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

Ade Jaykumar Sadashiv 1, Usturage Revenshidh Ramchandra 2, Patil Narayan Vanaraj 3
1 Assistant Professor, Dept. of Kriyasharir, SGR Ayurved College, Solapur, Maharashtra, India
2 Assistant Professor, Dept. of Agadtantra, SGR Ayurved College, Solapur, Maharashtra, India
3 Assistant Professor, Dept. of Sanskrit SamhitaSiddhant, SSAyurved College, Nashik, Maharashtra, India

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. Raktadhari (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 Dhautu (tissue) it become red coloured hence it is called as Rakta. Synonyms of Raktadhari (Blood) are Rudhiram, Asriga, Shonitam, Astram, Lohitam.

ABSTRACT

Raktadhari (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 Raktadhari (Blood) are Rudhiram, Asriga, Shonitam, Astram, Lohitam. RaktavahaStrotas (channels) plays an important role in metabolism of Raktadhari (Blood) whose principle organ are liver & spleen. Raktadhara Kala is also concerned with the formation & storage of the Raktadhari (Blood). In spite of the existence of Panchamahabhuta Rakta (Blood) is Tej & JalaMahabhut predominated Dhautu (tissue).

Volume of Raktadhari (Blood) is 8 Anjali. In metabolism of Raktadhari (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 Raktadhari (Blood). When Raktadhari (Blood) is produced in excellence condition individuals known as RaktasaraPurusha. Any kind of deviation in Raktadhari (waning or increment) leads to pathogenesis. Vitiation of Raktadhari (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 Dhautu (tissue) by every possible measure which is one of the most vital point of the body.

Keywords: Raktadhari, RaktavahaStrotas, VisuddhaRaktadhari.
Raktavaha Strotas (channel) is main site of Raktadhata (Blood). Principle organs of this Strotas are liver & spleen. Susruta added the Raktavahi Dhamini (blood vessels). 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 Raktadhata (blood) also takes part in origin, sustaining, & is responsible for the death. Susruta described as fourth Dosha (body humours) to the Raktadhata (blood).

METABOLISM OF RAKTADHATU:
Raktadhata (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 Raktadhata (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 Raktadhata (Blood). 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). In the metabolism of Raktadhata (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 Raktadhata is Tej & Jala predominant in nature.

PHYSICAL & CHEMICAL PROPERTIES OF RAKTADHATU:
Raktadhata (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 individuals. Susruta also described characteristics of pure Raktadhata (Blood). Raktadhata (Blood) looks like insect (Indragopa), is of proper density & does not bear any other colour than meant of pure blood. Raktadhata (Blood) is neither very cool nor very warm. It is sweet; unctuous, red in colour, heavy, smells typically. Reacts to items which affect the pitta.

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 Mamasadhatu (Muscle). It also keep the individuals alive. To keep the individuals alive is main function of Raktadhata (Blood). 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 Raktadhata (Blood) is 8 Anjali.

CHARACTERISTICS OF RAKTA DHATU SARA INDIVIDUALS:
Dhatusarta (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 hot.
(excellence of blood) individual’s bears unctuous, red nails, mouth, palate, tongue, lips, hands, feet. PATHOLOGICAL ASPECT OF RAKTADHATU:

Pathological aspect of Raktadhatu include the Vridhi (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, haemorrrgic disease, abnormal growth, gingivitis, jaundice, syncopal attack, & red eyes. Blood may see at skin & urine. Some another symptoms also described by Susrutai.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. 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) toRaktadhatu (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 Rakta (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. 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 RaktadhatuVataVriddhi (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).

REFERENCES:
8. AshtangHridayam of Srimadvaghbhata, edited with Nirmala Hindi commentary along with special deliberation by Dr BrahamanandTripathi Sutra
Sthana, chapter no 11, verse no 4 page no 160, Chaukhambha Sanskrit Pratisahan Delhi, Reprinted 2009


11. Ashtanghridayam of Srimadvaghbhata, edited with Nirmala Hindi commentary along with special deliberation by Dr Brahamanand Tripathi Sutra Sthana, chapter no 11, verse no 8-9 page no 161, Chaukhambha Sanskrit Pratisahan Delhi, Reprinted 2009.


CORRESPONDING AUTHOR

Dr. Jaykumar Sadashiv Ade
Assistant Professor, Dept. of Kriyasharir, SGR Ayurved College, 21-A/13, Budhwarpeth, Samrath Chowk, Solapur, Maharashtra, India
Pin- 413002.
Email id: drjayade@gmail.com