A CONCEPTUAL STUDY OF RAKTAVAHA SROTAS AND ITS DISEASE

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ABSTRACT

Srotas is the channel that transports only Dhatus under metabolic transformation. Some authors view that Srotas can be interpreted as micro-vascular carrier, which specialized for exchange of the materials. The exchange of materials between Interstitial fluid and intra capillary substance move through highly specific pores which are called Ayana.

Number of Srotas are different by different Acharyas. The Srotas have their own Mulasthan or root. Chakrapani mentioned Moolasthana of Srotas as Prabhavasthana means the anatomical seat of respective Srotas, main seat of pathological changes, having diagnostic value or its be the focus of treatment. Raktavahasrotas is the Srotas which carry Rakta (blood). Its Mulasthana is given Yakrit, Pleeha and Raktavahinidhamani mentioned the Ayurvedic samhita. Due to intake of the Vidahianna and Pana, Snigdhaaahar, Ushnadrava along with exposure to sunlight and air leads to Raktavahasantadusti. Sushruta said if there is cut or piercing injury to Mulasthana of Raktavahisrotas, it causes cyanosis in the body parts, fever, burning sensation, palor, hemorrhage and blood – shot eyes. The disease of the Raktavahasrotas are Kustha, Visrpa, Pidika, Kamala, Asrgdar, Arubuda, Arsa etc. all the skin diseases, hemolytic disease, gynecological disorders, metabolic disorders come under Raktavahasrotas. The treatment principle is bloodletting, purgation and fasting. Therefore Raktavahasrotas is related to haemopoietic system and circulatory system from its root system liver and spleen. The diseases of Raktavahasrotas is important to the point of diagnosis and clinical practices.

KEYWORDS: Srotas, Mulasthan, Raktavaha Srotas, Raktavahini Dhamani.

INTRODUCTION

To know a particular treatment of a disease one should have well knowledge about the anatomy and physiology of human body. Now-a-days many new medicines are discovered every day for a particular disease. Many highly sophisticated devices are discovered to detect the exact location of particular disease like M.R.I, CT-SCAN, PET SCAN, X-ray and Ultrasonography.

Ayurveda has very vividly described the anatomy and physiology of the human body. But in contrast to the modern sophisticated technology in ancient time Ayurveda has given vivid description about the anatomy and physiology of the human in terms of Dosha, Dhatu, Malas and Srotas, Kostha, Kostangas etc. in ancient times. The physiology and pathology concept of human body cannot be clear without the thorough knowledge of Srotas. Therefore from treatment point of view the consideration of Srotas are very important. Srotas can be considered having channels or pores which carry nutrient and gives supply to the respective Dhatus of the body as well as carry the Doshas, Malas etc. Srotas are the minutes the structural and functional unit of each organ before the introduction of Modern medicine in terms of Dosas, Dhatu, Malas, Indriyas, Ashayas, Anja Pratyanam etc. Earlier there may be no laboratory like this modern days but the great Ayurveda physicians like Caraka, Sushruta, Vagbhat, Madhav etc. have given some criteria to diagnosis a particular disease on basis of Dosas, Dhatu, Malas, Srotas, Trividhpariksha, Panchanidan, Asthavidhpariksha and Dasavidh pariksha. Channel or pores which carry nutrients and give the supply to Dhatu of the body and also carry Vata, Pitta, Kapha, Indriya and Mana. Shapes and sizes of the Srotas is different in different Dhatus. According to Accharya Vagbhat in Astangahridaya sarirasthana mention two types of Srotas one is Babyasrotas (external and Abhyantararasrotas (internal). Babyasrotas are big in size, open to the exterior and nine in number, they are also called as Stulasrotas. Abyantararasrotas are minute and they are thirteen in number. And there is also 13 types of Srotas as mentioned by Caraka which supposed to be more physiological in nature which has extensive important from Kayachikitisa point of view where as in Sushruta samhita there are 11 pairs of Srotas are mentioned which are more anatomical in nature and bear a more surgical significance. Out of 13 types of Srotas are as follows, Pranavaha, Udakavaha, Annavaha, Rasavaha, Raktavaha, Mamsavaha, Medavaha, Astivaha, Majjavaha, Sukravaha, Purissavaha and Swadavaha. Out of these Asthi, Majja, Swedavahsrotas are omitted and are Arthavaha are included in Sushruta description. The Srotas are mainly gets vitiated due to unhealthy food and regiments, and suppression of natural urges. Samanyalakshana of the Srotas is Atti-pravritti, Sanga, Siragranthi and Vimargagaman. The Raktavahasrotas is responsible for carrying nutrient of Raktadhatus, any pathological condition of Raktavaha-srotas leads to different kinds of diseases. The Mulasthan of Raktavahasrotas are Yakrit and Pleeha according to Caraka.
and Vagbhata and Raktavahadhmanis are added by Sushruta Samhita. The Mulasthan are also mentioned as Prabhavasthan (the source of origin) as mention by Chakrapani and injury to the Mulasthan is mentioned by Sushruta samhita in Sarira sthana chapter 9 Dhamani-vyakarnasariram in terms of Moolaviddha-lakshana, where as the Viddhalakshana are not mentioning In Caraka samhita. More over in Caraka samhita Raktaapradushya vyadhi are includes as the Vyadhi of Raktaavahasrotas. The diseases of Raktaavahasrotas as mentioned in the Samhita is Kushta, Visarpa, Pidika, Raktapitta, Asrigdar, Gudapaka, Medharpaka, Pilihara, Gulma, Vidradhi, Nilika, Kamala, Vyanga, Piplava, Tilakalaka, Dadru, Carmadaka, Switra, Pama, Kotha, Asramandala. In Sushrutasamhita apart from these diseases Masak, Mukhapa, Vatarakta, Lingapakaarsa, Arbuda and Angamarda are described as Raktaosajaroga. Vagbhata also followed Sushruta as he mentioned the Raktaavahasrotas diseases in Dosadi-vijnaneyam chapter in Sutrasthan as Raktaodoshaja apart from the diseases mentioned in above he includes Daha in Netramukha, Guda, Agninash, Murcha, Lalima in Twacha, Netra and Mutra, Sarira, Tama pravesh and Upakosh. The treatment principle of Raktaavahasrotas is therapies like fasting and bloodletting indicated for the treatment of Rakta pitta.

The main aim of the study is to find out a concept on Raktavahasrotas and different diseases related to the Srotas as mentioned in Brihrytraye so that a conceptual compilation can be made on Raktaavahasrotas.

**Definition of Srotas**

Acarya Caraka has described srotas in Vimanastana chapter 5 (Srotovimani Adhyaya) in detail but he gave incisive definition of Srotas in Sutrasthan chapter thirty (Arthedasamahamulam) as Sravanatsrotamasi.

Means the organ which, to differentiate it from Sira, Dhamani, to make its meaning more explicit several other commentators gave an incisive definition of Srotas in Sutrasthan chapter thirty (Arthedasamahamaulam) as Sravanat Srotamasi.[1]

The number of Srotas is that much as the number of specific structures present in the body of Pursha. All the existence structures in the human body come to stop or to undergo decrease in the absence of the respective passage of circulation. The passages of circulation carry the Dhatus which is in the process of in changing situation to their destination.[2]

Chakrapani further explained the term “Murtimanta” meaning structural existence is used here to denote of the structural organization as are not omnipresent and having limitations to their quantities.

The use of the term “Parinamamapadaymananam” (meaning undergoing changing’) indicates that the channels carry such of the tissue elements as are going transformation from their pervious states, i.e., Rasa (plasma) to their subsequent states viz. Rakta (blood) etc.

Use of the term “Ayamarthena” (meaning to their destination) indicates that the channels of circulation do not carry the Sthira (stable) dhatus, but only such of the mobile Dhatus, are destined to be transformed to another Dhatus situated elsewhere, carried by them. In other words: Rakta is increased in quantity, when rasa after the process of transformation, gets mixed with it. Locations of these two tissue elements, viz rasa and Rakta are different and these two Dhatus cannot come together in the absence of a channel for circulation. Thus the intention of the author here is to state that each Dhatu or tissue element has two fractions, one of which is stable (Posya) and which gets nutrition from the preceding Dhatu and the other which is unstable provides nutrition to the succeeding Dhatu (Posaka). This second fraction of the preceding Dhatu (e.g. Rasa) cannot move to the succeeding Dhatu (e.g. Rakta) for providing nutrition in the absence of a channel of circulation. The principle, involved in the transformation of rasa to Rakta, is applicable to all the other structural elements of the body as well. Tissue elements are situated in different parts of the body and each of them has channels are situated in different parts of the body and each of them has channels to carry their particular nourishment. So Dhatus are nourished through their respective channels and one channel cannot provide nourishment to another Dhatu as one canal cannot irrigate tress situated in different places (directions).

**Manas (mind) is eternal and there is no question of providing any nourishment to it. Still it has its specific channel through which it keeps contact with the senses situated at different places. For such factors like mind etc., which are beyond sensory perception (trans-sensory), the entire body works as the channel. Similarly Dosas move through the entire body. Even though no gross channel is described for them still it will be stated in para-7 that they move through all the channels all the body. For those who desire to know things in their subtleties, vessels dominantly carrying each of these Dosas are also described e.g. in the Susruta, (ten vessels are described to carry Vata). Susruta: Sarira 7:6. Unlike the Susruta, description of differences among Dhamani, sire and Srotas are not given in Caraka.

Susruta defined Srotas as the hollow channel except Sira and Dhamani, which originating from root space spreads in the body and carries (specific entities).

Vagbhata follows the view of Caraka but he opines that Sira and Dhamani are the modified forms of Srotas.

Vagbhata terms the Srotas as Jivita, Ayantana. The term Srotas means a channel. It is derived from the root “Susroane” meaning to exude, to ooze, to filter, to permeate. Charaka has defined it as “Sravanatsrotamasi” meaning the structure through which Sravanam takes place.

Srotamasi of the body comprise of channels of different kinds. They may be Stula (gross, macroscope, or Sukshma (subtle or atomic and size on microscope). In general usage of the term Srotnadhi comprehends all channels –big and small; permeable and impermeable that compose the internal transport system of the body.

The Srotas represents the above the said complete transport system of the body have been given important place in the fundamental principles of Ayurveda as its plays a key role in maintaining the positive health. The distribution of their normal condition impairs the
structural and functional integrity of the body system thus results in disease or decay.

All physiology and pathological and pathological processes are mainly dependent upon these Srotas.

Types of Srotas

In Ayurvedic texts, there are two types of Srotas.

A. Bahirmukha Srotas / Major External Orifices

They are termed as Navadwara, Navachidra or Randhra.[3]

- Susruta described Srotas in Sarira Sthana, chapter 5 along with the description of other body parts. He stated that Srotamsi are nine in number and Yogavahisrotas are twenty two in number. According to Ghanekar Yogavaha means that these carry Rasa (plasma) and Rakta (blood) etc. further, Susruta said that Srotamsi which are enumerated as nine in numbers are Bahirmukha i.e., major external openings of the body. These are two ears, two eyes, one mouth, two nostrils, one anal opening and one urethral opening (nine) in males while in females there are three more openings, two breasts (nipples) and one vaginal opening.

- Vagbhata also present his views similar to Susruta and he states that there are nine openning or Srotas in man while the females have 12 (two Stana and one Raktapatha).

B. Antramukha Srotas (Internal Srotas)

In Astangahridayam in Sarirasthana chapter 3 Srotas which are internal are said to be thirteen and are seats of life (activities essential for existence of life); they are one each of Prana (respiration), the Dhatus (the seven basic tissues), the Malas (three chief wastes), Ambu (water) and Anna (food).

In Carakasamhita vimanstan 5/6 types of Srotas mentioned as 13 no, they are Pranavaha, Udakavaha, Annavaha, Rasavaha, Rudhiravaha, Mamsavaha, Medasvaha, Asthivaha, Majjavaha, Sukravaha, Mutravaha, Purisavaha and Svedavaha.[4]

In Sushrutasamhitasarirsthan 9/12 types of Srotas is mentioned as 11 pairs, they are Pranavaha,Udakavaha, Rasavaha, Raktaavaha, Mamsavaha, Medavaha, Mutravaha, Purisavaha, Sukravaha and Artvahavasrotas.[5]

In Astanga samgraha sarir sthan 6/14 said 13 number of Srotasbhayasrotas (external) and Abhiyantar (internal). Bahyasrotas are two in the nose, two in the ears, two in the eyes, one of the rectum, one of the mouth and one of the urethra, in women there are three passing two breasts and one of vaginal opening of menstrual blood. Abhiyantarsrotas are Pranavahasrotas, Rasavahasrotas, Mutravahasrotas, Malavahasrotas, Svedavahasrotas, Udakavahasrotas and Anavahasrotas. Astanga hridaya sarirsthan 3/40-42 said same as Astangahridaya.[6]

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<thead>
<tr>
<th>Carakasamhita</th>
<th>Sushrutasamhita</th>
<th>Astangasangraha</th>
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<td>Srotas</td>
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<td>Sira</td>
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<td>Dhamani</td>
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<td>Marga</td>
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<td>Sariracchidra</td>
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<td>Samvrtasmyrta</td>
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<td>Sthana</td>
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<td>Asaya</td>
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<td>Niketa</td>
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Moolasthana of Srotas

The term Mool is used in different meaning in ancient Indian Literature. In Rikveda this term is used for Vitta or Dhana, In Mahabharat the term Addyam (origin or staring) is used, in Markandeyapurana term “Jyesthasumule” is used which is related to Nakatra, here term Nikuna and Antikum (finish or last part) is also used. Acharya Charaka has used this term in meaning of Karan or Adhara (reason/ base). In Susruta samhita and Astanga Hridaya, Moola word has been used as tracer, director or prob.[7]

Moolasthana of any Srotas can be determined by some logical points and been categorized.

1. Utpattisthana- seat of origin of that element (Dhatu and Mala)
2. Sangrahasthana- seat of storage
3. Vahasthana- seat of carriage or flow of bodily elements
4. Naidanksthana- Moolasthana having diagnostic importance
5. Cikitsatmakstahana- Moolasthana important in treatment of certain Srotas.[8]

Hetu of Srotas Dusti Lakshana

In Charak Viman Sthana (5/22)
Ahar (food) and Viharih (regimens) which is similar quality with Dosas and Dhatsuguna opposite Guna that Ahar and Viharih due similar Guna increases Dosas and vitiate likewise.

In Astanga samgraha sarirsthan chapter 6/34, said same view as Carakasamhitha.

Astanga hridaya sarirsthan chapter 3/42, said that these srotas getting vitiated (becoming abnormal) by indulgence in unsuitable (food and activities) give rise to disease; when unvitiated (normal) these make for health.

But Susruta samhita did not mention any Hetu of Srotas, he said injury to the Srotas manifest incurable conditions that’s why such information should be given to the patient and to his attended and proceed the treatment to remove foreign body in Sarirasthan 9/12.
Srotas Dusti Lashkhana
In Charak Viman Sthana (5/23)
These are the four factor of Srotas Dusti mentioned Carakasamhita, Aastangahrdaya and Aastansamgraha.[9]

These are the Srotas Dustilakhana described by Carakasamhita, Aastangahrdaya, and Aastansamgraha; they have similar view on Srotadusti.

Susruta did not mention Srotadustilakhana but mentioned as Viddhalakshana (traumatic) or physical (structural damage) and their specific consequences, the meaning carry same as Caraka as the Srotadusti mention by Caraka is due to Nijakaranas and the Srotavidhda means structural damage due to Agantukakaranas in S.Sa 9/12.

Raktavahasrotas(Anatomy and physiology)
The channel (Srotas) which carry Rakta (blood) to system and its spread the entire body said in Charak viman sthan 5.

Mulasthan of Raktavahasrotas
Yakrit and Pleeha (ch.vi 5/7-8)
Raktavahadhamani, Yakrit and Pleeha (su.sa 9/12)
Yakrit and Pleeha (As sam.6/14)

To know the anatomy of Raktavahasrotas their Mulasthan is considered. Both Caraka and Vagghhat considered Yakrit and Pleeha but Sushrut has described Raktavahinidhamanis, Yakrit and Pleeha as Mulas. Raktavahinidhamanis are none other than all blood vessels namely arteries, veins, arterioles, venules, capillaries, sinusoids etc. Sushrut being a surgeon always looked on such structures from surgical point of view and was more practical in approach irrespective of concept of Srotas or Srotamula. In Ayurveda there is no clear description of Yakrit (liver) and Pleeha (spleen).

Liver is made up of liver cells called hepatocytes and a system of blood vessels. Liver consists of many lobes. Each lobe consists of large number of lobules. Each lobe is a honey comb like structure. The cells are arranged in different plates. Each plate is one cell thick with a central vein. In between the cells are bile canaliculi. Each lobe is surrounded by portal vein and a tributary of bile duct.[10]

In between the plates, the sinusoids or blood spaces are present. The sinusoid receives blood from a branch of portal vein and a branch of hepatic artery of the portal triad. Sinusoids are lined by endothelial cells. Few macrophage cells called Kupffer cells are also found in between the endothelial cells.

Billary System
The biliary system or extrahepaticbiliary apparatus is formed by gallbladder and the ducts called extrahepatic bile duct. The bile secreted in the hepatic cells is poured into a thin canaliculi called bile canaliculus. Few canaliculi unite to form small ducts, which finally form left and right hepatic duct. This joins the cystic duct from gallbladder to form common bile duct.

Right and left hepatic ducts, common hepatic, cystic duct and common bile duct are structurally similar. The common bile duct unites with pancreatic duct forming the common hepatopancreatic duct, which is otherwise known as ampulla of Vater. Ampulla of Vater opens into duodenum.

Blood Supply to Liver
Liver receives blood from two sources namely, the hepatic artery and portal vein.

Hepatic Artery
The hepatic artery arises directly from aorta and supplies pure arterial blood. After arises directly from aorta and supplies pure arterial blood. After entering the liver, the hepatic artery divides into many branches. Each branch enters a portal triad.

Portal Vein
This formed superior mesenteric vein and splenic vein. Thus, the portal vein brings deoxygenated blood from stomach, intestine, spleen and pancreas. Therefore the blood in portal vein is rich in monosaccharides and amino acids. This blood also contains hormones of stomach, intestine and pancreas. However, the oxygen content is less in portal vein. The blood from hepatic artery and portal vein gets mixed up in the hepatic sinusoids. The hepatic cells get oxygen and nutrients from the sinusoid.

The flow of blood from intestine to liver through portal vein is known as enterohepatic circulation.

Hepatic Vein
The various substances produced by liver cells, the waste products and carbon dioxide are discharged into sinusoids. The sinusoids drain into the central vein of the lobule. The central veins from different lobules unite to form bigger veins. These veins ultimately form hepatic veins (right and left) which open into inferior vena cava.

Function of Liver
1. Storage function
Many substances are stored in liver viz. glycogen, amino acid, iron folic acid and vitamins A,B12, d.

2. Synthetic Function
Plasma proteins, blood group substances, clotting factors somatomedin and heparin are synthesized in liver.

3. Secretion of Bile
Liver secretes bile, which contains, bile pigments, cholesterol, fatty acids and lecithin.

4. Metabolic Function
Liver is the organ where maximum metabolic actions are carried out. Metabolism of carbohydrates, proteins, lipids and vitamins and many of hormones occurs in the liver.

5. Excretory Function
Liver excretes cholesterol, bile pigments, heavy metals (like lead, arsenic and bismuth), toxins, bacteria like typhoid and virus (like that of yellow fever).

6. Heat Production
Due to the metabolic actions, heat is produced in liver. Liver is the organ where heat produced is maximum.

7. Haemopioetic Function
In fetus (hepatic stage) blood cells are produced in liver.

Available online at: [http://ijapr.in](http://ijapr.in)
8. Haemolytic Function
   The senile red blood cells after the life span of 120 days are destroy by reticuloendothelial cells of liver.

9. Defensive Mechanism.
   The reticuloendothelial cells (kupffer's cells) of liver important role in the defense of the body. Liver also involved in the detoxification of the foreign bodies.

**Spleen**[^11]
   - The spleen is part to the circulatory system as lymph nodes are to the lymphatic system.
   - Among its function are filtration from the blood stream of all foreign matters including obsolescent and damaged cells, and participation in the immune response to the blood – borne antigens.
   - The spleen is a major repository of mononuclear phagocytic in the red pulp and lymphoid cells in the white pulp.

**Raktavahasrotas Dusti Hetu In Charak Viman Sthana (5/13)**

Due to intake of Vidahianna (food which cause burning sensation) and Pana (drinks), Snigdha (oily), Ushna (hot) Drava (liquid) food consummation along with exposure to Atopa (sunlight) and Anila (air) all these factors leads to *Raktavahasrotas dusti*.[^12]

### Raktavaha Srotagata Vyadhi

<table>
<thead>
<tr>
<th>Caraka Samhita Sutrasthan 28/11-12</th>
<th>Susruta Samhita Sutrasthan 24/12</th>
<th>Astanga Samgraha 19/7</th>
<th>Astanga Hridya 11/9</th>
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<tbody>
<tr>
<td>Kustha (all types of skin disease)</td>
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<td>Visarpa (erysipelas)</td>
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<td>Pidika (pimples)</td>
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<td>Raktapitta (haemolytic disorder)</td>
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<td>Gulma (abdominal tumour)</td>
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<td>Kamala (jaundice)</td>
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<td>Pleeharoga (splenomegaly)</td>
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<td>Vianga (dark shade)</td>
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<td>Vidradhi (abscess)</td>
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<td>Nilika (bluishness)</td>
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<td>Tilakalka (Birth marks like sesamum)</td>
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<td>Asrigdar (all type of menstrual disorder like menorrhagia)</td>
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<td>Pipalava (Port wine mark)</td>
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<td>Dodaru (Ring worm)</td>
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<td>Charmadal (Dermatitis)</td>
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<td>Switra (Leucoderma)</td>
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<td>Koth (Urticaria)</td>
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<td>Rakta mandala (Red circular patches)</td>
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<td>Gudapaka (inflammation of anus)</td>
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<td>Medhrapaka (inflammation of penis)</td>
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<td>Mukhapaka (mouth ulcer)</td>
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<td>Lingapaka</td>
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<td>Vatarakta (gout arthritis)</td>
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<td>Indralupta (alopecia)</td>
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<td>Arsa (haemorrhoids)</td>
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<td>Arbuda (tumour)</td>
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[^12]: IJAPR | June 2017 | Vol 5 | Issue 6
Treatments Principles of Raktavaha Srotas

Vyadhi (Disease)

In CharakSutra Sthana (24/18), therapies like Virechana (purgation), Langhana (fasting) and Raktasravan (bloodletting) which are done in the treatment of Rakta-pitta are also useful for curing diseases due to the vitiation of the blood.\(^{[13]}\)

Caraka mentioned that the treatment of Raktavahasrotas in Sutra chapter 24 Vidhisonita-adhya, the treatment that give in Rakta-pitta to cure like therapies of Virechana (purgation), Upavash (fasting) and Raktamokshana (bloodletting).

Virechana- The process of expelling morbid material through the downward tract (anus) is called Virechana (purgation). The drugs used in Virechana are Ushna (hot), Tikshna (sharp), Sukshma (subtle), Vyavayi (those pervading the entire body before getting digested) and Vikashi (those causing looseness of joints), by virtue of their potency, reach the heart, and circulate through the vessels. Because of their Agneya nature (predominance of Agni-mahabhuta), they liquefy the compact (adhered) Dosas (morbid material), and because of their sharpness (Tiksna attribute) they separate the AdhreddDosas located in the gross and subtle channels of the entire body. Due to the predominance of Prithvi and Jalamahabhuta and their actions (Prabhava) to move downwards to expel the morbid material through the downwards tract (anus).

The drugs used for purgation as given in Caraka kalapasthan chapter 1 are-

| 1. Syama |
| 2. Trivrt |
| 3. Caturangula |
| 4. Tivaka |
| 5. Mahavrksa |
| 6. Saptala |
| 7. Sankhini |
| 8. Danti |
| 9. Dravanti |

These are the different types of drugs depending upon the Desa, Kala, Sambhava, Asvada, Rosha, Virya, Vipaka and Prabhava. Patients whom these drugs are to be used also of different types depending upon the nature of their Deha, condition of Dosas, Prakriti, age, Bala, Agni, Bhakti (liking of particular type of recipe), Satmya, Rogavastha (stage of diseases) etc.

Langhana (fasting)

Whatsoever is capable to reduce the body is known as ‘Langhana’ or reducing therapy.

The drugs used in Langhana are light, hot, sharp, non slimy, rough, subtle, dry, fluid and hard.

Types of Langhana

There are ten types of Langhana i.e., four types of elimination therapies (emesis, purgation, Niruha type of enema and inhalation), control of thirst, exposure to wind and sun, intake of substance that stimulates digestion, fast and physical exercise constitute reducing therapy.

Langhana therapy is to be administered during the Hemanta and Sisra (winter).

Raktamokshana

The process of letting out impure Dosha from the blood by the help of Jalukavacharana, Shringavacharana, Alabuavacharana and Ghatiyantra- Avacharana is called Raktamokshana.

Astanga samgraha sutra chapter 19, as the ailments caused by the abnormal increase of Rakta should be treated specially bloodletting, purificatory therapies and purgation of the body. Single herbs use in Raktavahasrotas diseases.

The drugs which purify the blood and in haemostatic in nature.

| 1. Manjistha |
| 2. Haridara |
| 3. Kadhira |
| 4. Sariva |
| 5. Neem |
| 6. Chandan |
| 7. Ushir |
| 8. Durva |
| 9. Lodhra |
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10. **Raktachandan**

**Compound Formulation**

1. Arogavardhini Vati
2. Manjisthadi Kswath
3. Rasamanikaya
4. Panchatikta Guggulu
5. Mahatikta Ghrita
6. Raktapittanka Lauham
7. Samsarkara Lauham
8. Punarnava Mandur
9. Dhatri Lauha
10. Navayas Lauha
11. Triphaladi Churna

**CONCLUSION**

Raktavahasrotas from its Utpattissth can be compared with Haemopoetic system. From the Sangrahasthana come to know liver and spleen act as reservoir of blood. And from the Vahanasthana we can also compare with the circulatory system of the body and its Moolasthan we can compare with the portal system and from its Moolasthan it is easy to diagnosis the disease and the doctor can give the proper.

Thus we can concluded that Raktavahasrotas is nothing but whole circulatory system and the disease of the Raktavahasrotas and the disease which is mainly liver and spleen disease. Any of the skin disease, any kind bleeding disorders, hepatic disease and tumour treatment should given its root liver and spleen.

**REFERENCES**


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