

A CONCEPT OF RAKTA DHATU W.S.R TO KRIYASHARIR – REVIEW ARTICAL**Dr. Mohit Kumar* and Prof. Dr. Balkrishan Panwar*****P.G. Scholar 3rd Year, Himalayiya Ayurvedic (PG) Medical College, Jeevanwala, Dehradun.

**P.G Department of Kriya Sharir, Gurukul Govt. Ayurvedic College, Haridwar.

***Corresponding Author: Dr. Mohit Kumar**P.G. Scholar 3rd Year, Himalayiya Ayurvedic (PG) Medical College, Jeevanwala, Dehradun.

Article Received on 26/05/2020

Article Revised on 16/06/2020

Article Accepted on 06/07/2020

ABSTRACT

Raktadhatu (Blood) is an object considered one of the Dhatu (Tissue) among the seven, which all Ayurvedic scholars agree unanimously. The word 'Rakta' derives from the Sanskrit word 'Raj Ranjane' which means red. Rudhiram, Asriga, Shonitam, Astram, Lohitam are synonyms of Raktadhatu (Blood). Raktavaha Strotas (channels) plays an important role in the Raktadhatu (Blood) metabolism of which liver & spleen is the principal organ. It is also with Raktadhara Kala with the Raktadhatu Formation & Storage (Blood). Despite the existence of Panchamahabhuta Rakta (Blood) is Dhatu (tissue) prevalent in Tej & JalaMahabhut. Raktadhatu (Blood) has a quantity of 8 Anjali. In Raktadhatu (Blood) Metabolism, Sira (Blood vessels) Kandara (tendenum) in the form of Updhatu (secondary tissue) while Pitta (secondary tissue) as Mala is made (Excreted part) Supporting the body and preserving life in the Body is main Raktadhatu (Blood) feature. When producing Raktadhatu (Blood), Individuals known as RaktasaraPurusha in excellence condition. All manner of deviations. The pathogenesis occurs in Raktadhatu (waning or increment). Raktadhatu vitiation (Blood) suggests a skin disease within the body. So it's an important life sustaining entity. Hence, it is important to protect this Dhatu (tissue) with all possible. A test which is one of the body's most critical points.

KEYWORDS: Raktavaha Strotas, Raktadhatu, VisuddhaRakthadhatu.**INTRODUCTION**

Dhatu (tissue) is an entity, through which Sustenance, growth, & nutrition. There's body Dhatu (tissue) is Dosha functional apparatus (body Humour). Dhatu (Tissue) is 7 in Number, accepted unanimously by all the Ayurvedic scholars. Raktadhatu (The Blood) One of those. Rakta is Sanskrit word originated from the meaning of 'Raj Ranjane' Footing. If that is stained with white cloth Dhatu (tissue) turns reddish it is therefore called Rakta. Synonymous with the Rudhiram, Asriga: Raktadhatu (Blood) Shonitam, and Astram, and Lohitam. Most of these are from the red colour indicates. As it is one of those the seven Dhatu, (the tissue) are present in Entire body part. It may however in large quantities, present in some places & Might clearly work in context for liver. Such locations are known as The Raktadhatu (Blood) Sthana (location) Raktavaha Strotas (channel) is Raktadhatu (Blood) principal location. Guidelines Organs of this Spleen & Liver Strotasare. .Rakta (Blood) is very popular an important entity for the maintenance of Constant interne environment. It's extremely important for the support of Life, Life. Since Dosha (body humours) is responsible for creating living bodies, fourth. Entity also known as Raktadhatu (blood), Participates in, maintains, and is responsible for death.

Susruta wrote as the fourth Dosha (humour of the body) Raktadhatu (sanguine).

Metabolism of Raktadhatu

Raktadhatu (Blood) is produced in his own channels (Strotas) i.e.Strotas: Raktavaha. Liver & Spleen is Principle organ plays a major role in Raktadhatu (Blood Manufacture). Afterwards the diet digestion converted in two Parts. One is Aahararasa (part of Essence) & another is Kittansha (Part Excreted). That's it Essence of Aahara (Aahararasa) after being (converted) subject to Paka Ranjaka Pitta gets the colour red & Turns to Raktadhatu (Blood). Susruta he clarified further that Rasa is created From Aahararasa (part of the essence) on Kostha reaches liver & spleen Turns gold. Tej brings this into your living body Red to fluid colour & when created in Good fashion & quantity physiologic it's brand new & is named Rakta (Blood). In Raktadhatu Metabolism (Blood) Pitta is made in mala form (Excreted part) called Vaikruta Dosha & Updhatu (Secondary fabric) Generated as kandara (tendenon) & Sira (vessels to the blood). None of these bodies Universe consists of Panchamahabhuta, Raktadhatu however in nature Tej & Jala predominate.

Physical & Chemical Properties of Raktadhatu

Raktadhatu (Pure Blood) or Good status looks like Gold Heated Which turns red after having put in fire; Red lotus (Indragopa) or as *Abrus Precatorius* (Gunja). Those different shades depend on individuals. Sushruta also described Pure Raktadhatu characteristics (Sanguine). Seems like Raktadhatu (Blood) Insect (Indragopa), has right density & Does not bear any colour other than the intended Raktadhatu (Blood) is of pure blood Neither very warm nor cold. It's Sweet; unctuous, colourful red, heavy, Typical smells. Reacts to items Influence Pitta.

Function & Physiological Measure of Raktadhatu

Its primary function is to sustain & Corpus nourishment. It brings the lustre to the skin colour and nourishes the muscle (Mamsa dhatu). This keeps us safe, too. To keep the people Alive is Raktadhatu's principal role (Sanguine). It also has responsibility for the feeling of touch. Blood flow on the run to feed the Dhatvah. It features the Skin colour: Physiological measurements Of the Raktadhatu (Blood), there are 8 Anjali.

Characteristics of Rakta Dhatu Sara Individuals

Dhatu-sarta (Tissue Excellency) Means supreme Dhatu consistency (Tissue) & the functional aspect of Sara is superb. Individuals having the Rakta (Blood) excellence Are characterized by unctuousness, gorgeous appearance of the ears, face, Tongue, nose, lips, hands & foot sole, Nails, front, & genitals. Such men are given joy, great genius, enthusiasm, tenderness, moderate strength, & inability to face difficulties. Their body stays hot. The bears of Raktasara (blood excellence) human Unctuous, red hair, head, thighs, tongue, Lips, hands, feet.

Pathological Aspect of Raktadhatu

Raktadhatu Pathological Aspect Include the Vriddhi (hyper / increment state) Of Raktadhatu) & Kshaya (hypothesis / decline of For Raktadhatu). Characterized by increment of Raktadhatu (Blood) individuals, Erysipelas, spleen, abscess, skin gap Infection, gout, haemorrhage, irregular development, gingivitis, yellowing, syncopal attack and red eyes. Blood can be seen on Skin and Urine. Any more signs Sushruta i.e. also described redness of Eyes, skin & blood vessel swelling. Malnutrition & inadequate diet is causing Raktadhatu (Blood) deficiency. Because of the waning of Raktadhatu (Blood) people shows dry rough, broken, lustreless Skin. Skin Vagbhata has added other symptoms i.e. Tired of bad, cold food & collapse Venous.

DISCUSSION

Raktadhatu (Blood) is extremely important to sustaining life. It's so this Dhatu needed to be secured (Tissue), by any measure possible. All of this the importance of ayurvedic treatises is realized From Raktadhatu (Blunt). Sushruta wrote Raktadhatu (Blood) as Dosha 4th (Humours on the body). He wanted to emphasize Raktadhatu (Blood) power at the other corporeal entities. Sushruta also pointed out that Raktadhatu (Blood) is in charge of the Nutrition of any remaining Dhatu (Tissue)

and their waning or augmentation status also depends on it. As humours for the blood, Tridosha (humours in the body) is responsible for the creation of a living body Bodily homeostasis in the same way Raktadhatu (Blood) also participates in the Origin, Support & Maintain Its homeostasis of the body. Raktadhatu (Blood) is also taken as Fourth Dosha (humours on the body). Yet still it does not meet the Dosha requirements (Humours of the body) and it's hard to Include in Dosha (body) category Humour). Many reasons are listed for Rejecting to treat Raktadhatu (Blood) as Dosha (body humours). Some of them that are an entity that isn't Responsible for the Prakriti Formation. Another reason is that it is unfit to Vitiating however any other body entity is vitiated because of the Dosha. And Raktadhatu (Blood) is a significant entity within the context of Continue on with life. Since she holds all Essential nutrients needed to self. Not just Sushruta but Charak never denied relevance Raktadhatu (Blood) during therapy. Quantity 8 Anjali is of Raktadhatu (Blood). Waning or increase in Raktadhatu Volume (Blood) leads to Raktadhatu Pathology (Sanguine). Owing to indulgence in oily, pungent food, because of the hot weather, improper diet causes malnutrition. In Raktadhatu, pathologic variances (Sanguine). Raktadhatu in Embryonic Life (Blood) plays a major role in the Liver formation, spleen, lungs, colon, Kidneys & Cardiac. When in balanced state Raktadhatu Visuddha Raktadhatu (pure Blood) People are characterized by Healthy and cheerful complexion, active sensory organ, proper inclination of Sense organ to its subjects, correct Digestion, innate desires unhampered & Good Men. A little bit Waning or wasting shall not immediately hamper the function of Raktadhatu (Blood) if Raktadhatu (Blood) is in state of excellent. Patient will be strong enough to fight the Pathology.

CONCLUSION

Raktadhatu (Blood) keeps life going Process is the most important Raktadhatu (Blood) function. But of the natural sciences the blood described here is life fluid, as it carries Respiratory gasses, the nutrient materials required for the process of basic life. The most vital organ out of ten is Raktadhatu (Blood). Hence critical points should be of utmost importance Raktadhatu (Blood) taken. Could not body survive without Raktadhatu & Prana (Blood) is the conducting medium of Hence, prana life depends on Raktadhatu (Sanguine). Hence, during the obstruction or blood flow haemorrhage affects & it Assault on life. Pleasant complexion Symptom of Raktadhatu visuddha (pure Blood) Single. Sane Raktadhatu (Blood) keep the normal colour Skin in the Raktadhatu's Decline (Blood) the skin turns whitish. In mystery Skin colour Raktadhatu (Blood) can become yellowish, reddish or black. In Many skins disturbing skin colour Modifications. In decaying condition Raktadhatu (Blood) person desirous of Sour taste & that cool season loves. Since Raktadhatu Vata Vriddhi Wane Could see (increment) in the body. Wrestling The Vata dosha reduces to sour food. In The cool season is also improving Agni. That's it the reason

people worship this season in Raktadhatu (Blood) waned state.

REFERENCES

1. Agnivesh's Charak Samhita, Elaborated by Charak & Drdhabalabased on Chakrapanidatta's Ayurved Dipika by Dr Karan Sharma & Vaidya Bhagwan Dash, volume II, Charak Vimana Sthana, chapter no 5 verse no 7, page no 117, published by Chaukhambha Sanskrit series office Varanasi, sixth edition, 2000.
2. SusrutaSamhita of MaharasiSusruta by Dr Kaviraj Kunjalal Bhishagratra, prologue & edited by Dr LaxmidharDwivediVolume I, SusrutSutra Sthana Chapter No 21 Verse no 2, page no 185, Chaukhambha Sanskrit series office Varanasi, second edition, 2002.
3. Agnivesh's CharakSamhita, Elaborated by Charak& Drdhabalabased on Chakrapanidatta's AyurvedDipika by Dr Karan Sharama& Vaidya Bhagwan Dash, volume IV, Charak Chikistha Sthana, chapter no 15 verse no 22, page no 20, published by Chaukhambha Sanskrit series office Varanasi, sixth edition, 2000.
4. SusrutaSamhita of MaharasiSusruta by Dr Kaviraj Kunjalal Bhishagratra, prologue & edited by Dr Laxmidhar DwivediVolume I, Susrut Sutra Sthana Chapter No 14 Verse no 4-5, page no 102, Chaukhambha Sanskrit series office Varanasi, second edition, 2002.
5. Agnivesh's CharakSamhita, Elaborated by Charak& Drdhabala based on Chakrapanidatta's AyurvedDipika by Dr Karan Sharama& Vaidya Bhagwan Dash, volume I, Charak Sutra Sthana, chapter no 24 verse no 22, page no 407, published by Chaukhambha Sanskrit series office Varanasi, second edition, 1983.
6. SusrutaSamhita of MaharasiSusruta by Dr Kaviraj Kunjalal Bhishagratra, prologue & edited by Dr LaxmidharDwivediVolume I, Susrut Sutra Sthana Chapter No 21 Verse no 20, page no 190, Chaukhambha Sanskrit series office Varanasi, second edition, 2002.
7. SusrutaSamhita of MaharasiSusruta by Dr Kaviraj KunjalalBhishagratra, prologue & edited by Dr LaxmidharDwivediVolume I, Susrut Sutra Sthana Chapter No 15 Verse no 6, page no 115, Chaukhambha Sanskrit series office Varanasi, second edition, 2002.
8. AshtangHridayam of Srimadvagbhata, edited with Nirmala Hindi commentary along with special deliberation by Dr BrahmanandTripathi Sutra Sthana, chapter no 11, verse no 4 page no 160, Chaukhambha Sanskrit Pratishan Delhi, Reprinted, 2009.
9. Agnivesh'sCharakSamhita, Elaborated by Charak& Drdhabala based on Chakrapanidatta's AyurvedDipika by Dr Karan Sharama & Vaidya Bhagwan Dash, volume I, CharakVimanaSthana, chapter no 8 verse no 104, page no 268, published by Chaukhambha Sanskrit series office Varanasi, sixth edition, 2000.
10. SusrutaSamhita of MaharasiSusruta by Dr Kaviraj KunjalalBhishagratra, prologue & edited by Dr LaxmidharDwivediVolume I, Susrut Sutra Sthana Chapter No 35 Verse no 12, page no 300 Chaukhambha Sanskrit series office Varanasi, second edition, 2002.
11. AshtangHridayam of Srimadvagbhata, edited with Nirmala Hindi commentary along with special deliberation by Dr Brahmanand Tripathi Sutra Sthana, chapter no 11, verse no 8-9 page no 161, Chaukhambha Sanskrit Pratishan Delhi, Reprinted, 2009.
12. Agnivesh'sCharakSamhita, Elaborated by Charak& Drdhabala based on Chakrapanidatta's AyurvedDipika by Dr Karan Sharama& Vaidya Bhagwan Dash, volume I, Charak Sutra Sthana, chapter no 17 verse no 65, page no324, published by Chaukhambha Sanskrit series office Varanasi, second edition, 1983.
13. Agnivesh'sCharakSamhita, Elaborated by Charak& Drdhabala based on Chakrapanidatta's AyurvedDipika by Dr Karan Sharama& Vaidya Bhagwan Dash, volume I, Charak Sutra Sthana, chapter no 24 verse no 24, page no 407, published by Chaukhambha Sanskrit series office Varanasi, second edition, 1983.