

CRITICAL REVIEW OF SIRAGATA VATA DISEASE W.S.R TO SIRA, DHAMANI AND
RAKTA

Dr. Pallavi Lahanu Nibe^{*1}, Dr. Prasad Navanath Ghanawat², Dr. Yogesh Kashinath Shewale³ and
Dr. Mangesh Madhusudan Pawar⁴

¹Assistant Professor, Sharir Rachana Dept., PMT's Ayurved College Shevgaon, Dist. Ahmednagar, Maharashtra.

²Assistant Professor, Rog Nidan Evum Vikruti Vigyan Dept., PMT's Ayurved College Shevgaon, Dist. Ahmednagar, Maharashtra; Ph.D (Scholar) in Rog Nidan Evum Vikruti Vigyan Dept., Dr. D. Y. Patil Ayurved College and Hospital, Pune.

³Assistant Professor, Sharir Kriya Dept., SMBT Ayurved College Dhamangaon, Tal. Igatpuri, Dist. Nashik, Maharashtra.

⁴Assistant Professor, Rog Nidan Evum Vikruti Vigyan Dept., Yashwantrao Chavan Ayurved Medical College, Dist. Aurangabad, Maharashtra.

*Corresponding Author: Dr. Pallavi Lahanu Nibe

Assistant Professor, Sharir Rachana Dept., PMT's Ayurved College Shevgaon, Dist. Ahmednagar, Maharashtra.

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ABSTRACT

Sira is considered as *Srotas* in Ayurveda which is comes under *Rasavaha* and *Raktavaha srotas*. The occurrence of a *roga* or disease starts with *Doshadushya Sammurchana*, which is takes place in *Srotas*. *Srotas* can be considered as the important system through which all the metabolites are transported. In the classics "*Siras* and *Dhamanis*" are defined separately as the channels for circulation of blood. The differentiation of *Sira* and *Dhamani* can be understood while the following description as "*Sravanat Srotamsi*" means through which blood flows continuously without any pulsation. "*Dhamanat Dhamani*" means to pulsate. From this explanation it is very clear that *Sira* is veins and *Dhamani* is artery. The *Ashrayasthana* of *Siragata Vata* is the *Sira* of the both lower limbs. The disturbance of *Dosha* mainly *Vata* occurs due to the above said *Ahara* and *Vihara* producing obstruction of the stream of blood in *Sira* of the both lower limbs. *Adho-Kaya* is a most important seat of *Vata*, where the *Kutula Sira* is established. When the Vitiated *Vata* inflicts *Sira*, it is called as *Siragata Vata*. *Vata* which was localized in *Sira* produces pain and *Sira Aakunchana*. *Aakunchana* of *Sira* is known as *Kutula Sira* explained by *Dalhana* which gives detailed of the varicosity of vein and fullness of the vein. *Rakta* moving in their own *Sira* does function such as providing nutrition to the tissue, color, tactile sensation and so many other functions. When it exaggerates, *Rakta* collects in its own *Siras*, and then many diseases occurred by blood developed in the body.

KEYWORDS: Dhamani, Rakta, Sira, Siragata Vata, Srotas.

INTRODUCTION

In *Siragatavyadhi*, *Sthanasamshraya* (localizing the vitiated *Dosha* and *Dhatu*) occurred in *Siras* of the both upper limbs and lower limbs; hence the position of all disease (*roga*) is to be studied well before the treatment. In the classics "*Siras* and *Dhamanis*" are defined separately as the channels for circulation of blood. The differentiation of *Sira* and *Dhamani* can be understood while the following description as "*Sravanat Srotamsi*" means through which blood flows continuously without any pulsation. "*Dhamanat Dhamani*" means to pulsate. From this explanation it is very clear that *Sira* is veins and *Dhamani* is artery.

According to Ayurveda *Sira* is considered as *Srotas* which is comes under *Rasavaha* and *Raktavaha srotas*. The occurrence of a *roga* or disease starts with

Doshadushya Sammurchana, which is takes place in *Srotas*. *Srotas* can be considered as the important system through which all the metabolites are transported.

According to *Acharya Charaka Dosha, Dhatu* and *Mala* are based on their respective *Srotas* for their development, conduction and obliteration. When *Srotas* gets unbalanced the physiological activity of *Dosha, Dhatu* and *Mala* also get unbalanced. The imbalance of *Srotas* is called "*Kha vaigunya*" – *Kha* means a space or cavity. In the classics there are two *Moolasthanas* have been given to each *Srotas*. If the *Moolasthana* is got affected then the entire *Srotas* is unbalanced. The *Moolasthanas* of *Rasavaha Srotas* is mentioned as *Hrudaya* and ten *Sthoola Dhamani*. The *Moolasthanas* of *Raktavaha* is *Yakrit* (liver) and *Pleeha* (spleen).^[1]

Srotovaigunya

The *Samprapti* of all diseases takes place when the *Srotas* gets misshapen structurally and functionally. If there is only vitiation of *Dosha* without any irregularity in the *Srotas*, the *Dosha* will not find an any place for *Samoorchana* and the disease will not be established.^[2] Hence along with keeping of the state of equilibrium of *Dosha*, the normal working of *Srotas* is very much important for the prevention of diseases.

One can avoid the vitiation of *Srotas* by avoiding such causes that disrupt the normal functioning. About *Rasavaha Srotas*, unnecessary or excessive intake of heavy, cold and fatty foods and disturbed mental health are the causes of vitiation. The causes of disturbance of *RaktaVaha Srotas* are taking the food material which causes *Vidaha*, *Snigdha Ahara* and more than normal exposure to sun.^[3]

The normal *guna* of *Rakta* is lost by taking more intakes of *Guru*, *Sheeta*, *Vidaha* and *Snigdha Ahara*. Charaka has mentioned four general defects of *Srotas*. They are *Atipravrutti*, *Sanga*, *Siragranthi* and *Vimaraga Gamana*,^[4] That means by any of this one can recognize the disturbance of the particular *Srotas*. In chronic condition *Vimaraga Gamana* or regurgitation is observed as a very important symptom.

The *Ashrayasthana* of *Siragata Vata* is the *Sira* of the both lower limbs. The disturbance of *Dosha* mainly *Vata* occurs due to the above said *Ahara* and *Vihara* producing obstruction of the stream of blood in *Sira* of the both lower limbs. *Adho-Kaya* is a most important seat of *Vata*, where the *Kutula Sira* is established. So *Tulya Dosha* and *Tulya Desha* make the disease *Durupakrama* i.e. not easily treatable and the duration of the disease becomes extended.

Rakta moving in their own *Sira* does function such as providing nutrition to the tissue, color, tactile sensation and so many other functions. When it exaggerates, *Rakta* collects in its own *Siras*, then many diseases occurred by blood developed in the body.^[5]

Rakta uttapatti

Panchabhautik of the *Ahara* when ingested and undergoes digestion completely by *Kostha Agni* and formation of *Rasa* is occurred. *Hrudya* is the main source from where it goes through twenty-four *Dhamanis* nourishing the entire body. This *Rasa* through *Aapya* after approaching *Yakrit* (liver) and *Pleeha* (spleen) convert red colors to the blood.^[6]

Rakta paribhasha

This *Aapya Rasa* after receiving red color to the blood by the *Tejas* present in the body remaining unvitiated and clear called *Rakta*.^[7]

Panchabhautika Constitution of Rakta

विस्मिता द्रवता रागः स्पन्दनं लघुता तथा ।

भूम्यादीनां गुणा ह्येते दृश्यन्ते चात्र शोणिते ॥ (सु. सू. १४/९)

Table 3.2.1: Panchabhautika Constitution of Rakta.

Qualities	mahabhoota
Visrata	Pruthvi mahabhoota
Dravata	Jala mahabhoota
Raga	Tejo mahabhoota
Spandana	Vayu mahabhoota
Laghuta	Akash mahabhoota

Shuddha rakta

इन्द्रगोपप्रतीकाशम असंहतम् अविवर्णच प्रकृतिस्थं जानीयात्

॥ (सु. सू. १४/९)

Blood color is look like of *Indragopa*, blood of like rabbit and also taste of blood slightly sweeter and salty is considered and confirmed as pure blood. The pure blood is made in accordance with time and place which helps to provides strength and luster to the person.^[8]

Rakta dushti nidana

Dushita, *Atitikshana*, *Atiushna*, *MadiraSevana*, more consumption of *Madaka Dravya*, excessive intake of *Kshara*, *Amlarasa*, *Lavanarasa*, *Katurasa*, *Kulthi*, *Urada*, *Tila Taila*, *Dravya of Haritavarga*, *Aanupamamsa*, *Dadhi*, *Sura*, *Viruddha Aahara*, *Snigdha*, *Guru Aahara*, *Krodha*, *Aatapa Sevana*, *Chardi Vega Pratighata*, if bloodletting is not done in *Sharad Rutu* these factors causes vitiation of the blood.^[9] *Sushruta* has encouraged factors vitiating *Pitta* will also vitiates blood.

Characteristic of vitiated blood

- *Vata* – its vitiated blood has delayed clotting.
- *Pitta*- its vitiated blood is hated by animals likes ants and flies and delayed clotting.
- *Kapha*- its vitiated blood was comparable to muscles. Blood resembling all the above characters and like with *Kanji*
- *Sannipataja*- its blood has extremely bad smell is known as *Sannipataja Rakta Dushti*.^[10]

Raktaja roga

Various types of blood disorders arise such as *Mukhapaka*, *Akshira roga*, bad smell from mouth and nose, *Raktajagulma*, *Upakush*, *Visarpa*, *Raktapitta*, *Vidradhi*, *Pradara*, *Vatarakta*, *Agnimaandya*, *Krodhaprachurta*, *Swarakshaya*, *Tandra*, *Nidra*, *Kushta*, all these disorders are due to the vitiation of *Rakta*.^[11]

If blood usually gets affected by *Pitta* and *Shleshma* or *kapha* then it produces disorder such as *Visarpa*, abscesses, diseases of spleen, abdominal tumors, fever, thirst, salty taste in the mouth.^[12,13,14]

Purification of blood

Even those treatable diseases not getting cured after exact treatment then the diseases from blood origin and other also should be treated by purification of blood. Vitiated blood should be evacuated by using *Jalauka*,

therapy mentioned for *Rakta Pitta*, purification therapy (*Vamana*, *Virechana* etc.)^[13]

One can use the treatment line of *Virechana*, *Upavasa*, and *Raktamokshana* for blood borne diseases.

Siragatavata

When the Vitiated *Vata* inflicts *Sira*, it is called as *Siragata Vata*.^[15,16]

Siragata kupita vata lakshana

Vata which was localized in *Sira* produces pain and *Sira Aakunchana*. *Aakunchana* of *Sira* is known as *Kutila Sira* explained by *Dalhana* which gives detailed of the varicosity of vein and fullness of the vein.^[17]

Nidana

Factors which is affecting the *Vyana Vayu* will also be affect the *Sira* because *Vyana Vayu* circulates *Rasa*, removes *Sweda* and helps normal the blood flow, performs the five kind of action likes *Gati*, *Akshepana*, *Utkshepana*, *Nimesha* and *Unmesha*.^[18]

कुर्याच्छिरयगतः शुलं शशरयकुन्चनपुरणम् । सु. सू. १४/९

This is fullness and emptiness of the *Sira*.^[19]

Aggravated vata in rakta

This type of *rakta* produces ulcer and also can causes severe pain with heat, *Vivaranata* (abnormal complexion), *Krushata* (leanness) and *Aruchi*. So, its symptoms are to loss of tactile sensation, increase of temperature, redness, discoloration and ulceration.^[20]

Prakopa karanas of vata^[21]

These are some following etiological factors of *Vata Prakopa*

- Intake of *Rooksha*, *Sheeta*, *Laghu Ahara*
- *Ativyayaaya* (Excessive sexual indulgence)
- *Prajagarana*
- *Upavasa* (Starvation)
- *Ativyayama*
- *Abhighata*
- *Atigamana* (Excessive walking)
- *Vega Dharana*
- *Bhara Vahana* (Carrying of heavy weight)

Vata gets disturbed when the all *Gunas* are similar to those of *Vata* which are increased in the body either by *Ahara* or *Vihara*. Thus, if substances enjoying *Rooksha*, *Sheeta*, *Laghu etc*, *Gunas* are ingested, *Vata* gets provoked.

Pathological factors of vata

After taking these *Ahara-Vihara* as par narrated above, by *Katu Vipaka*, increased the *Shoshana* is occur, *Srotas* become vacant by *Dhatu Kshaya* (*Riktani Srothansi*) that vacant *Srotas* is occupied with *Vayu* (*Poorvtva Anilo Vali*). As the person who consume more *Nidana*, *Vata*

Vridhhi occurs, if various types of too much causative factors are continued taken, then slowly *Vata Prakopa* (increased) occurs then *Prasara* (spread) also followed by *Sthanasamshraya* which may lead to *Vyakta* of disease.^[22]

So wherever, there is *Khavaigunya*, *Sthanasamshraya* is present, either with *Samsarga* of *Kapha*, *Pitta* or alone.

Siragatavata Samprapti^[23]

Due to *Nidan sevana* and Vitiated *Vyana Vayu* there is vitiation of other *Vayu* in *Sira*. So the vitiated *Vata dosha* causes the loss of functions of *Siras*. *Sira ankunchana* was hampered due to the *Kutila Sira* are made.

Siragata vata chikitsa sutra

If the any diseases caused by *rakta* (blood), one should do the treatment that in which evacuates blood and *Pitta* such as *Virechana*, *Upavasa*, local application of *shita* drug and *raktamokshana*.^[24] Blood should be evacuated by keeping in mind, the *Bala* of a patient and quantity of *Dosha* in the body or till up to purification of patient's blood or depending upon the *Dushita Rakta Sthana* (site of disease) or diseases which are produced by this.^[25]

If the location of *vayu* is in *Twak*, *Mamsa*, *Rasa* and *Sira* then *Vatahara* treatment is advised like *Snehana*, *Abhyanga*, *Upnaha*, *Mardana* and *Alepa* can be adopted followed by *raktamokshana* (bloodletting).^[26]

CONCLUSION

Vitiated *Vyana Vayu* with vitiation of other *Vayu Vata* which was localized in *Sira* produces pain and *Sira Aakunchana*. So the vitiated *Vata dosha* causes the loss of functions of *Siras*. *Sira ankunchana* was hampered due to the *Kutila Sira* are made explained by *Dalhana* which gives detailed of the varicosity of vein and fullness of the vein. *Rakta* moving in their own *Sira* does function such as providing nutrition to the tissue, color, tactile sensation and so many other functions. When it exaggerates, *Rakta* collects in its own *Siras*, and then this diseases occurred by blood developed in the body. Thus the treatment that in which evacuates blood and *Pitta* such as *Virechana*, *Upavasa*, local application of *shita* drug and *raktamokshana* were applied. *Vatahara* treatment is advised like *Snehana*, *Abhyanga*, *Upnaha*, *Mardana* and *Alepa* can be adopted followed by *raktamokshana* (bloodletting).

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