

## A CONCEPTUAL REVIEW OF RAKTA DHATU

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### ABSTRACT

Ayurveda is an ancient medical science. In the ancient Ayurveda Samhitas, the concept of Tridosha, SaptaDhatu and Trimala are widely described. The dhatus mainly perform the function of holding-together the elements of the body. The Raktadhatu is one of the important Dhatu out of the seven dhatus. The word 'Rakta' is derived from Sanskrit word 'Raj Ranjane' which indicates the red colour. The Synonyms of Raktadhatu(Blood) are Rudhiram, Asriga, Shonitam, Astram, Lohitam. The Volume of the Raktadhatu(Blood) in the body are 8 Anjali in pramana according to Ayurveda vitiation of the raktadhatu(blood) results in the skin disorders of the body. It is also said in the Ayurvedic texts that 'Raktam jeev iti sthiti' means this is the

important entity for sustainane of the life. Therefore it is very important to preserve this dhatu in the body in it's equilibrium and in the desired (tissue) measure hence it is a vital constituent of the body.

**KEYWORD:** Dhatu, Rakta dhatu, Anjali, blood.

### INTRODUCTION

Dhatu (tissue) are the entity by which the sustainane, growth & nourishment of the body is performed. The dhatus(tissue) are the functional apparatus of the Dosha(body humour), the Rakta dhatu is one of them, Seven dhatus(tissue) are there in the body of the humen according to Ayurveda, the Rakta dhatu is one of them. The word 'Rakta' is basically originated from the Sanskrit word 'Raj Ranjane' it indicates to stain. If white cloth is stained

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with this dhatu (tissue) it become red coloured hence it is called as Rakta. The Synonyms of Raktadhatu (Blood) are Rudhiram, Asriga, Shonitam, Astram, Lohitam etc. Most of these indicates the red coloured. As it is one of the seven dhatu, it is present in entire body. However it may present in the large quantity in some parts of the body & may be functioning specifically in context to some specific organs of the body. Such parts are known as sthan(location) of the Raktadhatu (blood).

### Importance of Rakta

देहस्य रुधिरं मूलं रुधिरेणैव धार्यते। तस्माद्यत्नेन संरक्ष्यं रक्तं जीव इति स्थितिः॥ (सु.सू.14/44)

Acharya Sushruta has said that Rakta Dhatu is the life line of the living body, it maintains life, so one should care a maintain of Rakta Dhatu by proper diet regimen through which the maintainance & equilibrium of the Rakta dhatu can be established. Being a vital & important part of the body the Rakta dhatu needs an utmost care.

Acharya Sushruta has said that there will be no existence of the body without Kapha, Pitta, Vata and even Shonita. The body is always supported by these. It is therefore needed to protect this dhatu by every possible measure. As Vata-Pitta-Kapha are responsible for the creation of living body, fourth entity named Rakta is also responsible for the existence, support and maintainance of body. He told that Rakta is itself a life. Commentator Dalhana explained the reason that why Acharya Sushruta gave so importance to the Rakta dhatu. He states that Acharya Sushruta, as being a surgeon had to basically think about the Rakta dhatu. Acharya Sushruta told that the human body is basically dependent on food(Aahar) & four factors are responsible for any deviation of body from its homeostatic status namely Vata, Pitta, Kapha and Rakta.

### Metabolism of Raktadhatu

The Raktadhatu (Blood) is produced in its own Shrotas (channels) i.e Raktavaha Shrotas. Liver and Spleen are the principal organ plays an important role in production of the Raktadhatu. After the digestion of the food (Aahar), it is converted in to two parts. One is Aahararasa (essence part) & the another is Kittansha (excreted part). This essence of Aahararasa after being subjected to Paka by Ranjaka Pitta attains the red colour & becomes the Raktadhatu (Blood). Acharya Sushruta further explained that the Rasa is formed from the Aahararasa (essence part) after reaching the liver & spleen from Kostha, then it becomes red.

In the living body, the Tej bring this red colour to fluid and when produced in healthy manner & physiological quantity it is fresh & is called as Rakta (Blood). Pitta is produced in the form of Mala (excreted part) which is known as Vaikruta Dosha & Updhatu 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.

### Function & Physiological Measure of Raktadhatu

As it is one of the seven Dhatus (tissue), its prime function is to sustainance & nourishment of the body. It brings the lustre of the skin and nourishes the Mamsa dhatu (Muscle). It also keep the individuals alive. It is also responsible for the sensation of touch. The main function of circulating Rakta dhatu is nourishing the other dhatus. It brings the colour to the skin, Physiological measures of the Raktadhatu is 8 Anjali.

### CONCLUSION

Raktadhatu (Blood) maintains the life process and this is the main & most important function of the Raktadhatu. Modern science also describes blood is fluid of life, as it carries respiratory gases, nutrients 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. Body cannot survive without Prana and Raktadhatu is a medium for the conduction of Prana hence life depends on Raktadhatu. Any obstruction & haemorrhage of the blood flow will let the life to threatened. Cheerful complexion is symptom of Visuddha Raktadhatu (pure blood).

इन्द्रगोपकप्रतिकाशमसंहतमविवर्णं च प्रकृतिस्थं जानीयात् (सु.सू.14/22)

Due to waining of the Raktadhatu Vata Vriddhi seen 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.

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