



# A CONCEPTUAL STUDY OF RAKTADUSHTI AND ITS MANAGEMENT

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**Abstract:** In day-to-day practice we have to consider the important factor 'raktadushti' as an integral part for line of treatment in many diseases. Raktadushti is merely not only skin diseases but other diseases like vatarakta, raktapitta, gudapaka, mukhapaka, are also having raktadushti. As per acharya Charaka if any disease is treated with sheeta ushna snigdha rooksha dravyas is not cured then it is called raktaja roga. In this article we have discussed the concept of raktadushti and its line of treatment. Before knowing concept of raktadushti the prakrit swaroop of rakta is explained. Under the concept of raktadushti raktadushti hetu, raktadushti lakshanas due to doshik vitiation, raktapradoshaja vyadhi are explained in detail.

The pathogenesis in raktadushti is explained with the help of prakritisamasamavaya and vikritivishamsamavaya concept. The attainment of raktadushti lakshanas like discolouration, tenderness, burning, etc. are elaborated with the help of shatkriyakalokta sthanasanshraya and vyakti avastha. The management of raktadushti is explained with the help of Charakokta raktaja vikara chikitsa sootra in which upavasa, virechana, raktamokshana, and raktapittahara kriya are mentioned. At the end various formulations used in raktadushti are compiled.

**Index Terms** - raktadushti, management of raktadushti, raktapradoshaj vikara.

## I. INTRODUCTION

Raktadushti have special concept in Ayurveda. It does not necessarily mean the diseases manifested as the skin level only. During the manifestation of raktaja vikaras the dosha may get passed through dhatus and lodged there when favorable condition (sthanavaigunya) occurs. On the background we have to think the nature of raktadushti and raktapradoshaja diseases. One thing is true that the diseases described under the common heading 'kushtha' (group of skin diseases) comes under this category. But many diseases like visarpa, raktapitta, vatarakta, some khsudra roga, mukhapaka etc. have mainly raktadushti in them<sup>1</sup>. The diseases like mada, moorcha, sanyasa are also categorized under the heading of raktadushtijanya vikaras, so there should be clear cut distinction between raktapradoshaja vikara and diseases of raktavahi dhamani. For treatment of such diseases, we must know the concept of raktadushti in detail.

Acharya Charaka has quoted a beautiful quotation in which he states that if any disease is treated with sheeta, ushna, snigdha, rooksha dravyas or upakramas is not cured then it is called as "raktaroga"<sup>2</sup>. It is one of the kinds of diagnosis of anupashaya. By understanding the concept of raktadushti the exact pathogenesis can be known in the process and it will be easy to decide the line of treatment in raktapradoshaja vikaras and the diseases where raktadushti is involved.

**Vishuddha rakta-** Before proceeding towards the concept of *raktadushti* we must know the nature of *vishuddha* (pure) *rakta*. *Shuddha rakta* is blood red in colour just like the blood of goat, slightly *madhura* and *lavana* in taste, neither warm nor cold in temperature, liquid in consistency and is solely responsible for the maintenance of perfect health<sup>3</sup>. *Acharya Sushrut* has mentioned *rakta* simulating *indragopa* (red insect), not too thick and free from discolouration should be taken as normal. *Sushrut* has mentioned by narrating other

*acharayas* opinion that life blood is *panchabhautik*. It has having fishy odour, liquidity, redness, pulsation and lightness. These qualities of *prithvi*, *aap*, *vayu* etc. respectively are seen in blood<sup>4</sup>.

The *rasa dhatu* gets converted into *raktadhatu* by the action of the respective *dhatvagnis* and *bhutagnis*. The action of *ranjak pitta* at the site of *yakrut pleeha* the *rasa dhatu* imparts to *rakta* its characteristic blood red colour<sup>5</sup>. The *vishuddha rakta* provides the person with strength, luster and happy life because vital breath follows blood. The action of *rakta dhatu* is 'jeevanam' the importance one. *Rakta* is included as fourth *dosha* to *vata pitta kapha* to keep its importance. *Rakta* circulates all over body and causes *poshana* (nutrition) to the other *dhatu*s.

**Raktadushti hetu** – *Acharay Charak* mentioned causative factors of *raktadushtui*. By habitual intake of damaged, plenty sharp and hot wines and other similar drinks, too much salt and alkali, sour and pungent substances, horse gram, legumes, sesamum, oil, tubers, salads, meat of aquatic, marshy animals, those living in holes and snatching birds; excessive intake of curd, sour curd water, vinegars and other sour fermented liquids; use of antagonistic, stale and decomposed food items, excessive day sleep after taking liquid unctuous and heavy food, excessive anger, exposure to the sun and wind, suppression of the urge of vomiting, avoiding bloodletting in prescribed time (*sharad rutu*), too much exertion, injury, heat, indigestion and taking meals during indigestion, over meal; and in the *sharad rutu* (*autum*) blood becomes impure<sup>6</sup>.

**Raktadushti lakshana** – *doshas* are the supreme powerful entities in the human body. When they get vitiated, they attack *dooshyas* and create disturbances in their normal functioning. When it is said *rakta* is vitiated, a question arises by which *dosha*? The answer is based on the symptoms arising from *dosha-dooshya sammurchana*. *Rakta* gets impured due to *vata pitta* and *kapha*. The frothy, reddish, black, rough, thin, fast moving and non-coagulant blood should know as by vitiated *vata*; blue, yellow, green, blackish, with fishy odour, dislike by ant and flies and non-coagulated is vitiated by *pitta*, while that vitiated by *kapha* is like red ochre, liquid, unctuous, cold thick unctuous with delayed bleeding and muscle like colour; blood vitiated by *sannipata* (aggregate of three *doshas*) exhibits all the above characters, is like sour gruel and particularly with foul odour; that vitiated by combination of two *doshas* have their respective characteristics<sup>7</sup>.

**Raktapradoshaj vyadhi** - the *raktadushtijanya rogas* are *kushtha* (skin disease), *visarpa* (erysipelas), *mukhadushika* (pimples), *raktapitta* (a disease characterized by bleeding from different parts of body), *asrugdara* (menorrhagia), *gudapaka* (inflammation of rectum), *pleeha* (splenic disorder), *gulma* (abdominal tumor), *vidradhi* (abscess), *nilika* (blue moles), *kamala* (jaundice), *vyanga* (freckles), *piplu* (port wine mark), *tilakalaka* (black mole), *dadru* (ringworm), *charamadala* (dermatitis), *shvitra* (leucoderma), *pama* (papules), *kotha* (urticaria) and *astramandala* (red circular patches)<sup>8</sup>.

**Pathogenesis in raktadushti** – if the *dushta rakta* is compared with normal *rakta* in properties the change denotes the dominance of *dosha* which was vitiated. Two types of changes are found in the properties of *rakta*. One change is called *prakritisama samvayajanya* which is accordance with the action of the *dosha* and the other *vikriti vishama samvayajanya* that which is not accordance with the action of the *dosha*. For example, a mixture of dark blue colour with white colour will create pale blue colours, while a mixture of *haridra* with *sudha* (lime) will create red colour.

The *dosha* vitiated *rakta* while in circulation reaches at various site in the body creating a variety of symptoms. When it attacks the skin the skin shows discolouration, eruption, burning, pain, swelling, tenderness, and tendency to suppurate or get absorbed. All these things depending upon the intensity of the vitiation of *dosha* and reaction of the *dooshya* to it. The symptoms are created as per *dosha-dooshya sammurchana*. The *dosha* which is involved creates symptoms according to the severity of *gunas* in that particular *dosha*. If during circulation the manifestation takes place at the important *marma* like *guda* and if *pitta* has started the role playing then the manifesting symptoms shall be *guda daha*, *guda paka*, *bheda*, *raktarsha*, *adhoga raktapitta* and so on. Just like that almost all diseases mentioned under the broad headings of *raktapradoshaja* diseases could be elaborately explained.

Since *rakta* and *pitta* are interrelated the causative factors for aggravation of *pitta* vitiates its *ashraya rakta*. *Sharad rutu* is the indomitable period for the *pitta* which naturally augments *pitta* and hence *rakta*.

**Management of raktadushti** – *Nidan parivarjan* as in all other cases is the first step to be taken. As *rakta* and *pitta* having *ashrayashrayi bhava pitta dosha* must be controlled by purgatives and palliatives. *Ayurveda* bifurcates the treatment under two headings namely *shodhana* and *shaman*. The choice of treatment to be implemented depends mainly on 1) the degree of vitiation of the *dosha* 2) *dosha gati* 3) the strength of the

patient. *virechana* and *raktamokshana* are treatments advocated and justified because there is great proneness of *rakta* to get vitiated by *pitta*, as they have a close relationship. *virechana* is the treatment for elimination of *pitta*. just the same when the *dosha gati* is from *koshtha* to *shakha* to eliminate the *shakhasrit dosha* and the vitiated *rakta*, *raktamokshana* is advised. For *kapha* and *vata* when existing in *koshtha* treatments like *vamana* and *basti* are good.

From shaman group the emphasis is given to *deepana* and *pachana* because for creation of the initial imbalance of *doshas agnimandya* is an essential condition. So, the balance of *agni* should be established by using *deepana* and *pachana* drugs. The vitiated *doodhya* requires treatment to get its original form and strength. *Acharya Charaka* has mentioned the treatment of *raktadushti* in *vidhishonitiya adhyaya* (su.24). therapies like purgation, fasting and bloodletting indicated for the treatment of *raktadushti* are also useful for curing diseases due to vitiation of blood<sup>9</sup>.

**Langhana (upavasa)** – unwholesome food stuffs are responsible for the *pitta dushti* in the early stage. To combat the bad effects *agnimandya* and *ajeerna* caused by such disagreeable diet habits the patient may be subjected to *upavasa* according to the condition to optimum extent. The *upavasa chikitsa* help in reducing *pittagata* and *raktagata aam dosha*.

**Raktapittahara chikitsa** - as *pitta* and *rakta* are the principal factors involved in *raktadushti* the treatment should be *raktapittahara*. In the early stages the *kwathas* with *pittahara* and *raktashodhana dravyas* are useful. They are generally *tikta kashaya rasa pradhan*. *Madhur dravyas* may be included if *santarpan* effect is desired.

**Virechana** – *virechana* is the best *shodhan* for *pitta*. *Doshas* eliminated by *shodhan* do not generally recur<sup>10</sup>. The use of periodical *virechana* with *pittahar dravyas* is highly beneficial in diseases caused by *raktadushti*. Some of the *virechana dravyas* are *avipattikara churna*, *manibhadra lehya*, *sukumar rasayana*, *trivrit lehya*, *dashamoola haritaki leha*.

**Raktamokshana** – the best *shodhana* for *raktadushti* is *raktamokshana*<sup>11</sup>. In very intractable cases where all the foregoing methods of treatment have been tried with no favorable response, *raktamokshan* may be done. *Siravedha*, *prachana*, *jaloukavacharana* are some of the common methods employed for the removal of vitiated blood.

**Ghritpana** – here instead of plain *ghrit siddha ghrit* is expected. *Ghrit* by its own nature is *pittahara* and when medicated with suitable *raktadiushtihara dravyas* it becomes a good remedy for *raktadushti*. *Tiktaka ghrit*, *mahatiktak ghrit*, *panchatiktak ghrit*, *sukumar ghrit*, *khadir ghrit* can be used in *vatapittapradhan raktadushti*.

#### Formulations –

*Rasadrugs* – *loha*, *kaseesa*, *mandoor*, *gandhak*, *tamra*, *haratala* and *abhrak*

*Kashtha dravyas* – *manjistha*, *sariva*, *khadir*, *chandan*, *nimba*, *haridra*, *guduchi*, *patola*.

*Mistra yoga* – *aarogyavardhini vati*, *rasamanikya*, *mahamanjishtadi kwatha*, *khadirarishta*, *sarivadyasava*, *tapyadi loha*, *gandhak rasayana*, *swarna vanga*, *panchtikta ghrit guggulu*.

#### Conclusion

*Raktadushti* means the *rakta* becomes impure due to *sansarga* of *vata*, *pitta* and *kapha* and also it deteriorate from its normal characters. Understanding the concept of *raktadushti* is very important because in many diseases there is involvement of *raktadushti*. By knowing the exact nature of *raktadushti* it is easy to treat the *raktadushti vikaras*.

*Raktadushti vikaras* do not necessarily mean only the skin diseases. Consideration of external factors as mentioned previously to remove the cause (*nidan parivarjan*) is important. Drawing out the line of treatment in *raktadushtijanya rogas* following points need attention i) remove the cause ii) create the balance of *doshas* iii) strengthen the *doosha* iv) manage for the *rasayan* treatment to stop the recurrence of disease.

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