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INVOLVEMENT OF DOSHA IN RAKTA PRADOSHAJA VIKARA – A REVIEW ARTICLE

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ABSTRACT

"दोषधातुमलमूलं हि शरीरं" [1]

In ayurveda the tripods of life in human body are Dosha, Dhatu and Mala.

"Dharanaya poshanaya iti Dhatu"

Dhatus are important structures as they hold the body and provide nutrition to the body. Any kind of disturbance in dhatus can affect body to a large extend and could be a result of various disorders. Knowledge of involved Dosha, creating structural or functional disturbance in any particular Dhatu is highly beneficial in the field of treatment. Rakta dhatu is the second Dhatu which is responsible for Jivan or life in the body[2]. If Rakta Dhatu gets vitiated by the Doshas then it leads to Rakta pradoshaja vikara. Acharya Charak has considered Kushtha, Visarpa, Pidaka, Raktapitta, Asrigdara, Gudapaka, Medhrapaka, Ashyapaka, Plihavridhi, Gulma, Vidradhi, Nilika, Kamala, Vyanga, Piplu, Tilakalaka, Dadru, Charmadala, Switra, Pama, Kotha, Ashramandala[3] under Raktapradoshaja Vikara which are seen widely now a days. Hence an attempt is made to elaborate the involvement of different Doshas in Rakta pradoshaja vikara for getting accurate treatment.

KEYWORDS: *Dosha, Rakta, Rakta pradoshaja vikaras*

INTRODUCTION

Human body is composed of Dosha, Dhatu and Mala. The three Doshas Vata, Pitta and Kapha are the functional unit. Dhatus are important in the body as they provide base to the body and maintain equilibrium in the body. According to Acharyas Dhatus are seven in number i.e Rasa, Rakta, Mansa, Meda, Asthi, Majja and Sukra. Rakta dhatu is the main poshak in the body and it provide base to the body. According to Acharya Sushruta

"देहस्य रुधिरं मूलं रुधिरेणैव धार्यते|
तस्माद्यत्नेन संरक्ष्यं रक्तं जीव इति स्थितिःII[2]

The gunas *Visrata, Dravata, Raga, Spandan, Laghuta[4]* signifies the panchabhoutika property of Rakta Dhatu. Doshas affect the gunas of Rakta Dhatu and produce disease.

The Rakta pradoshaja vikaras are Kushtha, Visarpa, Pidaka, Raktapitta, Asrigdara, Gudapaka, Medhrapaka, Ashyapaka, Plihavridhi, Gulma, Vidradhi, Nilika, Kamala, Vyanga, Piplu, Tilakalaka, Dadru, Charmadala, Switra, Pama, Kotha, Ashramandala[3]

AIMS AND OBJECTIVES

To find out the doshic involvement in Raktapadoshaja vikara as per Ayurvedic perspective. . This paper is a sincere effort to understand doshic involvement in Raktapradoshaja vikara, which will be beneficial for treatment as well as preventive purpose.

MATERIAL AND METHODS

This is based on the conceptual study of *Ayurveda Samhitas*, available research updates on internet and journals were searched, compiled and analyzed.

CONCEPT OF RAKTAPRADOSHAJA VIKARA

KUSHTHA [5]

Due to intake of Nidanas the vitiated three doshas Vata, Pitta and Kapha along with impaired Twak, Rakta, Mansa, Ambu together constitute seven essential entities which play role in pathogenesis of Kushtha. Kushtha can be classified into seven Mahakushtha and eleven Kshudrakushtha. Single Dosha can't cause Kushtha on its own i.e Kushtha isn't a Nanatmaja disease.

The Mahakushtha are seven types that are Kapala, Udumbar, Mandala, Rushyajihwa, Pundarika, Sidhma, Kakanaka Kushtha.[6]

KAPALA KUSHTHA

In Kapala kushtha ; due to intake of nidana Vyana vayu get vitiated and it vitiated Rasa Dhatu. Due to vitiation of Rasa Dhatu it vitiated Rakta Dhatu. As pitta is the Ashrayi of Rakta[7]; Pitta (Bhrajak Pitta) gets vitiated. Bhrajak Pitta present in skin[8]

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and vitiated twak. As more Vata vitiated; Vatik lakshan produce on skin.

UDUMBAR KUSHTHA
In Udumbar Kushtha; due to intake of nidana Pitta Dosha get vitiated. As Rakta is the Ashraya of Pita;[7] Rakta gets vitiated and it moves all over the body due to Vyana Vayu.[9] Due to more vitiation of Bhrajak Pitta it reflects on skin.[8] As more pitta get vitiated; Paittika lakshan produce on skin.

MANDALA KUSHTHA
In Mandala Kushtha Kapha dosha get vitiated. As Rasa Dhatu and Mansa Dhatu are the Ashraya of Kapha[7] so Kapha get vitiated. Due to vitiation of Rasa Dhatu; Rakta Dhatu gets vitiated and due to sanga of Kapha; Vyana vayu takes Pitta and Kapha all over the body. As more Kapha vitiated, Slaishmika lakshan seen on the skin.

RISHYAJIHWA KUSHTHA
In Rishyajihwa Kushtha; due to nidan sevan Vyana Vayu and Bhrajak Pitta vitiated more. Vyana Vayu present all over the body and Bhrajak Pitta present on skin.[8] So, on skin Vatika and Paittika lakshan developed.

PUNDARIKA KUSHTHA
In Pundarika Kushtha Kapha Dosha get vitiated. As Rasa Dhatu is the Ashraya of Kapha;[7] Rasa Dhatu get vitiated and it vitiated Rakta Dhatu.Pitta is the Ashraya of Rakta[7] so Pitta (Bhrajak pitta)[8] get vitiated.In Pundarika Kushtha there is more vitiation of Pitta and Kapha, so in twak paittika and slaishmika lakshana are developed.

SIDHMA KUSHTHA
In this case Vyana Vyu get vitiated and it vitiate Rasa Dhatu. As Kapha is the Ashrayi of Rasa Dhatu[7] so Kpha get vitiated Vyana Vayu takes Kapha all over the body and sthana sanshraya on Raktavaha srota and it produce on skin.

KAKANAKA KUSHTHA
Due to nidan sevan vyana vayu get vitiateds and it vitiated Rakta Dhatu. Due to vitiation of Rasa Dhatu it vitiated Rakta Dhatu. As Pitta is Ashrayi of Rakta;[7] Pitta and Lasika get vitiated. Due to vitiation of Rasa Dhatu mansa get vitiated as Ashraya of Kapha. In this case there is more vitiation of tridosha and it reflect on skin.

VISARPA [11]
Due to mithya ahara vihara Vatadi Dosha get vitiated and then it vitiated twak, mansa and Rakta. The kapha obstruct the channel and vata takes pitta all over body and the dosha which in bahirmarga get sthana sansraya in twacha and create bahyashrita visarpa. The dosha which is antahamargasrita get sthana sansraya in antaha Dhatu and create Avyantara Visarpa and the dosha which is uvayasrita marga create uvayasrita Visarpa. Extensive and low rises of sotha produce rapidly and spread all over the body due to Rakta Dhatu.

PIDAKA [12][13]
In Madhumeha/Prameha patients, due to long persisting Dosha imbalance, the body gets deteriorated owing to vitiate Medo-dhatu (adiopose tissue) and increased Kleda (metabolic waste/moisture). Ultimately, aggravated doshas exhibit their symptoms in the surface skin. As Bhrajak pitta get vitiated it vitiate Rakta Dhatu. These Pidaka occurs in mansala pradesha, marma sthana and sandhi. The names of these seven pidaka are Sharavika, Kachhapika, Jalini, Sarshapi, Alaji, Vinata and Vidradhi. All of these pidaka Saravika, Kachhapika, Jalini are kapha pradhan Dushadhya Pidaka. Sarshapi, Alaji, Vinata, Vidradhi are Pitta Pradhan Sadhya Pidaka. Sushruta has 10 nos. of Pidaka, extra three Pidaka from Charak that are Masurika, Putrini, Vidarika.

RAKTAPITTA [14][15]
Due to Nidan sevan Pitta get vitiated and the vitiated Pitta moves from their place to Rakta Dhatu. As Rakta is the Ashraya of Pitta it also vitiated Pitta more and the Pitta vitiated Rakta. The ushna of Pitta excrete the drava of Mansadi Dhatu and the Drava guna of Rakta increases and increase Rakta Dhatu and it moves upward, downward and all Romakupa.So it is divided into three types as per their marga that are Urdhwahga Raktapitta, Adhoga Raktapitta, Uvayashritta Raktapitta. The Pitta gets the name Lohita pitta because after mixing with blood it acquired the colour and smell of blood.

RAKTAPRADARA [16]
The women who consumes excessive salty, sour food, heavy food, fatty diets, meat of domestic and aquatic animals, Krushara,Payasa, Shukta, Mastu etc. causes vitiation of Vata Dosha. Along with this, vitiated Rakta increases its amount and such increased Rakta stays in the Artava vaha srotas and hence immediately increases the menstrual blood. The increased Raja is by virtue of mixture with increased Rakta. The experts named it as Ashrigdara and because of excessive flow of menstrual blood it is called Pradara.

GUDAPAKA AND MEDHRAPAKA[10]
Due to Pittakaraka ahara vihara pitta get vitiated and vitiate Rakta Dhatu. Paka occurs in Guda and Medhra due to ushna guna of Pitta. This Gudapaka and medhrapaka are Pittaja Nanatmaja disease.

MUKHAPAKA [17]
Due to paittika ahara vihara pitta get vitiated, Vayu take the vitiate pitta and enter raktavaha srota. Due to vitiation of Pitta and Rakta paka occurs inside mouth which is Mukhapaka. Movement of Vayu occurs inside all over the Mukha. It produces Arun colour and dryness of wound. Lips become coppry colour and the skin becomes peels off, the tongue doesn't endure cold. The tongue becomes heavy, cracked and full of thorns and the patient opens his mouth with difficulty. In Pittajanya Mukhapaka; daha,pain and bitterness in mouth and ulcer in mouth similar to those touched with kshyara. Symptoms of Raktajanya Mukhapaka is similar to Pittajanya Mukhapaka.

PLIHAVRIDHI/PLIHODARA [18]
The Plihodara is caused by activities like travelling excessively, heavy exercise, that involve violent jerky movements of the body and are done immediately after the meals, ativyavaya, lifting heavy objects, excessive vomiting and emaciation due to

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chronic illness. By the jerky movements etc. the Pliha located on the left side, enlarges and descends to cause enlargement of the abdomen or else, a veriety of dietary factors leading to increament and morbidity of Rasa, Rakta etc. which in turn causes enlargement of Pliha. As Pliha is the mula of Raktavaha srota it vitiates Rakta.
According to Sushruta excess intake of Vidahakaraka ahar and Avisyandi ahara caused vitiation of Rakta and Kapha and vridhi occurs in Pliha.

GULMA [19]
When a person of Vatika constitation, particularly ematiated due to one of the debiliting factors like Jwara, Vamana, Virechana and Atisara, consumes Vata aggravating food or excessively cold food, without snehan and svedan if Virechan dravya consumes, after consuming heavy meals, drinks a lot of fresh water or travels by an excessively jerking vehicles, intensive physical exercise, uses uneven postures in sitting, sleeping, standing and walking, Vata gets vitiated or aggravated. Such vitiated Vata, on entering the Mahasrotas become hardens due to dryness forming a mass or swelling localised in the regions of Hridaya, Vasti, both Parswa and Navi. The condition Gulma is painful and can take the shape of a single swelling or multiple nodules of various type.

VIDRADHI [20]
Due to mithya ahara and vihara vitiated Vatadi Doshas firstly vitiated Twak, Mansa and Meda Dhatu then Ashraya inside Asthi Dhatu and gradually produce Sotha. When this sotha ashraya in Mahamoola, getting painful, round, rectangle shape.

NILIKA [21]
It is Pittaja Nanatmaja vikara. Vata get vitiated and combined with Pitta and suddenly generates a mandala which is painless, black in colour and produce in face and other region of skin.

KAMALA[22]
If a patient of Pandu, excessively follows Pitta vitiating diet and regimen, the Pitta so aggravated by involving the Rakta and Mansa causes Kamala. This Kamala is caused by excess of Pitta is known as Koshthasakhasritta Kamala. Koshthasrita Kamala which occurs as a result of Pitta vridhi in Rakta Dhatu after the use of its aggravating causes has similarity with the mechanism of pre hepatic jaundice or haemolytic jaundice in which more bilirubin is found in blood due to excessive destruction of R.B.C and is not excreted. Shakhashrita kamala is produced due to obstruction of normal pittavaha srotas by kapha and vata, resulting in pitta vridhi in the rakta dhatu. In obstructive jaundice, there is same mechanism in which the bile ducts are obstructed by gall stone or other causes and bile is accumulated in liver, resulting in elevation of blood bilirubin level responsible for yellowness of eye,skin and stool become clay coloured due to lack of bile in the intestine.

VYANGA [23]
Due to Krodha and heavy work, vitiated Vata combined with Pitta comes to the face and suddenly generates a mandala which is painless, small and shyava in colour.

TILAKALAKA [24]
Due to vitiation of Vata, Pitta and Kapha it becomes black colour, painless, sesame seed like mark is called Tilakalaka.

DADRU[25]
This is a type of Kshudrakushtha. Due to vitiation of Pitta and Kapha itching, reddish discolouration, round eruption occurs in skin.

CHARMADALA [25]
It is a type of Kshudrakushtha, due to vitiation of Pitta and Kapha. On the place of Kushtha reddish discolouration, itching, blister formation, pain occurs. No toleration of touch, when touching the Kushtha there is more pain occurs.

SWITRA [26]
Whitish discolouration on skin is called as Switra. Vitiated Dosha combined with Rakta Dhatu produce reddish discolouration. When combined with Mansa Dhatu produce coppery discolouration. When combined with Meda Dhatu produce whitish discolouration called as Switra. When hair follicles in the region get whitish then it is sadhya.

PAMA [25]
The Pama is Pitta-Kapha predominance. When Kushtha is sweta, aruna, shyava colouration and so many Pidaka and itching occur is called as Pama.

KOTHA [27]
Due to intake of cold air, ayoga in Vamana karma or Vegadharana of Chardi, Sitta and Ushnaeffect at a time, Virudha ahara, Vata and Kapha get vitiated and combined with Pitta and affected Twak and Rakta Dhatu produce Kotha.
Ayoga in Vamana karma and Vegadharana of Vamana, then obstruction of Pitta, Kapha and Anna occurs and it produce reddish patches on skin is called as Kotha.

DISCUSSION
Due to vitiation of Pitta and Rakta the disease reflects on the skin because the skin is the site of Bhrajak Pitta.[8] Ranjaka Pitta is responsible for normal colouration of Rakta[8] which gives colour to the skin e. g. in Kamala affected Rakta Dhatu causes yellowish colouration of skin. Due to more intake of Pitta vardhaka ahara vihar it increased Pitta Dosha and direct effect on Rakta Dhatu and Rakta dushti occur. Rakta spreads all over the body.

CONCLUSION
As Rakta is the life of our body, we protect blood by Nidan parivarjana. Due to vitiation of Pitta; Virechan is said to be the best treatment for Pitta and Raktamokshana is for Rakta Dushya and Pitta Dosha. The proper knowledge of Doshic involvement in Rakta pradoshaja vikara as stated in ancient treatise helps the physician in planning proper treatment.

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