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# Herbo-Mineral formulation in *Rasa Raktavaha Srothas* w.s.r. to *Twacha Vikaras* - A Review

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## ABSTRACT

Ayurveda is the ancient science of medicine with number of unique drugs and formulations in its armory. The formulation / drugs which are prepared and practiced classically whose efficacy and potency were well established. And these formulations / drugs belonging to plant, animal and mineral origin. The formulation which are prepared out of these origins are used in the management of various *Twacha Vikaras*. Skin is the largest covering of the body. According to Ayurveda, *Twacha* is originated from *Matruja Bhavas* and formed like the butter forming on the boiling milk.

**Key words:** *Srothas, Twacha, Twak, Skin, Herbo-mineral Formulations.*

## INTRODUCTION

It is a truism that what you really value is what you miss, not what you have. Ayurvedic medicine has become an extremely valuable commodity for the world today, precisely because it provides what the world misses most.

Ayurveda, an ancient holistic system of medicine which understands health in terms of a constitutional model. It approaches each person with the context of mind-body relationship.

A beautiful glowing skin is desirable by every woman and appreciated by every man. Genetically we are wired to be attracted to people with clear skin and a glowing complexion because it is a sign of good

health.<sup>[1]</sup>

Skin is an important organ, without its protection no human can survive. It acts as a shield from environmental, physical, chemical, biological agents.<sup>[2]</sup>

In Ayurveda *Srotas* are of fundamental importance, both in health, disease and their treatment. In *Charaka Samhita* a whole chapter for elaboration on all aspects of *Srotas* has been devoted in *Vimanasthana*. As long as the *Srotas* are in *Praakrutavastha* the body is not affected by disorders. According to *Sushruta* where there is *Kha Vaigunya*, the *Dosha* get blocked and give rise to a disease. Even if large amount of vitiated *Dosha* are circulating in the body, they are not in the position to manifest a disease, unless they get a favorable place and find a foothold to give rise to a condition known as *Sthanasamshraya*, without which the occurrence of disease is not possible.<sup>[3]</sup>

The term *Srotas* means a channel. It is the path which helps for transformation or transport of substances. It is derived from the root, *Sru Sravane* meaning to flow to ooze, to exude, to cause, to flow etc. '*Dhmanath Dhamanya - Sravanth Srothansi - Saranat Sira*'. *Dhamani's* are those which are having pulsations when they are filled with nutrients. *Srotas* are those where transudation mechanism takes place. *Siras* are

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those which simply carries a substance from one place to other place.<sup>[4]</sup>

The entity *Srotas* encompasses two different aspects - structurally, it refers to tubular passage. Functionally, it can be attributed as the various metabolic pathways. Thus *Srotas* refers all internal transport system of the body. In fact all body activities depend on *Srotas*.<sup>[5]</sup>

Pathology starts when *Srotas* gets deformed structurally and functionally. The key factor in the pathology of a disease does not occur if there is no deformity in the concerned *Srotas*. This signifies the clinical importance of *Srotas*.<sup>[6]</sup>

*Twak* is predominant of *Vayumahabhuta* and the site of *Brajakapitta*.<sup>[7]</sup>

Skin is related to *Rasa* and *Raktha Dhatu*. While describing *Sara*, *Rasa Sara* is considered as *Twak Sara*. The health of blood reflects the health of skin. In vitiated state of *Raktha Dhatu*, the symptoms are mostly manifested through skin. The word *Twak / Twacha* is derived from the root "*Twacha - Samvarane*" which means covering of the body. The union of *Sukra* and *Sonita* while being processed by heat give rise to the formation of seven layers of *Twacha* just like formation of cream when milk is boiled. According to Ayurveda, the *Twacha* is creamy layer of *Raktha Dhatu* maintained by *Rasa Dhatu* and *Vata Dosh*.<sup>[8]</sup>

### Colour of the skin

*Tejo Dhatu* is responsible for skin colour.<sup>[9]</sup>

- *Teja + Ap - Goura Varna*.
- *Teja + Prithvi - Krishna Varna*.
- *Teja + Prithvi + Akasa - Krishna Syama*.
- *Teja + Ap + Akasa - Goura Syama*.

According to *Acharya Vagbhata*, the *Bhrajaka Pitta* in the *Twak* is responsible for the colour. *Chaaya* and *Prabha* are having close relation to skin colour. *Chaaya* is observed from nearby while *Prabha* shines from a distance.<sup>[10]</sup> Some *Acharyas* consider it as the *Upadhatu* of *Medas*. It is having functions like *Kleda*

*Dharanam*, *Twak Dharanam* and *Roma Dharanam*. *Twak Sneha* (sebum) - It is the *Mala of Majja Dhatu* and accounts for the oily appearance of the skin. *Kesha - Mala of Asthi* - It is paternal in origin and predominant of *Prithvi Mahabhuta*. *Sweda - Mala of Medo Dhatu*.<sup>[11]</sup>

### Rasa Dhatu

Ideal *Rasa Dhatu* : The skin is thin, black, soft and clean.

*Rasa Dushti – Palitya*, etc.

### Raktha Dhatu

Ideal *Raktha Dhatu*: The skin and nails appear pink and lustrous.

Increased *Raktha Dhatu* : The skin appears red.

Decreased *Raktha Dhatu* : Skin appears pale.

*Raktha Dushti* : Leads to various skin diseases.

### Treatment Principle

In the treatment of *Twak Vikara* depending upon the predominant of *Doshas* and severity of disease one can administer *Shodhana*, *Shamana*, Single drugs, *Bahya Lepa*, *Udvardana*, *Snana* and *Taila*.<sup>[12]</sup>

*Abhyantara Ghrita*, *Kwatha*, *Choorna*, *Vati*, *Avaleha* and *Asava* may be used.

### Drugs used for Shodhana<sup>[13]</sup>

**Vamana:** *Yava*, *Vasa*, *Patola*, *Madanaphala*, *Kutajaphala*, *Madhuka*.

**Virechana :** *Trivrut*, *Danti*, *Triphala* , *Manibadra Guda*.

**Nasya:** *Dantimoola*, *Maricha*, *Tulasi Beeja*, *Pippali*, *Karanja Phala*, *Vidanga Yasti Madhu*.

**Dhara:** *Takra*

### Single Drugs

**Kustagna:** *Kadira*, *Haritaki*, *Amalaki*, *Haridra*, *Ballataka*, *Sapta Parna*, *Aragvada*, *Karaveera*, *Vidanga*, *Champaka*, *Chakramarda* and *Bakuchi*.

**Kandugna Gana:** *Chandana*, *Ushira*, *Aragvada*, *Karanja*, *Nimba*, *Kutaja*, *Sarshapa*, *Yasti*, *Daruharidra*, *Musta*, *Ela* and *Patola*

**Varnya** : Chandana, Punnaga, Padmaka, Ushira, Yasti, Sariva, Ksheeravidari, Sweta and Shyama Durva, Manjista.

**Lepa**: Tankana, Tutya, Gandhaka, Gomutra, Swaranmakshika, Gairika

### External Applications

**Lepa** <sup>[14],[15],[16]</sup>

Manashiladi Lepa

Karanjadi Lepa - Indraluptha

Eladi Lepa - Kandu, Kotha, Varnya

Avalgujadi Lepa with Gomootra - Switra, Varna Vikrathi

Dashanga Lepa with Ghruta - Visarpa, Shotha

Sindooradi Lepa with Narikela Taila - Vipadika, Vicharchika

Tutyadi Lepa - Vrana

Manjistadi Lepa - Yavana Pidika

Haridra Lepa - Black patches in the skin

Mahatiktaka Lepa - Vicharcika

Marichadi Lepa - Vicharchika Vaipadika and Pama

Karaveeradi Lepa with Gomootra - Vicharchika, Vaipadika and Pama

Daha Shamaka Lepa - Vicharchika Vaipadika and Pama

Shata Dhouta Ghruta - Vicharchika Vaipadika and Pama

Rakthachandanadi Lepa - Yavan Pidika

Rasottamadi Lepa - Pama, Kandu, Vicharchika.

Dadruhara Lepa - Dadru

Lodradi Lepa - Yavan Pidika

Gorochanadi Lepa - Yavan Pidika

**Snana and Udvarthana**<sup>[17]</sup>

Siddarthaka Snana, Sarshapadi Udvarthana, Nimbadi Udvarthana, Panchavalkala Kwatha Prakhsalana, Triphaladi Pradeha.

**Malahara**<sup>[18]</sup>

Sarjarasa Malahara

Gandhakadya Malahara

Karpura - Fungal infection

Chanda Maruta Sindura - Ekakustha

Gandhakarpara - Fungal infection

**Tailas** <sup>[19],[20],[21],[22]</sup>

Karanja Taila - Visarpa, Vispotha, Vicharchika

Tuvaraka Taila - Kacchu

Manjistadi Taila - Kandu

Kustadi Taila - Vrana

Yastimadhu Taila - Vyanga

Durvadi Taila - Kachu, Vicharchika, Pama, Kandu

Eladi Taila - Varnya, Kandu, Kotha

Jeevantiyadyamaka - Ekakusta, Kitiba Kusta, Alasaka

Marachadya Taila - Dadru, Switra,

Mahamarichadya Taila - Vicharchika, Vispota, Pama, Palitya

Nalpamaradi Taila - Visarpa, Kustha

Nimbadi Taila - Vrana

Panchavalkaladi Taila - Kledayuktha Visarpa

Jatyadi Taila - Vrana

Vranaharani Taila

Somaraji Taila - Switra, Pama, Kachu, Nadi Vrana, Vyanga

Chandanadi Taila - Daha, Kalitya

Kunkamadi Taila - Varnya, Yavan Pidika, Vyanga

Datura Patyradi Taila - Kalitya, Darunaka (Dandruff), Kesha Sputana (Splitting of hair)

Nilibringadi Taila - Phalitya

Bringaraj Taila - Kalitya

Bringamalaka Taila - Phalitya

Nilakadya Taila - Kalitya

*Karpuradi Taila - Kadar*

*Chakramarda Taila - Kandu, Arumshika*

*Vipadikahar Taila - Padadari (crack feet)*

*Madhucchista Taila - Padadari (crack feet)*

*Chandanabalalakshadi Taila - Kandu, Vispotaka, Daha*

*Unmatta Taila - Vipadika*

*Shindhuradya Taila - Pama*

*Shadbindhu Taila - Vicharchika*

*Brihat Mahamarichadya Taila - Vicharchika, Kitiba*

*Jyotismati Taila - Switra*

### **Shamana Chikitsa / Internal Medicines**

#### **Gritha<sup>[23],[24],[25]</sup>**

*Mahatiktaka Ghrita Switra, Charmadala, Visarpa*

*Tiktaka Ghrita - Vispota, Charmadala, Switra , Vicharchika , Kitiba*

*Mahakadhiaradi Ghrita - Switra*

*Tiktashatphala Ghrita - Vicharchika, Kitiba*

*Panchatikta Guggulu Ghrita - Yavan Pidika, Dustavrana, Visarpa, Vispotha, Kitiba.*

*Guggulutiktaka Ghrita - Majjagata Kustha, Nadi Vrana*

*Patoladi Ghrita - Yavana Pidika*

*Triphaladi Gritha - Visarpa*

*Shatadhouta Gritha - Visarpa*

*Jatyadi Gritha - Nadi Vrana*

*Dhanwantar Grita - Sotha, Pidak*

*Mahakadiraka Gritha - Kustha, Vicharchika, Kitiba*

*Somaraji Gritha - Vicharchika, Kitiba,*

*Amritaballataka Gritha with milk - Kandu*

#### **Kwatha<sup>[26],[27]</sup>**

*Manjistadi Kwatha - Pama, Kandu, Dadru, Vispota , Vicharcika, Kitiba, Sheetapitta*

*Patolamuladi Kwatha - Kandu*

*Patoladi Kwatha - Kustha*

*Kadirastaka Kwatha - Vispota*

*Patolakaturohinyadi Kwatha - Kaphapittaja Kustha*

*Aragwadadi Kwata - Switra, Vicharchika, Dadru*

*Panchathikta Kashaya - Mukha Dhushika, Vrana*

*Mahathiktha Kashaya - Visarpa, Kustha*

*Nimbadi Kashaya - Kaphaja Kustha*

*Guggulu Thikta Kashaya - Nadi Vrana*

*Amrutadi Kwatha - Visarpa, Vispotha, Kandu*

*Goksuradi Kwatha - Shotha*

#### **Churna<sup>[28],[29]</sup>**

*Pancha Nimbadi Choorna with Madhu - Pama, Sheetapitta, Kalitya*

*Nimbadi Choorna with Guduchi Kwatha - Udarda, Kacchu, Kandu*

*Manjastadi Churna*

*Somaraji Churna*

*Triphala Churna*

*Kulatha Churna*

*Mrittika Churna*

*Raktha Chandan Churna - Mukha Dhushika (acne vulgaris)*

*Haridra Churna-Twacha Prasadhaka*

#### **Vati / Guggulu<sup>[30],[31],[32]</sup>**

*Ballataka Vati - Phirang, Kustha*

*Amrutadi Guggulu - Switra*

*Ekavimshati Guggulu - Dustha Vrana*

*Nimbadi Guggulu - Dustha Vrana*

*Mahayogaraja Guggulu - Kustha, Prameha Pidaka*

*Mandura Vataka - Shotha, Kustha*

*Arogyavardhini Vati with Kseera - Vatakaphaja Kustha*

*Kaishora Guggulu - Vatapittaja Kushta, Sotha Pidaka*

*Gandhaka Rasayana with Madhu and Jala - Vatapittaja Kustha*



*Kanchanara Guggulu - Granthi, Vrana*

*Punanravadi Guggulu - Praseka, Sotha*

*Vranari Guggulu - Vrana*

#### **Avaleha**<sup>[33]</sup>

*Amrutha Ballataka Leha - Mamsarasa, Ksheera and Jala-Vicharcika Kitibkustha*

*Ballataka Avalehya - Mandala, Kapala, Vaipadika, Pama, Pundareeka, Rishyajihvaka*

*Dashamoola Haritaki - Shotha*

*Haridra Khandha - Kandu, Vispotha, Dadru, Kacchu, Sheetapitta*

*Ardraka Khandha - Sheetapitta, Udardakotha, Kandu*

#### **Asava Arista**<sup>[34],[35]</sup>

*Kadirarista - Granthi, Mahakustha*

*Drakshasava - Kustha*

*Madhukasava - Kilasa, Pittaja Kustha*

*Lodrasava - Switra, Kustha*

*Sarivadhyaasava - Daha, Pitika*

*Brungarajasava - Kalitya, Palitya*

*Chandanasava - Daha, Varnya*

*Manjistadya Arista - Kandu, Dadru*

#### **Rasa Yogas**<sup>[36],[37],[38],[39]</sup>

*Thalakeshwara Rasa with Bakuchi Choorna, Madhu Ghruta - Mandala Kusta, Dadru*

*Mandura Vataka with Takra, Madhu - Kustha, Shotha*

*Haratala Basma with Takra, Madhu - Nadi Vrana, Visarpa*

*Kaseesa Basma with Triphala Kwatha, Bakuchi Choorna - Vrana, Visarpa, Switra, Kandu*

*Loha Bhasma - Sotha, Pidakasa*

*Tamra Basma with Trikatu Kashaya, Duralaba Kwatha, Ardraka Swarasa - Sotha,*

*Trailoky Chintamani Rasa - Rasana, Dashamoola, Ashwagandha Kwatha - Bhagandhar, Kustha*

*Rasamanikya - Mandala, Pundareeka Kusta, Vicharcika, Charmakya, Vispota, Kacchu*

*Shudda Gandhaka with Ksheera - Kacchu*

*Arogyavardhini Rasa - Kustha*

*Tala Sindhoora - Rasayanartha*

*Gandhak Rasayana - Kandu, Kushta*

*Vanga Bhasma - Ati Sweda, Vrana*

*Swarana Makshiak Bhasma - Sotha, Kushta*

*Kamaduga Rasa - Daha*

*Spatika Bhasma - Vrangna, Svitra*

*Shodhita Navasadara - Switra, Kushta*

*Shodhita Kaparda - Spotha*

*Manikya Rasa - Sheetapitta*

*Ayaskruthi - As Rasayana*

#### **General Dosage (adult)**

*Vati - 01 to 02*

*Gritha - 10 - 15 ml*

*Kwatha - 10 ml*

*Churna - 01 tsf*

*Avalehya - 01 tsf*

*Asava / Arista - 15 ml*

*Bhasma - 125 mg*

*Rasayoga - 125 mg*

*Taila - As per requirement ( for External Application )*

*Lepa - As per requirement ( for External Application )*

#### **DISCUSSION**

Current form of Ayurveda, is the outcome of continued scientific inputs that have gone into the evolution of its principles, theories and guidelines of healthy lining and disease management, this reflects the pragmatic aspect of Ayurveda. The treatment plan consisting of *Nidana Parivarjan*, *Shodhan*, *Shamana* and *Pathya Vyavasta* is the hallmark of Ayurvedic therapeutics. The term *Srothas* means a channel *Sravanth Srothanshi*. It is path helps for

transformation or transport of substances. So *Srothas* refers to internal transport system of the body. Pathology of *Srothas* starts, when *Srothas* gets deformed structurally and functionally. This may leads to development of diseases. This signifies the clinical importance of *Srothas*. While describing *Sara*, *Rasa Sara* is considered as *Ttwak Sara*. The health of blood reflects the health of skin. In vitiated state of *Raktha Dhatu*, the symptoms are mostly manifested through *Twacha*.

The number of formulation/drugs are very huge, and of varied nature, using plant, mineral and animal origin. Another important characteristic feature of Ayurvedic compound formulation is that of their availability in different dosage forms such as *Churnas*, *Vati*, *Taila*, *Gritha*, *Lepa*, *Rasa Yogas* etc. according to severity and status of disease one can use any form of compound formulation.

## CONCLUSION

*Charaka* considered that different clinical conditions affecting the *Twacha* are due to vitiation of *Rasa* and *Raktha Dhatu*. Ayurveda literatures have recorded a number of single and compound and Herbo-mineral formulations for the management of *Twacha Vikara*. Though number of such preparations are available for *Shaman Chikitsa*, *Shodhana* therapies (*Snehana*, *Vaman*, *Virechana*) and *Lepa* / Topical application play a pivotal role in the management of *Twacha Vikara*. *Lepas* has been emphasized more in the management of *Twacha Vikara*. Most of the *Yogas* have no indications for specific types of *Twacha Vikara*. Different forms of formulations are selected on the basis of involved *Dosha* and *Dhatu*s.

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