

CONCEPT OF RAKTA DHATU W.S.R. TO KRIYA SHARIR**¹*Dr. Anuradha Gautam Ghadage and ²Dr. U. K. Bande**

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Rakta Dhatu (Blood) is an entity which is one considered as one of the Dhatu (tissue) among seven, which is collectively accepted by all Ayurvedic scholars. The word 'Rakta' is derived from Sanskrit Word 'Raj Ranjane' Asriga, Shonitam, Ashram, Lohitam, Rakta Vaha Srotas (channels) plays an important role in metabolism of Rakta Dhatu (Blood) whose principal organ are liver & spleen. Rakta Dhara Kala is also concerned with the formation & storage of the Rakta Dhatu (Blood). In Spite of the existence of Panchamahabhuta Rakta (Blood) is Tej & Jalamahabhut predominated Dhatu (tissue) Volume of Rakta Dhatu (Blood) is 8 Anjali. In metabolism of Rakta Dhatu (Blood), Sira (Blood vessels) Kandara (tendon) in form of Upadhatu (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 Rakta Dhatu (Blood). When Rakta Dhatu (Blood) is produced in excellence condition individuals known as Raktasara Purusha. Any kind of deviation in Rakta Dhatu (Waning or increment) leads to pathogenesis. Vitiating of Rakta Dhatu (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: Rakta Dhatu, Rakta Vaha Srotas, Vishuddha Rakta dhatu.**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, collectively accepted by all Ayurvedic scholars. Rakta Dhatu (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 Rakta Dhatu (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 and may be functioning specifically in context to some organ. Such places are known as Sthana (location) of the Rakta Dhatu (Blood) Rakta Vaha Srotas (channel) is main site of Rakta Dhatu (Blood). Principal organs of this strotasa are liver and spleen.

1. Sushruta 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 the Dosha (body humours) are responsible for the creation of living body, fourth entity named as Rakta Dhatu (Blood) also takes part in origin, sustaining, & is responsible for the death.

2. Susruta described as fourth Dosha (body humours) to the Rakta Dhatu (Blood).

Metabolism of Raktadhatu

Rakta Dhatu (Blood) is produced in his own srotas (channels) i.e. Rakta Vaha srotas. Liver and spleen are the principle organ plays an important role in production of Rakta Dhatu (Blood). After the digestion of diet it converted in to two parts. one is Ahara Rasa (essence part) & another is kittansha (excreted part). This essence of Ahara (Ahara Rasa) after being subjected to Paka (converted) by Ranjana Pitta attains the red colour and becomes the Rakta Dhatu (blood). Susruta further explained that the Rasa is formed from Aahararasa (essence part) after reaching liver and spleen from Kostha it becomes red. In living body, Tej bring this red colour to fluid & in physiological quantity it is fresh & is called as Rakta (Blood). In the metabolism of Rakta Dhatu (Blood) pitta is produced in the form of Mala (excreted part) which is known as Vaikruta Dosha & Upadhatu (secondary tissue) are produced called as Jan Dara (tendon) & Sira (blood vessels). All the entities of this universe is composed of panchamahabhuta, however Rakta Dhatu is Tej & Jala predominant in nature.

Physical & Chemical Properties of Raktadhatu

Rakta Dhatu (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. sushruta also described characteristics of pure Rakta Dhatu (Blood) looks like insect (Indragopa), is of proper density & does not bear any other colour than meant of pure blood Rakta Dhatu (Blood) is neither very cool nor very warm. It is sweet; sleepary, red in colour, heavy, smells typically. Reacts to items which affect the pitta.

Function & Physiological Measure of Rakta Dhatu

As it is one of the seven Dhatu (tissue), its prime function is to sustenance and nourishment of the body. It brings the lustre to colour of skin and nourishes the Mamsa Dhatu (Muscle). It also keep the individuals alive. To Keep the individuals alive is main function of Rakta Dhatu (Blood). It is also responsible for the sensation of touch. Circulating blood function for nourishing the Dhatu. It brings the colour to the skin physiological measures of the Rakta Dhatu (Blood) is 8 Anjali.

Characteristics of Rakta Dhatu Sara Individuals

Dhatu Sarata (excellence of tissue) means Supreme quality of Dhatu(tissue) & Superb functional aspect is sara. individuals having the excellence of Rakta (Blood) are characterized by beautiful dazzling appearance of the ears, Face, tongue, nose, lips, sole of the hands and feet, nails forehead and genital organ. Such individuals are endowed with happiness, great genius, enthusiasm, tenderness, moderate strength, & inability to face difficulties. Their body remains hot. Raktasara (excellence of blood) individual's bears red nails, mouth, palate, tongue, lips, hands, feet.

Pathological Aspect of Rakta Dhatu

Pathological aspect of Rakta Dhatu include the Vriddhi (hyper state/increment of Rakta Dhatu) & Kshaya (hypo/waning of Rakta Dhatu). Due to increment of Rakta Dhatu (Blood) individuals characterized by, erysipelas, spleen, abscess, various skin infection, gout, haemorrhagic disease, abnormal growth, gingivitis, jaundice, syncopal attack & red eyes. Blood may see at Skin & urine. Some other symptoms also described by susruta i.e. redness of eyes, skin & engorgement of blood vessels. Due to malnutrition & improper diet causes deficiency of Rakta Dhatu (Blood). Due to waning of Rakta Dhatu (Blood) persons shows rough, cracked, lustreless dry skin. Vagbhata added some symptoms i.e. craving for sour, cold food & collapsing of veins.

DISCUSSION

Rakta Dhatu (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 realise the importance of Raktadhatu (Blood). Susruta considered the Rakta Dhatu (Blood) as fourth Dosha (body humours). He tried to emphasize control of Rakta Dhatu (Blood) on the other body entities. Susruta also mentioned that Rakta Dhatu (Blood) Is responsible for nourishment of all the remaining Dhatu (tissue) and their status of waning or increment also

depend on it. As Body humours Tridosha(body humours) are responsible for creation of living body and maintain the homoeostasis of the body in same fashion Rakta Dhatu (Blood) also takes part in origin, Sustaining and maintaining homoeostasis 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 Rakta Dhatu (Blood). Some of that it is An entity which is not responsible for the formation prakriti another reason is that it is not capable off vitiating any other body entity however it is Vitiated Due to Dosha. Rakta Dhatu (Blood) Is an important Entity in contexts 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 the Rakta Dhatu (Blood) in treatment. volume of Rakta Dhatu (blood) is 8 Anjali. Waning or increment in volume of Rakta Dhatu (blood) leads to pathology of Rakta Dhatu (blood). Due to indulgence of oily, pungent food, Due to hot climate, malnutrition, improper diet causes the pathological variances in Rakta Dhatu (blood). In embryonic life (Blood) plays an important role in formation of liver, spleen, lungs, colon, kidneys & heart. When Rakta Dhatu In balanced state Vishuddha Rakta Dhatu (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 Rakta Dhatu (Blood) immediately if Rakta Dhatu (Blood) is in excellent condition. Patient will have strength to fight the pathogenesis.

CONCLUSION

Rakta Dhatu (Blood) maintain the life process is the most important function of Rakta Dhatu (Blood). Modern sciences also described blood is fluid of life, as it carries respiratory gases, nutrients materials required for the basic life process. Rakta Dhatu (blood) is most vital organ out of 10 vital points hence utmost care should be taken of Rakta Dhatu (Blood). Body cannot survive without prana & Rakta Dhatu (Blood) is a medium for the conduction of prana hence life depends on Rakta Dhatu (blood). Therefore during the obstruction or haemorrhage blood flow affect and it affect the life. Cheerful complexion is symptom of Vishuddha Rakta Dhatu (pure blood) individual. Healthy Rakta Dhatu (Blood) maintain the normal colour of the skin. In the waning of the Rakta Dhatu (blood) skin becomes whitish. In variation of Rakta Dhatu (Blood) skin colour may become yellowish, black or reddish. In many skin

disorder the colour of the skin changes. In waning condition of Rakta Dhatu (Blood) person craving for sour taste & loves the cool season. Due to waning of Rakta Dhatu vata vriddhi (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 reason in waned condition of Rakta Dhatu (Blood).

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