

IMPORTANCE OF RASAVAHA STROTAS DUSHTI HETU AND AGNI CONCEPT IN PANDUROGA

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ABSTRACT

Ayurveda is the science which mentioned various principles for prevention and treatment of disease. 'Prevention is better than cure' is the basic concept of Ayurveda. It is a science of life and a great heritage of India. Ayurveda provides various treatment modalities and principles for maintaining proper health. In Ayurveda various concepts are described which are unique in sense as well as having its meaningful knowledge. Among them concept of *Strotas* and *Agni* also are very important. *Agni* has bio-transformative activity in the body which maintain *Swasthya*. *Dosha Samyata* and *Vishamata* are depends upon the *Agni*. The internal transport system of the body is represented by *strotas* and has been given a place of fundamental importance in Ayurveda for health and disease. There are 13 types of *Strotas* according to Acharya Charaka and 11 types according to *Sushruta*. In any *Vikara utpatti*, there is vitiation of *Dosha*, *Dhatu*, *Mala* and also *Strotas*. *Rasavaha strotas* is the *strotas* that does the circulation of *Dosha*, *Dhatu*, *Anna*, *Jala*. *Rasavaha Strotas dushti* leads to *Vikara* formation includes *Pandu*. In Ayurveda, Acharya

Charaka in his classical treatises, under the heading 'Pandur' as mentioned a group of symptoms which very closely resembles with the signs and symptoms of Anaemia according to modern medicine.

Keywords: *Strotas, Agni, Rasavaha strotodushti Hetu, Panduroga.*

INTRODUCTION

Agni has bio-transformative activity in the body which maintain *Swasthya*¹. *Dosha Samyata* and *Vishamata* are depends upon the *Agni*. There are 13 types of *Strotas* according to Charaka² and 11 types according to Sushruta³. In Ayurveda a principle is based on assumption that, 'Whatever exists in universe is represented in our body. In other words, whatever is in our body is represented in universe.' This principle is known as '*Lokasya Pusrushasya*'⁴. '*Agni*' in living body represents Sun in universe. *Agni* is responsible for digestion of the food. Agni in Ayurveda has a significant role to maintain body homeostasis, body functioning, metabolism of body and proper functioning of body. *Agni* in Ayurveda is correlated with digestive power of the body. It is also known as 'Bio-transformative activity' of the body. The disease *Panduroga* is said to be - *Rasa Pradoshaja Vikara 5* and *Santarpanajanya Vyadhi*. '*Pitta*' is the main manifestations of the disease. *Pandu* means Pallor. Skin becomes *Pandu varna (Ketaki Pushpavarna)*. In Sanskrit dictionary meaning of *Panduvarna* has been found that *Shweta, Shukla, Pitabha-Gardha, Ishata Pandu*.

Synonyms of Pandu: *Vilohita, Haribha and Halimaka (Atharvaveda)*.

Historical Review: *Pandu* a famous king father of *Pancha Pandavas* was suffering from *Pandu Vyadhi* and for that reason he was named so.

Review of Pandu in Samhitas: *Charaka, Sushruta, Vagbhatta, Madhava, Kashyapa, Bhela, Harita, Sharangdhara, Bhavamishra and Vangsen* had described this disease in details.

Panduroga Hetu:⁷

<i>Aaharaja Hetu</i>	<i>Viharaja Hetu</i>	<i>Manasika Hetu</i>
<ul style="list-style-type: none"> • <i>Kshara (Pickle, etc)</i> • <i>Amla</i> • <i>Lavana</i> • <i>Viruddha ahra</i> 	<ul style="list-style-type: none"> • <i>Diwaswapa</i> • <i>Vyayama</i> • <i>Maithuna</i> 	<ul style="list-style-type: none"> <i>Kama</i> <i>Chinta</i> <i>Bhaya</i> <i>Krodha</i>

Vyadhi Ghataka in Pandu Roga:

- a) *Dosha – Pitta Pradhana*
- b) *Dushya –Rasa, Rakta, Mamsa*
- c) *Strotas –Rasavaha Strotas*
- d) *Vyadhi Marga –Bahya*
- e) *Agni – Agnimandya*
- f) *Sthana – Twaka*

Aim – To study concept of *Rasavaha Strotodushti Hetu* and *Agni in Pandu Roga*.

Objectives –

1. To study the *Rasavaha Strotodushti Hetu*.
2. To study *Agni Sankalpana*.
3. To study the Role of *Rasavaha Strotodushti Hetu* and *Agni in Panduroga*.

Materials and Methods

Panduroga comes under '*Rasavaha Strotas Dushti Lakshana / Rasapradoshaja Vikara*'. It is one of the important diseases in present era.

Rasavaha Stroto Dushti Hetu:⁶

- a) *Guru ahara*
- b) *Shita ahara*
- c) *Ati-Snigdha ahara*
- d) *Chinta*
- e) *Ati-Chinta*

Consumption of *Guru, Shita gunatmaka ahara, Ati-Snigdha ahara* and *Manasa hetus* like *Chinta* and *Ati chinta* leads to *dushti* of *Rasavaha Strotas*. Now a day's *Manasa hetus*

are increases for the development of Disease in the body.

<ul style="list-style-type: none"> • <i>Asatmya ahara</i> • <i>Vidagdha ahara (Fermented foods)</i> 	<ul style="list-style-type: none"> • <i>Ritu Vaishmya (Shodhana Karma not done in respected Ritus)</i> • <i>Vega dharana (Vamana vega dharana)</i> 	<i>Shoka</i>
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Rasavaha Strotas Moolasthanas:

According to

a) Charaka – *Hrudaya and Dasha dhamanya*⁸

b) Sushruta – *Hrudaya and Rasavahi dhamanya*⁹

Importance of Rasavaha Strotas in Pandu Roga¹⁰:

The Moolasthanas of Rasavaha Strotas is Hrudaya and Sanchara Sthana is Dasha dhamani/ Rasavahi dhamani. The process of Agni and Panchabhautika Agni over Aahara leads to formation of Aahara Rasa. Process of Rasadhatvagni over Aahara Rasa forms Sarabhuta Rasa Dhatu. Rasa Dhatu travels in body through the Hrudaya with the help of Vyana Vayu. If ‘Kha Vaigunya’ present in Rasavaha Strotas then there will be Sanga of Rasa dhatu and forms Roga / Vikruti. If Vikruti forms in the Formation and Nutrition of Rasa

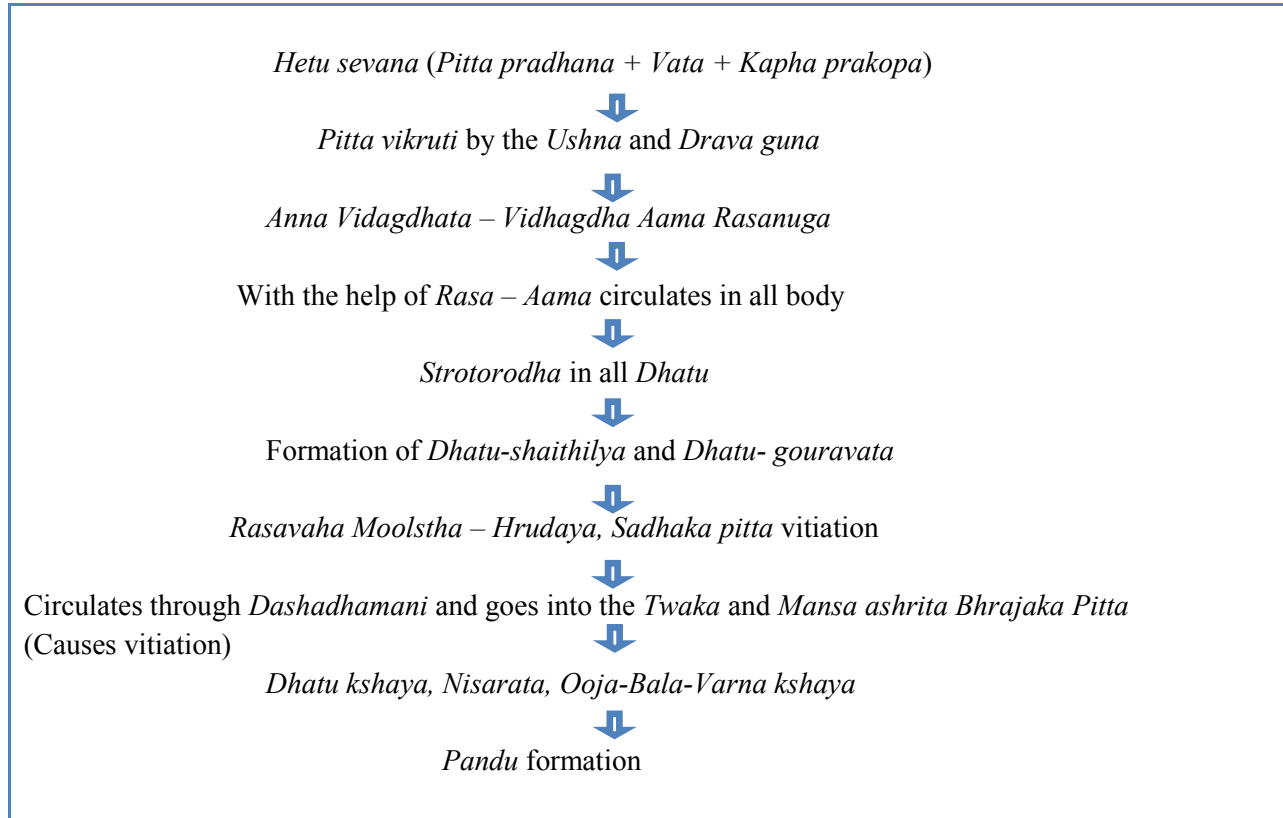
Dhatu, it effects on Hrudaya Moola. Ex. Hrudadravata Lakshana founds in Rakta Kshaya.

Role of Agni Dushti: Agni is very important as ‘Mandagni’ is the reason for all disease formation¹¹. If Agni is Prakruta; Bala (Strength), Varna, Swasthya, Utsaha, Upachaya, Prabha. Ojas, Tejas and Ayu all are depending on Agni¹².

‘Shanteagnau mriyate’¹³. Loss of Agni leads to loss of life.

The Rasa dhatu gets formed after the digestion of food. When the Koshtagni is normal, the Rasa dhatu will also be normal. When Koshtagni is abnormal leading to production of Aama and leads to various disease formation.

Samprapti of Pandu (Pathogenesis)¹⁴ -



Pandu Lakshanas¹⁵:

Vata Pradhan Pandu Lakshana	Pitta Pradhan Pandu Lakshana	Kapha Pradhan Pandu Lakshana
Twaka, Mutra, Nayanadi – Ruksha, Krushna, Aruna	a) Pita – Mutra, Shakruta, Netra b) Daha c) Trushna d) Jwara e) Bhinna Vita	a) Kapha Praseka b) Shavayathu c) Tandra d) Aalasya e) Ati gourava f) Dhavala – Twak, Mutra, Nayana, Anana

DISCUSSION

Ahara is one of the important pillars of life. It is mentioned under the concept of 'Trayopastambha'. From this Pakva ahara there is formation of Aahara rasa which circulates in all over the body and nourishes all dhatu. Rasa Dhatu nourishes its uttara dhatu i.e. Rakta dhatu, when Rasa dhatu nourishment hampers next dhatu which is Rakta dhatu nourishment is also hampered according to Kshiradadhi Nyaya. Rasa dhatu converts into Rakta dhatu seven days respectively.¹⁶ Our Acharyas have emphasized that Aahara is the root of strength and vitality. The ingested Aahara passes through Annavaha-Strotas and get converted into two parts.

a) The Sara-bhag i.e. Anna-rasa

b) The Kitta-bhag i.e. Mala

The Anna-rasa nourishes all dhatus, while the Kitta-bhag is excreted out. The Anna-rasa is produced by the action of Jatharagni on Aahara. When there is hypo functioning of Jatharagni, improper Anna-rasa is produced. Improper Anna-rasa leads to the formation of abnormal rasa. This Rasa will consequently produce abnormal and deficient Rakta which leads to Kahaya of other Poshya and Poshaka Dhatus of the body. In this series, ultimately there is diminution of the vital essence i.e. Ojas. As a result of above, the individual becomes Nihasara and Pandu roga is produced.

CONCLUSION

Pandu is Tridoshaja Vyadhi with the main culprit Dosha Pitta. Indulgence of Katu, Ruksha, Laghu Aahara, Vega dharana indicates Apatarpanajanya origin of the disease and Diwasvapa, Vyayama varjana, Madhura, Guru Aahara indicates Santarpanajanya

origin of the disease. In Pandu Krodha, Chinta, Bhaya these Manasika factors play a major role as an etiological factor.

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