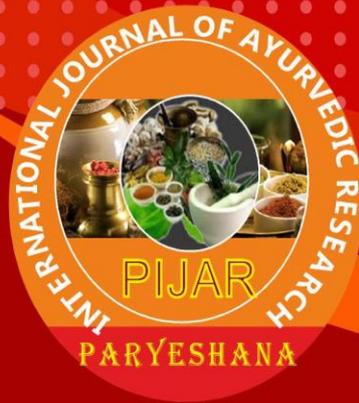


MARCH - APRIL-2017

VOLUME 1

ISSN-2456-4354

ISSUE 4



PIJAR

PARYESHANA

INTERNATIONAL JOURNAL OF
AYURVEDIC RESEARCH

www.pijar.org

RAKTA AS A DOSHA – A CONCEPTUAL STUDY

Dr. Ashok G. Naikar, M.S. Ayu (RGUHS)

Associate Professor , Dept. of Shalya Tantra, N.K.Jabshetty Ayurvedic Medical College & P.G. Centre, Bidar,Karnataka- 585403

Abstract

Concept of *dosha* has been around for as long as ancients have been practicing *Ayurveda* from *Charaka* –Hippocrates, all have practiced the system on the basis of *tri-dosha* and *panchamahabhuta* theory. *Tri-doshas* are basic elements of the body, mean while *Rakta* also a major constituent of the body called as *chaturtha dosha* in *Sushruta samhitha*. Through the current literature available has suggested, rakta as to sustain, maintain, support and destroy the body; the comprehensive understanding of this concept involves so many questions as *Rakta* to be considered as *chaturtha dosha* or not.

Key words: *Rakta, Tri-dosha, Chaturtha dosha, Panchamahabhuta.*

Introduction

Ayurveda is one of the branches of *Vedas* which forms the spine of healthy life, also a way of life, or a way of co-operative with nature and having harmony. The recent advances and researches in *Ayurveda* have not only promoted its utility but also established its importance in medical system. *Ayurveda* is addressed according to the theories of five elements, *Tri-doshas*, *Tri-malas*, seven *dhatu*s, trinity of life, body, mind and

spiritual awareness. The three basic pillars of *ayurveda* are three subtle energies known as *vata*, *pitta* and *kapha* are biological pillars in health, *doshas* in ill-health.

Factors In Favour To Consider Rakta As Dosha:

- The word *tri-dosha* clearly indicates that the *doshas* are only in three numbers. However *Sushruta* gives much more importance to *rakta* and gives some hints to consider as a *dosha*.

RAKTA AS A DOSHA – A CONCEPTUAL STUDY

- *Vata, pitta, kapha* and *rakta* these four are main factors present in *utpatti kala, sthitha kala* and *pralaya kala* as this statement gives the support as a *dosha*. His interpretation over the *shloka* is in-origin, in-existence and dissolution of the *shareera* is associated with these three along with blood as the fourth one¹.
- In *vraṇa prashna adhyaya* again *Sushruta* explained *rakta* as prime factor to develop the body, this statement again gives the support as a *dosha*; here *tri-dosha* along with *rakta* is the composition of the body is absolutely true¹.
- The *rakta sthana, guna, pramana*³, *karma, dosha vrudhi karaka bhavas, vikaras* and its own *chikitsa sutra*, the *rakta* may be considered as a *dosha*¹.

Factors Against To Consider

Rakta As Dosha:

- In view of *Sushruta's* opinion while explaining the vitiated *doshas*, they spread alone or in combination with other *doshas* or all together with blood they spread all over the body causes the *vikaras*. This statement does not showing *rakta* as a fourth *dosha* because *sushruta* used the

word *samastha* (in-combination), same the *samastha* word used in *prakruthi* explanation. *Prakruthis* are seven in numbers (individual three, combination three and all together one). It is very important that *rakta* as a fourth *dosha* instead of seven *prakruthis* this may be 14 *prakruthis*, means that *doshas* are only in three numbers².

- Regarding *dosha nirukti*,
- *Vata- va gati gandhanayoho.*
- *Pitta- tapa santape*
- *Sleshma – slish aalingane,*

If *sushruta* considered *rakta* as a fourth *dosha* he also includes the *raktanirukti* under this heading but he never explain the *raktanirukti* under the heading of *doshanirukti*¹.

- Regarding the *sthana* of the *dosha*,
- *Vata – Shroni and guda*
- *Pitta - Pakkwashaya and amashaya Madhya bhaga*
- *Sleshma – Amashaya*

He never explain the *rakta dosha sthana* under the *dosha sthana* heading¹.

- Comparatively *sushruta doshas* are compared to
- *Kapha as soma* (moon)
- *Pitta as surya* (sun)

RAKTA AS A DOSHA – A CONCEPTUAL STUDY

- *Vata* as *anila* (air)
If he agree *rakta* as a *dosha* he also explain co-relation of the *rakta* also, but he never explain the *rakta* co-relation in the heading of *dosha*¹.
- *Vata*, *pitta* and *kapha* are verily the causative factors of the origin of the body the body is supported by them when in normal state and located downward in middle and upward like a house with three pillars (*tri-sthuna*) by these explanation if sushruta considered *rakta* as a fourth *dosha* again **this *tri-sthuna* theory will fails**¹.
- By ancient *acharyas* like *charaka*, *vagbhata*, *sharangadhara* they are also propogated *doshas* are only three in numbers.
- Without *dosha* involvement independently *rakta* not at all vitiates (*paratantra roopa*) mean while *doshas* are independently vitiates (*swatantra roopa*)¹.

Conclusion

There are considerable similarities in the method of explaining *Rakta* as a *dosha* on the basis of *dosha nirukti adhara*, *guna*, *karma*, *dosha vikara bhava* and its own *chikitsa* sutra of the *Rakta* to be considered as a fourth

dosha acc. to sushruta only. But there are different openien in the method of explaining the *rakta* as a *dosha*.

The *panchabhouthikatwa* of the *doshas karana* and *karya guna* of the *doshas*,

Rajobahulo vayu,

Satwa bahulo pittam,

Tamo bahulo kapham,

In addition with *rakta* what to be *considerd* as a *rakta*?

Dosha samkhya –*Vayu pittam kaphascheti trayo dosha samasata*⁴

Dosha can be called as *Dhatu*.

Because of *dharana* of the *shareera*.

Mean while *dhatu*s are not called as a *dosha*⁴.

These *tri dosha-sidhanta* totally based on *chaturvidha pramanas*.

Tridoshas are the chief cause of healthy life.

Tridoshas are the chief cause of *prakrusti* formation

(*ekadoshaja, dwidoshaja, sannipataja*)²

Tridoshas are the chief cause of four types of *Agnis* (*sama, vishama, teekshna, manda*)⁴

Tridoshas in reference to *koshta*(*kroora, mrudu, madyama*)⁴

All these references clearly indicates that *rakta* is not a *dosha*.

But *sushruta* a surgical man he accepted *rakta* in respect to *dosha* because he was given much more importance to *rakta*, there will be no existence of body without *tridosha* and even *rakta*. The body always supported by these¹.

Again he gives immense verse on *rakta*, Blood is the origin of the body, responsible for existence, support and maintenance of the body, hence protected with greatest care, blood itself is life¹.

References

1. Prof. V.V.Prasad-sushruta samhita sutrasthana sutrasthana 21/3,11,12,14,16,17,19, Dalhana nibandha sangraha commentary with translation.The director,Rastriya Ayurved vidyapeeth New delhi,2002,page no.207-224.
2. Kaviraj Dr.Ambika data shastri, sushruta samhita 4/62, 63, choukamba sanskrit samsthan varnashi, 2014, page no.49.
- 3.Dr.Brahamand Tripati- Charaka samhita shareera sthana ,charaka chandrika hindi commentary vimanasthana 7/17, choukamba surabharati prakashana, varnashi 2004, page no.929.
- 4.Kaviraj Atridev Gupta- Astanga hrudaya sutrasthana,1/6,9,vidyotini hindi commentary,choukambha prakashana varnashi 2007,page no.4,5
- 5.Acharya sri Radha Krishna parashara, sharangadhara samhita poorva khanda,5/95,96,sri Baidyanath Ayurved Bhavan limited,1994,page no.108.
- 6.Pandith Ramraksha pathak- Tridosha tatwa vimarsha,1,2,4,sri Baidyanath Ayurved Bhavan limited, Nagpur.1994, page no.1-67.

Corresponding Author

Dr. Ashok G. Naikar,

M.S. Ayu (RGUHS)

Associate Professor , Dept. of Shalya Tantra,
N.K.Jabshetty Ayurvedic Medical College & P.G.
Centre, Bidar,Karnataka- 585403

Email: dranaikar@rediffmail.com,

Source of Support: NIL

Conflict of Interest : None declared