

A CONCEPTUAL STUDY OF RAKTAVAHA SROTAS WITH SPECIAL REFERENCE TO TARUNYA PITTIKA

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ABSTRACT

Srotas means pores or channels are present in the whole body. *Raktavaha Srotas* are channels carrying *Rakta Dhatu*. *Rakta Dhatu* is the second *Dhatu*, and its main function is *Jeevanam*. The *Mulasthan* or root of *Raktavaha Srotas* are *Yakrut* and *Pleeha*. The *Rakta dhatu* (blood), which is also referred to as the fourth *Dosha* by *Ayurveda*, is one of the essential functional elements of the body of which formation, transformation, and conduction are carried out by *Raktavaha Srotas*. Nowadays, changing food habits and a sedentary lifestyle are the rapid and significant causes of *Raktavaha Srotas Dushti*. also, fast food is becoming a slow poison for everyone and is free from nutritional value. Intake of the *Vidahi Anna* and *Pana*, *Snigdha Aahar*, and *Ushna Drava*, along with exposure to sunlight and air, leads to *Raktavaha Srotas Susti* piercing injury to *Mulasthan* of *Raktavahi Srotas*, causes skin diseases. The diseases of *Raktavaha Srotas* mentioned in the *Samhita* are *Kustha*, *Visarpa*, *Pidika*, and *Raktapitta*.

Keywords: *Srotas*, *Rakta Dhatu*, *Raktavaha Srotas*, *Tarunya Pittika*

INTRODUCTION

Ayurveda is the science of life that deals with treating the diseased person and maintaining the health of

healthy individuals.^[1] A healthy person has an equilibrium of three *Doshas*, who has normal *Agni*, average condition of *Dhatu* and excretory processes *Prasanna*

Atma, *Indriya*, and *Manas*, and whose mind and sense are clear and bright.^[2] The communication of every element with each other, transportation of each component from one point to another, and transformation of every part into different forms are carried out by millions of channels or pathways in our body termed *Strotas*.^[3] When the flow or transportation of appropriate nutrients through these channels is unobstructed, there is health, and when there is an excess element, deficiency or blockage in these channels results in diseases. *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*. The *Rakta Dhatu* (blood), also called the fourth *Dosha* by *Ayurveda*, is one of the essential functional elements of the body of which *Raktavaha Strotas* carry out formation, transformation, and conduction. Nowadays, changing food habits and a sedentary lifestyle are the rapid and significant causes of *Raktavaha Strotas Dushti*, and fast food is becoming a slow poison for everyone and is free from nutritional value. Intake of the *Vidahi Anna* and *Pana*, *Snigdha Aahar*, and *Ushna Drava*, along with exposure to sunlight and air, leads to *Raktavaha Strotas Dusti* piercing injury to *Mulasthan* of *Raktavahi Strotas*, causes skin diseases. The diseases of *Raktavaha Strotas*, as mentioned in the *Samhita*, are *Kustha*, *Visarpa*, *Pidika*, and *Raktapitta*.

Aim and Objective: To study the role of *Raktavaha Strotas* with special reference to *Tarunya Pitika*.

Material and methods: Various *Ayurvedic* and Modern texts, *Samhitas*, published articles, and information available on the internet were used.

REVIEW OF LITERATURE

1. *Strotas*:

In Intra-uterine life, *Rogotpatti* take place. *Vayu Mahabhuta* is responsible for the generation of *Strotas*. With appropriate *Agni*, when differentiation takes place, *Vayu* creates *Strotas*.^[4]

Synonyms of *Strotas*-

Sira, *Dham`anyaha*, *Rasayanaya*, *Naadya*, *Marga*, *Aashaya*.^[5]

The *Strotas* are energetic channels within the body and are responsible for carrying out all majority of body functions.

Strotas are described as little rivers with a continuous flow of *Bhavas* within the body, doing nourishment and transportation in the body. It is essential to understand the functions of *Strotas* as per physiological conditions.

Strotas manages the required pH, temperature, enzyme, and hormones and maintains the electrolyte balance to get biotransformed *Aahar* into a body entity.

2. *Raktavaha Strotas* :

The channel (*Strotas*) carries *Rakta* (blood) to the system and spreads the entire body.^[6]

Moolsthan of *Raktavaha Strotas*:

According to *Acharya Charaka - Yakrit and Pleeha*^[7]

According to *Acharya Shushrut - Raktavahadhamani, Yakrit, and Pleeha*^[8]

According to *Astang Samgrah-Yakrit and Pleeha*

Yakrit (Liver)^[9]

Yakrit is where *Ranjak Pitta* gives color to the *Rasa Dhatu*, and *Rakta* is formed. The endothelial cells and kupffer cells lined internally to the sinusoids are the membrane-like structures that may be considered *Raktadharakala*. Except for the iron in the blood's hemoglobin, the more significant portion of iron in the body is stored in the liver in the form of ferritin. The hepatic cells contain large amounts of proteins, such as apoferritin, which can be combined reversibly with iron. Therefore, when iron is available in the body fluid in excess quantities, it is stored in the liver as ferritin in hepatic cells until needed elsewhere. When iron circulating in the body reaches a low level, ferritin releases the iron. Thus, the liver acts as a blood iron buffer and an iron storage medium.

Pleeha (Spleen)^[10]

It is the main organ where platelets are stored. According to modern physiology, red blood cells are manufactured in the bone marrow. *Ayurveda* has not given any reference to that. Instead, *Ayurveda* says that the sternum is where the *Rakta Dhatu* is prepared up to a specific age. In modern physiology, it has been noticed that up to a certain period, the sternum bone marrow

plays an explicit role in developing red blood cells. That reference is also in Samhita.

Raktavahini Dhamani ^[11]

These are the arterial vessels or blood vessels. *Dhamani* means only arteries. Separate terms are used for arteries and veins. *Dhamini* means which pulsates, so arteries are pulsating blood vessels.

Raktavaha Srotasa Dusthi Lakshana : ^[13,14,15]

Kushta- Skin disorder	Vyanga – Freckles
<i>Pidaka</i> - Furuncles, pimples	<i>Tilkalaka</i> - Blue mole
<i>Visarpa</i> – Erysipelas	<i>Dadru</i> – Ringworm
<i>Asrugdara</i> – Menorrhagia	<i>Charmadala</i> – Dermatitis
<i>Raktapitta</i> -Bleeding disorder	<i>Asya paka</i> -Mouth ulcer
<i>Guda medhra paka</i> - Inflammation and suppuration in rectum and penis	<i>Shvitra</i> -Leucoderma
<i>Gulma</i> - Tumors of the abdomen	<i>Pama</i> – Papules
<i>Vidradhi</i> – Abscess	<i>Kotha</i> – Urticaria
<i>Neelika</i> - Blue mole	<i>Asra mandala</i> - red circular patches
<i>Kamala</i> – Jaundice	

Tarunyapitika :

In *Ayurveda*, acne has been elaborated as one of the *Kshudra Rogas*. Acne is called *Yuvanpidika* and *Tarunya Pitika* as it manifests in *Yuva* or *Taruna* (adolescence). As the disease has locally spread over the face and due to the inflammatory and scarring nature of lesions, acne is also called *Mukhadushika*.^[16,17] *Yuvanpidika* or *Tarunyapitika* or *Mukhadushika* is characterized by *Saruja* (mildly painful), *Ghan* (firm on touch), *Medogarbha* (filled with oil/sebum), and shape of *Shalmali Kantaka* (thorn of *Salmalia malabarica*).^[18,19]

According to *Ayurveda*, healthy skin is a result of the overall health condition of individuals. Skin is formed by the *Paka* (metabolism) of *Rakta dhatu* (blood) by

Raktavaha Srotasa Dusthi Hetu:-^[12]

Those who consume food and drinks that may cause a burning sensation and those who consume unctuous, hot, and liquid food and get exposed to the Sun or fire are afflicted by disorders of *Raktavaha srotas*.

its *Dhatvagni* (metabolism inducing agent) during intrauterine life .

According to *Acharya Sushruta*, after the *Paka* of *Rakta dhatu*, it becomes dry (due to *Vata*) in the form of skin like deposition of *Santanika* (milk cream) on the surface of boiling milk. This elaboration suggests that *Rakta dhatu* (blood) is basic element in formation of skin during intrauterine life.^[20]

Rakta (blood) nourishes the skin through-out the life. Thus, impurities (inflammatory mediators) in blood explicate by skin in the form of *Kshudra Rogas* including *Yuvanpidika* (acne). *Twaka* (skin) is the *Mool Sthana* (primary site) for acne formation hence acne is considered as '*Twagdosha*'.^[21,22]

Causative factors of Tarunya pidika: ^[16,23]

Kalaja	Aaharaja	Viharaja	Manasika
<i>Tarunya</i> (young age)	<i>Ati Katu & Madhura</i> (Excessive spicy and sweet)	<i>Vegavarodha</i> (Stoppage of natural urge)	<i>Ati Shoka</i> (stress)
<i>Madhyanha</i> (Noon)	<i>Guru</i> (heavy to digest)	<i>Jagarana</i> (insomnia)	<i>Kshobha</i> (botheration)

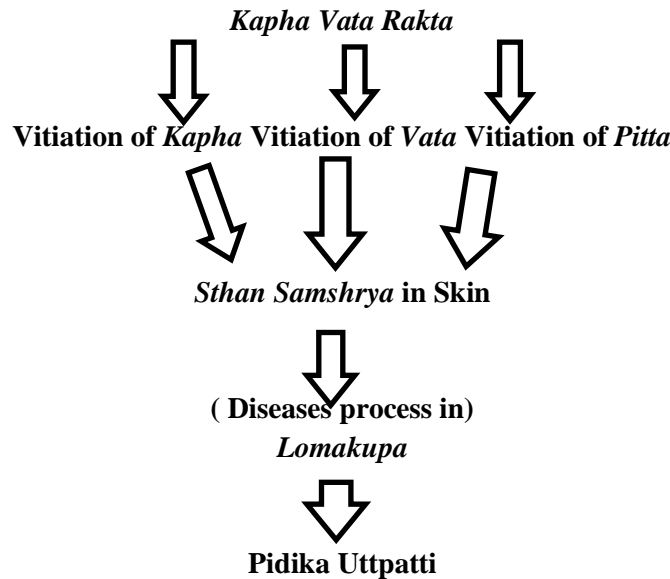
Vasanta Rutu (blossom)	Ati Snigdha & Dugdha Varga Aahara (Oily food, milk & milk products)	Nidra (excess sleep)	Krodha (anger)
Grishma Rutu (summer)	Mamsa (meat)	Upavasa (fasting)	Santapa (irritation)
Sharada Rutu	Madya (alcohol)	Atapa Sevana (Excessive sun bath)	Svabhava (behavioural changes)

Pathophysiology of Yuvanpidika:

According to Ayurveda, Samprapti (pathophysiology) of acne is complex process. Initially, causative factors vitiate Kapha Dosha, Vata Dosha and Rakta Dhatu. These vitiated elements go in the skin and obstruct the skin pores i.e. Lomakup (pilosebaceous unit). Obstruction of Lomakup (pilosebaceous division) leads to local swelling and microcomedone formation.

Paka (metabolism) of these elements in microcomedones causes pustule, papule, and cyst formation. The rupture of these micro comedones leads to the forming a Vrana Vastu (scar). Also, Vata Dosha and Rakta Dhatu cause skin hyperpigmentation, which leads to the appearance of vyanga (black spotting).^[18,19]

Samprapti of Yuvanpidika:



Ayurvedic perspective:

Due to vitiated Pitta, Ranjan's karma of Bhrajak Pitta gets disturbed, leading to the formation of Dushta Rakta Dhatu. The Dushta Rakta, through Raktavaha Srotas, causes the production of Kushtha. Hence, various drugs are used to correct the function of the virus pitta: Madhura, Tikta, and Kashaya rasa, which have

Pittahara properties. These positively affect skin diseases, i.e., Raktashodhan and Raktaprasadan. It normalizes the function of Bhrajak Pitta, corrects Vikruti in Raktavaha Srotas, and produces normal Rakta Dhatu. Also, it avoids the reoccurrence of symptoms if treated early in the disease. So, one should not think about Varna Dravyas while treating skin disease but also concentrate on

Raktapachak, Raktashodhak, and Raktaprasadak Dravya.

DISCUSSION

According to *Ayurveda*, *Pitta* is responsible for our skin's color, texture, and temperature, as well as its luster and glow. Skin is a vital part of our body's health and well-being. Our skin integrates our whole body "under one roof."

From an *Ayurvedic* perspective, the primary underlying cause of disease is improper diet and lifestyle. Suppose you pursue a diet or lifestyle that goes against your nature. You can develop a bodily imbalance rather than a skin disorder like *Tarunyapitika*. While an imbalance of any *Dosha* may Cause skin disease, it is associated more with *Pitta* imbalance. Any activity that increases the fire or heat element in the body aggravates *pitta* and can lead to skin problems.

Ayurveda states that dysfunction of the liver associated with *Doshic* imbalance causes *Tarunyapitika*. The accumulation of toxins (*Ama*) in the liver breaks through the skin.

CONCLUSION

In the current era, *Yuvanpidika* is one of the most burning problems in youngsters. According to the construction of the *Srotas*, the *Srotas* are the empty passage. *Raktavahasrotas*, from its *Utpattisthan*, can be compared with the Haemopoetic system. From the *Sangrahasthane*, we know that the liver and spleen act as blood reservoirs. From the *Vahansthan*, we can also compare the body's circulatory system and its *Moolasthan*; we can compare with the portal system, and from its *Moolsthan*, it is easy to diagnose the disease.

Thus, we can conclude that *Raktavahasrotas* is nothing but the whole circulatory system, and the disease of *Raktavahasrotas* and the disease which is mainly liver and spleen disease. Any skin disease treatment should give to the root, liver, and spleen.

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