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 hetu, raktadushti lakshanas due to doshik vitiation, raktapradoshaja vyadhi are explained in detail.

The pathogenesis in raktadushti is explained with the help of prakritisam asamavaya 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 vyakaras the doṣha may get passed through dhatus and lodged there when favorable condition (sthana vaigunya) 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 them1. The diseases like mada, moorcha, sanyasa are also categorized under the heading of raktadushtijanya vikaras, so there should be clear cut distinction between raktapradoshaja vyakara 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, rookshya or upakramas is not cured then it is called as “raktaroga”2. 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 vyakaras 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 mentainance of perfect health3. 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...
The rasā dhatu gets converted into raktadhātu by the action of the respective dhātvagnis and bhutagnis. The action of ranjak pitta at the site of yakrut pleeha the rasa dhatu imparts to rakta its characteristic blood red colour. 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 dhatus.

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, sesame, 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.

Raktadushti lakshana – doshas are the supreme powerful entities in the human body. When they get vitiated, they attack dooshyās 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.

Raktapradoshaj vyadhi – the raktadushtijanya rogas are kushtha (skin disease), visarpa (erysipelas), mukhadushika (pimples), ratakāppita (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), pipitu (port wine mark), tilakalaka (black mole), dadra (ringworm), charmadala (dermatitis), shvitra (leucoderma), pama (papules), kotha (urticaria) and aastramandala (red circular patches).

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 prakritisamā samvayajanya which is accordance with the action of the dosha and the other vikritī vishama samvayajanya which that 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 doosha-dooshya sammurchana. The doosha 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 marmas like guda and if pitta has started the role playing then the manifesting symptoms shall be guda dha, 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 rakt 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 rakt, raktamokshana is advised. For kapha and vata when existing in koshtha treatments like vanama 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.

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 rakt are the principal factors involved in raktadushti the treatment should be raktapittahara. In the early stages the kwathas with pittahara and rakashodhana 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. The use of periodic virechana with pittahara 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. 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.

Ghritipana – here instead of plain ghrit siddha ghrit is expected. Ghrit by its own nature is pittahara and when medicated with suitable raktadushthihara 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, mahamanjishthadi kwatha, khadirarishta, sarivadyasava, tapyadi loha, gandhak rasayana, swarna vanga, panchtikta ghrit guggulu.

Conclusion
Raktadushti means the rakt 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 raktadushthitanya rogas following points need attention i) remove the cause ii) create the balance of dosahs iii) strengthen the dooshya iv) manage for the rasayan treatment to stop the recurrence of disease.
REFERENCES