



Review Article

UNDERSTANDING CONCEPTUAL FRAME WORK ON PREVENTIVE ASPECT OF *RAKTA DUSHTI* IN *SARAD RTU*

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ABSTRACT

Ritucharya is a concept in Ayurveda, one has to adapt diet, lifestyle etc based on different seasonal variations. To prevent *Rakta Dushti* (haematological disorders) following *Rtucarya* is essential, especially during *Śarad ṛtu*, when *Pitta* aggravates and impacts *Rakta* due to their mutual relationship. The vitiation of blood during this season can lead to disorders, emphasizing the need for understanding preventive measures from Ayurvedic texts for further research. This paper discusses about *Rakta Dushti* and its prevention in Ayurvedic medicine, utilizing information from databases like the AYUSH Research Portal and PubMed, as well as classical texts. *Rakta Vaha Srotodushti* refers to the disruption of blood vessels caused by the consumption of hot, oily and liquid foods as well as excessive exposure to heat from the sun and fire. Acharya Sushruta classifies *Rakta dushti* into *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja* and *Dwidoshaja* each associated with specific symptoms and diseases. Notable conditions related to *Rakta dushti* include *Pandu Roga*, *Daha*, and *Jwara*. The pathophysiology reveals that disorders like *Mada*, *Murchcha* and *Sannyasa* arise from improper dietary habits and obstructed *Srotas*. Seasonal influenza, caused by influenza viruses A and B, exhibits region-specific seasonal peaks in India and presents symptoms that align with *Rtu vyapad*, while the observed *Raktadushti* in influenza is evident from hematological changes like altered Neutrophil/Leucocyte ratios. Preventative measures include adhering to *Sharad Ritu Carya*.

INTRODUCTION

Among the *Dosas pitta sañcaya* occurs in *Varsha*, *Prakopa* in *Śarad*, and *Śamana* in *Hemanta*. *Rakta dushti* can be occur in *Pitta prakopa kala*. *Rakta dushti* is the impairment or impurity of the blood, affecting its quality and function. To prevent diseases, one can follow proper *Rtucarya* (seasonal routines). Among the *Ritus*, *Śarad ṛtu* (mid-September to mid-November) is recognized as the *Pitta prakopa kala* (time of *Pitta* aggravation), and

considering the principle of mutual relationship between *Dosha* and *Dhatu* (*Aśraya-Aśrayibhava*), it is understandable that *Pitta* is closely related to *Rakta*. The place of origin for the *Raktavaha srotas* (channels of blood circulation) is the *Yakrt* (liver) and *Pliha* (spleen). When these *Srotas* are functioning normally, disease cannot take hold.

According to Charaka Samhita 24th chapter *Vidhiśonitiya Adhyaya* “*śaratkalasvabhavac ca śonitam sampradushyati*” Due to natural pattern of *Sharat ritu shonita dushti* can be occur. As per Gangadhara commentary *Shonita dushti* can be considered as *Rakta vridhhi* or *Kshaya* also^[1].

The aim is to compile all the information regarding *Raktaja Roga* in *Śarat Ritu* and its prevention from Ayurveda Samhitas for further studies and research. The objective is to substantiate

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the impact of *Rakta Dushti* in *Śarat Ritu* through the pathophysiology of diseases.

MATERIALS AND METHODS

The present paper is a comprehensive literature review to explore the concept of *Rakta Dushti* and its prevention as outlined in Ayurvedic medicine. The review involved sourcing information from databases, including the Ayush Research Portal, PubMed, and Ayurvedic texts such as the Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Ashtanga Sangraha, Madava Nidana, Bhela Samhita, and Sharangadhara Samhita, with articles and research papers selected based on their relevance to *Rakta Dushti*, particularly focusing on preventive measures. A comprehensive literature search was conducted using the Ayush Research Portal and PubMed databases to identify relevant studies for this Paper

In the Ayush Research Portal, the keywords "*Rakta Dushti*" and "*Sharad Ritu*" were used. After applying the filter "Fundamental Research," a total of 4 and 8 articles were retrieved, respectively. Upon further evaluation, 1 article from the "*Rakta Dushti*" search and 2 articles from the "*Sharad Ritu*" search were found to be most relevant to the study.

Similarly, in PubMed, searches were performed using the keywords "Influenza Seasonality India" and "Blood test for Influenza India." The applied filters for the first search included studies from the past 10 years, with access to abstracts and full texts, yielding 226 articles. For the second keyword, studies from the period 2000 to 2025 were considered, retrieving 36 articles. After screening for relevance, 1 article from the "Influenza Seasonality India" search and 2 articles from the "Blood test for Influenza India" search were selected as most pertinent to the study.

DISCUSSION

Rakta vaha srotodushti nidana^[2]

Consuming foods and drinks that are hot, oily, cause a burning sensation, or are in liquid form can damage the blood vessels. Additionally,

excessive exposure to heat from the sun and fire can also harm the *Rakta Vaha Srotas*.

Rakta dushti^[3]

Acharya Sushruta has been classified the *Rakta dushti* into *Eka doshaja rakta dushti*, *Sannipataja rakta dushti* and *Dwidoshaja rakta dushti*. *Vataja rakta dushti* is characterized by *Fenilamarunam*, *Kṛshnam*, *Parusham*, *Tanu*, *Śighragamaskandi*. *Pittaja rakta dushti* presents with *Nilam*, *Pitam*, *Haritam*, *Śyavam*, *Visram*, *Anishtam*, *Pipilikamakshikanam*, *Askandi*. *Kaphaja rakta dushti* appears *Gairikodakapratikaśam*, *Snigdham*, *Śitalam*, *Bahalam*, *Picchilam*, *Cirasravi*, *Mamsapeśiprabham*. *Sannipataja rakta dushti* exhibits a combination of all these features, especially resembling fermented rice water (*Kañjikabham*), and is foul-smelling (*Durgandhi*). *Dvidoshaja* shows *Samsṛshta lakshana*.

As per Ashtanga Sangraha, In *Vataja Rakta dushti* the conditions like *Tivra rujam* (severe pain), *Svapam* (numbness) *Tapam* (heat) *Ragam* (redness) *Vivarnatam* (discolouration) can manifest.^[4] In *Pittaja Rakta dushti* the diseases like *Visarpa* and *Daha* can manifest.^[5] In *Kaphaja Rakta dushti* the diseases like *Pandu* can manifest.^[6]

The *Doshas* are the root cause of all diseases. Just as a bird flies everywhere during the day but cannot escape its own shadow, diseases may appear in different forms but always remain connected to the three doshas. Even when triggered by various factors, diseases ultimately result from an imbalance in one's *Dhatus* and are inherently linked to the *Doshas*.^[7]

Roga Sankhya

As per Acharya Sharangadhara, *Raktaja Vikaras* are 10 in number even Charaka Acharya also enumerated the 40 *Shonitha rogas* and 22 *Rakta pradoshaja vikaras*.

Rakta Kshaya

Based on the descriptions given by different Acaryas, the *Lakshanas* of *Rakta Dhātu Kshaya* include as follows,

<i>Charaka</i> ^[8]	<i>Sushruta</i> ^[9]	<i>Vagbhata</i> ^[10]
<i>Tvak Parusha</i>	<i>Tvak Parushyam</i>	<i>Amla Priti</i>
<i>Tvak Sphutita</i>	<i>Amla-Śita-Prarthana</i>	<i>Śishira Priti</i>
<i>Tvak mlana</i>	<i>Siraśaithilyam</i>	<i>Sira Shaithilya</i>
<i>Tvak Rūksha</i>		<i>Rukshatah</i>

Rakta Vridhi^[11,12]

Rakta vridhi lakshnas are mentioned by only Acharya Sushruta and Acharya Vagbhata, the *Lakshnas* are as follows,

Sushruta	A.Hr
<i>Raktanga</i>	<i>Visarpa</i>
<i>Akshitam</i>	<i>Pliha Vidradhi</i>
<i>Sira-Pūrnatvam</i>	<i>Kushtha</i>
	<i>Vatasra</i>
	<i>Pittasra</i>
	<i>Gulma</i>
	<i>Upakusha</i>
	<i>Kamala</i>
	<i>Vyanga</i>
	<i>Agninasha</i>
	<i>Sammoha</i>

According to Acharya Charaka the *Rakta pradoshja Vikaras* are as follow:

***Rakta Pradoshaja vikaras* [13]**

1. *Kushtha* - Leprosy
2. *Visarpa* - Herpes
3. *Piḍakaḥ* - Blisters
4. *Rakta Pittam* - Hemorrhage
5. *Asṛgdaraḥ* - Menorrhagia
6. *Guda-Pakaḥ* - Inflammation of the anus
7. *Meḍhra-Pakaḥ* - Inflammation of the genitals
8. *Asya-Pakaḥ* - Inflammation of the mouth
9. *Pliha* - Enlarged spleen
10. *Gulma* - Tumors
11. *Vidradhiḥ* - Abscesses
12. *Nilika* - Cyanosis
13. *Kamala* - Jaundice
14. *Vyangaḥ* - Skin discolorations
15. *Piplavaḥ* - Boils
16. *Tilakalakaḥ* - Moles
17. *Dadraḥ* - Ringworm
18. *Carma-Dalam* - Scaly skin conditions
19. *Śvitram* - Vitiligo (leucoderma)
20. *Pama* - Eczema
21. *Kothaḥ* - Urticaria (hives)
22. *Asra-Maṇḍalam* - Circular rashes

Pathophysiology

Mada, Murchcha, Sannyasa

In *Mada*, *Murchcha*, *Sannyasa*, *Rasa*, *Rakta* and *Sanjavaha srotas* is involved. According to Charaka Samhita, *Mada* is one among the *Śonita Roga*.

In individuals with impure dietary habits (*Malinaharśila*) and a consciousness dominated by *Rajas* and *Tamas*, the *Doshas*, either individually or collectively, obstruct the *Raktavahini*, *Rasavahini*, and *Sañjñavahani Srotasas*. This obstruction leads to their accumulation in these channels, ultimately

resulting in conditions such as *Mada*, *Murchcha*, and *Sannyasa*.^[14]

Acharya Madavakara has classified *Murchcha* in to 6 types, one is from *Rakta*. *Murchcha* is caused by predominance of *Pitta* and *Tamas*.

Raktaja murcha: *Rakta* is composed of *Prthvi* and *Ap bhūtas* which have *Tamo guna* predominant in them. Some persons become unconscious and fall to the ground at the sight or smell of blood. Some attribute this to the specific property of the *Rakta*.^[15]

To understand *Raktadushti*, the present paper focuses on only three diseases from the classification of *Raktadushti* given by Vagbhata.

1) *Pandu Roga*

Nidana Sevana (such as *Vyavaya*, etc.) leads to the vitiation of the *Doshas*, which then affects the *Rakta Dhatu* (*Pradūshya raktam*), ultimately causing *Pandubhava*.

As per *Atankadarpana vyakhya*, the excessive indulgence in sexual activity (*Vyavaya*) or over-exertion leads to the vitiation of the *Doshas* (*Vata*, *Pitta*, and *Kapha*). These disturbed *Doshas* affect the *Rakta dhatu* (blood), resulting in *Pandubhava* (pallor or discoloration) of the skin. This indicates that not only the blood but also the skin (*Tvak*) and muscles (*Mamsa*) are affected. Some texts interpret *Vyavaya* as sexual activity, while others refer to it as physical exertion (*Vyayama*). Additionally, a diet that includes excessive salts, alkaline substances, or pungent items (like mustard) can further aggravate the condition. Consuming a substances, such as clay (*Mrttika*), is also detrimental. [16]

2) *Daha* [17]

The excessive blood (*Udrikta rakta*) pervades the entire body (*Kṛtsnadehanugam*) and persistently causes burning (*Dahati dhruvam*).

The person feels heated (*Ushyate*) and experiences thirst (*Tṛshyate*). His complexion becomes coppery-red (*Tamrabha*), and even the eyes appear copper-colored (*Tamra-locanaḥ*). The body and mouth emit a smell like iron (*Loha-gandha-anga-vadana*), and the individual feels as if being scorched by a fire (*Vahni-Neva-akiryate*). The *Madhukosha* commentary used the term *Raktajamaha* instead of *Raktaja-daha*.

3) *Jwara*

Santapa is mentioned under the category of *Vataja Rakta Dushti*. In the present study, *Santapa* is interpreted as *Jwara*, as Dalhana Acharya has quoted in the concept of *Kriya Kala* that *Santapa* is a symptom (*Lakshana*) of *Jwara*.

Fever, which afflicts the *Deha* (body), *Indriya* (senses), and *Mana* (mind), is the most powerful and foremost of all diseases. It has been declared as the chief of all diseases by the revered one in ancient times. [18]

When a *Dosha* predominantly afflicts the *Rakta dhatu*, it commonly results in *Satataka jvara*. They present with fever twice within a 24-hour

period, depending on the timing of *Dosha* aggravation or subsidence. [19]

Śarad jvara [20]

By the sudden heating up of the body by the sun at the end of the rainy season pitta gets mobilised (and aggravated). By that means, fever occurs mostly in the winter.

According to Charaka Samhita, the fever that manifests during *Śarad ṛtu* is known as *Prakruta jwara*, which is considered as curable condition. Since *Pitta dosha* is inherently hot in nature, it tends to become aggravated during the autumn season.

Rakta dhatugatajvara - when there is an imbalance or disturbance in *Rakta dhatu*, which is associated with aggravated *Pitta dosha*, manifesting symptoms like *Pīḍakaḥ*, *Tṛshna*, *Saraktam shthivanam*, *Daha*, *Raga*, *Bhrama* (dizziness) and *Pralapa* (delirium). [21]

Seasonal Influenza

In the current scenario, the occurrence of influenza is common. The present paper analyzes *Raktadushti* in seasonal influenza. Seasonal influenza (the flu) is an acute respiratory infection caused by influenza viruses. There are 4 types of influenza viruses, types A, B, C and D. Influenza A and B viruses circulate and cause seasonal epidemics of disease. [22]

India every year witnesses two peaks of seasonal influenza: one from Jan to March and other in post monsoon season. [23]

Chadha MS.et.al, they describe the distinct patterns of circulating strains of the virus in different regions of India from 2009 to 2013. Peaks of influenza were observed during July-September coinciding with monsoon in cities Delhi and Lucknow (north), Pune (west), Alaphuza (southwest), Nagpur (central), Kolkata (east) and Dibrugarh (northeast), whereas Chennai and Vellore (southeast) revealed peaks in October-November, coinciding with the monsoon months in these cities. In Srinagar (Northern most city at 34°N latitude) influenza circulation peaked in January-March in winter months. [24]

The symptoms of the influenza can be correlated with symptoms which is explained under *Rtuyyapad*.

Seasonal influenza [25]	<i>Rtuyyapad</i> [26]
Sudden onset of fever	<i>Kasa</i>
Cough (usually dry)	<i>Śvasa</i>
Headache	<i>Vamathu</i>
Muscle and joint pain	<i>Pratiśyaya</i>

Severe malaise (feeling unwell) Sore throat Runny nose	<i>Śirorug</i> <i>Jvara</i>
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Indavarapu A. et.al. concludes that a Neutrophil/Leucocyte ratio of less than 2 is a highly accurate indicator for diagnosing swine flu. The WBC count in SW+ group varied from 3000 to 10600 cells/mm³ (mean 5714), while in SW- group it varied from 4500 to 14300 cells/mm³ (10252).^[27]

From this it is evident that there will be a *Raktadushti* in seasonal influenza.

Method of Diagnosing *Raktaja rogas* as per Charaka

The *Sadhya rogas* inspite of being very properly treated by using *Śita - Ushna*, *Snigdha - Rūksha* therapies if do not subside, should be considered due to *Rakta*.^[28]

It emphasizes that diseases caused by vitiated blood require specific attention and should not be treated solely based on their presenting symptoms or other qualities like *Śita - Ushna*, *Snigdha - Rūksha*. Instead, the root cause (blood-related) should be identified and treated appropriately.

Prevention:^[29] To prevent *Rakta Dushti* (vitiation of blood), one should follow the *Śarat Rtu Carya* (seasonal regimen for autumn). Dietary recommendations include consuming *Laghu Śitam* (light and cold foods) such as *Śali* (rice), *Yava* (barley), *Godhuma* (wheat), *Mudga* (green gram), *Sita* (sugar), *Dhatri* (gooseberry), *Patola* (snake gourd), *Madhu* (honey), and *Jangala Mamsa* (meat of animals from arid regions). Lifestyle practices (*Vihara*) include wearing garlands of seasonal flowers, donning clean clothes, and exposing oneself to moonlight during the early night. Recommended meat varieties (*Mamsa Varga*) include *Lava*, *Kapiñjala*, *Ena*, *Urabhra*, *Śarabha*, and *Śāśa*. The preferred tastes (*Rasa*) in food during this season are *Madhura* (sweet) and *Tikta* (bitter). Seasonal purification (*Ritu Śodhana*) includes the intake of bitter medicated ghee (*Tiktasya Sarpishaḥ Panam*), therapeutic purgation (*Virecana*), and bloodletting therapy (*Raktamokshana*). *Bahya Kalpana* involve adorning the body with *Candana* (sandalwood paste), *Uśira* (vetiver), and *Karpūra* (camphor)^[30]. It is essential to avoid sun exposure, fatty substances (*Vasa*), oils (*Taila*), and meat of aquatic and marshy animals (*Audakanūpa Mamsa*), alkaline foods (*Ksharam*), curd (*Dadhi*), daytime sleep

(*Divasvapnam*), and exposure to easterly winds (*Pragvatam*). Following this regimen helps maintain *Rakta Dhatu* balance and prevents blood-related disorders.

As per the Ashtanga Sangraha, *Raktamokshana* (bloodletting) and *Virecana* (purgation therapy) are advised as the line of treatment for *Raktavṛddhi*. However, in the Shasilekha commentary by Indu, it is specifically mentioned that among the types of *Raktamokshana*, *Siravyadha* (venesection) is emphasized as the preferred method for effective removal of vitiated blood.^[30] In *Sonitaroga* (diseases related to the blood), one should perform therapies that eliminate vitiated blood and *Pitta*. *Vireka*, *Upavasa*, and *Sravana* should also be done to remove the impure blood^[31].

RESULT

- Based on the *Lakshnas* observed in *Rituvyapat* may be correlated with seasonal influenza.
- Among the purification methods, *Raktamokshana*, particularly *Siravyadha*, is emphasized for effectively removing vitiated blood and treating *Raktaja Roga*.
- Preventive measures like seasonal regimens, dietary modifications, and *Panchakarma* therapies can help in managing *Rakta Dushti* effectively.

CONCLUSION

Preventing *Rakta Dushti* during *Śarat Rtu* involves following seasonal *Rtucarya*, with a focus on a *Laghu*, *Sheeta* diet, avoiding excessive sun exposure, and utilizing therapies like bloodletting and purgation. These practices help control *Pitta* aggravation, reducing the risk of blood-related disorders such as *Jwara*, *Daha*, and *Pandu Roga* etc.

Future research can include a cross-sectional survey study aimed at observing and recording the natural occurrence and patterns of *Rakta Dushti* during *Śarat rtu*. Additionally, further clinical evaluations focusing on the incidence and management of *Rakta Dushti* during *Śarat rtu* can explore the efficacy of seasonal therapeutic interventions.

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