

Rakta As Chaturtha Dosha: An Ayurvedic Review

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ABSTRACT

Tri-doshas are fundamental components of the body, and Rakta is a significant component as well. Additionally, according to the acharyas, the fourth dosha, Rakta, coexisted with the other three during the creation, maintenance, and demise of the body. Then, this becomes a contentious issue for many Ayurveda experts because Rakta is mostly regarded as one of Dhatus Sapta. If Rakta is merely one of the Sapta Dhatus, can we accept it as a Chaturtha Dosha?

Rakta is the second of those saptadhatu. Additionally, according to Acharya, the fourth dosha, Shonita, was present throughout the body's creation, existence, and demise. This literary analysis leads to the conclusion that Rakta is principally a Dhātu and that it has been given the noun "Dosha" because of its significance in relation to the body's doshas.

KEYWORDS: Rakta Dhātu, Dosha, Blood, Raktavahasrotas

INTRODUCTION

The oldest medical system, *Ayurveda*, is beneficial to humanity but overemphasizes body physiology, making it challenging to understand the origins and effects of disease. To develop the best treatment for the benefit of humanity, one must understand the pathophysiology of a disease. *Dosha*, *Dhātu* and *Mala* are said to be the three main components of the body in *Ayurveda*.¹

One of the seven *dhatu*s is *Rakta*. '*Raktam Jeeva Iti Sthithi*', according to *Acharya Sushruta*, is crucial for maintaining life. The idea of "*Tristhana*" (three Pillars) of *deha* (body), which maintains the house or body and when it becomes aberrant, destroys the body, is found in the old *Ayurvedic* writings. *Dosha*, *Dhātu*, and *Mala* are the three fundamental parts of the human body among them.²

MATERIALS

The primary sources for this article's information include *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridayam*, and several articles, web posts, authentic books, research papers, and courses.

METHODS

Review of literature study.

POINTS OF SUPPORT (BLOOD IS 4TH DOSHA)

1. DISEASE CAUSED BY VITIATED BLOOD

While classifying diseases, many of the diseases are classified as, *Vataja*, *Pittaja*, *Kaphaja*, and *Raktaja*. E.g, *Vrana Shopha*, *Gulma*, *Pleeha Roga*, *Mutrakruchra*.³

As we have *Roga* due to vitiation of *Tridoshas*, we have different disorders due to vitiated *rakta* also. Some of them are as *Kushta*, *Rakthapitta*, *Visarpa*, *Raktameha*, *Raktapradra*, *Gulma*, *Vidradi*, *Vatarakta*, *Kandu*, *Pidaka*, *Charmadala*, *Angamarda*, *Pidaka*, *Mashaka*, *Neelaka*, *Tilakalaka*, *Nyaccha*, *Vyanga* .⁴

When the vitiated *dosha* are in the *rakta dhatu*, the following clinical characteristics are seen in cases of fever (*jwara*): Body temperature rise, skin eruptions, thirst, frequent spitting mixed with a burning feeling in the blood, discolouration, giddiness, intoxication, and rambling speech are some of the symptoms.

When there is fever (*jwara*) brought on by trauma (*Abhigata*), vitiated *Vata* primarily affects *Rakta* (blood). Clinical signs include pain, swelling, discolouration, and discomfort are the result of this.

Rakta dhatu is mostly impacted by all other extrinsic causal injuries, such as poison (*visha*) and other harms. It is crucial for both diagnosis and treatment in these situations.⁵

2. SPREAD OF RAKTA WITH OTHER DHATUS

When describing *Shatkriya Kalas*, *Susruta* explained that *Doshas* spread either individually or in combination with two or three *Doshas* or with combination of *Shonita*, thus there are fifteen different types of *Prasara*. Therefore, here *Shonita* is given equal importance along with the other three *Doshas*.⁶

3. CAUSES OF VYADHI

The root of *saririka vyadhi* is *rakta*. Foods and beverages that either separately or collectively produce anomalies in *Vata*, *Pitta*, *Kapha*, and *Rakta* are known as *Sharirika Vyadhi*. This enables us to see that *Rakta*, like other *Doshas*, is *Moola* of *Sharira* and *Sharirika Vyadhis*.⁷

Rakta was once more cited by *Sushruta* in *vrana prashna adhyaya* as the primary component in the development of the body. This assertion is supported by the *dosha rakta*, and it is unquestionably true that *tri-dosha* also contributes to the composition of the body.

The *rakta* may be regarded as a *dosha* due to its *sthana*, *guna*, *pramana karma*, *dosha vrudhhi* *karakabhavas*, *vikaras*, and own *chikitsa sutra*.⁸

In *Shalya Tantra*, along with the three *Doshas*, *Vrana Chikitsa* is the most crucial component in the construction of the *Sharirika Vrana*. *Rakta* is also elucidated, demonstrating its significance in the body.⁹

4. CHIKITSA- like others *doshas rakta* also have its own *chikitsa* .

Why should *Rakta* not be regarded as a *Chaturtha Dosha*?

1. DOSHA ARE NOT DEPENDENT ON EACH OTHERS- The process by which *Rakta* is made, according to *Kshiradadhi Nyaya*, involves the formation of *Uttarottara Dhatu*; as a result, *Rakta* can only be formed after *Rasa Dhatu* has been created. Food gives rise to the *doshas*, which are then generated in the body individually and independently of one another.¹⁰

2. ASHRYA ASHRIYA BHAVA- As with *Doshas*, the *Dhatus* have set locations in the body and are continually moving around. *Tridoshas*, which regulate bodily functions, also require a space to live from which to carry out their functions. These *Dhatus* and *Malas*, which make up their *Ashrayas*, are where the *Doshas* have located their places.

Vata- Asthi

Pitta – Rakta, Sweda

Kapha - Rasa, Mamsa , Meda, Majja, shukra, Purisha, Mutra

3. VAYUH PITTAM KAPHASCHETI TRAYO DOSHASAMASATAH -Commentary of Arundutta on the verse – he said that Vagbhata had summarized (*Samasataha*) *Doshas* into three – *Vayu*, *Pitta*, and *Kapha*. Even though *Vata*, *Pitta*, and *Kapha* as *Dosha* perform the roles of development (*Vardhan*) and sustenance (*Deha Dharan*), *Charaka* did not refer to them as *Dhatu*. Because only they are capable of causing disease and vitiating *Rasa*, *Rakta*, and other *Dhatus*. Arundutta briefly remarks on the issues below, providing instances and references for the numerous synonyms for *dosha*. "A *dosha* is someone who can vitiate other people. One who becomes vitiated is referred to as *Dushya*.¹¹

4. DHATUS HAVE DHARAN KARMA - *Doshas* serve as tissues for defending and repairing the body , assisting body. *Doshas* in a balanced state, here is the body & support it by carrying out all tasks. However when they spread numerous illnesses when disturbed. Hence, *Doshas* are both pollutants & tissues are defined. But *Dhatus* are exclusively classified as body-supporting structures not in the sense of damaging body parts. *Rakta*, then, is a tissue that can be vitiated by *doshas* but cannot be vitiated by them independently vitiate.

5. PRAKRTI AND KHOSTHA- Both are classified on the basis of *dosha* ,there is no reference of *Rakta* in relation with *prakriti* and *khostha*.¹²

6. DOSHAS HAVE POWER OVER THE JATHARAGNI- According to *Ayurveda*, all diseases arise from the *Jatharagni's* weakness. *Dhatvagni* and *doshagni* are both maintained in quality and quantity by *Jatharagni*, but *Jatharagni* is also subject to *dosha* control. But there is no proof that *Rakta* is in charge of *Jatharagni*. *Doshas* have power over the *Jatharagni*.¹³

7. DOSHA AND SAAR PURUSH – *Rakta Sara Purusha Lakshanas* are explained among *Sara Purusha Lakshanas* in all of the classics, however there is no information on *Vata*, *Pitta*, and *kapha Sara*"*Purusha Lakshanas*, "¹⁴

8. DOSHAS AND THEIR SUBTYPES-

Types of the *Dosha*-

Prana, *Apana*, *Vyana*, *Udana*, and *Samana* comprise *VATA*.

PITTA: *Pachaka*, *Ranjaka* *Sadhaka* *Alochak*, and *Bhrajak*

Avalambaka, *Kledaka*, *Bodhaka*, *Tarpaka*, and *Slesmaka* comprise *KAPHA*.

All *Doshas* are detailed along with their subtypes, although *Rakta's* subtypes are not mentioned.¹⁵

9. Relationship with *Rutu Dosha* -

The impact of *Shadrutu* on was explained by *Acharya Vagbhata*. *Tridosha* similar to *Prakopa*, *Sanchaya*, and *Prashama* but not as for *Rakta*.¹⁶

CONCLUSION

There are many similarities in the ways that *Rakta* is explained as a *dosha* based on *guna*, *karma*, *dosha vikara bhava*, and its own *chikitsa sutra* of the According to *Susruta* alone, *Rakta* should be regarded as a *fourth dosha*. However, there are a variety of openien in the approach to describing the as a *dosha*, *rakta*. In the creation, maintenance, and demise of the body, *Susruta* took into account *Raktaa's* fourth entity. Under normal physiological circumstances, *Shonit* serves as the carrier of the three *Doshas* at the origin of the body. This *samhita* describes *Deha Dharan Karma*, which states that *Vata*, *Pitta*, *Kapha*, and *Shonit* are in charge of maintaining the body. The heart is the foundation of this body, and this body is supported by this heart, which is another crucial role of *Rakta Dhatu*. In order to keep the body alive, it is crucial to safeguard *Rakta*, which travels through the heart. As a result, *Rakta* is an essential element of *Pralaya* as well, having initiated the three *Doshas* (*Avirahitam*).

Since *Rakta* is the most crucial component in *Purva Karma*, *Pradhana Karma*, and other surgical practices, and because *Acharya Sushruta* is regarded as the father of surgery, he gave it more importance by defining it as *Chaturtha Dosha*.

Paschat Karma of any Procedure, as it serves as one of the criteria for determining whether a patient is fit the likelihood of the condition requiring surgery, as well as the length of time it will take for a wound to heal.

Rakta is thought to be the *Moola* (root) for the development and upkeep of the body. should be upheld with all possible diligence.

However, it may be stated that *Rakta*, particularly in the context of *Shalya Tantra*, is the most significant *Dhatu* in the body and is not regarded as a *Chaturtha Dosha*.

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