



Rasaraktasambandha as per concept of Ayurveda.

Dr Tejashree Khartude¹, Dr. Uttam Kashinath Bande²

¹P.G. Scholar, Dept. Kriya sharir, Yashwant Ayurvedic College, Post Graduate Training & Research Center, Kodoli, Maharashtra.

²Professor, Dept. of Kriya sharir, Yashwant Ayurvedic College, Post Graduate Training & Research Center, Kodoli, Maharashtra

ABSTRACT

Tridosha (biological entities responsible for bodily functioning and its management), Dhatu (tissues), Mala (waste products), Agni (biofire), and Srotasa (body channels) are the foundations of Ayurvedic physiology. The Rasa-Rakta-Dhatu condition determines the nutritional state of every tissue. Intake of nutrients depends on Annavaha (channels carrying food) and Pranavaha Srotasa (channels carrying Prana Vayu), whereas proper distribution of nutrients and nourishment of tissues depends upon Rasavaha Srotasa (channels carrying plasma) and Raktavaha Srotasa (channels related to haemopoiesis). Rakta Dhatu has been considered as Pranayatana (seat of life) because the blood plays an important role in sustenance of life and for the same reason, its function is also said as Jeevanam (making alive).

Keywords: *Tridosha, Rakta Dhatu, Raktavaha Srotasa.*

INTRODUCTION

The three components of the body's basis are Dosha (a biological functional entity), Dhatu (tissue), and Mala (waste products).^[1] Anjali Pramana, which describes the measuring of liquid by connecting both hands, indicates that rasa (plasma) and rakta (formed parts of blood) are both liquid. Rasa is the initial Dhatu to form following full digestion of food, and it gets its name from its constant circulation. The function of Rasa Dhatu is Preenana (nutrition). Rakta Dhatu has been considered to be most vital amongst the seven tissues, since it is mentioned as Pranayatana (seats of life) among the ten seats of Prana (life).^[2]

Rakta plays an important role in sustenance of life^[3]. For assessing the functional adequacy of Rasa- Rakta Dhatu in an individual, certain physiological, psychological, somatic features related to these Dhatu have been described under the examination of Dhatu Sarata (excellence of tissues).

AIMS AND OBJECTIVES

To study the relation between the rasa dhatu and raktadhatu in ayurveda .

MATERIALS AND METHODS

A thorough investigation on Rasa Dhatu and Rakta, as well as their standard Ayurvedic literatures (Samhitas) and recent research papers related to it. Scientific electronic databases were examined for research papers and publications online.

REVIEW AND DISCUSSION

1. Formation of rasa raktadhatu

Definition of Rasa-

तत्रपाञ्चभौतिकस्यचतुर्विधस्यषड्रसस्यद्विविधवीर्यस्याष्टविधवीर्यस्यवाऽनेकगुणस्योपयुक्तस्याहारस्यसम्यक्परिणतस्ययस्तेजोभूतःसारःपरमसूक्ष्मःसरसः' इत्युच्यते॥सु.सू.14/3

The extract or essence of the food which is in ultra-fine or minute form is called Rasa. The essence of the food we eat is directly used to make Rasa Dhatu. Shad Rasas, or the six tastes—Madhura (sweet), Amla (sour), Lavana (salt), Katu (pungent), Tikta (bitter), and Kashaya (astringent)—will enhance the meal we eat.

We consume food in 4 forms i.e.

Ashita (chewable)

Khadita (swallowed)

Peeta (drinks)

Leeda (licked)

The essence of food is used to make rasa dhatu (ahara rasa). The ingested food is disintegrated into two parts: essence or useful part (prasada) and waste (kitta). The meal that has been consumed breaks down into two components: trash (kitta) and essence, or the helpful element (prasada). The term "essence of food" (ahara rasa) refers to the prasada. This essence is

converted into "rasa dhatu," a nutrient-rich fluid. ^[4]It is the ultrafine form of ahara rasa. ^[5] Rasa Dhatvagni acts upon the rasa dhatu in addition. It is split into two halves.

The first part takes on a permanent form (sthayi rasa dhatu) to perform physiological tasks such as body maintenance and feeding.

The second part, known as "poshaka rasa," is kept for rakta, the following dhatu. ^[6]This rasa is changed into raktadhatu by the action of ranjaka pitta during the metabolic process. During this process, it turns red. This metabolism takes place at yakrit (liver) and pliha (spleen). ^[7]

The state of Agni, or digestion, affects the quality of Rasa Dhatu. Food and liquid digestion result in the production of rasa dhatu. According to Ayurvedic doctrine, food and liquids are first broken down in the digestive system and transformed into a milky substance called Ahara Rasa, which is comparable to chyle. The Rasagni then continues to absorb this fluid inside the Sleshma Dhara Kala. The quality of the rasa that is created depends on the health of this fire.

Healthy Rasa Dhatu and little Kapha Dosha are produced when the Rasagni is at its best.

The Rasa Dhatu can be observed by evaluating the state of the mucous membranes of the body as well as the quantity and quality of any breast milk or menstrual fluid produced.

रसस्तुष्टिं प्रीणनं रक्तपुष्टिं च करोति॥सु.सू.15/5

Teja gives Rasa Dhatu its red colour in a live body. When it is produced in a healthy way and in physiological quantities, it is said to as fresh and is called Rakta. ^[8] Even though Rasa Dhatu is Apya (liquid, having the properties and functions of water), Ranjaka Pitta causes it to turn red after it reaches Yakrit and Pleeha. ^[9] According to Charaka, Rasa becomes red when the Teja part of Ahararasa and Pitta (Ranjaka Pitta) with Ushma work upon it. This is finally RaktaDhatu ^[10]

द्विविधोरसः- स्थायी, पोषकश्चेति,स्थायिरसपोषकरसभागयोःस्थानभेदाद्यभावादेकत्वम्॥ च.चि.15/17

तिर्यग्गाणांतुचतसृणांधमनीनामेकैकाशतधासहस्रधाचोत्तरोत्तरंविभज्यन्तेतास्त्वसङ्ख्येयाः,

ताभिरिदंशरीरंगवाक्षितंविबद्धमाततंच तासांमुखानिरोमकूपप्रतिबद्धानि,

यैःस्वेदमभिवहन्तिरसंचाभितर्पयन्त्यन्तर्बहिश्च,

तैरेवचाभ्यङ्गपरिषेकावगाहालेपनीर्याण्यन्तःशरीरमभिप्रतिपद्यन्तेत्वचिविपक्वान्नि

तैरेवचस्पर्शसुखमसुखंवागृह्णीते॥सु. शा.9/10

There are two forms of Rasa Dhatu that circulate throughout the body, according to Chakrapani: Sthayi and Poshaka. It is the Poshaka Dhatu which circulates all over the body in Dhamani. The Poshaka Dhatu is the one which provides nourishment to the Sthayi Dhatu. According to Sharangdhara, Rasa reaches Hridaya with the help of Samana Vata. There it gets Pachita and Ranjita by the Pitta and attains Raktata.

2. Metabolic byproducts and waste products(Upadhatu and mala)

As metabolic byproducts of rasa dhatu, breast milk (stanya) and menstrual blood, containing ovum (artava), are produced.^[11] Only breast milk, orstanya, is regarded by Sharangadhara as upadhatu.^[12]

During the process of metabolism and formation of raktadhatu, tendons (kandara) and veins (sira) are formed as the metabolic byproducts (upadhatu).^[13] Sharangadhara opines menstrual blood (artava) as the metabolic by-product.^[14]

3. Functional similarities between Rasa and Rakta

It is stated that the Rasa Dhatu performs the roles of growth (Vardhayati), sustenance of tissues (Dharayati), and feeding (Tarpayati).^[15] Giving life and sustaining vitality (Jeevana), enhancing complexion (varnaprasadana), nourishing successor muscle tissue and other components (mamsadhatuposhana) are the main functions of raktadhatu.^[16]

DISCUSSION

Ayurveda states that anything consumed in the form of food is transformed into Sara, which is then digested to create Rasa Dhatu. This Rasa Dhatu travels to Yakrit and Pleeha, where it is affected by Ranjaka Pitta, Raktagni Paka, and eventually turns crimson, forming Rakta Dhatu

CONCLUSION

On the basis of above discussion, the Rasa and Rakta Dhatu are correlated with each other because they both are in liquid (Drava) state, which gets circulated in intravascular compartment (heart and blood vessels) and have functional similarities. It is distributed to all throughout the body due to action of Vyana Vata on heart and blood vessels (cardiovascular system) The Rasa- Rakta Dhatu carries all the nutrients along with Oja and nourishes and protects all the tissues.

The tissue systems of the body consist of seven kinds of basic tissues or Sapta-Dhatu. One among those is Rakta. It is formed by the catalysation of its previous Dhatu i.e. Rasa

Dhatu by the Raktagni. Rasa contributes to the formation of Rakta by transporting nutrient substances which are the homologous of Rakta Dhatu. These homologous substances get red coloured under the Ushma of Pitta .

REFERENCES

1. Murthy Shrikantha K.R. editor, Sushruta Samhita of Sushruta. Sutrasthana; Doshadhatumalakshayavidhi Adhyaya: Chapter15,verse 3; p 97.
2. Murthy Shrikantha K.R., editor (1st edition). Charaka Samhita of Agnivesh,voll. Sutrasthana; Dashapranayataniy Adhyaya: Chapter 29, verse3.Varanasi: Chaukhambha Orientalia 2004; p 502.
3. Murthy Shrikantha K.R., editor (1st edition). Charaka Samhita, Sutrasthana; Vidhishonitiya Adhyaya: Chapter 24, verse 4; p351.
4. Murthy Shrikantha K.R., editor (1st edition)Charaka Samhita, Sutrasthana; Vividhashitapitiya Adhyaya: Chapter 28, verse 4; p481.
5. Prof. K. R. Shrikantha Murthy; Sushruta Samhita english translation; Sutra sthana chapter 14, verse no. 3,Chaukhambha orientalia, Varanasi.
6. Murthy Shrikantha K.R., editor (1st edition). Charaka Samhita, Sutrasthana; Vidhishonitiya Adhyaya: Chapter 15, verse 16.
7. Murthy Shrikantha K.R. editor, Sushruta Samhita of Sushruta. Sutrasthana; Sonitavarnaniya Adhyaya: Chapter 14 verse 4.
8. Prof. K. R. Shrikantha Murthy; Sushruta Samhita english translation; Sutra sthana chapter 14, verse no. 5, Chaukhambha orientalia, Varanasi.
9. Prof. K. R. Shrikantha Murthy; Sushruta Samhita english translation; Sutra sthana chapter 14, verse no. 4, Chaukhambha orientalia, Varanasi.
10. Dr. Ram Karan Sharma and Vaidya Bhagwan Dash; Charaka Samhita english translation; Chikitsasthana, chapter 15, verse no.28, Chaukhambha Sanskrit series office, Varanasi, 1996.
11. Murthy Shrikantha K.R., editor (1st edition).Charaka Samhita, chikitsasthana; Grahanichikitsa Adhyaya: Chapter 15,verse 17.
12. K. R. Srikanta Murthy; Sarangdhar Samhita; 2nd edition; Varanasi; Chaukhamba Orientalia; Purvakhanda; chapter, 1995; 5.
13. Murthy Shrikantha K.R., editor (1st edition).Charaka Samhita, chikitsasthana; Grahanichikitsa Adhyaya: Chapter 15,verse 17.

14. K. R. Srikanta Murthy; Sarangdhar Samhita; 2nd edition; Varanasi; Chaukhamba Orientalia; Purvakhanda; chapter, 1995; 5.
15. Murthy Shrikantha K.R. editor, Sushruta Samhita of Sushruta. Sutrasthana; Sonitavarnaniya Adhyaya: Chapter14verse3
16. Murthy Shrikantha K.R. editor, Sushruta Samhita of Sushruta. Sutrasthana; Doshadhatumala kshayavidhi Adhyaya: Chapter15 verse 5.