

Critical Understanding of Rakta Dhatu And Its Clinical Interpretation- A Meta Analysis

Dr. Amaresh Kar¹, Dr.Kundan Mishra² Dr. Priyanju Tripathy³, Prof.(Dr.) Durga Prasad Dash⁴, Prof. (Dr.) Pradip Kumar Panda⁵

Assistant Professor¹, Assistant Professor², Medical Officer³, Medical Superintendent⁴, Dean⁵

Department of Basic Principles, Sri Sri College of Ayurvedic Science and Research Hospital, Sri Sri University Cuttack, India

ABSTRACT

Rakta is considered as one among the primary elements along with Tridosha for the purpose of human existence. In Ayurveda classics a vivid discussion is there in regards to its production, different physiological and pathological aspects. This indicates our ancient physicians were having a very in depth understanding and meta-analytical knowledge of different dimensions of Rakta starting from its Sukshma (micro unit) to Sthula (macro) at different levels. Both, Acharya Charaka and Maharshi Sushruta elaborated clinical significance of Rakta in individual chapters which highlights its importance in medicine as well as in surgical aspects. The Panchabhautik (five elements) composition of blood was explained by Maharshi Sushruta. Utpatti (production) of Suddha Rakta Acharya Charaka emphasised on how Vidhi Yukta Ahara (dietary rules and regulations) is responsible for the same. Later, Aruna Datta justified even though Rakta has been considered as a prime factor for existence and disease, still this cannot be considered as a Dosh. Rakta get vitiated by Vikrit Dosh and ended with formation of numerous kinds of diseases in terms of its Dravyatah (quantity), Gunatah (quality) or Karmatah (action) disequilibrium. Raktaja Vikara can also be diagnosed based on its Nidana (aetiology), Upashaya (reliving factor) and Samprapti (pathogenesis). Unique treatment protocols has been explained by individual Acharya and Maharshi based on different stage of pathological involvement of Rakta dusti in terms of internal and external measures. According to Acharya Charaka the diseases which are not subsided by Sheeta, Usna, Snigdha and Ruksha Chikitsa i.e. failure of Shad Upakrama (six fold of treatment) are to be considered as diseases of blood.

Key words- Understanding of Rakta Dhatu, clinical understanding of Rakta Dhatu, interpretation of Rakta, Rakta dahatu meta-analysis

Introduction

Jeevana, Varna Prasadana and Mamsapusti are the Prakruta karma of Raktadhatu¹. According to Maharshi Sushruta "*Dehashya Rudhiram Mulam*" i.e. the existence of life depends upon the quantity and quality of Rakta². Further it is explained that as like Tridosha are considered as Tristhuna (pillars) for the body, Rakta is also equally responsible for Shareera Sthiti (existence) and Laya (destruction)³. Acharya Charaka included Rakta under Dashavidha Pranayatana⁴ and a detailed explanation has been given in Vidhishonita Adhaya. Arunadatta the commentator of Astanga Hridaya discussed that even though Rakta is having Sthana (place of origin), Guna (qualities), Karma (action), Vridhi (hyper) and Kshyaya (hypo) as like Tridosha still is not been considered as Dosh⁵. Later Vagbhata established the Ashrayaashrayee (shelter and sheltered) relation between Pitta and Rakta⁶.

Utpatti of Raktadhatu been explained by all almost all Acharya as per Kedari Kulya nyaya "*RasadRaktamtatoMamsam*"^{7,8}. Rasa Dhatu when comes contact with Ranjaka Pitta in Yakrit (liver) and Pleeha (spleen) converts into Rakta Dhatu⁹. Acharya Charaka in Srota Vimana explained Raktavaha Srotas along with its dusti Karana, Lakshana and Ckititsa¹⁰. In Shonitavarnaneeya Adhayaya Maharshi Sushruta explained the Panchabhautikata of Rakta¹¹.

Considering various pathological conditions both Acharya Charaka¹² and Maharshi Sushruta¹³ explained list of *Rakta Pra Doshaja Vikara*. There Rakta plays a major role for the formation of the Vyadhi Samprapti (disease pathogenesis) either due to its Swatantra (i.e. Pitta Dosha) or Paratantra prakopa. This concept also plays an important role to understand the involvement of Rakta for the manifestation of either Ashukari (immediate) or Chirakari (chronic) diseases. The diagnosis of RaktajaVikara and its Chikitsa been more clarified by Acharya Charaka in Vidhishoniteeya chapter. For Sadhya Asdhayata of many diseases Rakta plays an important role e.g. presence of Raktadhatu along with Mamsa and Shareerabala is considered as SadhyaVyadhilakshana¹⁴.

For the Chikitsa of Raktajavikara, Acharya Charaka mentioned ten drugs under Bhesaja Chatuska *Shonita Sthapana Verga*¹⁵. On a close observation to these drugs it can be identified that Acharya used few of these medicines like Madhu, Madhuka are used as internal use whereas drugs like Lohita (Kumkuma) and Mocharasa are used frequently as external Lepa and Basti form respectively. Further in Vidhishoniteeya chapter Virechana, Upavasa, Raktamokshana and Raktapittahara chikitsa had been advised¹⁶. Maharshi Sushruta being a surgical person given very detailed description about bloodletting therapy and considered Shiravyadhana as *Ardhachikitsa* (half treatment in itself)¹⁷. Overall the Raktadusti chikitsa can be divided into Abhayantara and Bahya chikitsa. Abhayantara can be again sub divided into Shodhana and Shamana chikitsa where as Bahya as Sthanik and Sarvadaihika chikitsa.

Aim and Objectives:

Aim:

This article was intended with an aim of accessing the scientific understanding of Rakta Dhatu and to interpret it clinically using different parameters.

Objectives:

- a. Classical understanding of Utpatti of Rakta Dhatu in Shareera.
- b. Its mechanism of circulation.
- c. Discussion regarding, if Rakta as a Dhatu.
- d. Assessment of Prakrit and Vikrit Rakta Dhatu Karma
- e. Role of Rakta in various pathogenesis (Samprapti)
- f. Diagnosis of Raktaja Vikara as per classical and modern parameters.
- g. Principle and management of Raktaja Vikara.

Materials and Methods:

The needful data were being collected from the literatures of Brihatrayees and from other available sources like published journals, articles etc. After doing careful observation to those literatures, the obtained data are been separated and arranged as per the need of study and critical analysis is assessed.

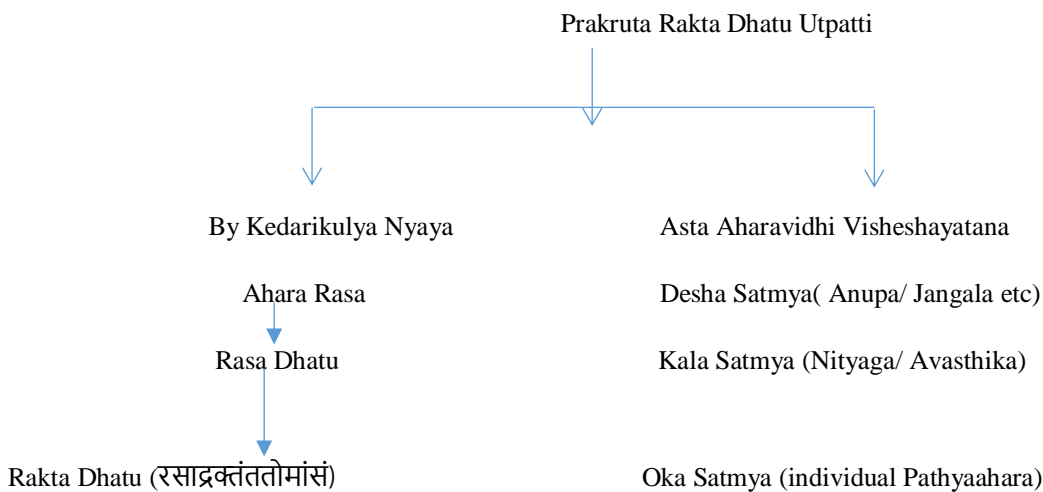
a. Utpatti of Rakta Dhatu in the Shareera

Acharya Charaka explained Jala Mahabhuta and Agni Mahabhuta predominance Sharira bhava and Rakta has been included in both due to its Drava guna and Usna guna respectively¹⁸. Maharshi Sushruta explained Rakta as a Agneya guna predominant however he further explained individual Mahabhuta quality of Rakta¹⁹.

Table showing Panchabhautikata of Rakta Dhatu

Mahabhuta	Sartha Guna	Present in Rakta
Prithvi	Gnadhya	Visrata (odur)
Jala	Rasa	Dravata (fluidity)
Agni	Rupa	Raga (colour)
Vayu	Sparsha	Sapnadana(movement)
Akasha	Shabda	Laghuta (lightness)

The formation of Raktadhatu also depends upon the quality of Rasa dhatu Poshaka amsa. In Vidhishonitreeya chapter Vidhiyuktaahara i.e. Asta Ahara Vidhi Visheshayatana, Desha Satmya, Kala Satmya and Oka Satmya are factors responsible for the formation of Suddharakta (pure blood)²⁰. In Pandu Rogachikitsa, Charkapani the commentator of Acharya Charaka Samhita explained that due to absence of “Raktaposhaka Sara bhaga” in the Ahara normal blood formation decreases²¹.



(by Acharya Charaka and Maharshi Sushruta)

This Rasa to Rakta formation at first occurs in Sukshma Paramanurupa (minute sub-atomic level) and then converts into Sthularoopa (gross form) due to Vayu, Karma and Swabhava²².

b. Circulation of Prakruta Rakta dhatu in Shareera

Rakta due to its Sara guna and Drava guna circulates throughout the body with the help of Vyanavata. Acharya Charaka in Grahani Chikitsa given a slimily that all the Drava dhatu moves in the body without stopping even for a moment or else they will end up with formation of Vyadhi as like the rain fall occurs due to cloud²³.

Maharshi Sushruta explained Mamsadhara Kala and Raktadhara Kala as first and second kala respectively. All the Sira, Dhamani structures are arranged in the Mamsa Dhara Kala as like the roots of lotus placed in the mud. Raktadhara kala (blood supporting) which carry mainly Sira of Yakrit and Pleeha²⁴.

Maharshi Sushruta had given the slimily that blood comes out from the body as like Ksheeravriksha (tree having latex) as it comes out immediately after plugging²⁵.

c. Justification of Rakta as a Dhatu:

Arunadatta had given a detailed discussion on why Rakta cannot be considered as fourth Dosha. Even though having slimily features like Dosha e.g. Mulasthana, Guna, Karma, Vruddhi, Kshaya, Dustikarana, Lakshana and Chikitsa. Still there is nothing called Raktaja Prakriti, Raktaja Jwara. As like Tridosha are having particular time of Prakopa in a day, Rakta doesn't have. Without involvement of Tridosha, Rakta cannot form the disease alone. The term RaktajaVikara used on the basis of "*Ghrita dagdha nyaya*" (burning due to Usnaguna of Agni present in Ghrita, not due to Ghrita directly).

Vagbhata established the Ashraya-ashrayee relation between Pitta and Rakta due to similar properties.

d. Assessment of Prakrit or Vaikrit of Raktadhatu Karma:

Prakrit (physiological) Rakta Karma has been explained by different Acharyas. Those are as following.

Table showing Vruddhi Kshaya of Rakta Dhatu explained by different Acharya

Lakshana (Vruddhi)	Charaka (Shushruta	Vagbhata
Raktanga	-	✓	-
Rakta akshi	-	✓	-
Sirapurnata	-	✓	-
Visarpa Pleeha Vidradhi	-	-	✓
Kustha Vatarakta Pittarakta Gulma Upakusha Kamala	-	-	✓
Vyanga	-	-	✓
Agninasa	-	-	✓
Moha	-	-	✓
Rakta varna of Netra Twak and Mutra	-	-	✓
Kshayaya			
Sphutita	✓	-	-
Mlaana	✓	-	-
Twak Rukshata	✓	-	✓
Twak Parushya	-	✓	
Amla Iccha	-	✓	✓
Sira Sithilata	-	✓	✓

Table showing Karma of Prakrit Rakta Dhatu according to different Acharya

Symptoms	Charaka (Su. 24)	Sushruta (Su.14)	Vagbhatta (Su.36)
Strength	✓	✓	✓
Complexion	✓	✓	✓
Sparsha Jyana	-	✓	-
Functioning of Indriya	✓	-	-
Appetite and digestion	✓	-	-
Nourishment	✓	-	-
Dhatu Purana Karma	-	✓	-
Mamsapusti	-	✓	-
Ayu vrudhi	✓	-	✓

Vikrit (Pathological) Rakta Karma:

It can be understood with Vruudhi (hyper), Kshaya (hypo) or Dusti (abnormalities) Lakshana. Which are explained by Brihatrayee. This can be understood as Dravyata (quantity), Guna (quality) and Karma(action) at different instances as follows.

Table showing Vrudhi and Kshaya of Rakta based on Dravyata, Gunata and Karmata in different diseases

Sl.No	Parameters	Name of Disease
1	Dravyatah Vruddhi	Raktapitta
2	Gunatah Vruddhi	Vatashonita (Sara and Drava)
3	Karmatah Vruddhi	Yakrit and Pleeha Udara
4	Dravyatah Kshaya	Pandu
5	Gunatah Kshaya	Varna nasa
6	Karmatah Kshaya	Ardita

Table showing different causes of Rakta dusti explained in Vidhishonita Chapter by Acharya Charaka

Sl. no	Parameters	Factors for Rakta dusti in Cha.Su 24/ 5-10
1	Aharaja	Kulatha, Masha, Harita, Jalaja and Anupamamsasevana, Virrudhaahara, Madya, Atimatra ahara sevana, Dadhisevana, Ajeerna, Adhyasana
2	Viharaja	More exposure to Agni, Suryatapasevana, Shrama.
3	Manasika	Krodha (anger).
4	Other Nidana	Chhardivegadharana, lack of shodhana, Diwaswapna after intake of drava, snigdha, guru ahara. During Sharad ritu (Naturally)

Mulasthana of Raktavaha Srotas:

Dusti, Mulasthana (Yakrit and Pleeha) their Karana and lakshana of Raktavaha Srota Dusti has been mentioned in Vimana Sthana like Vidahi, Usnaannapana ahara(diet of hot potency), Agni or Atapasevana (exposure to heat) as Vihara (regimen). Other causes mentioned in Vidhishoniteeya chapter also to be considered here. Vagbhata separately mentioned Kapha and Pitta are as cause for Raktadusti²⁶.

Table showing Rakta Dusti Hetu explained in Vidhi Shonita Chapter by Acharya Charaka:

Due to above nidanasevana Rakta will become vitiated either Dravyata (quantity), Gunatah (quality) or Karmatah (action on the body) and mixed with vitiated Vata, Pitta and Kapha respective lakshana or Vyadhi will appear.

Table showing Rakta get vitiated by Dosha²⁷

Vataja Raktadusti	Arunavarna, Vishada, Tanu and phenayukta.
Pittaja Raktadusti	Pitta and Krishna varna, longer time to coagulate.
Kaphaja Raktadusti	Pandu varna, Piccilaguna and tantu (thread and thick).

e. Role of Rakta in Vikara various pathogenesis (Samprapti)

Understanding of Vyadhi in Ayurveda is carried out based on different Samprapti. The causative factors (Sanchaya avastha) when mixed with different Dosha along with dusta Rakta (Prakopa) manifestation (Prasara and Sthana Samshrya) of different disease (Vyakta and Bheda) occurs at different stage of pathogenesis (Samprapti bheda). Few illustrations been given in the table.

Charaka's Classification of Samprapti w.s.r to Rakta Dusti in different conditions

Sl.no	Name of Samprapti	Diseases / Conditions	Reference
1	Samkhya Samprapti	Raktaja Gulma in 5 Gulma bheda	Cha.Nidana 3/3
		Raktaja Atisara in 6 varieties of Atisara	Cha.chi 19/69-70
		16 variety of Raktaja eye disease by Sushruta	Su.Uttara 1/28
2	Pradhana samprapti	Vata with Rakta (Vatarakta)	Ch.chi 29/11
		Pitta with Rakta (Raktapitta)	Cha.Ni 2/4
		Kapha Pitta with Rakta (Vikara)	Ast.Hri 27/2
		Tridosha with Rakta (Kustha/Visarpa)	Cha.Ni 5/3 Cha.Chi 21/15
3	Vidhi Samprapti	Nijavaydhi (Tridosha with Rakta) e.g. gulma, kustha, Vatarakta, Visarpa	Cha.Su 19/3(4) Cha.Su 19/3(2) Cha.Su 19/3(7) Cha.Su 19/3(2)
		Agantuja- Abhightaja , Visha (Kitibha, kotha)	Cha.Ni 1/30 Cha.Chi 23/31
4	Vikalpasamprapti	Due to Drava Raktapitta,	Cha.Ni 2/4
		Drava and Kledaguna in Prameha,	Cha.Ni 4/6 Cha.Chi 6/51
		Usna guna Visarpa.	Cha.chi 21/31
		Sara and dravaguna in Vatarakta.	Cha.Chi 29/13
		Usna, Tikshna guna in Visha.	Cha.Chi 23/24
5	Bala Kala Samprapti	Rtu- Sharad rtu naturally.Ahara/Vihara- as explained in Vidhishoniteeya.	Cha.Su 24/10

List of Rakta Pradoshaja Vikara been given by Acharya Charaka in Sutra Sthana. Pradoshaja word indicates that Tridosha get vitiated mixed with Rakta and produces various pathology especially Pitta. Diseases like Pramilaka, Akshiroga, Upakusha, Shiroruk, Lavanaasyata, Kampa, Raktameha etc. are listed under Pradoshaja Vikara or Swatantra Vyadhi. Raktajavikara are also known due to its Ashukarita (quick in nature) which is again due to Usna, Tikshna guna of Pitta. Diseases like Raktapitta, Visarpa, Raktaja Arsa, Vatarakta, and advance stage of Kamala, Virechana and Vasti Atiyoga, Mada, Murccha, Sanyasa, Abhightaja (external injury) are the examples.

Acharya Charaka while explaining Udararoga, for Yakritodara and Pleehodara Rakta vrudhi is considered one among the cause²⁸. Vidradhi(Abscess) variety of Prameha pidaka undergoes quick paka (suppuration) due to vitiated blood and causes excessive Vidaha (burning)²⁹. In the Vishama Jwara bheda, Satata Jwara the symptoms appear twice a day and considered as Rakta dahtugata³⁰. For Raktaja Gulma nidana Acharya Charaka explained how Paratantra Prakopa (indirect involvement) of Rakta leads to formation of Vyadhi³¹. The upadhatu (sub product) of Rakta are Sira and Kandara. These became a part of Samprapti in Vatavyadhi³² (neurological disorder) like Ardita, Pakshaghata, Akshepaka etc.

Maharshi Sushruta in the context of Sotha explained that after the passage of time (Kriyakala) involvement of Rakta will be there³³.

Sharangdhara explained Rakta is having Snigdha, Guru, Chala and Madhura guna in its Prakrita Avastha and became Vidagdha as like as Pitta in Vikrita (Pathological) Avastha. Further explained ten Nanatmaja Raktajavikara as followings³⁴.

Table showing ten Nanatmaja Vikara of Rakta explained by Sharangadhar

Sl.No	Name of Vikara	Probable correlations
1.	Rakta Gaurava	Sluggishness of blood
2.	Rakta Mandala	Wheals formation
3.	Rakta Netra	Redness of conjunctiva
4.	Rakta Mutra	Haematuria
5.	Rakta Sthivana	Splitting of blood
6.	Rakta Pidaka Darshana	Red Papules
7.	Usnata	Warmness
8.	Puti Gandhatwa	Foul smell
9.	Peeda	Pain
10.	Paka	Suppuration

f. Diagnosis of Raktaja Vikara as per classical parameters

Upashaya Aunpashaya method has been told to identify the RaktajaVikara by Acharya Charaka. In Vidhishoniteeya chapter it is explained that, diseases which are not subsiding even after doing Sheeta (cold), Usna (hot), Snigdha (oily) or Ruksha (uncotous) are to be considered under Raktajavikara.

Other classical diagnosis Parameter such as Tri vidha Pareeksha, Shad vidha Pareeksha, Asta vidha Pareeksha and Dashavidha Pareeksha methods have been explained by Acharyas and Maharshi which can be used for diagnosing the Raktaja Viakara. In the given table one of the parameters been used for demonstration.

Diagnosis of Rakataja Vikara based on Trividha Roga Pareeksha vidhi

SI No	Name of Pramana	Symptoms of Rakta Dusti
1	Aptopadesha	<ul style="list-style-type: none"> ● Pitta and Rakta Ashrya-Ashrayi bhava ● Sharad Ritu Rakta Dusti ● In Abhighata, Vata and Rakta involvement ● Raktaja vikara as a bheda in different classification of diseases
2	Pratyakshya	Appearance of Daha, Usna, Raga, Tamra, Pandu varna, Prabha hani, Sira saithilya, Indriya Draoubalya, Hrut Kampa, Twak Rukshata, Rakta purna Lochana, Sira snayu Kandara sosa, Mamsa Kshaya and other Raktaja dusti Vyadhi Lakshana.
3	Anumana	Disease which are not subsided by sheeta, Usna,Snigdha and Ruksha chikitsa are to be considered as Rakta dusti, Sishira dwesi, Amla Iccha, exposed to Atapa, Anila, Usna, tikshna Dravya, Intake of Madhura dravya by Sukumara Purusha, Chinta,soka, bhaya other hetu explained in Rakta dusti context.

g. Principle and management of Raktaja Vikara:

Shadupakrama (six fold of treatment)³⁵ been explained by Acharya Charaka in Yojana Chatuska to treat Tridosha Vikara. They pacify the vitiated Dosha till Prasara Avastha (third Kriyakala). So it can be understood that when the vitiated Dosha become Rakta dhatu gata i.e.(fourth kriyakala) disease will be present all over the body, not therefore not responding to Dosha Veepareeta chikitsa (Shadupakrama chikitsa). If Rogi is Balavan (physical strength) then Raktamokshana (bloodletting) need to be carried out. Overall the Raktaja vikara chikitsa explained by Acharya can be divided in to two, Abhayantar (internal) and Bahya (External).

Table showing relation of Tridosha and Shad Upakrama Chikitsa

Dosha Chikitsa	Guna based Assessment
Vata chikitsa	Snigdha +Usna chikitsa
Pitta chikitsa	Snidha+Sheeta chikitsa
Kaphachikitsa	Usna+Ruksha chikitsa



Abhyantra chikitsa

Shodhana (bio-purification) – Mrudu Vmana, Virechana, Basti and Nasya (Cha.si) are to be done.

Samana (conservative) - Upavasa, Raktapittahara medicine, Raktaprasadna and Sangahi medicine are to be used.

In the paschat karma, Acharya Charaka and Maharshi Sushruta specially advised to take care of Agni after doing Raktamokshana karma.

Maharshi Sushruta advised if a little amount of Dosha left in the Rakta, then it's not going to harm the disease³⁶.

In the Sannipata Jwarachikitsa, when it became associate with Asadhylakshan (sotha at karnamula) Raktavasechna been indicated³⁷.

Bahyachikitsa

Sthanik (localised) - Different lepa, Jaluka,Sringa, Alabu, Pariseka are to be done.

Sarvadaihiik(generalised)- Raktamokshana needs to be done. Maharshi Sushruta explained different Sira Vyadha places in different conditions.

Discussion:

Suddha Arthava (Upadhatu of Rakta) and Suddha Rakta plays an important role for the formation of Garbha. In a review article “A physiological Study on Rakta Dhatu” reviles that Rakta Dhatu brings Prana to every Dhatu. The air inhaled during the process of inspiration becomes vital Prana for human body. This Prana by means of Rakta Dhatu is supplied to every organ, tissue and cell to perform their respective physiological activities. Further states that based on modern physiology it can be illustrated that Prithvi Mahabhuta include serum protein, hemoglobin, glucose etc, Jala Mahabhuta include plasma, lipids etc, Agni Mahabhuta include potassium, magnesium, iodine, chloride, acid phosphate, lipase, insulin etc, and Vayu Mahabhuta includes oxygen, carbon dioxide, vitamin C and thyroxin³⁸. In the process of different internal organ formation explained by Sushuruta in Garbhavyakarana chapter Rakta plays a major role e.g. lungs are formed out of Phena of Rakta, Vrikka (Kidney) is formed out of Rakta and Meda, Jihwa (tongue) is formed out of Kapha, Rakta, Mamsa. According to Acharya Kashyap, Rakta has a major role in Danta utpatti (dentition process). Further in Samhita different Rakta pradoshaja diseases are collectively mentioned under one heading for single treatment principle approach. Whereas they can be further classified based on Hetu (Dravya, Guna Karma), and different Samprapti types. This can be understood through following examples. Diseases like Pandu, Raktapitta, Vatarakta and Kustha etc Rakta plays an important role for the formation of disease. In Pandu Usna guna of Rakta leads to reduction of normal blood formation, in Raktapitta Usna and Drava guna leads to Attipravriti of Rakta, in Vatarakta Sara and Drava guna of Rakta leads to sthana samshraya at smaller joints and creates severe Pain, in Kustha Kleda, Usna and Tikshna Guna of Rakta results reddish discoloration, raised local temperature, itching etc. Though Virechana, Upavasa and Rakta mokshana are said to be the general treatment protocol for Rakta dusti still disease specific treatment been explained for individual disease. The three fold of treatment principle Shodhana, Shamana and Swastha hita dravya is widely used to treat these conditions i.e. Madhura, Tikta rasa medicines can be used either in form Shamana or Shodhana either alone or in combination for Sheeta guna and sheeta virya or Amapachana purpose respectively. Whereas Kashaya rarsa Dravya are used exclusively as Samana intension to remove Kleda guna of Rakta. Examples are Sariva (Madhura, Sheeta) for Shamana., Draksha (Madhura, Sheeta) for Mrudu Virechana. Chandana (Tikta, sheeta) for Shamana, Katuki (Tikta) for Virechana.

Conclusion:

The synonyms of Rakta are explained as Rudhira, Lohita, Asrig, Shonita at different intervals. Further its Pramana (quantity) also explained as Asta Anjali⁽³⁹⁾ Acharya Charaka. The formation of Rakta Dhatu depends upon Hita ahara, desha, kala and quality of Rasa Dhatu as well. The importance of Rakta is as equal as Tridosha for maintenance of the body. It is considered as one among the Pranayatana (vital spot). Rakta circulates throughout the body with the help of Vyanavata with the help of Rakta dahara Kala. The normal physiological function of the Rakta is colour complexion, Mamsapusti and Jeevana (existence of life). Vikrit Dosha mixed with Rakta results into Raktapradoshaja Vikara. The diseases which are not subsiding by Shadupakrama Chikitsa are to be considered under Raktaja vikara. Raktapitta chikitsa, Virechana, Upavasa and Raktamokshana are the line of treatment for that. It justifies that Dosha are responsible for diseases not alone Rakta or any other Dhatu. These Dhatus are became shelter and guides us in understanding Srotas as well as Uttana (early stage) and Gambheerata (chronicity) of diseases.

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