REVIEW OF IMPORTANCE OF RAKTA IN RELEVANCE WITH SHARIRRACHANA

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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, matrujabhabav, avayavautpatti in garbhavastha, ashaya, marmasambandh. Also rakta nirmiti, its upadhatu, mala, praman, gunas, panchbautikatva have been described.

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 vyadhish. Atyadhik raktastrava (haemorrhage) is of vital importance in shalyatantra also.

REVIEW OF LITERATURE: Its vridhastit suggests that the word itself means raktavarnayukt 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.

Importance of rakta dhatu: Jeevana means pranadharana. Pranavayu along with the shonit or rakta is necessary for the life. 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.

Dashapranayatanas: According to Acharya Charak, rakta is one of the dashapranayatanas two shankhas, trimarmas (hrudya, basti, shir), kantha, rakta, shukra, oja, guda. Dashjeevadithadhan: Shirobandhan, jivhabandhan, kantha, rakta, hrudya, nabhi, basti, shukra, oja, guda, according to Ashtanghrudya.

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

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

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

Rakta and raktasarata: Acharya Charak has described raktasar individual with the following lakshanas –the one who has snigdha, raktavaranyukta and lustrous karna, netra, mukha, jivha, nasa, austrha (lips), hasta and padatala (palms and soles), nails, lalat, mehan. The raktasar
individuals are sukumar, enthusiastic, intelligent, madhyambala and sukhaya. 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 hrudya nidana sthana. Raktavikaras are kashta sadhya in chikitsa.

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

**Utpatti of rakta:** Rasa gets converted to rakta by getting araktata at yakrut and pleeha, said Acharya Sushrut.\(^3\) It is formed after rasadhatus in five days, according to Sushrut commentator, Dalhana.

**Upadhatu and mala of rakta:** Kandara and sira are the upadhatu; 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-

<table>
<thead>
<tr>
<th>Name of Avayavas (Organs)</th>
<th>Contributing doshas and dhatus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yakrut and pleeha</td>
<td>Shonitaja</td>
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<tr>
<td>Phuphussa</td>
<td>Shonit phena prabhavaja</td>
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<td>Unduka</td>
<td>Shonita and kitta prabhavaja</td>
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<tr>
<td>Antra, guda, basti</td>
<td>Shonit, shleshma, pitta and Vayu</td>
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<tr>
<td>Jivha</td>
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<td>Vrukka</td>
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<tr>
<td>Vrushana</td>
<td>Mansa, asruk, kapha, meda</td>
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<tr>
<td>Hrudyya</td>
<td>Shonit, kapha</td>
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</tbody>
</table>
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 Ashtangsangrah for garbhavayava utpatti.3

Rakta and marma sambandh: In marmavidhalakshanas, 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.4 Though not marmaghata, death can occur due to the bleeding says Ashtangsangrah.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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Source of support: Nil
Conflict of interest: None
Declared