

**A review on *rakta pradoshaj vyadhis***
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**ABSTRACT**

In the physical body, *rakta* refers directly to the blood, specifically the red blood cells, and indirectly to the tendons and the bile. *Rakta dhatu* is formed from refined *rasa*; the *mala* of the blood is bile. Healthy *rakta dhatu* brings feeling of energized with a passion for life. The disease of the *Raktavahasrotas* are *Kustha*, *Visrpa*, *Pidika*, *Kamala*, *Asrgdar*, *Arubuda*, *Arsa* etc. all the skin diseases, haemolytic disease, gynaecological disorders, metabolic disorders come under *Raktavahasrotas*.

**Keywords:** *rakta dhatu*, *raktavahasrotas*, *rakta pradoshaj vyadhis*

**INTRODUCTION**

*Rakta dhatu* refers to the primary fire of the body. The word *rakta* means coloured as well as reddened. *Rakta* has the ability to become *dushya* and cause disease hence Acharya Shushrut considered *rakta* to be the 4<sup>th</sup> *dushya* along with *vaat pitta* and *kapha*. This was later refuted by other Acharyas as *rakta* becomes *dushya* due to *pitta*. *Rakta* and *pita* have *ashrayi ashraya sambhandha*. *Rakta* also closely related to *agni* as *pitta* is related to *agni*. Hence *agnimandhya* causes *raktava*

*strotas dushti* and all its associated symptoms. *Raktvaha strotas moolsthan yakrut and pleeha* play a major role in body functions and circulation of blood. Hence circulatory diseases and blood disorders have to be first treated by improving the *moolsthan*. Also can mention organogenesis of various organs in foetal like *rakta* plays a very important role.

### AIM

To study the various *Rakta Pradoshaja Vyadhi* mentioned in Ayurved texts.

### REVIEW OF LITERATURE

*Rakta dhatu* is more than blood. It is the carrier of the fire that invigorates the body and mind. As such, when *rakta dhatu* is healthy, a person feels energized with a healthy passion for life. When *rakta dhatu* is in excess heat in the body increases, the tissues of the body experience inflammation, and the mind experiences greater intensity and sharper focus. When *rakta dhatu* is deficient, the heat in the body decreases and the tissues of the body become cold and stiff while the mind loses its sharpness and focus.

Part of the *rasa dhatu* forms its successor tissue called *Rakta dhatu* (blood). *Rasa*

*dhatu* is having the property of water; it gains its color (red) from *Ranjaka Pitta* (*Pitta* subtype - hemoglobin). *Ranjaka pitta* resides in the liver and spleen provides red color to the *rakta dhatu*. The volume of *Rakta dhatu* (Blood) is 8 *Anjali* (8 times of liquid that fills both hands when joined). In the metabolism of *Rakta dhatu*, *Pitta* is the *mala* (excretion) produced.

### *Shuddha rakta lakshan*

इन्द्रगोपकप्रतीकाशमसंहतमविवर्णं च प्रकृतिस्थं  
जानीयात् ॥२२॥

su.su.14/22

तपनीयेन्द्रगोपाभं पद्मालक्तकसन्निभम्।

गुञ्जाफलसवर्णं च विशुद्धं विद्धि शोणितम्॥

च/ सू २४/२२

The quantity and quality of *rakta dhatu* depends upon the intake of the fire element. Food must first be digested by the main digestive fire (*jatharagni*). This produces *ahara rasa* which is then digested by *rasagni* to produce *rasa dhatu* and its related tissues. A portion of the *rasa dhatu* is then digested by the *raktagni* to produce *rakta dhatu* and its related tissues. When *rakta agni* is functioning properly and when it has received

adequate rasa for transformation, the rakta produced will be of an ideal quantity and of the highest quality. When the raktagni is low, a greater amount of rakta is produced. However, this is of poor quality. This occurs when kapha is vitiated. When raktagni is too high, less rakta is produced but it is supercharged in the sense that it is very hot. This is what occurs when pitta is vitiated. When raktagni is variable, too little rakta is produced and it is of poor quality. This is what occurs when vata dosha is vitiated. Thus, the care of the rakta dhatu is dependent upon the health of raktagni. Since the health of the rakta agni is partially dependent upon the health of jatharagni, attention must be paid to both agnis in order to restore health.

In order to evaluate the health of the rakta dhatu, the blood should be evaluated. The red blood cell count tells of the quantity of rakta dhatu that is present. Cellular morphology and the levels of hemoglobin are indicators of its quality. Of course, not all ayurvedic practitioners have the ability to order blood tests or have been trained to read them. And, even if they were, blood tests alone are insufficient to tell the health of the

rakta dhatu as the dhatu is more than blood. Some imbalances do not show up in the blood tests but can be observed in other ways. Examination of the rakta dhatu should include an examination of the complexion of an individual, palpation of the liver for size and tenderness and observation of the sclera of the eyes for red or yellow discoloration. The tendons of the body should be palpated and the practitioner should inquire if there is a history of tendonitis. The tendons are an upadhatu of the formation of the rakta dhatu. Tendonitis is one indicator of pitta vitiation within the rakta dhatu. While taking the case history, the practitioner should also inquire as to whether there is a recent history of abnormal bleeding from any part of the body. When pitta enters the rakta dhatu, bleeding in the body tends to increase. While many of these indicators are found in the late stages of rakta dhatu vitiation by pitta dosha, the earliest indicator is often just feeling warmer than usual or becoming more sensitive to heat.

#### *Vitiated Rakta Dhatu*

Rakta dhatu deviation due to vata causes – Anemia, abnormal pulse, low blood pressure, dizziness, vertigo, cardiac arrhythmia, and gout. Blood vitiation by

Vata is reddish, non-slimy, foamy, and thin.

Rakta dhatu deviation due to pitta causes – bleeding gums, hemorrhoids, bleeding gastrointestinal tract (symptom - black stools), hives, rashes, urticaria, and sickle cell anemia. Blood vitiation by Pitta are yellow, black, and take longer to coagulate (due to inherent heat -pitta).

*Rakta dhatu* deviation due to *kapha* causes – high cholesterol, high triglycerides, hypertension, and hyperglycemia (diabetes). Blood vitiation by *Kapha* is slightly pale, slimy, sticky and thick.

#### Symptoms of Rakta Dhatu deficiency

Deficiency of Raktadhatu (Blood) might be due to malnutrition and improper diet.

- Diminishes fire and the quality of pitta dosha.
- Feel coldness.
- Reduction in urine and sweat.
- Skin loses its luster; pale, dry, rough, and cracked.
- Coldness causes the body to hold on heat; this leads to constipation and reduced urination & sweat.
- Craving for hot spicy, sour, citrus, and iron rich foods.
- Collapsing veins.

- Become mentally dull, difficult processing and understanding new information; this leads to confusion and misunderstandings.

#### Rakta Dhatu Kshaya

When *rakta dhatu* is depleted, the qualities of *pitta dosha* and fire diminish. A person feels cold, the skin loses its lustre becoming pale or dusty gray, and coldness causes the body to hold on to heat by becoming constipated and by reducing urination and sweat. In the mind, depletion of the *rakta dhatu* leads to dullness, and difficulty processing and understanding new information. This often leads to confusion and misunderstandings.

*Vata* vitiation results in a decrease of the *rakta dhatu*. The light nature of *vata dosha* can reduce the red blood cells count. The cold nature of *vata dosha* reduces the fire-carrying capacity of the *rakta dhatu*. As a result of depletion, the body becomes both cold and fatigued. Activities that reduce the *rakta dhatu* are those that vitiate *vata dosha* such as irregular eating habits and skipping meals. These habits result in mal-absorption and malnutrition.

### **Raktavaha strotas**

*Raktavaha strotas* is the Srotas which carry Rakta (blood). The *Raktavahasrotas* is responsible for carrying nutrient of *Raktadhatus*.

शोणितवहानां स्रोतसां यकृन्मूलं प्लीहा च। च/वि ५/८

*Raktavaha strotas* has *moolstana yakrut* (liver) and *spleeha* (spleen). *Raktavahasrotas* is the Srotas which carry Rakta (blood). Its Mulasthana is given *Yakrit*,

*Pleeha* and *Raktavahinidhamani* mentioned the Ayurvedic samhita.

*Raktavaha strotas Dushti Hetu:*

विदाहीन्यन्नपानानि स्निग्धोष्णानि द्रवाणि च।  
रक्तवाहीनि दुष्यन्ति भजतां चातपानलौ।।।।  
च/वि ५/१४

Due to intake of the Vidahianna and Pana, Snigdhaaah ar, Ushnadrava along with exposure to sunlight and air leads to *Raktavahasrotasdusti*. Sushruta said if there is cut or piercing injury to Mulasthana of *Raktavahisrotas*, it causes cyanosis in the body parts, fever, burning sensation, pallor, hemorrhage.

### **Stroto dushti lakshan of raktavaha strotas**

The disease of the *Raktavahasrotas* are *Kustha*, *Visrpa*, *Pidika*, *Kamala*, *Asrgdar*, *Arubuda*, *Arsa* etc. all the skin diseases, hemolytic disease, gynecological disorders, metabolic disorders come under *Raktavahasrotas*.

*Rakta Pradoshaj Vikar:* Any pathological condition of *Raktavaha-srotas* leads to different kinds of diseases

ततः शोणितजा रोगाः प्रजायन्ते पृथग्विधाः।

मुखपाकोऽक्षिरागश्च पूतिघ्राणास्यगन्धिता॥१॥

गुल्मोपकुशवीसर्प रक्तपित्तप्रमीलकाः।

विद्रधी रक्तमेहश्च प्रदरो वातशोणितम्॥१२॥

वैवर्ण्यमग्निसादश्च पिपासा गुरुगात्रता।

सन्तापश्चातिदौर्बल्यमरुचिः शिरसश्च रुक्॥१३॥

विदाहश्चान्नपानस्य तित्ताम्लोद्विरणं क्लमः।

क्रोधप्रचुरता बुद्धेः सम्मोहो लवणास्यता॥१४॥

स्वेदः शरीरदौर्गन्ध्यं मदः कम्पः स्वरक्षयः।

तन्द्रानिद्रातियोगश्च तमसश्चातिदर्शनम्॥१५॥

कण्ड्वरुःकोठपिडकाकुष्ठचर्मदलादयः।

विकाराः सर्व एवैते विज्ञेयाः शोणिताश्रयाः॥१६॥

च/ सू २४/११-१६

....वक्ष्यन्ते रक्तदोषजाः।

कुष्ठवीसर्पपिडका रक्तपित्तमसृग्दरः॥१७॥

गुदमेढ्रास्यपाकश्च प्लीहा गुल्मोऽथ विद्रधिः।

नीलिका कामला व्यङ्गः पिप्पलवस्तिलकालकाः॥  
१२॥

दद्रुश्चर्मदलं श्वित्रं पामा कोठास्रमण्डलम्।

रक्तप्रदोषाज्जायन्ते,...।१४।

च/सू. २८ / ११-१४

More over in Charaka samhita Raktapradushya vyadhi are includes as the Vyadhi of Raktavahasrotas. The diseases of Raktavahasrotas as mentioned in the Samhita is Kustha, Visarpa, Pidika, Raktapitta, Asrigdar, Gudapaka, Medhrapaka, Pliharoga, Gulma, Vidradhi, Nilika, Kamala, Vyanga, Piplava, Tilakalaka, Dadru, Carmadala, Switra, Pama, Kotha, Asramandala. In Sushruta samhita apart from these diseases *Masak, Mukhapaka,*

*Vatarakta, Lingapakaarsa, Arbuda and Angamarda* are described as *Raktadosajaroga*. Vagbhat also followed Sushruta as he mentioned the Raktavahasrotas diseases in Dosadivijnaneeyam chapter in Sutrasthan as Raktadoshaja apart from the diseases mentioned in above he includes Daha in Netramukha, Guda, Agninash, Murcha, Lalima in Twacha, Netra and Mutra, Sarira, Tama pravesha and Upakosh.

### The vyadhi (disease) of Raktapradoshaj Vyadhis

These diseases can be bifurcated according to the affected site into *sthanik vyadhis* and *sarva sarir gat vyadhis*.

<b>STHANIK VYADHIS</b> (localised)	<b>SARVA SARIR GAT VYADHIS</b> (affected whole body)
<b><i>Pidika</i>(pimples) , <i>tilkalaka</i>(birth marks), <i>raktapitta</i>(haemolytic disorders), <i>charamadal</i>(dermatitis), <i>pama</i>(papules), <i>rakta mandala</i>(red circular patches), <i>dadru</i>(ring worm) , <i>gudapaka</i>(inflammation of anus), <i>medhrapaka</i>(inflammation of penis), <i>pleehavridhi</i>(splenomegaly)</b>	<b><i>Visarpa</i>(erysipelas),<i>vidhradhi</i>(abscess), <i>pradar</i>,<i>kamala</i>(jaundice),<i>koth</i>, <i>kustha</i>(all types of skin diseases)</b>

## **CONCLUSION**

*Dhatu Pradoshaja Vyadhi* is a disease in which *Dhatus* are mainly affected by *Dosha*. This is clearly indicated in *Samhitas*, knowledge of *Dhatu Pradoshaja Vikara* may be very helpful in the treatment of various diseases. The disease of the *Raktavahasrotas* affects is mainly liver and spleen disease. Any of the skin disease, any kind bleeding disorders, hepatic disease and tumour treatment should give to its root liver and spleen.

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