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.[¹]

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

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.[³]

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
those which simply carries a substance from one place to other place.[4]

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.[5]

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.[6]

Twak is predominant of Vayumahabhuta and the site of Brajakapitta.[7]

Skin is related to Rasa and Raktha Dhatus. 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 Dosha.[8]

Colour of the skin

Tejo Dhatu is responsible for skin colour.[9]

- Teja + Ap - Goura Varna.
- Teja + Prithvi - Krishna Varna.
- Teja + Prithvi + Akasa - Krishna 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.[10] 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.[11]

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, Udvartana, Snana and Taila.[12] Abhyantara Ghrita, Kwatha, Choorna, Vati, Avalaha and Asava may be used.

Drugs used for Shodhana[13]

Vamana: Yava, Vasa, Patola, Madanaphala, Kutajapahla, 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, Ballatalaka, Saptaparni, Aragvada, Karaveera, Vidanga, Champaka, Chakramarda and Bakuchi.

Shreekant A. Patil et.al. Herbo-Mineral formulation in Rasa Raktavaha Srothas w.s.r. to Twacha Vikaras

ISSN: 2456-3110

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

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

**External Applications**

**Lepa** [14],[15],[16]
- Manashiladi Lepa
- Karanjadi Lepa - Indraluptha
- Eladi Lepa - Kandu, Kotha, Varnya
- Avalgujadi Lepa with Gomootra - Switra, Varna Vikrathi
- Dashanga Lepa with Ghruta - Visarpa, Shotha
- Sindoordi Lepa with Narikela Taila - Vipadika, Vicharchika
- Tutyadi Lepa - Vrana
- Manjistadi Lepa - Yavana Pidika
- Haridra Lepa - Black patches in the skin
- Mahatiktaka Lepa - Vicharckika
- Marichadi Lepa - Vicharckika Vaipadika and Pama
- Karaveeradi Lepa with Gomootra - Vicharckika, Vaipadika and Pama
- Daha Shamaka Lepa - Vicharckika Vaipadika and Pama
- Shata Dhouta Ghruta - Vicharckika Vaipadika and Pama
- Rakthachandanadi Lepa - Yavan Pidika
- Rasottamadi Lepa - Pama, Kandu, Vicharckika.
- Dadruhara Lepa - Dadru
- Lodradi Lepa - Yavan Pidika
- Gorochanadi Lepa - Yavan Pidika

**Snana and Udvarthanano**[17]
- Siddarthaka Snana, Sarshapadi Udvarthana, Nimba Udvarthana, Panchavalkala Kwatha Prakhsalana, Triphaladi Pradeha.

**Malahara**[18]
- Sarjarasa Malahara
- Gandhakadya Malahara
- Karpura - Fungal infection
- Chanda Maruta Sindura - Ekakustha
- Gandhakarpura - Fungal infection

**Tailas** [19],[20],[21],[22]
- 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
- Jeevanyadiyamaka - Ekakustha, Kitiba Kusta, Alasaka
- Marachadya Taila - Dadru, Switra,
- Mahamarichadya Taila - Vicharckika, Vispota, Pama, Palitya
- Nalpamaradi Taila - Visarpa, Kusha
- 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 - Kalitaya, Darunaka (Dandruff), Kesha Sputana (Splitting of hair)
- Nilibringadi Taila - Phalitaya
- Bringaraj Taila - Kalitya
- Bringamalaka Taila - Phalitaya
- Nilakadya Taila - Kalitya
Karpuradi Taila - Kadar
Chakramarda Taila - Kandu, Arumshika
Vipadikahar Taila - Padadari (crack feet)
Madhuchista 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\textcite{23,24,25}
Mahatiktaka Ghrita - Switra, Charmadala, Visarpa
Tiktaka Ghrita - Vispota, Charmadala, Switra, Vicharchika, Kitiba
Mahakadhiaradi Ghrita - Switra
Tiktashatphala Ghrita - Vicharchika, Kitiba
Guggulutikta Ghrita - Majjagata Kushta, Nadi Vrana
Patoladi Ghrita - Yavana Pidika
Triphaladi Gritha - Visarpa
Shatadhouta Gritha - Visarpa
Jatyadi Gritha - Nadi Vrana
Dhanwantar Grita - Sotha, Pidak
Mahakadiraka Gritha - Kushta, Vicharchika, Kitiba
Somaraj Gritha - Vicharchika, Kitiba,
Amritaballataka Gritha with milk - Kandu

Kwatha\textcite{26,27}
Manjistadi Kwatha - Pama, Kandu, Dadru, Vispot, Vicharcika, Kitiba, Sheetapitta
Patolomuladi Kwatha - Kandu
Patoladi Kwatha - Kushta
Kadirastaka Kwatha - Vispota
Patolakaturohinyadi Kwatha - Kaphapittaja Kushta
Aragwadadi Kwata - Switra, Vicharchika, Dadru
Panchathikta Kashaya - Mukha Dhushika, Vrana
Mahathiktha Kashaya - Visarpa, Kushta
Nimbadi Kashaya - Kaphaja Kushta
Guggulu Thikta Kashaya - Nadi Vrana
Amrutadi Kwatha - Visarpa, Vispatha, Kandu
Goksuradi Kwatha - Shotha

Churna\textcite{28,29}
Pancha Nimbadi Choorna with Madhu - Pama, Sheetapitta, Kalitya
Nimbadi Choorna with Guduchi Kwatha - Udarada, 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\textcite{30,31,32}
Ballataka Vati - Phirang, Kushta
Amrutadi Guggulu - Switra
Ekavimshati Guggulu - Dustha Vrana
Nimbhadi Guggulu - Dustha Vrana
Mahayogaraja Guggulu - Kushta, Prameha Pidaka
Mandura Vataka - Shotha, Kushta
Arogyavardhini Vati with Kseera - Vatakaphaja Kushta
Kaishora Guggulu - Vatapittaja Kushta, Sotha Pidaka
Gandhaka Rasayana with Madhu and Jala - Vatapittaja Kushta
Kanchanara Guggulu - Granthi, Vrana
Punanravadi Guggulu - Praseka, Sotha
Vranari Guggulu - Vrana

Avaleha\[33]\]
Amrutha Ballataka Leha - Mamsarasa, Ksheera and Jala-Vicharica-Kitikustha
Ballataka Avalehya - Mandala, Kapala, Vaipadika, Pama, Pundareeka, Rishyajivakka
Dashamoola Haritaki - Shotha
Haridra Khandha - Kandu, Vispotha, Dadru, Kacchu, Sheetapitta
Ardraka Khandha - Sheetapitta, Udardakotha, Kandu

Asava Arista\[34],[35]\]
Kadirarista - Granthi, Mahakustha
Drakshasava - Kustha
Madhukasava - Kilasa, Pittaja Kustha
Lodrasava - Switra, Kustha
Sarivadhyasava - Daha, Pitika
Brungarajasava - Kalitya, Palitya
Chandanasava - Daha, Varnya
Manjistya Arista - Kandu, Dadru

Rasa Yogas\[36],[37],[38],[39]\]
Thalakeshwara Rasa with Bakuchi Choorna, Madhu Ghruta - Mandala Kusta, Dadru
Mandura Vataka with Takra, Madhu - Kusta, 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,
Trailokya Chintanami Rasa - Rasana, Dashamoola, Ashwagandha Kwatha - Bhagandhar, Kustha

Rasamanikya - Mandala, Pandareeka Kusta, Vicharica, Charmakya, Vispota, Kacchu
Shudda Gandhaka with Ksheera - Kacchu

Arogyavardhini Rasa - Kustha
Tala Sindhoora - Rasayanarthra
Gandhak Rasayana - Kandu, Kushta
Vanga Bhasma - Ati Sweda, Vrana
Swarana Makshik Bhasma - Sotha, Kushta
Kamaduga Rasa - Daha
Spatika Bhasma - Vrangna, Switra
Shodhita Navasadara - Switra, Kushta
Shodhita Kaparda - Spota
Manikya Rasa - Sheetapitta

Ayaskruthi - As Sheetapitta

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, Shamaana 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 considerd as Twak Sara. The health of blood reflects the health of skin. In vitiated state of Raktha, 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 emphasised 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 Dhatus.

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How to cite this article: Shreekant A. Patil, Jyoti S. Patil. Herbo-Mineral formulation in Rasa Raktavaha Srothas w.s.r. to Twacha Vikaras - A Review. J Ayurveda Integr Med Sci 2017;5:168-175. http://dx.doi.org/10.21760/jaims.v2i05.10273

Source of Support: Nil, Conflict of Interest: None declared.