



# Asian Journal of Modern and Ayurvedic Medical Science | ISSN 2279-0772

[ONLINE]

Volume: Volume 4 ,Number 1 | Publication Date: Thursday, January  
01, 2015

Published by Mpasvo [article url

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**PUBLISHED PAPER'S TITLE : AN IMPORTANT  
CONCEPT DESCRIBED IN CHARAK SAMHITA :  
RAKTAPRADOŠAJVIKĀRA AND ITS MANAGEMENT**

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## Research Paper

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### **An important concept described in charak samhita : *Raktapradoṣajvikāra* and its management**

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#### **Declaration**

The Declaration of the author for publication of Research Paper in Asian Journal of Modern and Ayurvedic Medical Science (ISSN 2279-0772) \*Dr. Ashutosh Kumar Pathak\*\*Dr. H. H. Awasthi the authors of the research paper entitled An important concept described in charak samhita : *Raktapradoṣajvikāra* and its management of the content and material of my paper as we ourself have written it and also have read the manuscript of our paper carefully. Also, we hereby give our consent to publish our paper in ajmams , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else.we authorise the Editorial Board of the Journal to modify and edit the manuscript. we also give our consent to the publisher of ajmams to own the copyright of our research paper.

*Received December 28, 2014 ; Accepted December 30, 2014 , Published January 1, 2015*

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#### **ABSTRACT**

*Caraka Samhita* is the main *Āyurvedic* text that deals with medicines and non-surgical methods of *Āyurvedic* treatment and is one of the three major classics of *Āyurveda*. *Caraka Samhita* represents the preaching's of *Punarvasu Ātreya* to his disciples, documented by his disciple *Agnivesha*. *Raktadushti* and *Raktadushtivikāras* enjoy a special status in the field of *Āyurveda*. The ancient scholars of *Āyurveda* describe *Raktapradoṣajvikāras* in the context of *dhatupradoṣajvikāra*. *Caraka* was the first who has given due importance and described the etiopathogenesis and management of *dhatupradoṣajvikāras* in his treatise *Caraka Samhita*. *Susruta* narrated the names of *dhatupradoṣajvikāras* but not mentioned the principle of management. *Bhela Samhita* has used the term "*dhatu vyapattijanyavikāra*" instead of *dhatupradoṣajvikāras*. No other *Acharyas* in the subsequent generation mentioned the diseases under the name of *dhatupradoṣajvikāra*. They have given the *nidana* and *chikitsa* of these disorders separately in their texts. The *raktajaroga* is the outcome of vitiation of *doṣas* specially *pitta doṣa* because of its similar properties to that of *rakta*, so its involvement is quite often. Any curable disease which is not responding to the treatment, it must be treated on the line of *raktajaroga*. The treatment of *raktajaroga* consists of – *Samana* therapy – *raktapitaharikriya*, *Pacana* therapy – *Upavasa*, *Sodhan* therapy – *Virecana* and *raktamokshana*.

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## Introduction

*Caraka Samhitā* is the main *Āyurvedic* text that deals with medicines and non-surgical methods of *Āyurvedic* treatment and is one of the three major classics of *Āyurveda*. *Caraka Samhitā* represents the preaching's of *Punarvasu Ātreya* to his disciples, documented by his disciple *Agnivesha*. This was later redacted by *Caraka* and *Dridhabala* and came to be called "*Caraka Samhitā*". A close observation of it reveals that though it is a medical science, it is based on ancient Indian way of life. It is not only related to the description of diseases but also about health, hygiene, diet, lifestyle and medicine along with Indian way of living habits. Various types of occupations and the occupational hazards are explained in detail and their treatment and management have been vividly described. Apart from this it also describes in detail about the root causes of diseases, diagnosis of diseases and treatment of different diseases in a highly evolved manner.

*Raktadushti* and *Raktadushtivikāras* enjoy a special status in the field of *Āyurveda*. The ancient scholars of *Āyurveda* describe *Raktapradoṣajvikāras* in the context of *dhatupradoṣajvikāra*. *Caraka* was the first who has given due importance and described the etiopathogenesis and management of *dhatupradoṣajvikāras* in his treatise *Caraka Samhitā*. *Susruta* narrated the names of *dhatupradoṣajvikāras* but not mentioned the principle of management. *Bhela Samhitā* has used the term "*dhatuvyapattijanyavikāra*" instead of *dhatupradoṣajvikāras*. No other *Acharyas* in the subsequent generation mentioned the diseases under the name of *dhatupradoṣajvikāra*. They have given the *nidana* and *chikitsa* of these disorders separately in their texts.

During the process of manifestation of a disease, vitiation of '*raktadhatu*' depends upon the variety of etiological factors and vitiation of respective *doṣa* to the particular site; this whole pathological events may be called as "*raktapradoṣajvikāras*". The etiopathological concept of a disease according to *Āyurveda* is fundamentally different from that of other pathies. *Āyurveda* has established a definite relationship between the man and universe (i.e. macrocosm and the microcosm). In words of *Caraka* it is the "*lokapurusasamyasiddhanta*". In view of this man is directly proportional to the environment and continuum to each other and it is evident fact in

*Āyurveda* that every substance in the world is *panchabhautic* in nature and the *tridoṣa* in the human body are not exception to this. A typical combination of the *panchamahabhuta* and *atma* under take the responsibility in the human body, to carry out all sorts of voluntary and involuntary movements, transportation & transformation of nutritional pool to the respective body tissues and holding the tissues at their proper site by the respective *doṣa* namely *vata*, *pitta*, *kapha*.

In the early stage of a disease, it is a positive need that the *doṣa* must get vitiated. A number of etiological factors are enumerated in *Āyurveda*, especially faulty diets & dietary habits, environment factors, psychosomatic factors etc. that may leads to *doṣic* vitiation. The first entity in the body, which gets affected, is the *doṣa*, this is the first stage of pathological development towards the manifestation of disease. The vitiated *doṣa* when amalgamated with respective *dushya* it is called "*doṣadushyasammurcchana*". On this background, it is necessary to think of the nature of *raktadushti* and *raktapradoṣajvikāras*.

## Etiological factors -

No doubt, *vata*, *pitta*, *kapha* has a capacity to vitiate *raktadhatu* but *pitta doṣa* has more affinity towards *rakta* because of the *asrayasrayee* relationship between *pitta doṣa* and *rakta dhatu*, as former is said to be the product of later. That is why *pitta* have similar properties that of *rakta*. It is also inferred in the context of *nanatmajavikāras* of *pitta* which are explained by *Caraka* (Ca. Su. 20). So in most of the cases of *raktapradoṣajvikāras*, *pitta doṣa* have a definite role in the vitiation of *raktadhatu* and vice-versa. *Caraka* in Ch. Su. 24/5-10 has described in detail the etiological factors for *raktajaroga*, which is bi-fold in nature i.e. vitiates the *pitta doṣa* as well as *rakta dhatu*, as follows -\*\*

## Diseases-

The disease described under the common heading of *kustha* come under this category along with other diseases like *kamala*, *raktapitta*, *vatarakta*, *vidradhi*, *pleeha*, *gudapaka*, etc.. The diseases like *mada*, *murchha*, *sanyasa* are categorised under the heading of *raktadustijanya rogas*.

*Acharya Caraka* in the same chapter after enumerating the *raktajaroga* highlighted a unique concept as-

शीतोष्णसिन्धुरुक्षाद्यैरुपाक्रान्ताष्व ये गदाः ।  
सम्यक् साध्या न सिध्यन्ति रक्तजास्तान्विभावयेत् ॥



\*\*

Aharaja	Viharaja	Mansika	Kalaja
Katu, Amla, Lavana rasa sevana	Divya svapna	Krodha	Sharad ritu
Kashara	Atyadana		
Kulattha, Masa	Atapa sevana		
Tila taila	Anila sevana		
Pindalu, Mulaka	Chardi vegadharana		
Jalaja, Anupa mansa	Srama		
Dadhi	Abhighata		
Viruddha ahara	Adhyashana, ajeerna ashna		

Any *sadhya* chronic disease which is not getting cured by treating on the line of *doṣa*, they must be considered as *raktajaroga* and should be treated accordingly.

#### **Raktadusti samprapti –**

*Caraka* proclaims that continuous events of etiological factors leads to accumulation of *doṣa/mala/ama* followed by time factors and etiological events deranged its quality & quantity and ultimately it vitiate the bodily *doṣa* specially *pitta*.

The vitiated *Pitta doṣa* with or without other *doṣas* (*vata* & *kapha*) vitiates and interacts with *raktadhatu* because of its physical and biochemical characteristic. Now it goes in circulation and reaches at various sites in the body and interact with the respective *dhatu*s. By virtue of this it may leads to variety of disorders at that level. When it interacts with the skin, the skin shows discoloration, eruption, pain, burning sensation, swelling, tenderness etc. All these things depend upon the intensity of the vitiation of *doṣas* and the reaction of the *dusya*. The strength and weakness of *raktadushtijanya vikāra* depends upon immune strength of the body, which is technically called as, "*vyadhiksamatva*". If during circulation the manifestation takes place at the important *marma* site like *guda* it may leads to the manifesting symptoms will be *gudadaha*, *gudapaka*, *raktarsa*, *adhogaraktapitta* and so on. In case of *mada*, *murcha*, *sanyasaacarya acarya* made a clear cut distinction that these are diseases of the *raktavahadhamani*.

#### **Principle of management for raktapradoṣaja vikāra –**

*Acarya* had indicated the treatment in following ways -

कुर्याच्छोणिते रोगे पुरक्तपित्तहर्षिक्रियाम् ।  
विरिकमुपवासं च स्रावणं शोणितस्य च ॥

*Acarya Caraka* has enumerated *raktapittaharikriya*, *virecana*, *upavasa* and *raktamoksana* as the treatment of choice for *raktapradoṣajvikāra*. The first line states that '*raktapittaharikriya*' has to be adopted and it should be considered as separate treatment along with *upavasa*, *virecana karma*, *raktamoksana*.

- *Raktapittaharikriya* indicate the *samana* therapy for alleviated *doṣas*. This therapy indicates that only *pitta samaka* or *doṣa samak* treatment is not enough to treat the disease. The drugs for *raktajaroga* must be in combination of –
  1. *Doṣa samaka* – drugs which pacifies the vitiated *doṣas*.
  2. *Raktasodhaka* – drugs which purifies blood, like- drugs of *kusthagnamahakashya*.
  3. *Raktaprasadaka* – drugs which helps in formation of pure blood like drugs of *shonitasthapanamahakashya*.
- *Upavasa* intensify the *Agni* and empower lightening in the body. Improved *agni* digest the toxic entities and make the *srotas* intact and viable. Also it acts on psychological level to pacify the *pitta* and *krodha* which is one of the etiological factors for *raktajaroga*.

उपवासः क्रोधादिपरित्यागः । सत्यादिउपादानम् ॥



- *Virecana* and *raktamoksana* are the *sodhana* therapy which purifies *rakta* and pacify the vitiated *doṣas*.

These treatment modalities to be used according to the stage of the disease.

#### Conclusion:

*Caraka Samhita* is one of the major classics of *Āyurveda* which vividly described the etiopathogenesis, disorders and management of *raktadustījanya vikāras*. Some milestone regarding its management are as follows-

1. The *raktajaroga* is the outcome of vitiation of *doṣas* specially *pitta doṣa* because of its similar properties to that of *rakta*, so its involvement is quite often.
2. Any curable disease which is not responding to the treatment, it must be treated on the line of *raktajaroga*.
3. The treatment of *raktajaroga* consists of –
  - *Samana* therapy - *raktapitaharikriya*
  - *Pacana* therapy - *Upavasa*
  - *Sodhan* therapy – *Virecana* and *raktamokshan*.

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