / swelling.

Vidradhi – abscess.

Neelika – skin disease characterized by coloured circular patches on face or body.

Kamala – hepatitis / jaundice.

Vyanga – vata undergoing growth in association with pitta due to anger and physical exertion gets localized on face producing painless, thin black patches on skin.

Tilakalaka – sore, putrefying warts/moles on genitals.

Dadru – ringworm / tinea.

Charmadala – pustules exuding and causing peeling of skin.

Shwitra – vitiligo.

Pama – scabies.

Kothasra – erythema.

Mandalam – cutaneous eruption or leprosy with circular spots.

Raktavaha Strotas Chikitsa (Treatment)

Kuryaat shonitarogeshu raktapittahari kriyaam

Virekamupavasam cha sravanam shonitasya cha (ch.su.24/15)

Acharya charak has mentioned chikitsa of raktavaha strotas in sutrasthan adhyay 24. According to charak, raktavaha strotas diseases should be treated like raktapitta. Also, virechan, upavas, shonitastavan (raktamokshan) are said to be done depending on disease formation and the parts of body affected. If in raktavaha strotodushti, rakta dhatu vimargagaman occurs then dravyas of kashaya rasa and possessing raktastambhak properties should be administered eg. In rakta vimargagaman towards upward direction dravyas like vasa, laksha, godanti etc. are used and in raktavimargagaman towards downward direction dravyas like nagakeshara, raktabol are used.

Virechan is an important karma done in raktavaha strotas treatment especially mruduvirechan. Dravyas like amalaki, draksha, nishottar, bahava etc. are used for mruduvirechan. These dravyas act as pittaghna and raktadushtihara. Tikta rasatmak dravyas like nimba, karanja, sariva, manjishtha, khadira, guduchi etc. are used for treatment of raktavaha strotas disorders.

While treating disorders of raktavaha strotas, doshas involved in disease formation and parts of body affected should be considered. Accordingly, jalauka, alabu, shrunga, siravyadha should be selected for raktamokshan.

Chikitsa is done according to two types respectively i.e. shodhan and shaman.

Shodhan chikitsa – it includes use of karma like vaman, virechan, basti, raktamokshan for treatment of raktavaha strotas disorders.

For example, ghrutapana, abhyanga, parisheka with sheeta dravya is recommended in excess haemorrhagic disorder. In bahudoshha, balawan, aksheena balamansa yukta, santarpanjanya raktapitta virechan is recommended. Ghrutapana with khadira ghrita in vattotar kushtha; in pittaja kushtha ghrutapana with nimba, palash, lodhra siddha ghrita; in kaphaja kushtha with nimba, saptaparna, vacha, bhallatak siddha ghrita/taila; in kushtha abhyanga with karanja taila, vaman, virechan, nasya, raktamokshan. Visarpa – vama with madanphala, yashtimadhu, nimbajala etc. in kaphasthangata visarpa; virechan with trivrutta, katuka, draksha etc. in pittasthangata visarpa; ghrutapana with tikta ghrita in vatolbana and in shaka dushti raktavasechan with shrunga, jalauka etc. in kamala virechan with katuka, aragwadhi, triphala, draksha rasa etc. are mentioned by acharyas.

Shaman chikitsa – In Ayurveda, many dravyas are mentioned to treat raktavaha strotas diseases. Depending on vitiation of raktavaha strotas, doshas involved, organs involved proper dravya are selected. Dravyas possessing following properties – rakta prasadana, rakta vardhana, rakta shodhana, shonita dushana, shonita sanghata, raktavaseka janana, rakta sangrahana, rakta sthambana, shonita sthapan, asruk vahana are used; also, dravyas acting as pittaghna and of sheeta veerya are used.

Rakta vardhan – madhur rasa pradhan dravya, kakolyadi gana, jeevaniya gana, rakta prasadak dravya are considered to be raktavardhak as these act by pacifying dushita dosha and stabilize the normal state of rakta.

Rakta shodhan (asruk doshaghna) – raktashodhak dravyas act by eliminating the factors causing raktadushti. They destroy the organisms affecting/polluting rakta dhatu and causing diseases eg. Dravyas like sarivadi, manjishtha, hartala, manashila, chandan, khadira, aragwadhi gana, shyamadi gana etc. act as raktashodhak.

Rakta sangrahaka – These dravya are kashaya rasapradhan and possess qualities of kapha like snigdhatva, pichilata, sthirata. These dravyas act by increasing the viscosity of rakta dhatu. Sushrut has mentioned rakta sangrahak dravya of four types- 1) sandhan 2) skandhana 3) pachana 4) dahana. Eg. Praval, gairik, lodhra, loha, shankha, salasaradi gana, priyangvadi gana etc.

Shonita sthapan – stops excessive flow of dushita rakta and brings back it to the prakrita avastha. According to charak, shonita sthapan dravyas are madhu, madhuka,

rudhira, mocharasa, mrut, kapala, lodhra, gairik, priyangu, sharkara, laaja.

Shonita sanghata bhedana – dravya which dilute or breakdown clotted rakta. These are specially indicated in dhamanigata raktaskanda. Dravya of katu rasa and teekshna, kshara guna are considered to be shonita sanghata. Eg. Pippyadi gana, surasadi gana, chavya, ajamoda, ardraka, kushtha, bhallataka, lasuna etc.

Asruk vahan/ rakta stravaka – which increase circulation of rakta. These are of two types – sarvadaihika eg. Kushtha, tagara and sthanika eg. Makshika, sarshapa, sura, asava, arishta.

Raktaprasadana – dravya having khaniya padartha act as raktaprasadak. Eg. Loha, tamra, mandur, manjishtha, anantmula, chopachini, punarnava, shatavari, saptaparna, rohitaka etc.

Nidan parivarjana

This means avoidance of etiological factors of disease and factors precipitating the disease. Nidana parivarjana is an important part of ayurvedic treatment. Ayurvedic science emphasizes on withdrawing the factors which cause the disease hence aggravating the disease. It emphasizes on improving dietary and lifestyle modifications causing the disease.

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