

**REVIEW OF IMPORTANCE OF RAKTA IN RELEVANCE WITH SHARIRRACHANA**

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**ABSTRACT :**

*Rakta dhatu* is one of the seven *dhatu*s described in *ayurveda*. It has the prime most importance in the life of all *pranimatras*. In this article, the role of *rakta dhatu* is described concerning various aspects of *sharir rachana* like *dashapranayatana*s, *pranadharaana*, *kala, strotas, twacha, matrujabhav, avayavautpatti* in *garbhavastha, ashaya, marmasambandh*. Also *rakta nirmiti, its upadhatu, mala, praman, gunas, panchbautikatva* have been described.

**Key words:** *Rakta, jeevana, avayava utpatti, jeeva, dashapranayatana*s.

**INTRODUCTION:** *Rakta* is the second of all the seven *dhatu*s, mentioned in *ayurveda*. It has the potential for the *pranadharana* of all the *pranimatras*. It has major role in development of various organs, in their functioning as well as in *nidana* and *chikitsa* of many *vyadhis*. *Atyadhik raktastrava* (haemorrhage) is of vital importance in *shalyatantra* also.

**REVIEW OF LITERATURE:** Its *nirukti* suggests that the word itself means *ranjan*, red coloured; that's why it is called as *rakta*.

*Jeevana* is the main function, which means the one which is important to let all creatures alive.<sup>4</sup>

**Importance of rakta dhatu:** *Jeevana* means *pranadharana*. *Pranavayu* along with the *shonit* or *rakta* is necessary for the life.<sup>2</sup> This is why *Acharya Charak* has quoted 'prano hi shonitam anudhavati'. *Rakta* is the *dhatu* which is the fundamental *dhatu* of all the *dhatu*s and is responsible for *dharana* of all the *dhatu*s, so *rakta* has to be taken care of, by all means, says *Acharya Sushrut*.<sup>1</sup>

**Dashapranayatana**s: According to *Acharya Charak*, *rakta* is one of the *dashapranayatana*s two *shankhas*, *trimarmas* (*hrudya, basti, shir*), *kantha*,

*rakta, shukra, oja, guda*.<sup>2</sup>  
**Dashjeevitadhama:** *Shirobandhan, jivhabandhan, kantha, rakta, hrudya, nabhi, basti, shukra, oja, guda*, according to *Ashtanghrudya*.<sup>4</sup>

**Matruja bhava:** *Rakta* is one of the *matruja bhavas* like *mansa, shonit, meda, majja, hrudya, nabhi, yakrut, pleeha, antra, guda*, according to *Acharya Sushrut*.<sup>1</sup> *Mansa, shonit, meda, majja, hrudya, nabhi, yakrut, pleeha, antra, guda* are the *matruja bhavas*, according to *Acharya Charak*.<sup>2</sup> *Ashtang hrudya* has described that *rakta, mansa, majja, guda* are the *matruja bhavas*.<sup>4</sup>

**Rakta and kala sambandh:** *Raktadharakala* has been described by *Acharya Sushrut*, which is present in *sira, yakrut* and *pleeha*.<sup>1</sup>

**Rakta and twacha sambandh:** *Rakta* and *twacha*, both are *matruja*. The second *twacha* layer is *asrugdhara*, according to *Acharya Charak*.<sup>2</sup>

**Rakta and raktasarata:** *Acharya Charak* has described *raktasar* individual with the following *lakshanas* –the one who has *snigdha, raktavarnayukta* and lustrous *karna, netra, mukha, jivha, nasa, austha* (lips), *hasta and padatala* (palms and soles), *nails, lalat, mehan*. The *raktasar*

individuals are *sukumar*, enthusiastic, intelligent, *madhyambala* and *sukhayu*. They cannot tolerate much exertion and heat.<sup>2</sup>

**Rakta and strotas sambandh:** *Yakrut*, *pleeha* and *raktavahi dhamanya* are the *mulasthanas* of *raktavaha strotas*, according to *Acharya Sushrut*.<sup>1</sup> *Yakrut* and *pleeha* are the *mulasthanas* of the *raktavaha strotas* according to *Acharya Charak*.<sup>2</sup>

In *Charaksamhita*, *dushti lakshanas*; whereas in *Sushrut samhita*, *viddha lakshanas* of the *rakta vaha strotas* have been described.

**Important references in samhitas:** *Vidhishoneetiya adhyaya* is specially contributed to *rakta* in *Charak samhita*. *Raktapitta adhyaya* has prime importance in *Ashtang hrudaya nidana sthana*. *Raktavikaras* are *kashta sadhya* in *chikitsa*.

**Synonymes:** *shonit*, *rudhir*, *lohit*, *rastra*, *asruk*, *asrug*

**Utpatti of rakta:** *Rasa* gets converted to *rakta* by getting *araktata* at *yakrut* and *pleeha*, said *Acharya Sushrut*.<sup>1</sup> It is formed after *rasadhatu* in five days, according to *Sushrut* commentator, *Dalhana*.

**Upadhatu and mala of rakta:** *Kandara* and *sira* are the *upadhatu*s; while *pitta* is the *mala* of *rakta*.

**Rakta and avayavautpatti in garbhavastha:** *Sushrut Acharya* has described the development of *avayavas* in *garbhavastha* in detail in *sharirsthana* fourth chapter as follows-

Name of Avayavas (Organs)	Contributing doshas and dhatus
<i>Yakrut</i> and <i>pleeha</i>	<i>Shonitaja</i>
<i>Phuphussa</i>	<i>Shonit phena prabhavaja</i>
<i>Unduka</i>	<i>Shonita</i> and <i>kitta prabhavaja</i>
<i>Antra</i> , <i>guda</i> , <i>basti</i>	<i>Shonit</i> , <i>shleshma</i> , <i>pitta</i> and <i>Vayu</i>
<i>Jivha</i>	<i>Kapha</i> , <i>shonit</i> , <i>mansa</i>
<i>Vrukka</i>	<i>Rakta</i> , <i>meda</i>
<i>Vrushana</i>	<i>Mansa</i> , <i>asruk</i> , <i>kapha</i> , <i>meda</i>
<i>Hrudya</i>	<i>Shonit</i> , <i>kapha</i>

**Ashaya and rakta:** *Sushrutsamhita* and *Ashtanghrudya* have described *Raktashaya*, which can be considered as *yakrut* and *pleeha*.<sup>1,4</sup>

**Pramana :** Eight *anjali* is the *parimana* of *rakta*.<sup>2</sup>

**Swarupa:** *Acharya Charak* has described the characteristics of *vishuddha rakta*, as it should be like *tapta suvarna* (hot gold), *indragopa* insect, *padma* (lotus), *aalakta* and *gunjaphala*.<sup>2</sup>

**Panchbhautikatwa and gunas:** Being *panchabhautik*, it has various *gunas* of the *Panchamahabhutas*. It is *madhur*, *snigdha*, *guru*, *chal gunatmaka* (characteristics) as said in *Bhavaprakasha*.<sup>5</sup> In *Madhav Nidana raktaja murchha* (Fainting) has been described. The smell of blood or mere

glance of blood is the cause of this type of *murchha* (Fainting).<sup>6</sup> *Acharya Sushruta* has also described the same type of *murchha* (Fainting). It happens as the *gandha* (Smell) of *Rakta* (Blood) consists of *Pruthvi* (Earth) and *Jala* (Water) due to which it is *tamogunapradhana* leading ultimately to *raktaja murchha* (Fainting).<sup>1</sup>

**Rakta and dosha vichar:** Like *tridoshas-vata*, *pitta* and *kapha*, *rakta* cannot be considered as the fourth *dosha* because it cannot get vitiated on its own.

From above references, it is clear that as *rakta* is *jeevaniya*, it is important component in development of various organs in *garbhavastha* along with other *doshas* and *dhatu*.<sup>1</sup>

Similar references are there in *Ashtangasangrah* for *garbhavayava utpatti*.<sup>3</sup>

**Rakta and marma sambandh:**In *marmavidhhalakshanas*, *atyadhik raktastrav* (excessive bleeding), is the important cause leading to death. As *rakta* is the *jeevan* of the *pranimatras*, if bleeding gets stopped, the chances of the survival of the individual are more, says *Ashtanghrudya*.<sup>4</sup> Though not *marmaghata*, death can occur due to the bleeding says *Ashtangasangrah*.<sup>3</sup>

**CONCLUSION:**From all the above description, it is clear that *rakta* is the prime most important component in *utpatti*, *sthiti* and *laya (nasha)* of the *dehabhavas*. In other words, it is an important *sharir bhava* in *sharirrachana*, *kriya*, *nidana*, *chikitsa* and *shalyatantra*.

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