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Role of Rakta dhatu in Rakta Pradoshaja vikara - A literary review

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Abstract:

Aim- To study the role of Rakta dhatu in Raktapradoshaja vikar. **Objective-** To study Rakta dhatu in Raktapradoshaja vikar. **Material & methods:-** Review of ayurvedic literature, research papers, works and articles, Internet **Discussion-** Dhatu (tissue) is the thing by which growth, nourishment & survival of body takes place. Dhatus are functional keys of doshas. Rakta dhatu is 2nd dhatu formed after Rasa dhatu. It is produced from prasada bhaga of Rasa dhatu with panchabhutagni & Rasa dhatwagni. "Raktaha Ras Ranjane" that is to stain indicates ranjana function of rakta dhatu. Rakta is present all over the body however rakta is present in ample amount in some places & does special functions for some organs & these places are liver, spleen and are called as Sthana (location) of Raktadhatu & Raktavaha strotas.

Keywords: Ayurveda, Rakta dhatu, Raktapradoshaja vikara, Raktavaha strotasa.

Introduction:

Dosha, Dhatu & Malas are fundamentals of body. Among them dhatus does Dharana karma⁽¹⁾ & they are seven. Rakta is second one. Rakta dhatu produced from pure part of Rasa dhatu. Rakta dhatu have similar properties / gunas to that of pitta dosha like Sneha, Ushna, Tikshna, Drava etc. Rakta dhatu is **Aapa and Teja mahabhoot** Pradhan.

Rakta dhatu is distributed in sharira through dhamanis from heart for Jeevana & Mamsa pushti. Raktavaha strotas is main site of raktadhatu. Principle organs of this strotas are Liver & Spleen. Sushrutacharya added Raktavahi dhamani (Blood Vessels) as sthan of rakta also. Rakta is essentially important for sustainance of life. As doshas are responsible for creation of living body, fourth entity named as Rakta dhatu also takes part in sustaining & is responsible for the death.

Probably that's why Acharya sushruta described Rakta as fourth dosha^[2] (body humors). Nidan sevan leads to dosha dushti. When vitiated doshas come in rakta it leads to Raktapradoshaja^[3] vyadhis. Hence this article is useful for "to understand role of rakta dhatu w.s.r.t Rakta pradoshaj vyadhi.

Discussion:-

Nirukti = Raja Ranjane⁽⁴⁾

Synonyms = Rudhiram, Asrija, Shonitam, Asram, Lohitam, Lohitam.

Rakta dhatu having high viscosity than rasa dhatu. It is liquid and heavier than rasa dhatu. Ideal Rakta dhatu is Asamhatam that is not very viscous not very liquid^[5].

Dhatu Poshana: Dhatu poshana also called as Sukshama Pachana. When Ahara rasa taken from Adho-amashaya it taken to Hridaya & with the help of Saman Vayu and then transported to dhatus by Vyana Vayu. Nourishment of dhatu take place in order according to Acharya Charak^[6] & Vaghhata^[7].

Tikakaras postulates several theories for dhatu poshana^[8] –

- 1) Kshira Dadhi Nyaya
- 2) Kedar Kulya Nyaya
- 3) Khale Kapot Nyaya

Firstly Rasa dhatu is nourished followed by Rakta then Mamsa, Meda, Asthi, Majja & lastly to Shukra. Ayurveda mentions that the ahara rasa leads to the formation of Rasaraktadi dhatu.

Shuddharakta lakshanas:

तपनीयेन्द्रगोपाभं पद्मालक्तकसन्निभम्

गुञ्जाफलसवर्णं च विशुद्धं विद्धि शोणितम्॥ च सु 24/22

Pure blood look like a bright Indragopa insect.

-looks like Padma & Alaktaka

-brightly reddish like gunja phala^[9].

Rakta dhatu Sarata Lakshanas:

-Unctuousness

-Beautiful dazzling appearance of ear, face, tongue, nose, lips, Sole of hand & feet, nails & genital organ^[10].

-Glistening & attractive appearance

-They have good intelligence.

-More susceptible to stress and cannot tolerate heat.

-Their body remains hot

Shuddharakta karya (functions):

-When Flowing through siras all over body, strengthens other dhatus.

- Improves complexion.
- Nourishment of tissues (poshan)
- Enhances the quality of Ojas.
- Pranadharana^[11].
- Blood is one of the ten pranayatanas^[12]. Circulating rakta is medium of transport of Ojas(factor responsible for resistance to disease.)
- It is also medium of transport of prakupita doshas^[13], through body.
- Circulating rakta is complex fluid consisting of Sthayi Rasa (plasma serum) & Sthayi Rakta. Asthaya Dosh,DIIt performs Fundamental fun as Jeevan karma & giving oxygen).

Quantity of Rakta dhatu:-

Physiological measure – 8 Anjali^[14]

Raktakshaya lakshan-

- Skin roughness.
- Sour craving.
- Desire cold environment.
- Looseness of blood vessels^[15].
- Cracks of skin.
- loss of skin lusture^[16].
- Sensation of touch, gets hampered Dullness. Difficulty in understanding new information.

Raktavidhi lakshan:-

- Increase rakta dhaue leads to diseases dike kushta, Visarpa, Pleeha vidradhi, Gulma, Upakusha Kamala,vyanga.
- It also disbalances agni power.
- Skin, eyes, nails, urine of such individuals looks red in colour^[17].

Raktapradoshaja vyadhi :-

Etiological factors – Aharaja,Viharaja, manasik.

Acharya Charaka has mentioned Rakta Pradoshaja vikaras in two places that is Sutrasthan Vidhishonita Adhyaya and Vividhashitapittiya adhyaya.Acharya Sushruta has also mentioned it in vyadhisamuddeshiya adhyaya. Rakta pradoshaja vikara that indirectly related to Rakta dhatu are Agnimandya, angagaurav, aruchi, tandra etc. In some diseases, Rakta dhatu trickling out of body such as Raktameha, Raktapitta, Asruk dara. Pitta dosha has more affinity towards rakta than vata dosha and kafa dosha, because of Ashrayeeshrayee^[18] relationship between Pitta dosha & Rakta dhatu, so in Raktapradoshaja vyadhi, there is definately role of pitta dosha vitiation along with rakta dhatu. Nanatmaja vikaras which are explained by Charaka (cha.su.२०) have close resemblance with raktapradoshaja vyadhis.

Rakta Pradoshaja Vikaras:

According to Acharya charaka-

कुष्ठ वीसर्प पिडका रक्तपित्तं असृग्दरः ॥ गुद मेद्र आस्यपाकः च प्लीहा गुल्मो अथ विद्रधिः। नीलिका कामला व्यङ्गः पिप्लवः तिलकालकाः ॥ दब्रुः चर्मदलं श्वित्रं पामा कोठ अस्र मण्डलम् । रक्त प्रदोषात् जायन्ते..... ॥ च.सू. २८/११-१३ ॥

According to Acharaya Sushruta-

कुष्ठ विसर्प पिडका मशक नीलिका ब्यच्छ व्यङ्वा,इन्द्रलुप्त प्लीह विद्रधि गुल्म वातशोणित अर्शोअर्बुद अङ्गमर्द असृग्दर रक्तपित्त प्रभृतयो विकारा गुद मुख मेद्र पाकः च।वक्ष्यन्ते रक्तप्रदोषजाः सु.सू.२४/१०

Principle of management for Rakta Pradoshaja Vikaras

कुर्यात् शोणित रोगेषु रक्तपित्त हरी क्रियाम् ।

विरेक उपवासंश्च स्त्रावनम् शोणितस्य च | च .सु.24/18

Raktapittahari kriya indicates Shaman therapy for pittadosha along with Pachan therapy Upavasa & Shodhan therapy that is Virechana and Raktamokshana. These treatments carried out by thinking of stage of disease. Acharya Gangadhar gives sequence For treatment for Raktapradoshaja Vikaras is **Raktamokshan → Virechan → Anuvasana Followed by shanshamani kriya**

Discussion:

Dosha, Dhatus, Malas are fundamentals of body. Rasa & Rakta dhatu both are liquid. Rasa is firstly formed & it is continuous in Circulation. Rasa dhatu functions as Preenana. Rakta dhatu is very vital as it is Pranayatana. Rakta dhatu is responsible for any increase or decrease in other dhatus because blood supplies nutrition to all tissue in our body. Hence nutritional status of all tissues will depend on status of Rasa-Rakta dhatu.Considaring all the importance of rakta dhatu, Acharya Sushruta describes Rakta as 4th humor (Dosha). Unani medicine^[19] has also accepted blood (Dam) as humor. Thus various sources of traditional knowledge also current sciences have recognised the importance of blood in maintainance of homeostasis of body.

Some blood vitiated disorders are closely related as follows

•Kushta -

It is one of the most important raktapradoshaja vikar. It mainly involves tridoshas (Vata, Pitta, Kafa)with rakta, lasika, twak and mamsa dhatu as dushyas. In samhitas it is described as saptadravya for manifestation of kushta. Kushta is mainly divided into 7 Mahakushtas and 11 Kshudhrakushtas.

•Visarpa-

It also having saptadravya sangraha but kushta & Visarpa are different. kushta is chronic in nature but visarpa is acute. Paapa karma hetu is for only kushta & not for visarpa. As the name visarpa, there is Visarpanashilata (tendancy to propogate like serpiginous manner) but kushta doesn't

have this visarpanashilata. Visarpa is closely resemble with herpes infection.

•**Raktapitta-**

Raktapitta is bleeding disorder. Vitiated rakta and pitta gets merge into each other and when they vitiated beyond certain limit they oozes out from different strotasas like mukha, nasa, netra, purish, mutra, swedavaha etc.

•**Asrukgdar-**

It has closely resemblance with Menorrhagia. Excessive bleeding during monthly periods in womens. In Asrukdar mainly vata dosha and rakta dhatu is vitiated.

•**Gudapaka-**

Suppuration & inflammation of anus, rectum, lower colon. Paka is mainly due to vikruta pitta dosha & rakta dhatu.

•**Medhrapaka -**

Suppuration of penis. It is mainly associated a vitiating of rakta dhatu & pitta dosha.

•**Asya paka-**

Mouth ulcers, stomatitis can be mostly correlated with Asyapaka. Asyapaka is due to vitiating rakta dhatu and pitta dosha.

•**Pleeharoga-**

It is enlargement of spleen. It is one of sign of rakta dhatu vridhi.

•**Gulma-**

Gulma is tumor like structure formed in abdomen. Gulma is result of vitiating rakta dhatu and Kafa dosha.

•**Vidradhi-**

Due to vitiating of rakta & pitta dosha vidradhi can be formed. Vidradhi can be correlate as Abscess.

•**Neelika:-**

Blue coloured eruptions on skin. Neela colour means blue shade colour. These eruptions may be on skin of face or any other parts of body. It can be correlate with blue moles, cyanosis. eg. face cyanosis. Rakta dhatu & pitta dosha is vitiating.

•**Kamala -**

It can be correlate with jaundice, where yellow discoloration of eyes, mucus membrane. Rakta dhatu along a pitta and kafa dosha vitiating lead to kamala vyadhi.

•**Yyanga-**

Vyanga is nothing but freckles. It is rakta and piitta vikruti.

•**Piploo-**

It is port wine marks. It is Rakta & pitta vikruti.

•Tilakalaka -

Black moles are closely resemble with tilakalaka. It is rakta vikruti along with vata, pitta dosha.

•Vyanga –

Freckles (Rakta + Pitta viknuti)

•Mashaka-

Painless, blackish eruptions on skin, mainly at arms, neck (mainly of thoracic regions) It is Rakta & pitta vikruti.

•Dadru-

Dadru is tinea, worm intestations. It is result of vitiation of rakta dhatu along & pitta & Kafa predominance.

•Shwitra-

Vitiligo or Leucoderma has closely association and shows features like Shwitra.It is rakta dhutu & kafa dosha vikar.

•Arsha-

Arsha can be correlate with Piles. It is mainly the result of vitiation of rakta dhatu vikruti along with pitta & kafa dosha)

•Vatashonita-

As name suggest, it is vata dosha along with shonita means rakta dhatu vikruti.It can be correlate with Gout, Arthritis.

•Asrukmandala-

These are the red coloured patches over skin. It is mainly due to vitiation of rakta dhatu and pitta dosha.

•Indralupta-

It is a circular patchy balding. Also known as Alopecia. It is vikruti of rakta dhatu and kafa dosha.

•Angamarda-

Body pain of particular area suggest that there is vitiation of local rakta dhagu along with vata dosha.

Conclusion:

On the basis of above information, the rakta dhatu can be consider as blood because it is in liquid state, which circulates in intravascular compartment^[20]. This rakta distributed in whole body by Vyana vayu. This rakta dhatu carries all the nutrients along with ojasa and nourishes all tissue in our body. Various factors like diet, regimen, deshasatmya, kalasatmya and oakasatmya have been described that affects the formation of Shuddha rakta dhatu and may produce various disorders

related to blood. Such disorders are called as 'Raktapradoshaja Vikaras.

This descriptions & information shows that a very detailed physiology and its applied aspect have been discussed by ancient ayurvedic scholars & scientific explanation in this article may be helpful in its understanding.

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