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 Sushrutha 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 dhatus, 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 Sushrutha 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 one.

In vrana prashna adhyaya again Sushrutha 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 true.

The rakta sthana, guna, pramana, karma, dosha vruddhi karaka bhavas, vikaras and its own chikitsa sutra, the rakta may be considered as a dosha.

Factors Against To Consider

Rakta As Dosha:

In view of Sushrutasa 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 sushrutha 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.

Regarding dosha nirukti,

- Vata- va gati gandhanayoho.
- Pitta- tapa santape
- Sleshma – slish aalingane,

If sushrutha 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.

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.

Comparatively sushrutha 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.

- **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 sushrutha considered rakta as a fourth dosha again this tri-sthuna theory will fails.

- 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).

**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,

- Rajbahulo vayu,
- Satwa bahulo pittam,
- Tamo bahulo kapham,

In addition with rakta what to be considered as a rakta?

Dosha samkhya –Vayu pittam kaphascheti trayo dosha samasata

Dosha can be called as Dhatu. Because of dharana of the shareera. Mean while dhatus are not called as a dosha.

These tri dosha-sidhanta totally based on chaturvidha pramanas.

Tridoshas are the chief cause of healthy life.

Tridoshas are the chief cause of prakrushi formation (ekadoshaja, dwidoshaja, sannipataj)²

Tridoshas are the chief cause of four types of Agnis (sama, vishama, teekshna, manda)³

Tridoshas in reference to koshta(kroora, mrudu, madyama)³

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\(^1\). 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\(^1\).

**References**

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**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

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