

A Review Article on Dehasya Rudhiram Moolam

Shruti T G¹, Syeda Ather Fathima², Shivalingappa J. Arakeri³,
Mohasin Kadegaon⁴, Geethanjali Hiremath⁴

¹PG Scholar, ²Principal, ³Professor and HOD, ⁴Assistant Professor,

^{1, 2, 3, 4}Department of Shalya Tantra, Taranath Government Ayurvedic Medical College, Ballari, Karnataka, India

ABSTRACT

Rakta is one among the seven *dhatu*s. Its prime function is to sustenance & nourishment of the body. It brings luster to colour of skin & nourishes the *Mamsa* *dhatu* responsible for strength, complexion, longevity. *Acharya Sushruta* mentioned that along with three *doshas* the *shonita*, 4th *dosha* present during the origin, existence & destruction of the body. *Rakta* is considered as *moola* for the body because it plays very important role in the maintenance of the life. *Rakta* is considered as one of the dashapranayatana by *Charaka* & it carries *praana*(oxygen) to every *dhatu*. *Rakta* plays important role in *chikitsa* like *rakta paana* is advised in *bhinnakoshta*.

KEYWORDS: *Rakta dhatu*, *shonita*, *moola*

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INTRODUCTION

The word *Rakta* is derived from Sanskrit word “*Raj-Ranjane*” which means red colour. *Rakta* is produced from the *prasada bhaga* of *rasa dhatu* with the help of *bhutagni* & *rasa dhatwagni*. *Acharya Sushruta* mentioned that “*Doshadhatumalamoolam hi shareeram*” it means *dosha, dhatu, mala* are the *moola* for the body.^[1] *Dhatu*s are the functional apparatus of the *dosha*. The human body consists of seven *dhatu*s those are *rasa, rakta, mamsa, meda, asti, majja, sukra*.^[2] *Rakta* is second *dhatu* which is very important component of the body. *Sthana* of *rakta dhatu* are liver & spleen. *Acharya* mentioned that *rakta dhatu* is *moola* for the body, which maintains the life so one should take proper care of *rakta dhatu*.^[3] The *gunas* of *rakta dhatu* are *visrata*(*prutvi mahabhuta*), *dravata*(*jala mahabhuta*), *ragata*(*agni mahabhuta*), *spandana*(*vayu mahabhuta*) and *laghuta*(*akasha mahabhuta*).^[4] Role of *rakta dhatu* in the formation of various organs in intrauterine life is explained by *Acharya Sushruta*. *Rakta dhatu* provides a good foundation for the development of all the other

*dhatu*s. Hence an attempt is made to explain the importance of *rakta* as *moola* for body.

FACTORS IN FAVOUR OF RAKTA AS MOOLA: *Acharya Sushruta* considered *rakta* as *moola* for body on the basis of some factors. Those are

➤ **RAKTA PRADHANATA**^[5]

Blood is the mainstay of body. The body totally depends upon it hence every attempt must be made to preserve it, in other words, blood is equivalent to life itself. Eventhough body is made up of seven *dhatu*s. The *jeevana* (oxygenation) of *dhatu*s upon *rakta* so *rakta* is considered as *pradhana* among the other *dhatu*s. By this we can consider *rakta* as *moola*.

➤ **DEHA DHARANA**^[6]

As they support the body, hence they are known as *dhātus*. We know that *rakta* is second *dhatu* which plays very important role in supporting the body. As every *dhatu*s do the function of *dharana* in the body, the quantitative & qualitative changes of *rakta* leads

to disturbance in the stability of body so its *dharana karma* is significant.

➤ **RAKTA AS BASE OF LIFE** ^[7]

The body can exist neither without *kapha* nor without *pitta*, *vata* and *rakta*, these perpetually maintain the body. By this we can consider *rakta* as basis of life with *tridoshas* because *rakta* provides nourishment to all the tissues & cells in the body and which supplies oxygen to every tissue.

➤ **DEHA SAMBHAVA** ^[8]

It is *vāta*, *pitta* and *shleshma* which are the only causes of genesis of the body. They maintain the body like a house (supported on three pillars). These (*three dosas*) together with *shonita*, the fourth, are always present in the body at birth, during life and death. By this we can know the importance of *rakta* in the existence of body.

➤ **ANGA-PRATYANGA UTPATHI** ^[9]

Most of the viscerae are formed from the blood. During embryogenesis, various organs are developed from *dhatu*. The following table shows details of the role of *rakta dhatu* in the formation of body organs.

SL. NO	ORGAN	FACTORS RESPONSIBLE FOR ITS FORMATION
1	Yakrit	Shonita
2	Pleeha	Shonita
3	Puphphusa	Shonitaphena
4	Unduka	Shoinitakitta
5	Añtrāni, Guda and Basti	Asrija + shelshmaprasad acted upon by pitta and vayu
6	Jihvā	Kapha + shonita + mamsasara
7	Vrukka	Rakta + meda prasada
8	Testis	Mamsa + asrik + kapha + medaprasada
9	Hrudaya	Shonita + kaphaprasada

➤ **RAKTA KARMA** ^[10]

The Rakta circulating in its veins, provides nutrition and colour to the *dhatu*s, causes a definite perception of touch and performs other functions assigned to it. Every human being needs nutrition for the proper growth of body which will be supplied by *rakta*.

➤ **KSHAYA AND VRIDDI OF DHATU BY RAKTA** ^[11]

The decrease and increase of *dhatu*s is depends upon *shonita*. as we know that *rakta* nourishes the other *dhatu*s, if *rakta* gets *dhushita* or any loss in the *rakta dhatu* then there will be *kshaya* and *vriddi* of other *dhatu*s and vitiation of *vata*.

➤ **RAKTA AS JEEVA** ^[12]

The *rakta* (blood) provides fine complexion, nourishes the muscles, and also maintains life. life of every person depends on *praana* (oxygen) which is supplied by *rakta*.

➤ **RAKTA IMPORTANCE IN TREATMENT**

• **RAKTA PAANA IN BHINNAKOSHTA** ^[13]

Acharya *sushruta* mentioned importance of *rakta* in *sadyovrana chikitsa*, if *atiraktasrava* occurs in *bhinna koshta* in that he mentioned *raktapaana* as a treatment method.

• **RAKTAMOKSHANA** ^[14]

Raktamokshana is used especially for the treatment of *raktadusti*. The vitiated blood should be expelled out from the body. *Raktamokshana* can be done by two ways i.e., *shatra visravana* (*prachanna* & *siravyadha*) & *anushastra visravana* (*sringa*, *jalauka*, *alabu*). In *Shalyatantra* *siravyadha* is considered as *Ardhachikitsa* for *Rakta pradoshaja vyadhis*, as *Basti* is considered *Ardhachikitsa* in *Kayachikitsa*.

• **RAKTA SANDHANA** ^[15]

Acharya *sushruta* has given utmost importance to *Rakta*. They stated that vitality of any individual solely depends on *Rakta* and given different measures to prevent the blood loss. *Sushruta* mentioned four methods to stop excessive bleeding from the body. Those are *sandhana*, *skandana*, *pacana* and *dahana*.

The astringents help in the contraction (of vessels) and the cold applications coagulate the blood. The ashes cause inflammatory reaction and cauterization gets the vessels approximated.

When the blood does not coagulate (even after cold applications), then *sandhanas* (astringents) should be applied. In the event of contraction not being achieved (by the astringents) treatment should be done by *pācana* measures.

The surgeon should try these three (cold applications, astringents and drying up) measures as described, and only if they fail, cauterization should be done as his last choice. By these methods we should protect the blood loss because it is the base for the body.

• **VISHUDDHA RAKTA IS ADHARA FOR PRANA** ^[16]

Shuddha Rakta is responsible for *Bala* (strength), *Varna* (skin complexion), *Sukha* (happiness, comfort) and *Ayusha* (longevity due to pure blood). *Shonita* (blood) plays a vital role in the sustenance of *Prana* (Vital force of life).

➤ **DASHAPRANAAYATANA** ^[17]

It is said that the seat of *Prana* (life in the body) are only 10 places.

Two *Shankha* - 2 temporal region
Marma Traya - Three *Marmas-Hrudaya* (heart), *Basti* (urinary bladder) and *Shira* (head),
Kantha, *Rakta* (Blood), *Shukra*, *Ojas* and *Guda*.

DISCUSSION:

From the above commentaries, it is understood that *rakta* is important for life and can be considered as *moola* for the body. *Rakta dhatu* is one of the *pranayatana*. As it one of the seven *dhatu*, *rakta dhatu* brings *prana* to every *dhatu*. *Rakta dhatu* is the base of living body which maintains life. *Rakta* nourishes the *Mamsa dhatu*, brings luster to the skin and keeps an individuals alive. *Rakta dhatu* circulates in the body and supplies nutrients to all *dhatu* and it is responsible for the existence, support and maintenance of the body. In the embryonic life, *Rakta dhatu* plays important role in the formation of *yakrit*, *pleeha*, *phupphusa*, *unduka*, *vrikka*, *vrishana* and *hridaya*. By all these points we can consider *rakta* is *moola* for body. Blood essential to life and which circulates through our body and delivers essential substances like oxygen, nutrients to the body's cells and carries hormones around the body. It also transports metabolic waste products away from cells. There is no substitute for blood.

CONCLUSION:

By the above discussion we can conclude

- *Rakta dhatu* circulation in the body and supplies suppliments to all the *dhatu*s and supports the body.
- *Acharya Sushruta* included *rakta* as fourth entity in the origin, existence and destruction of the body.
- Important function of *rakta dhatu* is *jeevana karma*, so it is important to protect the *rakta*.
- *Acharya Charaka* mentioned *rakta* is one of the *dashapranaayatana*. Which means *praana* also resides in *rakta* & it supplies *praana*(oxygen) to other *dhatu*s.
- *Rakta* plays an important role in the formation of visceral organs in embryonic stage
- *Rakta* is having important role in *chikitsa* like *raktapaana* is indicated in *bhinnakoshta*, *raktamokshana* in *raktadusti vikaras*.
- Blood is *moola* for the body hence every attempt must be made to preserve it.

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