

Logical Establishment of Doshatva of *Shonita* –Review Article

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Abstract

The *tridosha* theory is a fundamental principal in *Ayurveda* classics, but in the context of *dhatu*, *Rakta* has given especial importance in evidence, for this various references are found in different *samhitas*, where *rakta* has been kept along with *Dosha*. All these references are collected and discussed in this article to justify the vitality of *rakta* in the present scenario.

Keywords

Shonita, Dosha



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INTRODUCTION

In *Ayurveda* term *Dosha* (*sharir*) refers to *vata*, *pitta* and *kapha*. But in some *samhita* like *Susruta samhita*, various references are found which makes the doubt whether *rakta* is *Dosha* or not? This doubt is due to the consideration of *rakta* similar to *Dosha* in some places by *Susruta*. Because of this reason some intellectuals of *Ayurveda* think that *rakta* should be considered as *Dosha*.

It is known facts that not only in *Ayurveda* but other medical sciences also give similar importance to *rakta*. In the *Unani* system of medicine it is considered as 4th *Dosha*. In *Allopath* also it has very much the same importance. Various types of diseases are diagnosed through blood investigation. Blood transfusion is a very important procedure which is used in different condition of disease.

Hence in the present era, due to its importance, it is very much essential to decide that whether *rakta* should be considered as *Dosha* or not. It should also be discussed that if it is added in *Dosha*, then the *Dosha* will increase in number or not.

Aims and objectives

1. To discuss the *doshatva* of *rakta*.
2. It's utility after considering it as *Dosha*.

3. To study the number of *Dosha*.

MATERIALS AND METHODS

1. To collect the classical matter regarding the subject.
2. Available classical and modern text study, to describe and discuss it's deeply.
3. Thought and discussion of *Acharya's* included.

EVIDENCES TO ESTABLISH SHONIT AS DOSHA

1. The universal accepted definition for *Dosha* comprises that one should be a factor in the formation of *prakriti* and have the instinct to *dushan karma*¹. The *shonita* passively fall in this category. *Rakta* is not included in the *prakriti nirman*² because for any *nirman prakriya* three conditions are essential, the formulator factor, the functioning factor and *usma* factor. In *prakriti nirman kapha* is the formulator factor, *vata* is the functioning factor and *pitta* is the *usma* factor. In this *usma* factor the *shonita* is associated with *pitta* as evidenced in the text that there is *adhar-adhya* relationship between *Rakta* and *Pitta* is same³.

2. *Rakta* is not considered as *Dosha* as per *Chakrapani*, unlike *vatadi Dosha*,

specific etiological factor, identifying features, diseases and therapeutic measures are indicated in context of *rakta Dosha* also. So there may be a question? In spite of specific *nidan*, *lakshan*, *roga*, and *chikitsa*, why *rakta* is not included among *tridosha* by *Chakrapani*. In order to counteract this question, it is explained that like *rakta*, *mamsa* etc. *dhatu* has specific *nidan*, *rog* and *chikitsa* also. On the basis of above mentioned concept *rakta*, *mamsa* etc. *dhatu* should not also considered as *Dosha*⁴. But in *Charak samhitarakta vyadhi* are mentioned in “*Vidhishonitiya adhyaya*”⁵ separately. In spite of this *Charak* has mentioned *raktaj roga* in the context of *dhatugat* diseases in “*Vividhashitpitiye chapter*”⁶. The importance of *rakta Dosha* is established by mentioning references in *Charak samhita*. This proves that the importance of *rakta Dosha* is also accepted by the *Acharya Charaka*.

3. The diagnosis of the *raktaj roga* is done by *unupshyaya* i.e. the diseases which are not cured by *sita*, *usna*, *snigdha*, *ruksha* etc. treatment should considered as *raktaj vikar*⁷. In this context *rakta* is considered as *Dosha* because of its special method of diagnosis.

4. The vitality of life exists in *rakta*⁸. it has been stated that *rakta* follows the *prana* of human beings⁹. The creation, existence and dissolution of body is due to *vata*, *pitta*, *kapha* and as well as *rakta*¹⁰. The existence of life is due to *rakta* in this context *rakta* should considered as *Dosha* along with *vatadi Dosha*.

5. Bloodletting is mentioned as *chikitsardha* in *shalya tantra*¹¹. Specific treatment of *raktaj vikar* is bloodletting, vein section, application of leeches, *tumbi*, *vishana* etc. are mentioned in independent chapters of *Susruta samhita*¹².

6. As per the view of *Vagbhata* elimination therapy is meant for complete abolition of the aggravated *Dosha*. *Rakta mokshan* (bloodletting) is included among *samsodhan therapy*¹³.

7. In *Unani chikitsa shastra rakta* is considered as prime *Dosha*. All other *Dosha* are included with in *rakta Dosha*. The term *khun* is used to define the *rakta*.

8. In modern medical science, blood plays a very important role in diagnosis of diseases. Diagnosis of a disease is made from the sample taken from circulating blood. Leucocytosis (the increased WBC count), leucopenia (the decreased WBC count), abnormal platelet count

(thrombocytosis, thrombocytopenia) and abnormalities of RBC gives the indication for diagnosis of different diseases.

More than this, liver function test(LFT),for the identification of thyroid abnormalities the assessment done for TSH,T3and T4 and for kidney the test done is Renal function test has been done by taking the blood as a sample from the veins.

Hence, blood plays a very crucial role in making diagnosis of diseases. Generally all the diagnosis is made according to investigations of blood. In *Ayurveda*, diagnosis is made by knowing the vitiated state of *Dosha*, same as in modern diagnosis made by investigation of blood.

MERITS OF TAKING RAKTA AS DOSHA

To make an easy and simple approach of treatment, for *raktaj vyadhi* it is essential to take *rakta* as a *Dosha*. Otherwise we have to make a hypothetical analysis of *tridosha* in *rakta*. In *Charak samhita* the diagnosis of *raktajroga* is done by *unupshaya*⁷.

The *raktaj* disorders require special attention regarding management because of tendency of *rakatastrava* in some diseases and their life threatening nature. That is why the *rakta* is described as *moola* of *deha* and it has property of existence of vitality⁸. i.e., vital

elements of the body. It is better to treat blood directly as the primary factor instead of making *ansans kalpna* of *tridosha* in *rakta* for eg. According to the line of treatment of *raktapitta*¹⁴ if the blood is not stopped in a patient, the patient will die because of periodically *balakshinta*. Hence we have to treat the patients according to *vatadi Dosha*. In this condition if we directly analyses the *rakta* then the treatment should be easy and comfortable for the patient conclusively the *rakta* must be considered as *Dosha* for the easy and emergency treatment.

CONCLUSION

1.In *Ayurveda* all the diseases arise from *tridosha* and all types of diseases are based on *tridosha*. In the *samhitas*, Division of *roga* is also based on *tridosha*. *Vridhdha* and *ksheena* stages of *Doshas* are also considered under *tridosha*. In similar manner *nidana lakshana*, and *samprapti* which is the basis of *chikitsa* is also a part of *tridosha* analysis

2.The main etiology for the disease in *Ayurveda* is *tridosha* but *Rakta* is given special importance in *dhatu prakarna* at many places in *samhitas*.

All references which consider *rakta* as a *Dosha* is not worthless. All the body, *garbha*, or *shukra-artava* gets nourished by *rakta*. *Jiva* state is due to *rakta* and it continues the life. *Rakta* is the basis of *Dosha* and without it *Dosha* has no importance.

3. In modern science, diagnosis of all types of diseases is made by blood investigations. Disturbance in blood values indicate various types of *srotas disorders*.

4. Nonvitiated definition of *Dosha* indicates *rakta* under *pitta dosha*, which proves that it also plays important role in the origin of *prakriti*, which proves *rakta* as *Dosha*.

5. The importance of *rakta* and its utility in modern science tools and technique for easy diagnosis and treatment signifies that it is not wrong to consider *rakta* as a *Dosha*. Because due to present situation, *bala* of human is decreasing gradually and diseases are becoming more complicated, so it is better to concentrate directly on *rakta* then other *vatadi dosha*, to treat the diseases.

6. It is clear from all references of various texts to consider *rakta* as *Dosha* therefore it should be consider parallel to *Dosha*.

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