UNDERSTANDING OF THE RAKTAVAHA SROTASA AND ITS SIGNIFICANCE IN DEVELOPMENT OF RAKTA PRADOSHAJYA VIKARA

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ABSTRACT
Integrity of the Srotasa system is essential for the entire range of life processes in health and diseases. Srotasa is the system that circulates the Doshas and Dhatu or their elements to the various organs. Provenance of Rakta Dhatu and its distribution involves group of organs directly or indirectly. Raktavaha Srotasa circulates Rakta Dhatu to each and every part of the body for the nourishment of tissue. Rakta Dhatu gets vitiated due to imbalance of Pitta Dosha causing so many Pittaja and Raktaaja disease conditions named as Rakta Pradoshajya Vyadh. Ayurveda classics have symbolised Raktapitta and Kustha as Mahagada, which are the chief disorder of Raktavaha Srotasa, both these disorders are manifestation of vitiated Pitta Dosa in the Raktavaha Srotasa. Pathophysiological perspective of Raktavaha Srotas play vital role for the maintenance of the normal health status of an individual since abnormal physiological condition may leads to many health issues.

KEYWORDS: Rakta Pradoshajya Vyadh, Raktavaha Srotasa, Rakta Pitta, Kustha.

INTRODUCTION
Ayurvedic classics claim “Srotomayam hi Shariram” means living body is a channel system comprised of innumerable channels which are designed as inner transport system for variable functions. Srotasa are the micro and macro channels which transports all types of materials in the body. It is essential that these channels, both micro and macro remains intact to attain homeostasis. Detail explanation of Srotasa is present in Samhita. They are related with each-other, if one Srotasa is vitiated other Srotasa also get affected. Srotasa is the system that circulates the Doshas and Dhatu or their elements to the various organs. During this process of circulation, Dhatu are transformed from the first to the last (Rasa to Shukra). Each Dhatu has two aspects: nutrition for its own tissue layer, and sustenance for the next developing Dhatu.[1]

Raktavaha Srotasa is important among the all Srotasa. It circulates the Rakta Dhatu to each and every part of the body for the nourishment of every tissue. Rakta Dhatu predominately gets vitiated due to imbalance of Pitta Dosha causing numerous Pittaja and Raktaaja disease conditions named as Rakta Pradoshajya Vyadh.

Formation and transportation of Rakta Dhatu occur within the Raktavaha Srotasa; vitiation of Rakta Dhatu also followed at Raktavaha Srotasa in the form of Shansanshraya. Yakri and Pleeha are the Mool of Raktavaha Srotasa and plays an important role in the formation of Rakta Dhatu. Vitiated Rakta Dhatu take Shansanshraya at Raktavaha Srotasa and also vitiate its Moolasthan results in to Rakta Pradoshajya Vyadh.

AIM AND OBJECTIVE
Aim: To understand Raktavaha Srotasa and its significance in development of Raktaprodoshajya Vikara w.s.t Rakta-Pitta & Kustha.

Objective
To Present clinical vision about Raktavaha Srotasa.
To explore Raktavaha Srotasa disease and its inter-correlation.
To elaborate relation between Raktavaha Srotasa origin and various disease.

METHODOLOGY
- Primary literature source: Ayurveda classical text books (Sushruta Samhita, Charaka Samhita and
Ashtanga Hridaya) with their original commentaries.

**Secondary literature source:** Peer reviewed Articles, paper published in indexed journals relevant to present study.

**REVIEW OF LITERATURE**

**Srotas**

Ayurvedic concept of Srotasa cannot be explain in a single word, broadly it can be understood as a System. A system in which there is production, conversion and circulation of a body element.[3]

Word Srotasa derived from 'Sru Sravane' Dhatu. Which means to move, to flow. Acharya Dalhama commented that Prana, Anna, Rasa, Rakta, Mamsa, Medo etc are carried by Srotasa.

Acharya Charak has mentioned Srotasa as a hollow structure where body element is produced, nourished, transformed into another body element, catabolised and its excretory end product is excreted.[3]

**Raktavaha Srotasa**

In Ayurveda provenance of Rakta Dhatu and its distribution involves group of organs directly or indirectly. From these organs, Rakta Dhatu after getting originated follow certain tracts or roots to reach in the channels of greater circulation. Thus, the channels carrying the Rakta Dhatu from its sites of origin to the pumping place of greater circulation and from there to each and every part of the body appear to come under the heading of Raktavaha Srotasa.[6]

Srotomoola is considered as the place of origin from where the particular commences or gets the nutrition. According to Acharya Charaka, Yakrit (liver) and Pleeha (spleen) is the Moolsthan of Raktavaha Srotasa.[5] Acharya Sushruta opines Yakrit, Pleeha and Raktavaha dhumanis as the moolsthan. Injury to this Srotasa shall manifest as Shyavangata, Jvara, Panduta, Shonitagamana and Rekantantrata.[6] Acharya Sarangdhar states Pleeha as Raktaahvi Sira Moola whereas Yakrit is seat of Ranjak Pitta and stores the blood.[3] Yakrit and Pleeha both are most important organs of the body. The Pitta present in the Yakrit is responsible for converting Rasa into Rakta.

Upatti: Yakrit and Pleeha of foetus are formed from Shonita (blood).

Aashaya: Yakrit and Pleeha are considered as Raktasahaya, reservoir and Adhar for Rakta.

Kala: Yakrit and Pleeha are lined with Raktadhara Kala concern with blood storage function.

Raktavaha Srotasa circulates Rakta Dhatu to each and every part of the body for the nourishment of every tissue. Rakta Dhatu gets vitiated due to imbalance of Pitta Dosha causing so many Pittaja and Rakta disease conditions named as Rakta Pradoshaja Vyadhhi.

Acharya Charak refers aggravated Dosha vitiate Rakta Dosha and produce diseases like Kustha, Visarpa, Pidika, RaktaPitta, Asrudpahara, Gudapaka, Medhupaka, Pleehavruddhi, Galma, Vidradhi, Niloika, Kamla, Vyanga, Pipla, Tilakalaka, Dadvra, Charmadala, Svirja, Puma, Kotha, Asramandala.[8]

**Rakta Pitta**

Rakta Pitta is a bleeding disorder where Rakta vitiated by Pitta flows out of various orifices of the body. Pitta attains similarity with the Rakta in term of Gandha and Varna. The colour and the smell of Pitta cannot be identified separately since it gets blended with increased Rakta in totally gaining the form of Rakta.

Nidana of RaktaPitta induced mainly Pittakarar Aharaja, Viharaja and Mansika Nidanas and based on the direction of bleeding it is classified into Urdhvaya, Adhoga and Ubhaya Rakta Pitta.

**Kushta**

Kushta is a Tridoshaj Vyadhi. The root word “Kushi” Means which comes out from inside. According to Shabda Kalpa Druma, Kushta is caused due to vitiation of Rakta and eats away bodily parts. Acharya Charaka described the seven Drayvas, involved in the Samprapti are Vata, Pitta, Kapha, Tvaka, Rakta, Mansa and Lasika.

Kushta depends upon predominance of particular Dosha. Because of the Nidana all Doshas Vata, Pitta and Kapha are imbalanced if the Vata Dosha is prominent then the rasa is vitiated and it effects the skin only, (Vataja kusta), if the Pitta Dosha is prominent then the Rakta Dhatu is vitiated and this effects the blood, (Pittaja kushta), if the Kapha Dosha is prominent then the Medas Dhatu is vitiated and this effects the muscles (Kaphaja Kushta).[9] When all the seven Drayvas are involved, it vitiates the Ambhu vaha Srotasa then becomes Maha Kushta Roja (Sannipatika Kushta).

**DISCUSSION**

Srotasa system is important for the entire range of life processes in health and diseases. Life style disorders and faulty food practice give rise to abnormality in Srotas which causes abnormality in Dhatus and leads to diseases. Generally, Srotodusti manifest through four symptoms, Atipravritti, Sango, Siragranthi and Vimarg Gamana and the consumption of food which are predominantly Vidali, Snigdha, Ushna and Drava vitiate the Raktavaha Srotasa.

A complete knowledge of Raktavaha srotas is a must as the Rakta Dhatu which circulates in Raktavaha Srotasa has been bestowed importance equal to the Tridosha.

Acharyas have mentioned Rakta Pitta as Mahagadha (dreadful disease) which has Mahavega (severity in heavy bleeding). It occurs due to predominance of
vitiated Pitta Dosha mainly caused by Apathyā Nimitaj. Doshas and Dhatu are interdependent on one another as Akṣraya-Ashravya Bhava like Pitta in Rakta and Sweda. Thus, aggravated Pitta Dosha vitiates the Rakta Dhatu and also being the mala of Rakta Dhatu, attain increase in its quantity. Due to Ushnata Guna of Pitta, Drava Bhaga of other Dhatu also oozes out of their respective tissue and mixed with Rakta Dhatu. This further enhances the quantity of the blood flowing in the blood vessels creating immense pressure. Blood vessels gets damaged due to this pressure of blood and Ushnata Guna of Pitta which leads to bleeding of Rakta and vitiating Pitta through various orifices called as Rakta Pitta.

**Chart No. 1: Samprapti of Rakta Pitta.**

Rakta Pitta can be taken as haemorrhagic diathesis, where vitiating Pitta can be correlate with the antibodies related to thrombocytes, which are responsible for the destruction of platelets. Correspondingly, involvement of other Dhatu like Mamsa Dhatu, Majja Dhatu where there is hypertrophy of megakaryocytes can be said as Tasyoshmanat Dravam Dhaturdhurthdhato Prasicchyate. Kustha is described as one of the Mahagada in Ayurveda. Samprapti of Kustha involves the Sapta Dravya Sangrah, Vata, Pitta, Kapha, Tvacha, Rakta, Mamsa and Ambu, which are responsible for manifestation of Twak Roga.
Sapta Dravyas are vitiated through the Pittakarak Nidan described regarding Kustha, leads to formation of Sama Pitta which ultimately leads to formation of Sama Rasa Dhatu along with Kapha and Vata. Pitta which is Saman Guna Bhuyista to Rakta Dhatu vitiates more and due to vitiated Pitta, there is altered Ranjan karma of Rasa Dhatu in Yakrit & Pleeha leading to formation Dusta Rakta Dhatu. The Dusta Rakta circulates all over the body through Raktavaha Srotas (involving Mansavaha & Ambuvaha) and through the Uttan Siras (Superficial arteries & veins) it transpires abnormality in Twak leading to production of Kustha. If the Doshas are not treated properly at this stage, they enter into the deeper Dhatus of the body and produce complications.

Ayurvedic researchers and authors of recent past who have worked on Kustha have equated it to various skin disorders where a skin condition involves genetic and immunological derangement and is classified as a keratinization disorder described in modern dermatology.

CONCLUSION
Raktavaha Srotasa plays dominant role in transportation and transforming of Rakta Dhatu. Any kind of vitiation in Raktavaha Srotasa leads to pathogenesis. Rakta Dhatu gets vitiated due to imbalance of Pitta Dosha causing so many Pittaja and Raktaja disease conditions named as Rakta Pradoshaj Vyadhi. Ayurveda classics have symbolised Rakta Pitta and Kustha as Mahagada, which are the chief disorder of Raktavaha Srotasa, both these disorders are manifestation of vitiated Pitta Dosa in the Raktavaha Srotasa.

Pitta Dosha and Rakta Dhatu are interdependent on one another as Ahshraya-Ashrayi Bhava Thus, aggravated Pitta Dosha vitiate Rakta Dhatu in Raktavaha Srotasa which leads to increase in its quantity and manifested as Rakta Pitta. Kustha is also a Pitta Pradhana Tridosaj vikara. Brajakta Pitta which is responsible for the complexion of Twak is vitiated. Vitiated Brajakta Pitta and Dusta Rakta gets aggravated and are carried by Uttan Siras, despises the Twak and lead to production of Kustha.

Vitiated Rakta Dhatu take Sthansanshraya at Raktavaha Srotas also vitiate its Moolasthana result in to Rakta Pradoshaj Vyadhi. Yakrit and Pleeha are the Moolasthana of Raktavaha Srotas and the Srotas are the site were the Dhatu which are in the stage of transformation reside. The proper functioning of Yakrit and Pleeha directly influence the proper formation of Rakta Dhatu as they are the Moola which in turn prevent the development of diseases related to Rakta.

REFERENCE

