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A Conceptual Study of *Rakta Pradoshaja Vikara*

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ABSTRACT:

Rakta Dhatu is the second *Dhatu* formed in the body which is responsible for the sustenance of *Prana*. It provides *Bala*, *Varna*, *Sukha* and *Ayusha*. Disease manifestation depends upon the immune status of the *Dhatu* in the body, which in turn depends upon the nutrition drawn from *Ahara rasa*. Hence it should be safeguarded through proper *Ahara* and *Paniyas* without any negligence. If *Rakta* gets vitiated by the *Doshas* then it leads to "*Rakta Pradosaja Vikaras*" like *Mukhapaka*, *Raktapitta* etc. It is essential to have proper knowledge about *Rakta Dhatu*, its physiological and pathological states and their consequences on the body. Hence an attempt is made to study and understand through the authors' perspective about *Rakta Dhatu* and its *Vikara* in all possible ways following the fundamental treatises.

Keywords- *Rakta*, *Raktapradashoja Vikara*, *Ranjaka Pitta*, *Rakta Dhatvagni*

INTRODUCTION

Ayurveda, the science of human life, deals with physical, psychological as well as spiritual well being of an individual. It covers all the spheres of human life. The study of human being includes both physiological & pathological entities. Ancient seers of *Ayurveda* have classified the elements of the body under three fundamental components- *Dosha*, *Dhatu* and *Mala*. These three entities are responsible for the maintenance of structural and functional integrity of the body. Among these basic elements, *Dhatu* are especially meant for *Dharana* and *Poshana* of *Shareera*. The equilibrium state of these *Dhatu*s results in *Arogya*, where as any imbalance in it produces *Vikara*.

AIMS AND OBJECTIVES

To Study the *Rakta Pradoshaja Vikara* for better

understanding as well as for clinical practice.

MATERIALS & METHODS

This article material is collected from Ancient books/Teeka like *Charak Samhita*, *Sushruta Samhita*, *Astanga Hridaya* and various articles, web, authentic books, inquire about papers and courses are the essential sources

Conceptual Study

The term *Rakta Pradoshaja Vikara* indicates the pathological consequences of a vitiated state of *Rakta Dhatu*. The term *RAKTAPRADOSHHAJA VIKARA* constitutes three terms altogether.

1. *Rakta*
2. *Pradoshaja*
3. *Vikara*

Rakta: The word *Rakta* is originated from Sanskrit word



'Raj Ranjane' meaning is to stain. It is in liquid form and is heavier than the *Rasa Dhatu*. The ideal state of *Rakta Dhatu* is *Asamhatam* i.e. neither viscous nor in liquid state.¹ It is one of the seven Dhatu present in entire part of the body.

Pradoshaja: *Pradoshaja* means association with vitiated Doshas²

Vikara: The word *Vikara* implies *Dhatu vaishamyata*.³

Utpatti of Rakta Dhatu:-*Rasa Dhatu* though *Apya* (liquid, possessing and actions of water), after reaching *Yakrit* and *Pleeha* attains red colour due to the action of *Ranjaka Pitta*.⁴ Charaka said that when Teja portion of *Ahararasa* and *Pitta* (*Ranjaka Pitta*) with *Ushma* acts upon *Rasa*, it acquires redness. This is finally *Rakta Dhatu*.⁵ Chakrapani states that the *Rasa Dhatu* circulating in the body is of two types: *Sthayi* and *Poshaka*. It is the *Poshaka Dhatu* which circulates all over the body in *Dhamani*. The *Poshaka Dhatu* is the one which provides nourishment to the *Sthayi Dhatu*. According to Sharangdhara, *Rasa* reaches *Hridaya* with the help of *Samana Vata*, there it gets *Pachita* and *Ranjita* by the *Pitta* and attains *Raktata*.

Role of food in Rakta Utpatti

According to *Ayurveda*, *Sad rasa yukta Ahara* is best and capable of developing all *Dhatu*s.⁶ Food which is *Agneya* in nature must increase *Rakta* as *Rakta* has *Agneya Guna*. *Agneya dravyas* possess *Ruksha* (dry), *Tikshna* (sharp), *Ushna* (hot), *Vishada* (clear), *Sukshma* (subtle) and chiefly consist *Roopa Guna* (colour/vision). When consumed it creates *Daha* (burning sensation), *Prabha* (lusture), *Varna* (colour), *Prakasa* (bright) and helps in *Pachana* (digestion).⁷

Agni concerned with the Rakta formation:-

There are two Agni factors which have direct influence on the *Rakta* formation. They are; *Ranjaka Pitta* & *Rakta Dhatvagni*.

Role of Rakta Dhatu in the formation of various organs in intrauterine life:

In the embryonic life, *Rakta Dhatu* plays important role in the formation of *Yakrit* (liver), *Pleeha* (spleen), *Phupphusa* (lungs), *Unduka* (colon), *Vrikka* (kidneys), *Vrishana* (testis) and *Hridaya* (heart).⁸

Mahabhuta composition of Rakta:-While classifying the tissues of the body based on the *Mahabhutas*, *Rakta* is categorised under the *Jala Mahabhuta Pradhanadravyas*.⁹

While explaining the treatment for *Raktakshaya*, *Rakta* is considered to have *Agni and Soma Guna*.¹⁰ Other scholars are of the opinion that *Rakta* is *anushnashita*. So it can be considered that *Rakta* is composed of *Agni Mahabhuta* and *Jala Mahabhuta*.

Upadhatu of Rakta:- *Upadhatu* of *Rakta* are *Kandara* (tendons) and *Sira*.¹¹

Quantity of Rakta Dhatu:-Physiological measures of the *Raktadhatu* is 8 Anjali.¹²

Mala of Rakta:- *The Mala of Rakta* is *Pitta*.¹³

Rakta Vaha Srotas: The *moola sthana* are *Yakrit* and *Pleeha*. They have an influence over whole *Rakta*.

Raktakshaya & Vriddhi Lakshana

The *Lakshanas* of the *Raktakshaya* and *Vriddhi* have been described by almost all the Acharyas. Charaka has not mentioned the *Vriddhi lakshanas* of dhatu but Acharya Sushruta and Vagbhata described them in detail. The *Rakta kshayalakshanas* are roughness, dryness and cracks in the skin and loss of its lusture.¹⁴

In decrease of blood, roughness in skin, craving for sour and cold and looseness of blood vessels are seen.¹⁵ Where as *Rakta Vriddhi* lead to diseases like *Khushta*, *Vatasra*, *Pittasra*, *Visarpa*, *Pleeha*, *Vidradhi*, *Gulma*, *Upakusha*, *Kamala* and *Vyanga*. It also hampers the *Agni* of the individual. Skin eyes and urine of such person appears red in colour.¹⁶ Excessively increased blood causes flushed body particularly eyes and fullness of blood vessels.¹⁷

Shuddharakta Lakshana:¹⁸

Shuddha Rakta looks like a *Indragopa*, brightly reddish like *Gunja Phala*, Like heated gold, also looks like *Padma* (red lotus) and *Alaktaka*.

Shuddharakta karya:

Shuddha Rakta is responsible for *Bala* (strength), *Varna* (skin complexion), *Sukha* (happiness, comfort) and *Ayusha* (longevity due to pure blood). *Shonita* plays an important role in the sustenance of *Prana*.¹⁹ When the *Rakta* are extremely vitiated by the *Doshas* then it is called as "*Rakta Pradosaja Vikaras*" Deep and thorough scanning of the *Ayurvedic* texts only few of them has explained the diseases under the caption of *Rakta Pradosaja Vikaras* separately. In *Charaka Samhita* *Raktapradosaja Vikaras* are explained at two places in the *Sutrasthana* itself i.e. in *Vidhisonitiya Adhyaya* and in *Vividhasitapitiya Adhyaya*. *Susruta* listed the *Rakta Pradosaja Vikaras* in *Vyadhisammudesiya Adhyaya*.

Though Vagbhata has not mentioned the *Rakta Pradosaja Vikaras* separately but still the diseases which are explained in *Siravyadha Vidhi Adhyaya* have close similarity with the diseases mentioned as *Rakta Pradosaja Vikaras* by Charaka and Sushruta. In *Bhela Samhita Dhatu Vyapattijanya Vikara* is the term used for *Pradoshaja Vikaras*. Total 18 *Vyadhies* were explained under the heading of *Rakta Pradoshaja Vikara* by Acharya Charaka & Sushruta & 07 by Bhela²⁰

Nidana of the Rakta Pradoshaja Vikara:

The etiological factors which are explained for *Raktaja Roga* have a bifold nature i.e. it vitiates Dosha i.e. Pitta as well as Dhatu i.e. *Rakta*.²¹ *Katu, Amla, Lavana Rasa sevana, Ksara, Kulatta, Masha, tilataila, Pindalu, Mulaka Dadhi, Virudhaahara Viruddhaahara, Madhya, Anupamamsa, Diwaswapna, Atapasevana, Sharat Ritu, Krodha Vegaavarodha, Srama, Abhightaja, Adhyasana Ajeernasana*

Rakta Pradoshaja Vikara by different Acharya Table 1

When any curable disease are not getting cured by *Shita, Ushna, Snigdha, Ruksha Upakramas*, such diseases are considered as diseases manifested by vitiation of blood.²²

Principle Of Management For Rakta Prdosaja Vikara

*Kuryat shonitarogashu raktapittaharikriyam I Virekam upavasam cha sravanam shonitasya cha II*²³

Before applying a Sutra, the literary and critical study is always needed for this Sutra.

The difference between Verses:

The commentator Gangadhara has accepted the Patha of "*Anuvasana*" in the place of "*Upavasa*". But rest of the commentaries have accepted the as *Upavasa*.

(I) The meaning of which can be drawn by this quotation have three shades

a) First line stands an "*Uddesa Tantra Yukti*" Saying that '*Raktapittaharikriya*' has to be adopted and its '*Nirdesa*' is given in next line i.e. the '*Virechana, Upavasa and Raktamokshana*' are the other Principle of Management as '*Raktapittahari Kriya*'.

b) '*Raktapittahari Kriya*' should be considered as separate treatment modality along with *Upavasa, Virechana, Raktamokshana*. '*Raktapittaharikriya*' indicate the *Shamana* therapy for alleviation of Pitta Dosha along with that the *Pachana* therapy i.e. *Upavasa and Sodhana* therapy i.e. *Virechana and Raktamokshana*. These treatment modalities to be used according to the stage of the disease.

(c) Gangadhara in his commentary given definite sequence of the treatment. The sequence comprises first the *Raktamokshana, Virechana, Anuvasana* followed by *Samshamani Kriya* is advised. Here he clarified that '*Raktapittahari Kriya*' is devoid of *Vamana Kriya* which is advised as a chief treatment modality for *Adhoga Raktapitta*.

DISCUSSION

Rakta dhatu is the second *Dhatu* formed in the body which is responsible for the sustenance of life. Hence it is necessary to have a profound knowledge about *Rakta Dhatu* and the manifestation of diseases due to *Raktadusti* and its management. Most of the *Rakta Pradoshaja Vikara* will lead to dreadful condition so early approach is necessary. A delay in their management may lead to grave consequences.

CONCLUSION

Rakta is the biological substance, which is an *Agni and Apya Mahabhuta* dominant. The *sthana of Rakta Dhatu* is *Yakrit and Pleeha* from here it circulates all over the body. The proper knowledge of the *Rakta dhatu* and its *Pradoshaja Vikara* as stated in ancient treatises helps the physician in planning proper treatment as well as educates regarding prognosis of the disease which is very much essential for a Vaidya to avoid failure in his practices.

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Table 1 Rakta Pradoshaja Vikara by different Acharya

<i>Vyadhi</i>	Charaka Cha.su.28	Sushruta Su.su.24	Bhela (B.S. 11/5-14)
<i>Kustha</i>	+	+	+
<i>Visarpa</i>	+	+	-
<i>Pidaka</i>	+	+	-
<i>Raktapitta</i>	+	+	-
<i>Arsgdara</i>	+	+	-
<i>Guda, Medhra, Asyapaka</i>	+	-	-
<i>Pleeharoga</i>	+	+	-
<i>Gulma</i>	+	+	-
<i>Vidradhi</i>	+	+	-
<i>Nilika</i>	+	-	-
<i>Kamala</i>	+	-	-
<i>Vyanga</i>	+	+	-
<i>Piplava</i>	+	-	-
<i>Tilakalaka</i>	+	+	-
<i>Dadru</i>	+	-	-
<i>Charmadala</i>	+	-	+
<i>Pama</i>	+	-	+
<i>Kotha</i>	+	-	-
<i>Asramandala</i>	+	-	-
<i>Masaka</i>	-	+	-
<i>Nyachha</i>	-	+	-
<i>Indralupta</i>	-	+	-
<i>Vatasonita</i>	-	+	-
<i>Arsa</i>	-	+	-
<i>Arbuda</i>	-	+	-
<i>Angamarda</i>	-	+	-
<i>Kachhu</i>	-	-	+
<i>Vicarcika</i>	-	-	+