

A CRITICAL REVIEW OF HERBS IN THE MANIFESTATION OF RAKTA PRADOSHHAJA VIKARA: INSIGHTS FROM BHAVAPRAKASHA NIGHANTU

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ABSTRACT

Rakta Dhatu is the second *Dhatu* formed from the *Prasada Bhaga* of *Rasa Dhatu* in the body which is responsible for the sustenance of *Prana*. It provides *Bala*, *Varna*, *Sukha* and *Ayushya*. *Rakta Pradhoshaja Vikaras* a broad heading refers to the diseases caused by the imbalance of *Rakta Dhatu*(blood) due to vitiation of the *Doshas*, primarily *Pitta* and also *Kapha* due to their *Ashraya Ashrayi Bhava*. This condition is associated with various symptoms including *Mukhapaka*, *Raktapitta*, *Twak Vikaras* etc. There are dravyas mentioned in *Samhita* and *Nighantu* if consumed inappropriately contribute substantially to the etiology of *Raktaja Vikaras* primarily through the *Pitta Prakopa*. Hence our health should be safeguarded through proper usage of *Dravyas* without any negligence. The present article is designed to screen the drugs which are *Pittakara*, *raktakrut*, *raktapittakara* from the *Bhavaprakasha Nighantu*. Major drugs contributing to this action are of *Haritakyadi varga*, *Shaka varga*. *Phala varga*, *Mamsa varga* and *Guduchyadi varga*.

KEY WORDS: *Rakta*, *Rakta pradhoshaja Vikara*, *Bhavaprakasha Nighantu*.

INTRODUCTION

Dosha, *Dhatu* and *Mala* are regarded as the three fundamental constituents of body.^[1] *Dhatu* performs *Dharana karma* among them *Rakta* being the second *Dhatu* among the *Sapta Dhatu* produced from the *Prasada Bhaga* of *Rasa Dhatu* with the help of *Bhutagni* and *Rasa*

Dhatwagni.^[2] It is *Apa* and *Tejo Mahabhuta* predominant^[3], circulates all over the body from *Hridaya* through *Dhamanis*.

“*Dehashya Rudhiram Mulam*^[4]” i.e. the existence of life depends upon the quantity and quality of *Rakta*. *Shudda Rakta* performs function such as *Bala varna sukhayusha* (Responsible for strength, complexion, and pleasant life), *Praninam prana*.^[5] (*Prana* of all the living creatures). *Rakta jeeva stithi*^[6] (Said to be life, so it should be protected). The origin of *Raktavaha srotas* is *Yakrut* (Liver), *pleeha* (Spleen)^[7] and *Rasavahini Dhamanis*.^[8]

In present scenario due to inappropriate usage of drugs which causes *rakta* and *pitta prakopa* many people are suffering from the *Rakta* and *pittaja vikaras* i.e various skin diseases, bleeding disorders, alopecia, arthritis, piles etc.

Chakrapani datta opines that successful management depends upon the appropriate knowledge of *hetu* and *linga* of the disease. Knowledge of *Nidana* in both the sense is essential for a physician to plan treatment. In this context, *Nidana* means causative factors which includes *Ahara* (faulty diet), *vihara* (life style), *aghantuja* (external causative factors) and *manasika nidana* (psychological factors). *Rakta prakopaka nidana* are resulting in *Rakthadushti* leading to manifestation of diseases. In in this article drugs which may act as *Rakta prakopaka hetu* compiled from *Samhita* and especially from *Bhavaprakasha Nighantu*.

MATERIALS AND METHOD

The needful data were being collected from the literatures of *Brihatrayees*, *Bhavaprakasha Nighantu* and from other available sources like published journals, articles etc.

Rakta Dushti Nidana karaka Dravyas

Rakta dushti karaka Nidana compiled from samhitha

➤ As per Acharya charaka's reference (Cha.su.24)

Intake of *Madya* (alcohol) in *Pradushta/Swa Prakruti Vipareetam* (Opposite to its quality), *Bahu* (more in quantity), *Tikshna* (sharp) and *Ushna* (hot).

Food which is *Ati Lavana Kshara Amla Katu* (Excessive intake of saline, alkaline, sour, acidic and pungent in taste). Intake of *Kulattha* (horse gram), *Masha* (black gram), *Nishpava/Shweta Shimbi* (flat bean) and *Tila Taila* (sesame oil). Intake of *Pindalu* (*Dioscorea Alata* Linn), *Mulakadi* (radish) and *Sarva Harita* (all green eatables). Intake of *Jalaja* (meat of aquatic), *Anupa* (marshy) and *Prasaha* (living beings which catch food by teeth, tear and

eat) types of animals and *Bileshaya* (animals living in holes), *Dadhi* (curd), *Amla Mastu* (sour whey), *Saktu* (sour beverage), *Sura* (wine), and *Sauviraka* (type of liquor).^[9] Etc.

➤ **As per Acharya charaka's reference (Cha.ni.2)**

When persons partake more food prepared from *Yavaka*, *Uddalaka*, *Koradusha* or other corns which are predominantly *ushna* (hot in potency) and *tiksna* (penetrating) in qualities, along with soup or *nispava*, *masha* and *kulattha* or *ksara* (alkalies); partake *dadhi* (curd), *dadhimanda* (scum of curd) *udasvit* (dilute buttermilk) which are sour, sours or sour gruels, flesh of boar (pig) buffalo, sheep, fish or cow; along with *pinyaka* (oil cake of sesame) *pindalu*, (yam) *suskasaka* (dried vegetables); partaking sauces of *Mulaka*, *Sarsapa*, *Lasuna*, *Karanja*, *Shigru*, *Madhusigru*, *Khadayusa*, *Bhustrna*, *Sumukha*, *Surasa*, *Ksavaka* Or *Phanijjaka*; or drink *sura*, *sauvira*, *tusodaka*, *maireya*, *medaka*, *madhulika*, *sukta*, *kuvala amla* or *badaramla* as *anupana* (after- drink); use of food prepared from corn flour in more quantity, consume leaves of *Rohini* along with milk, meat of *Kanakapota* cooked with mustard oil and alkalies, consumes boiled *kulattha*, *jambava*, and *lakuca* either with *sukta* or milk after getting exhausted by heat.^[10]

➤ **As per Acharya Sushuthas reference (Su.su.21)**

Intake of food having *Rasa* like *Katu*, *Amla* and *Lavana* and attributes like *Tiksna*, *Usna*, *Laghu*, and *Vidahi*. Intake of specific dietary items like - *Tilataila*, *Pinyaka*, *Kulattha*, *Sarsapa*, *Atasi*, *Haritaka shaka*.

Intake of *Mamsa* of *Godha*, *Matsya*, *Aja* and *Avi*, *dadhi*, *Takra Kurcika*, *Mastu*, *Souviraka*, *Suravikara*, *Amla Phala* and *Katvara* etc.^[11]

➤ **As per Ashtanga Hrudaya reference (AH.su.27)**

Rakta is usually vitiated by those factors that vitiate *pitta* and *shleshma*. According to the *Savangasundari tika*, *pittalai*: *Kshara*, *ushna*, *Tikshna* etc. and *Shleshmalai*: *masha*, *tila* etc.^[12]

➤ **As per Ashtanga Sangraha reference (AS.ni.1.25)**

Pitta undergoes *prakopa* by overindulgence in foods which are pungent, sour, salty, alkaline, hot, penetrating, which cause heart-burn, *Sukta* (fermented drink), *sandaki* (condiments fried in oil) wine, urine, curds, sour drink prepared from grains, *Kulattha*, *Masha*, *Nispava*,

Tilanna, Katvara, Kuteraka and others of that group; excess use of unripe *Amrataka, Amlika, Pilu, Bhallataka Asthi, Langelika* and *Marica* etc.^[13]

Table 1: Pitta prakopa and Raktapitta prakopaka drugs as per Bhavaprakasha Nighantu.^[14]

Sl.no	Varga	Pitta,Rakta prakopaka drugs
1	Harithakyadi varga	<i>Shuska Pippali, Pippali Mula (Piper longum Linn), Maricha (Piper nigrum Linn), Chavya (Piper retrofractum Vahl), Yavani (Trachyspermum ammi Linn), Jeerakatraya (Sukla jiraka- Cuminum cyminum Linn, Krshna jiraka- Carum carvi Linn, Kalajaji- Nigella sativa Linn), Shatapushpa (Anethum graveolens Linn), Hingu (Ferula northex Boiss), Lashuna (Allium sativum Linn), Bhanga (Cannabis sativa Linn), Ahiphena (Papaver somniferum Linn), Shakambhariyam (Sambar salt), Tankana Kshara (Sodii biboras)</i>
2	Karpuradi varga	<i>Aguru (Aquilaria agallocha Roxb), Guggulu (Commiphora mukul Engl), Sarala Niryasa (Oleo- resin of Pinus longifolia Roxb), Twak Patram/Taja (Cinnamomum cassia Blume), Trijataka (Twak-Cinnamomum zeylanica Blume., Patra- Cinnamomum tamal Nees Eberm.)</i>
3	Guduchyadi varga	<i>Nagavalli (Piper betel Linn) Kantakaridwaya Phala (Solanum xanthocarpum Schrad & Wendl), Eranda (Ricinus communis Linn), Langali(Gloriosa superba Linn), Shobanjana (Moringa oleifera Lam), Karanja Patra (Pongamia pinnata Linn), Karpasi Patra (Gossypium herbaceum Linn), Vamsha Ankura- Karira (Bambusa arundinacea Willd), Bhutrina (Cymbopogan citratus Stapf), Varahikanda (Dioscorea bulbifera Linn), Asthisamhari (Cissus quadrangularis Linn), Dronapushpi (Leucas cephalotes Spreng) Chikkani (Centipeda orbicularis Lour)</i>
4	Pushpa varga	<i>Tulasi (Ocimum sanctum Linn, Marubaka (Origanum majorana Linn), Barbari (Vanatulasi) (Ocimum basilicum Linn)</i>
5	Vatadi varga	<i>Varuna (Crataeva nurvala Buch- Ham)</i>
6	Phala varga	<i>Ama Amraphala (Mangifera indica Linn), Koshamra (Schleichera trijuga Willd), Ama Lakucha (Artocarpus lakoocha Roxb), Chirbhita(Cucumis Momordica Roxb), Narikela- Jirna Phala(Cocos nucifera Linn), Pakva Kalinda(Citrullus vulgaris Schrad), Kharbuja-Amla, Madhura(Cucumis melo Linn), Pakva Trapusa(Cucumis sativus Linn), Pakva Tala Phala, Tala Rasa (Borassus flabellifer Linn), Kola(Zizyphus jujuba Lam), Karamarda-Apakva Phala(Carissa carandas Linn), Parushaka-Ama Phala(Grewia asiatica Linn), Tuta- Apakva Phala(Morus indica Griff), Amla Dadima(Punica granatum Linn), Apakva phala of Draksha(Vitis vinifera Linn), Khajuritaru Toya(Phoenix sylvestris Roxb), Pilu(Salvadora persica Linn), Akshota(Juglans regia Linn), Amlavetasa(Garcinia pedunculata Roxb), Vrukshamlaka(Garcinia indica Chois)</i>
7	Dhanya varga	<i>Masha (Vigna mungo L), Nishpava (Dolichos lablab L), Kulatha (Macrotyloma uniflorum Lam.), Sarshapa, Rajika, (Brassica campestris var.), Vamshayava- kusumba beeja (Carthamus</i>

		<i>tinctorius</i>)
8	<i>Shaka varga</i>	<i>Changeri (Oxalis corniculata Linn), Chukrika (Rumex vesicarius Linn), Mulakapatra (Raphanus sativus Linn), Dronapushpi Patra (Leucas aspera Spreng), Yavanishaka (Trachyspermum ammi), Pakva Karkati (Cucumis utilissimus Roxb), Kolashimbi (Canavalia gladiata Jacq), Vrunthaka-Apittalam, Vruddha Vrunthaka Phala-Angara Paripachita (Solanum melongena Linn)</i>
9	<i>Mamsa varga</i>	<i>Gramya (Goat, Sheep, Cow, Horse), Matsya, Rushya (Blue Bull; Nilgai), Lava (Jungle Bush Quail), Mesha (Sheep), Edka, Vrushaba, Ashva, Sarpa Vyala Dashta Mamsa, Vishadi Mrutasya Mamsa, Matsya (Patina, Gargara, Sapada, Nadeya Matsya, Chounja Matsya)</i>
10	<i>Krutanna varga</i>	<i>Krushara, Bedamika, Purika Tailapakka, Kwathita, Alike Matsya, Takra Mamsa, Shulyaphala, Amlikaphala Panaka, Palala</i>
11	<i>Vari varga</i>	<i>Toushara Jala, Naijara Jala, Vapya Jala, Koupa Jala</i>
12	<i>Dugda varga</i>	<i>Avi, Sagudayukta Dugda</i>
13	<i>Dadhi varga</i>	<i>Amla Sara Dadhi</i>
14	<i>Mutra varga</i>	<i>Gomutra</i>
15	<i>Taila varga</i>	<i>Tila Taila, Sarshapa Taila, Atasi Taila, Kusumba Taila</i>
16	<i>Sandhana varga</i>	<i>Tushodaka, Shindaka, Shukta, Nava Madhya, Sidhu</i>
17	<i>Madhu varga</i>	<i>Pauttika, Aouddalaka</i>
18	<i>Ikshu varga</i>	<i>Paryushita Ikshu</i>

Samprapti of Rakta Pradoshaja Vikara

Excessive intake of Raktha- Pitta-aggravating factor vitiates Pitta Dosha, with its Ushna (hot), Tikshna (sharp), and Drava (liquid) qualities, vitiates Rakta Dhatu. Vitiated Rakta affects the Raktavaha Srotas (channels carrying blood), leading to obstruction (Sanga), overflow (Atipravrutti), or abnormal flow (Vimarga Gamana). The vitiated Rakta manifests as various diseases depending on the site of accumulation and associated Doshas. Examples includes Skin disorders like eczema (Vicharchika) or psoriasis, Bleeding disorders (Raktapitta), Conditions like hypertension (Vata-Pitta Pradhana Rakta Pradoshaja Vikara). Due to the Ushna and Tikshna qualities of Pitta, Rakta Pradoshaja Vikaras tend to manifest quickly (Ashukari) and are often acute in nature.^[15]

DISCUSSION

The *Raktaprapakopaka* drugs are substances that have the potential to aggravate or provoke rakta dosha. These drugs primarily increase the *pitta dosha*, leading to an imbalance in the blood. When consumed in excess or without proper processing, they can manifest or aggravate Rakta Pradhoshaja Vikara.

Major drugs contributing to this action are of *Shaka varga*, *Haritakyadi varga*, *Phala varga*, *Mamsa varga*, and *Guduchyadi varga*.

Fruits which are very oftenly using in our day today practices apakwa form i.e *Amra(ama)* is *amla rasa*, *ruksha guna*, aggravates *tridosha* and *rakta*, *Amla Dadima* is *pittajanaka*, *Draksha (apakva phala)* is *guru guna*, *amla rasa* leads to *raktapitta*, *Kola – Pittakara*, *Kharbuj* is *amla*, *Madhura*, *kshara rasa*, causes specially *raktapitta*^[16] if it is consumed more than required quantity.

From the *harithakyadi varga*, *Maricha* which is *katu rasa*, *Tikshna*, *ruksha guna*, *ushna virya*, *katu Vipaka*, *pittavardhaka*. *Lashuna* is *amla varjita pancharasa*, *guru*, *tiksna guna*, *ushna virya*, *katu Vipaka* increases *pitta* and *rakta*.^[17]

Nagavalli (*Piper betle* Linn.) is *vishada*, *tikshna*, *sara*, *laghu* and *kshara* in *guna*, *ushna virya*, *tikta* and *katu rasa* and causes *raktapitta*.^[18] *Mamsa* like *Matsya* are *Madhura rasa*, *guru*, *snigdha guna*, *ushna virya* acts as *pitta vardhaka*.^[19]

Over indulgence in drugs with predominance of *Katu* (pungent), *Amla* (sour), and *Lavana Rasa* (salty) can disrupt the balance of *Pitta dosha* and *Rakta dhatu*. These tastes are dominated by the *Agni Mahabhuta*.^[20] (fire element) and possess qualities that are homologous to both *Pitta* and *Rakta*. When consumed excessively, they can lead to disorders such as inflammation, hyperacidity, and skin diseases.^[21] This highlights the importance of moderation and balance in dietary practices for maintaining health.

The herbs which possess qualities like *Ushna* (hot), *Ruksha* (dry), and *Teekshna* (sharp), along with the *Ushna Veerya* and *Vipaka* (post-digestive effects) of *Katu* (pungent) and *Amla* (sour), significantly influence the vitiation of *Pitta Dosha* and *Rakta Dhatu*, leading to the manifestation of various diseases.

Ushna Guna is dominated by the *Agni Mahabhuta* (fire element) It enhances digestive processes (*Deepana* and *Pachana*) by stimulating *Jataragni* (digestive fire) but, when excessive, can aggravate *Pitta Dosha* and *Raktha dosha*.

Ruksha Guna.^[22] is associated with dryness and is antagonistic to the unctuousness (*sneha*) of *Pitta*. It depletes moisture in tissues, aggravates *Vata*, and reduces the stability of *Rakta*.

Ushna Veerya.^[23] possesses inherent heat potency that amplifies their effects on *Pitta* and *Rakta*. They promote digestion but can also cause overheating of the body, leading to

symptoms like burning sensations, hyperthermia, or inflammatory conditions if consumed excessively.

Katu Vipaka the post-digestive effect is drying and heating. It depletes Kapha but aggravates Pitta and Rakta due to its sharpness and heat-dominant nature. The improper usage of Katu vipaka dravya can result in conditions like internal dryness, bleeding disorders or inflammatory diseases.

Amla Vipaka.^[24] effect that increases Pitta activity while vitiating Rakta. Overconsumption leads to hyperacidity (Amlodgara), burning sensations (Daha), thirst (Trishna), and difficulty in digestion.

In Ayurveda, the consideration of Guna inherent qualities of Ahara (food) and Aushadha Dravya (medicinal substances) is crucial for ensuring their proper use and avoiding adverse effects. The effects of these substances are not universal but vary based on individual factors like Desha (geographical region), Deha Prakruti (body constitution), Rtu (season), proper Samskara (processing), Matra (dosage), and Kala (time of administration).^[25] This holistic personalized approach underscores the importance of aligning food and medicine with an individual's constitution and environmental factors to maintain health and prevent disease manifestations like inflammation, hyperacidity, or blood-related disorders (Rakta Pradoshaja Vikara) caused by improper use of dravyas.

CONCLUSION

Raktha Dhatu is one of the seven fundamental tissues in ayurveda responsible for nourishment, vitality, and overall health. It plays a key role in maintaining the proper function of other tissues (Dhatus), enhancing complexion (Varnaprasadana), and supporting immunity.

The role of Raktha Prakopaka dravya sevana (factors causing vitiation of Rakta Dhatu) is pivotal in the manifestation of Raktha Pradoshaja Vikara (blood-related disorders). Ayurveda, being a holistic science, emphasizes both preventive (Swasthaya Rakshana) and curative (Roga Prashamana) aspects of health. Understanding the Guna inherent properties of dravya used as food (Ahara) and medicine (Aushadha Dravya) is very essential, as their improper use can lead to Dosha Prakopa (aggravation of Doshas), initiating disease pathology and its progression. If it is used without knowing its property may even cause some of the harmful

effect in the body. So, there is a scope for Research in this field for a scientific validation of these classical references.

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