

A CONCEPT OF RAKTA DHATU W.S.R TO KRIYASHARIR – REVIEW ARTICAL

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ABSTRACT

Raktadhatu (Blood) is an entity which is one considered as one of the *Dhatu* (tissue) among seven, which is unanimously accepted by all Ayurvedic scholars. The word 'Rakta' is derived from Sanskrit word 'Raj Ranjane' which indicate red colour. Synonyms of *Raktadhatu* (Blood) are *Rudhiram*, *Asriga*, *Shonitam*, *Astram*, *Lohitam*. *RaktavahaStrotas* (channels) plays an important role in metabolism of *Raktadhatu*(Blood) whose principle organ are liver & spleen. *Raktadhara Kala* is also concerned with the formation & storage of the *Raktadhatu* (Blood). In spite of the existence of *Panchamahabhuta Rakta* (Blood) is *Tej & JalaMahabhut* predominated *Dhatu*(tissue). Volume of *Raktadhatu* (Blood) is 8 Anjali. In metabolism of *Raktadhatu* (Blood), *Sira* (Blood vessels) *Kandara* (tendon) in form of *Updhatu* (secondary tissue) while *Pitta* as *Mala* (excreted part) is produced. To support the body & maintain the life process in the body are main function of the *Raktadhatu* (Blood). When *Raktadhatu* (Blood) is produced in excellence condition individuals known as *RaktasaraPurusha*. Any kind of deviation in *Raktadhatu* (waning or increment) leads to pathogenesis. Vitiating of *Raktadhatu* (Blood) shows the skin disorder in the body. So it is an important entity for the sustenance of the life. It is therefore needed to protect this *Dhatu* (tissue) by every possible measure which is one of the most vital point of the body.

Keywords: *Raktadhatu*, *RaktavahaStrotas*, *VisuddhaRaktadhatu*.

INTRODUCTION:

Dhatu (tissue) is an entity by which sustenance, growth, & nourishment of the body takes place. *Dhatu* (tissue) are the functional apparatus of the *Dosha* (body humours). *Dhatu* (tissue) are seven in number, unanimously accepted by all Ayurvedic scholars. *Raktadhatu* (Blood) is one of them. *Rakta* is word originated Sanskrit word from 'Raj Ranjane' meaning is to stain. If white cloth is stained with this

Dhatu (tissue) it become red coloured hence it is called as *Rakta*. Synonyms of *Raktadhatu* (Blood) are *Rudhiram*, *Asriga*, *Shonitam*, *Astram*, *Lohitam*. Most of these indicates the red coloured. As it is one of the seven *Dhatu*, (tissue) it is present in entire part of the body. However it may present in large quantity in some places & may be functioning specifically in context to some organ. Such places are known as *Sthana* (location) of the *Raktadhatu*

(Blood) *Raktavaha Strotas* (channel) is main site of *Raktadhatu* (Blood). Principle organs of this *Strotas* are liver & spleen¹. *Susruta* added the *Raktavahi Dhamini* (bloodvessels). *Rakta* (Blood) is very important entity in context to maintain internal environment constant. It is extremely important for the sustenance of life. As *Dosha* (body humours) are responsible for the creation of living body, fourth entity named as *Raktadhatu* (blood) also takes part in origin, sustaining, & is responsible for the death². *Susruta* described as fourth *Dosha* (body humours) to the *Raktadhatu* (blood).

METABOLISM OF RAKTADHATU:

Raktadhatu (Blood) is produced in his own *Strotas* (channels) i.e *Raktavaha Strotas*. Liver & Spleen are the principle organ plays an important role in production of *Raktadhatu* (Blood). After the digestion of diet it converted in to two parts. One is *Aahararasa* (essence part) & another is *Kittansha* (excreted part). This essence of *Aahara* (*Aahararasa*) after being subjected to *Paka* (converted) by *Ranjaka Pitta* attains the red colour & becomes the *Raktadhatu* (Blood)³. *Susruta* further explained that the *Rasa* is formed from *Aahararasa* (essence part) after reaching liver & spleen from *Kostha* it becomes red. In living body, *Tej* bring this red colour to fluid & when produced in healthy fashion & in physiological quantity it is fresh & is called as *Rakta* (Blood)⁴. In the metabolism of *Raktadhatu* (Blood) *Pitta* is produced in the form of *Mala* (excreted part) which is known as *Vaikruta Dosha* & *Updhatu* (Secondary tissue) are produced called as *Kandara* (tendon) & *Sira* (blood vessels). All the entities of this universe is composed of *Panchamahabhuta*, however *Raktadhatu* is *Tej* & *Jala* predominant in nature.

PHYSICAL & CHEMICAL PROPERTIES OF RAKTADHATU:

Raktadhatu (Blood) in pure or wholesome status looks like heated gold which turns red after putting in fire; insect (*Indragopa*) red lotus or like *Abrus Precatorius* (*Gunja*). These various shades depend upon individuals⁵. *Sushruta* also described characteristics of pure *Raktadhatu* (Blood). *Raktadhatu* (Blood) looks like insect (*Indragopa*), is of proper density & does not bear any other colour than meant of pure blood *Raktadhatu* (Blood) is neither very cool nor very warm. It is sweet; unctuous, red in colour, heavy, smells typically. Reacts to items which affect the pitta⁶.

FUNCTION & PHYSIOLOGICAL MEASURE OF RAKTADHATU:

As it is one of the seven *Dhatu* (tissue), its prime function is to sustenance & nourishment of the body. It brings the lustre to colour of skin & nourishes the *Mamsadhatu* (Muscle). It also keep the individuals alive⁷. To keep the individuals alive is main function of *Raktadhatu* (Blood)⁸. It is also responsible for the sensation of touch. Circulating blood function for nourishing the *Dhatvah*. It brings the colour to the skin. Physiological measures of the *Raktadhatu* (Blood) is 8 Anjali.

CHARACTERISTICS OF RAKTA DHATU SARA INDIVIDUALS:

Dhatu sara (excellence of tissue) means supreme quality of *Dhatu* (tissue) & superb functional aspect is *sara*. Individuals having the excellence of *Rakta* (Blood) are characterized by unctuousness, beautiful dazzling appearance of the ears, face, tongue, nose, lips, sole of the hands & feet, nails, forehead, & genital organ. Such individuals are endowed with happiness, great genius, enthusiasm, tenderness, moderate strength, & inability to face difficulties. Their body remains hot⁹. *Raktasara*

(excellence of blood) individual's bears unctuous, red nails, mouth, palate, tongue, lips, hands, feet ¹⁰.

PATHOLOGICAL ASPECT OF RAKTADHATU:

Pathological aspect of *Raktadhatu* include the *Vridhhi* (hyper state/increment of *Raktadhatu*) & *Kshya* (hypo/ waning of *Raktadhatu*). Due to increment of *Raktadhatu* (Blood) individuals characterized by, erysipelas, spleen, abscess, various skin infection, gout, haemorrhagic disease, abnormal growth, gingivitis, jaundice, syncope attack, & red eyes. Blood may see at skin & urine ¹¹. Some another symptoms also described by *Susruta*. i.e redness of eyes, skin & engorgement of blood vessels. Due to malnutrition & improper diet causes deficiency of *Raktadhatu* (Blood). Due to waning of *Raktadhatu* (Blood) persons shows rough, cracked, lustreless dry skin ¹². *Vagbhat* added some symptoms i.e craving for sour, cold food & collapsing of veins.

DISCUSSION:

Raktadhatu (Blood) is extremely important for the sustenance of life. It is therefore needed to protect this *Dhatu* (tissue) by every possible measure. All the *Ayurvedic* treatises realize the importance of *Raktadhatu* (Blood). *Susruta* considered the *Raktadhatu* (Blood) as fourth *Dosha* (body humours). He tried to emphasize control of *Raktadhatu* (Blood) on the other body entities. *Susruta* also mentioned that *Raktadhatu* (Blood) is responsible for nourishment of all remaining *Dhatu* (tissue) & their status of waning or increment also depend on it. As body humours, *Tridosha* (body humours) are responsible for creation of living body & maintain the homeostasis of the body in same fashion *Raktadhatu* (Blood) also takes part in origin, sustaining & maintaining homeostasis of the body therefore Rakta

dhatu (Blood) is considered as fourth *Dosha* (body humours). But in fact it is not followed the criteria of *Dosha* (body humours) hence it is difficult to include in category of *Dosha* (body humours). Many reason are enumerated for rejecting to consider as *Dosha* (body humours) to *Raktadhatu* (Blood). Some of that are it is an entity which is not responsible for the formation *Prakruti*. Another reason is that it is not capable of vitiating any other body entity however it is vitiated due to *Dosha*. *Raktadhatu* (Blood) is an important entity in context to continue the life. Because it carries all important nutrients which are required for the body. Not only *Susruta* but also *Charak* never denied importance of *Raktadhatu* (Blood) in treatment. Volume of *Raktadhatu* (Blood) is 8 Anjali. Waning or increment in volume of *Raktadhatu* (Blood) leads to pathology of *Raktadhatu* (Blood). Due to indulgence of oily, pungent food, due to hot climate, malnutrition, improper diet causes the pathological variances in *Raktadhatu* (Blood). In embryonic life, *Raktadhatu* (Blood) plays an important role in formation of liver, spleen, lungs, colon, kidneys & heart. When *Raktadhatu* in balanced state *Visuddha Raktadhatu* (pure blood) individuals is characterized by cheerful healthy complexion, energetic active sense organ, proper inclination of sense organ towards their subjects, proper digestion, unobstructed natural urges & healthy nourishment of body ¹³. A little waning or wasting will not hamper function of *Raktadhatu* (Blood) immediately if *Raktadhatu* (Blood) is in excellence condition. Patient will have strength to fight the pathogenesis.

CONCLUSION:

Raktadhatu (Blood) maintain the life process is the most important function of

Raktadhatu (Blood). Modern sciences also described blood is fluid of life, as it carries respiratory gases, nutrients materials required for the basic life process. *Raktadhatu* (Blood) is most vital organ out of ten vital points hence utmost care should be taken of *Raktadhatu* (Blood). Body cannot survive without *Prana* & *Raktadhatu* (Blood) is a medium for the conduction of *Prana* hence life depends on *Raktadhatu* (Blood). Therefore during the obstruction or haemorrhage blood flow affect & it affect the life. Cheerful complexion is symptom of *Visuddha Raktadhatu* (pure blood) individual. Healthy *Raktadhatu* (Blood) maintain the normal colour of the skin. In the waning of the *Raktadhatu* (Blood) skin becomes whitish. In vitiation of *Raktadhatu* (Blood) skin colour may become yellowish, black or reddish. In many skin disorder the colour of the skin changes. In waning condition of *Raktadhatu* (Blood) person craving for sour taste & loves the cool season. Due to waning of *Raktadhatu* *Vata* *Vridhhi* (increment) may see in the body. Craving for sour food reduces the *Vatadosha*. In cool season also *Agni* increases. This is the reason person adores such season in waned condition of *RaktaDhatu* (Blood).

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