

RESEARCH ARTICLE

RAKTA IS CONSIDERED AS CHATURTHA DOSHA – A REVIEW

Dr. Ganapathi Rao, I., Dr. Chandrakanth Halli, Dr. Vijay Kumar and Dr. Ashok Naikar

N.K. Jabshetty Ayurvedic Medical College and P.G. Centre, Bidar, Karnataka- 585403, India

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ABSTRACT

The v Concept of *dosha* has been around for as long as ancients have been practicing *Ayurveda* from *Charaka* to 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*.
- *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 *vrana 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 numbers (Kaviraj, 2014).

- 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* heading (Prasad-sushruta, 2002)

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

*Corresponding author: Dr. Ganapathi Rao, I.,
N.K. Jabshetty Ayurvedic Medical College and P.G. Centre, Bidar,
Karnataka- 585403, India.

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* (Prasad-sushruta, 2002)

- *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 (Prasad-sushruta, 2002)
- 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*) (Prasad-sushruta, 2002)

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 (Kaviraj Atridev Gupta, 2007)

Dosha can be called as *Dhatu*. Because of *dharana of the shareera*. Mean while *dhatu*s are not called as a *dosha* (Kaviraj Atridev Gupta, 2007).

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*) (Kaviraj, 2014)

Tridoshas are the chief cause of four types of Agnis (*sama, vishama, teekshna, manda*) (Kaviraj Atridev Gupta, 2007)

Tridoshas in reference to *koshta* (*kroora, mrudu, madyama*) (Kaviraj Atridev Gupta, 2007)

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 these (Prasad-sushruta, 2002).

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 life (Prasad-sushruta, 2002).

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