

AN EFFORT OF UNDERSTANDING RAKTA DUSHTI AS AAYATANA

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ABSTRACT

Ayurveda is a Science of medicine which is based upon *Tridoshas*, *Sapta Dhatus* and *Trimalas*. *Dosha Dhātu* and *Mala* are the basic structures of our body.^[1] *Vata*, *Pitta* and *Kapha* are *Tridoshas*. *Rasa*, *Rakta* etc are the 7 *Dhatus*. *Doshas* are responsible for *Prakruta* and *Vaikruta* functions of the body. *Dhatus* are nourished by *Saara* portion of *Ahara*. *Dharana* is the major function of *Dhatu*. *Rakta* is produced from *Rasa* in *Raktavaha Srotas* by the action of *Rasa Dhatwagni*. The main function of *Rakta* is *Jeevana Karma*. In our classics we will find many references regarding *Rakta* as a *Dhatu*. Some have considered *Rakta* as *Dosha* because It's major role is sustaining the body and if gets vitiated causes adverse effect on the body.

KEYWORDS: *Tridosha*, *Sapta dhatu*, *Rakta Dhātu*, *Raktavaha srotas*.

INTRODUCTION

Rakta is considered as one among *Dashavidha Pranayatana*, it is produced from the *Prasada Bhaga* of *Rasa Dhātu* with the help of *Bhutagni* and *Rasa Dhatwagni*.^[2] Its *Gunas* are similar to *Pitta Guna* like *Sneha*, *Ushna*, *Tikshna*, *Drava* etc. It is *Apa* and *Teja Mahabhuta* predominant, circulates all over the body from *Hridaya* through *Dhamanis*. *Jeevana*, *ojovruddhi*, *prana dharana*, *Varna Prasadana*^[3] and *Mamsapusti*^[4] are the *Prakruta karma* of *Raktadhatu*. “*Dehashya Rudhiram Mulam*”^[5] i.e. the existence of life depends upon the

quantity and quality of *Rakta*. In *Rakta Pradoshaja Vikara*, *Rakta* plays a major role for the formation of the *Vyadhi Samprapti* (disease pathogenesis) either due to its *Swatantra* (i.e. *Pitta Dosha*) or *Paratantra prakopa*. This concept also plays an important role to understand the involvement of *Rakta* for the manifestation of either *Ashukari* (immediate) or *Chirakari* (chronic) *vyadhis*.

NIRUKTI(ORIGIN)

Rakta is word originated Sanskrit word from 'Raj Ranjane' meaning is to stain. If white.

PROPERTIES OF RAKTA

Sharangdhara has told that *Rakta Dhatu* which supports the life is *Snigdha*, *Guru*, *Chala* and *sweet* in taste. According to *Acharya Sushruta* *Rakta dhatu* is neither too hot nor too cold(*anushna-sheeta*), *sweet(madhura)*, *unctuous(snighdha)*, *red(rakta)*, *heavy(guru)* and also it can get affected by the same substances that provoke *pitta dosha*.

According to *Acharya Vagbhata* *rakta* is having *madhura*(sweet), *lavana*(salt) in taste, *kinchitsheetoshna*(neither too cold nor too hot), *asamhata*(scattered), colour similar to *Padma*(red lotus), *indragopa*(lady bird), *shasha rudhira lohita*(colour resembles the blood of rabbit)^[6]

Rakta Pramana:- *Anjali Pramana* of *Rakta Dhatu* is eight *Anjali*.^[7]

Upadhatu of Rakta:- *Upadhatu* of *Rakta* are *Kandara* (tendons) and *Sira*.^[8]

Mala of Rakta:- The *Mala* of *Rakta* is *Pitta*.^[9]

RAKTA DUSHTI AS A NIDANA

It can be understood with *Vridhi* (hyper), *Kshaya* (hypo) or *Dusti* (abnormalities) *Lakshana*. which are explained by *Brihatrayee*. This can be understood as *Dravyata* (quantity), *Guna* (quality) and *Karma*(action) at different instances as follows.

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| 1 <i>Dravyatah Vruddhi -Raktapitta</i> | 4 <i>Dravyatah Kshaya -Pandu</i> |
| 2 <i>Gunatah Vruddhi -Vatashonita</i> | 5 <i>Gunatah kshaya- Vyanga</i> |
| 3 <i>Karmatah Vruddhi- Yakrit and Pleeha Udara</i> | 6 <i>Karmatah kshaya- Ardita</i> |

Table No 1: Showing Aharaja Nidana of Raktadushti.

Sl.No	Nidana(AharajaNidana)	Charaka ^[10]	Sushruta ^[11]
1.	<i>Kulatha</i> (Excessive intake of Horse gram)	+	—
2.	<i>Tila taila</i> (excessive intake of sesame oil)	+	—
3.	<i>Mulaka</i> (excessive intake of Raddish)	+	—
4.	<i>Nishpava</i> (excessive intake of Flat beans)	+	—
5.	<i>Masha</i> (Excessive intake of Urad dal)	+	—
6.	<i>Haritashaka</i> (Excessive intake of Green leafy vegetables)	+	—
7.	<i>Jalaja</i> and <i>Anupamamsa sevana</i> (intake of flesh of aquatic animals)	+	—
8.	<i>Virudhaahara sevana</i> (Excessive intake of incompatible foods)	+	+
9.	<i>Madya sevana</i> (Excessive intake of alcoholic beverages)	+	—
10.	<i>Atimatra ahara sevana</i> (Intake of large quantity of food)	+	—
11.	<i>Dadhi sevana</i> (Excessive intake of curds)	+	—
12.	<i>Ajeerna ashana</i> (food intake during indigestion)	+	+
13.	<i>Vidahi annapana</i> (excessive intake of food which cause burning sensation)	—	+
14.	<i>Ati snigdha sevana</i> (Excessive intake of unctuous substances)	—	+
15.	<i>Ati ushna sevana</i> (Excessive intake of foods which are hot in potency)	—	+
16.	<i>Ati drava sevana</i> (Excessive intake of fluids)	+	+
17.	<i>Ati guru ahara sevana</i> (Excessive intake of Heavy foods)	+	+
18.	<i>Ati Lavana sevana</i> (Excessive intake of salty food substances)	+	—
19.	<i>Ati Kshara sevana</i> (Excessive intake of alkaline food substances)	+	—
20.	<i>Ati amla sevana</i> (Excessive intake of sour food substances)	+	—

Table 2: Viharaja Nidana.

1.	<i>Atapa ati sevana</i> (excessive exposure to sunlight)	+	–
2.	<i>Diwaswapna</i> (day sleep)	–	+
3.	<i>Shrama</i> (excessive exhaustion)	–	+

Table 3: Manasika Karana.

1.	<i>Krodha</i> (anger)	+	+
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Diagnosis of Rakataja Vikara based on Trividha Roga Pareeksha vidhi**1 Aptopadesha**

- *Pitta* and *Rakta* are having *Ashrya-Ashrayi bhava*
- In *Sharad Ritu Rakta Dusti* takes place.
- In *Abhighata*, *Vata* and *Rakta* involvement is seen.

2 Pratyakshya - Appearance of *Daha*, *Ushna*, *Raga*, *Tamra varna*, *Prabha hani*, *Sira saithilya*, *Indriya Draoubalya*, *Hrut Kampa*, *Twak Rukshata*, *Rakta purna Lochana*, *Sira snayu Kandara shosa*, *Mamsa Kshaya* are *Raktaja dusti Vyadhi Lakshana*.

3. Anumana - Disease which are not subsided by *sheeta*, *Usna*, *Snigdha* and *Ruksha chikitsa* are to be considered as *Rakta dustijanya vyadhi*. *Aharaja nidanas* of *Rakta dushti* as *nidana*:

❖ ***Ati kulatta sevana***

Kulatha possess *kashayaswadu rasa*, *ushnavirya*, *amlavipaka*, and *ruksha*, *teekhsna laghu vidahi gunas*. Due to *Pitta* aggravating property and *teekshna*, *laghu* and *vidahiguna*, it causes vitiation of *raktadhatu*.

❖ ***Ati masha sevana***

It is *snigdham*, *Saram*, *Guru*, *Ushna* and *Vireka krit*, *balyam*, *sleshmakara* and *pittakara*.

❖ ***Ati haritashaka sevana***

Samanya Guna of *Haritashaka* are *Katu Rasa*, *Ushna Guna*, *Ruchikara* and *Vata shleshma hara*. *Haritashaka* aggravates *pitta* leading vitiation of *rakta*.

❖ ***Ati Mulaka sevana***

It is having *swadu katu rasa*, *rooksha*, *vidahi*, *teekshna*, *ushna* and *guru* in nature and *tridoshakrut*. *Atisevana* of *Mulaka* causes *pitta prakopa* due to its *vidahi*, *ushna* and *teekshna guna* and thus vitiates *Rakta dhatu* due to *ashraya - ashrayee bhava* reaction.

❖ *Ati Nishpava sevana*

Nishpava (a type of *Shimbi dhanya varga*) is *guru, ruksha, sara, amla vipaka, usna virya, kaphaghna sukraghna aggravates Vata, Pitta*.

❖ *Ati tila taila sevana*

Tila taila is *Agneya, Ushna, Tikshna, Madhura rasa, madhura vipaki, Brumhana, Prinana, Vyavayi, Sushma, vishada, vikasi, Twak-prasaraka, medhya vardhaka, Mardavkara, Mamsavardhaka, Stairyakar, Vranahitkar*.

❖ *Ati lavana rasa sevana*

Trividha Atisevana Varjya Dravya means that, these three *Dravyas* should not be taken for longer duration. *Acharayas* said that *Trividha Atisevana Varjya Dravya* i.e. *Pippali* (*Piper longum*), *Kshara* (*Alkali*) and *Lavana* (*Salt*) should not be used in excess amount for a longer duration.

❖ *Ati kshara sevana*

There are many *Dravyas* mentioned, but *Charaka* has quoted only these three *Dravyas* in this context, because these three *Dravyas* are consumed daily with food, these are ‘*Dosha and Vikara Prabhava*’ *Karaka*. *Kshara* has *Ushna, Teekshna* and *Laghu* properties. *Kshara* has specific action, that is *Kleda* (deliquescent) and *Shoshana* (desiccant).

❖ *Ati amla sevana*

Amla rasa is *Prithvi* and *agni mahabhuta* predominant, it is having *ushna* and *teekshna guna*, it is having *Ruksha, Guru guna, ushan veerya* and *amla vipaka*. *Amlarasa* when taken in right quantity helps in the stimulation of *Agni* and enhances the appetite. *Amlarasa* is having *Snigdha* (unctuous) and *Drava* (fluid promoting) properties. It aggravates *Kapha & Pitta* by increasing its *drava* and *teekshna guna* and alleviates *Vata*.

❖ *Vidahi ahara*

The food which produces *vidagdha ajeerna* is called *vidahi ahara*. Any *dravya* could be *vidahi* by its *swabhavatah* or by *guru gunatah*. *Shushkaanna*, because of less *kledaamsha*, stays in *Pitta sthaana* for longer period and produces *vidagdha ajeerna*, causes *amotpatti* and it vitiate *Pitta* and leads to *rakta dushti*.

❖ *Ati snigdha sevana*

Leads to *ati santarpana* and *sroto avarodha* by vitiated *kapha dosha* due to increase in *kledatva* leading to *agni vaishamya* causing *Rasavaha* and *Raktavaha srotoduhti*.

❖ *Ati Drava sevana*

Excessive consumption *drava padartha ahara* it leads to *drava rupa Pitta vardana* and *agni mandya* due to which there will be vitiation of *Jataragni* thus *rasa dhatvagni* leading to improper formation of *rakta dhatu* causing *Raktha dushti* leading to *rakta dushti*.

❖ *Ajeerna ashana*

Intake of food before digestion of previous meal or when there is no appetite.

Ajeerna leads to more *Agni Dusti* and thereby causing *Pitta Dusti*. *Pitta dushti* leading to *ajeerna* manifest as *vidagdhajeerna* with *lakshanas* of *trit*, *moha*, *bhrama*, *amlodgara* and *daaha*.

❖ *Viruddhaahara*

Viruddha Ahara or incompatible diet is important clinical concept described in ancient Ayurveda texts. The consumption of incompatible diet (*Viruddha Ahara*) can cause many systemic and topical disorders. Causes *tridosha prakopa* and *Rakta dushti*.

❖ *Ati madya sevana*

Intake of excessive *Madya* which is *Teeksha*, *Ushna*, *Amla* and *Vidahi* makes *Annarasa* *utkleda* and is digested improperly which ultimately turns *Kshara* and causes *Antardaha*. It is possessing opposite qualities of *ojas*. It aggravates *pitta* and *vata dosha* and do *Rakta dhatu pradooshana*.

❖ *Ati Guru ahara sevana*

Causes *kapha prakopa* *Agni vaigunya* affects *Annavaha*, *rasavaha* and *mamsavaha srotodushiti*.

❖ *Ati Jalaja and anupa mamsa sevana*

Non vegetarian consumption leads to *tridosha prakopa*, *Rakta dushti* as the preparation includes of *viruddha guna* and *viruddha veerya*.

❖ *Ati Dadhi sevana*

According to *Acharya Charaka* *Dadhi* is having the properties like *Rochana*, *Deepana*, *Vrushya*, *Snehana*, *Balavardhana*. But *Amla* and *Ati amla dadhi* is *Maha abhishyandi*

increases *kapha* and *pitta dosha* due to *amla rasa* and *amla vipaka* and also vitiates *Rakta dhatu*.

DISCUSSION

Pradosha is a unique contribution of *Charka Samhita*. It is so because of the improper formation of the *Dhatus*, where the qualities of the *dhatu*s are not to their optimum level. So *Pradosha* can be considered as improper formation of *dhatu*s. By the improper formation of *Rakta* many diseases manifest that are dealt in the name *Raktapradoshaja Vikara* by *Charaka*.

Rakta Pradooshana occurs due to vitiation of *Tridosha* by *Aharaja*, *Viharaja* and *Agantuja Nidana*. Different etiological factors are mentioned in literature for the vitiation of *Rakta* causing increase of *Vishada Guna*, *Tanu*, *Rukshata* in the *Rakta* leading to *Dhatu Shoshana*.

Amla, *Lavana*, *Katu*, *Rasa Pradhana* and *Ushna Veerya Pradhana Ahara*, excessive use of *Tila Taila* (sesamum oil) *Moolaka*, *Amla Mastu* (sour curd water), *Anupa Mamsa*, *Jalaja Mamsa* (*Ushna Virya*) are the causative factors for vitiation of *Pitta*. *Dushita pitta* influences *Rakta* by the increase of *Ushna*, *Oushnya*, results in delayed clotting time (Cheerath Syayathe). This results in *Rakta Srava* from the *Srotus* leading to *Dhatukshaya*, because of which *Vata* increases and leads to development of clinical features such as *Glani*, *Indriya Dourbalaya*, *Trushna*, *Murcha*, *Kriyakshaya*.

Excessive intake of *Madhura Rasa*, *Snigda Guna Ahara*, *Dadhi* (Curd), *Jalaja Mamsa* (*Guru Guna*) vitiate *Kapha Dosha*. The *Dushta Kapha*, influences *Rakta* by increasing the *Pichila* and *Sneha Guna* in *Rakta Dhatu* leading to *Dhamani Pratichaya* or *Margavarodha* to *Vata*. The clinical presentations include *Cheshta nasha*, *Vaksanga* and *Murccha*.

While describing the *Rogamarga Rakta* is said to be *Bahyarogamarga*. *Rakta* in causation of disease also plays a vital role. In the third *Avastha* of *Kriyakala* the *Dosha* which are aggravated tend to leave their places and are going to lodge in other place. A medium is necessary to carry the aggravated *Dosha* it is *Rakta* being circulate in the body carries the *Dosha* to various parts of the body and causes the disease where there is *kha Vaigunyata*. *Rakta* also plays an important role in the prognosis. *Charaka* is of the opinion that if the various treatment modalities adopted to treat the disease fail to cure the disease then

Raktamokshana is to be performed. These are the lines which highlight the significance of *Raktadhatu* in various aspects.

CONCLUSION

By looking into the classics *Rakta dhatu* is the one of the important entity to sustain the life of a person(*jeevana*). The importance of *Rakta* is as equal as *Tridosha* for maintenance of the body. It is considered as one among the *Pranayatana*(vital spot).Even modern science opines the same as it plays a very important role in circulation of oxygen and provides nourishment to all parts of the body which helps in growth and development and also takes part in excretion of waste substance out of the body. For all these processes properties of *rakta* which are *dravatva*, *chala*, *laghu*, *snigdha* are contributing. Due to *nidana sevana* changes in these *gunas* of *rakta* takes place eventually leads to *rakta pradoshaja vikaras*.

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