

REVIEW OF IMPORTANCE OF RAKTA IN RELEVANCE WITH SHARIRRACHANA

¹Kulkarni Prajka Milind

¹Assistant professor, Sharirrachana, Tilak Ayurved Mahavidyalaya, Pune, Maharashtra.

ABSTRACT :

Rakta dhatu is one of the seven *dhatus* 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 *dashapranayatanas*, *pranadharana*, *kala, strotas, twacha, matrujabhav, avayavautpatti* in *garbhavastha, ashaya, marmasambandh*. Also *rakta nirmiti*, its *upadhatu, mala, praman, gunas, panchbautikatva* have been decribed.

Key words: *Rakta, jeevana, avayava utpatti, jeeva, dashapranayatanas.*

INTRODUCTION: *Rakta* is the second of all the seven *dhatus*, 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.⁴

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

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

rakta, shukra, oja, guda.²

Dashjeevitadhamma: *Shirobandhan, jivhabandhan, kantha, rakta, hrudya, nabhi, basti, shukra, oja, guda*, according to *Ashtanghrudya*.⁴

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

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

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

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.²

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

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*.

Synonyms: *shonit*, *rudhir*, *lohit*, *tastra*, *asruk*, *asrug*

Utpatti of rakta: *Rasa* gets converted to *rakta* by getting *araktata* at *yakrut* and *pleeha*, said Acharya *Sushrut*.¹ 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 and pleeha</i>	<i>Shonitaja</i>
<i>Phuphussa</i>	<i>Shonit phena prabhavaja</i>
<i>Unduka</i>	<i>Shonita and kitta prabhavaja</i>
<i>Antra, guda, basti</i>	<i>Shonit, shleshma, pitta and Vayu</i>
<i>Jivha</i>	<i>Kapha, shonit, mansa</i>
<i>Vrukka</i>	<i>Rakta, meda</i>
<i>Vrushana</i>	<i>Mansa, asruk, kapha, meda</i>
<i>Hrudya</i>	<i>Shonit, kapha</i>

Ashaya and rakta: *Sushrutsamhita* and *Ashtanghrudya* have described *Raktashaya*, which can be considered as *yakrut and pleeha*.^{1,4}

Pramana : Eight *anjali* is the *parimana* of *rakta*.²

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*.²

Panchbhautikatwa and gunas: Being *panchabhautik*, it has various *gunas* of the *Panchamahabhutas*. It is *madhur*, *snigdha*, *guru*, *chal gunatmaka* (characteristics) as said in *Bhavaprakasha*⁵. 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)⁶. 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)¹.

Rakta and dosha vichar: Like *tridoshasvata*, *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 *dhatus*.¹

Similar references are there in *Ashtangasangrah* for *garbhavayava utpatti*.³

Rakta and marma sambandh: In *marmaviddhalakshanas*, *atyadhidhik 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*.⁴ Though not *marmaghata*, death can occur due to the bleeding says *Ashtangasangrah*.³

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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Corresponding Author : Dr.Prajkta Kulkarni, MD.

Assitant professor, Sharirrachana,

TilakAyurvedMahavidyalaya,Pune,

Maharashtra

Email-prajktakulkarni2005@gmail.com

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