THE STUDY OF CO-RELATION BETWEEN RASASARTA AND RAJAPRAVITTITI

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ABSTRACT

Sara is super excellent state of the Dhatus. The supreme quality and superb functional aspect of Dhatu is Sara. Dhatu form the basic architecture of the body, they are meant to accomplish the support and nourishment role inside the body. This is completed with the support of Upadhatu. Upadhatu are derived from metabolism of Dhatu. Stanya (breast milk) and Raja (menstrual flow) being the Updhatu of Rasa Dhatu; their quality, quantity excellence depends on metabolic and functional status of Rasa Dhatu. Thus present study aims towards establishment of relation between Rasa Dhatu Saarta and its Updhatu Raja. For this, healthy females were selected as subjects and there Rasa Dhatu Saarta was determined using a format based on Ayurvedic contexts. After that menstrual history was collected. All the data collected was then divided into 3 groups as Uttam, Madhyam and Heena Rasasartara. The collected data was then analysed and result was concluded using suitable statistical test, which shown subjects having Uttam and Madhyam Rasasartara shows proper and normal Rajaprvitti while in Heena Rasasartara there was bad Raja Pravritti along with significant symptoms as Katishoola, Padshoola, Udarshoola, Angamarda and many more. This study is efficient to establish a relation between Dhatu Saarta and status of Updhatu and there functioning inside body. For proper monthly Rajaprvitti and hygiene concerned with the same is essential for healthy reproductive life in female individuals.

Key words: Rasasarata, Upadhatu Raja, Katishoola, Udarshoola, Angamarda.

INTRODUCTION:

Ayurveda have mentioned the three fundamental components Dosha, Dhatu and Mala1 which are meant for support, and governing entities of body. The factors which do the functions of Dharana2 (sustenance) of Sharira, Mana and Prana are called as Dhatu. The basic constructive framework of body is formed by Dhatu. Entity that sustains, grows and nourishes the body is called as Dhatu. Upadhatu is derivative of Dhatu and has some resemblance in terms of structure, function and nature. They are important physiological units and radically engaged to design structural architecture of the mortal. Dhatu metabolism is a nourished pool of all the body constituents. Through this pool all
elements including Upadhatus derive their nourishment. But these are not meant to provide nourishment to other components as like Dhatus, instead it means only for sustenance.

Dhatus have same set of fuctions in every individual but quality and richness of these fuctions may vary from person to person, which is decided by excellent state of these Dhatus which is nothing but the 'Dhatu Sarata'. Sara is Bala(strength).Sara is excellence of their Dhatus. The supreme quality and superb functional aspect of Dhatu is Sara. Dhatusarata is the novel concept described exclusively by Ayurved. In Vimana Sthana, Chakrapani commented on the term 'Sara', as “Vishuddhatara Dhatu”, this means the finest, purest and excellent state of these Dhatus. Dhatusarata is described with respect to Sapta Dhatu and Sattva that is Ashtavi-dhasarata Dhatusarata or tissue excellence is quality assessment of Sapta Dhatu and Sattva(psyche). Examination of Dhatusarata is done at physical and psychological level. It used to assess physical and mental strength. One cannot work and can’t resist without “Bala”. For both aims of Ayurved science, namely, safeguarding of health and if diseased, to cure the disease and come back to homeostatic condition, one needs to know his Bala. Thus one should examine the individual with reference to the excellence of his Dhatus i.e. Sara.

The Sarata of Dhatu indicates its present form and is manifested by special characteristics. From above said factor Dhatusarata is specific measures of strength, if any Dhatu have excellent quality then its functional quality in body increases. If any Dhatu is weak qualitatively in a person then by treating it we can improve its quality. As the Dhatu nourishes the Upadhatu, thus the excellent and functional state of any Upadhatu depends ultimately on the same status of its respective Dhatu.

Rasa Dhatu has Stanya (breast milk) and Raja (menstrual flow) as two Upadhatus. Raja and Stanya are specifically feminine Upadhatus. From all above review it is clear that the sarta of Rasa Dhatu has to a play a role with the functional, active and excellent state of its Upadhatu viz. Raja. So, in the present study an attempt is made to study and establish a relationship between RasaDhatusarata and Rajapravritti.

Rasa Dhatu is the first Dhatu in the body being nourished from Ahara-Rasa. As per Acharya Sushruta, the word Rasa derived from the root ‘Ras’ and it means ‘Movement’. Since it is circulating constantly it is called as Rasa. The Rasa Dhatu nourishes the entire body constantly. While narrating important functions of all seven Dhatus, Vagbhata Stated that the principal function of Rasa Dhatu is mainly for freshening individual it is called Preenana Karma. Rasa Dhatu satisfies metabolic urges of an individual. It also helps to sustain the water and moisture content of body.

During the description of Dhatu Sara types, the term “Rasa Sara” is not used in any of the Samhita. It is described as Twak-Sara. Dalhana clarified that in the term “Twak-Sara” the word ‘Twak’ means the Rasa underneath the Twacha. Probably it is due to the fact that the functions of the Rasa Dhatu i.e. the Preenana, is to be best manifested on Twak. It makes the skin healthy and maintains nutritional state of the body. It suggests the quantitative and functional state of Rasa Dhatu. It can be assessed by...
the minute Twak Pariksha. A healthy skin reflects the healthy physiological state of the body which in turn depends on excellence state of Dhatu. Hence it is also said that skin is the mirror of your healthy status. Any disturbance in Rasa Sanvahana, circulation; its unusual, impaired metabolism leads to abnormal changes over Twak. Hence Rasasara and Twaksara are used as synonyms of each other. Individuals having excellence of Twak or skin are characterised by Snigdha Twacha (unctuous, oily), Shlakshna Twacha (smooth), Mridu Twacha (soft), Prasanna (fresh in appearance), Sukshma, Alpa, Gambhir, Sukumar Loma (having very fine clear, less numerous, deep rooted and tender body hairs) and Saprabha Twak (having natural glow over it). Such individuals are endowed with Sukh (happiness), Saubhagy a (good fortune), Aishwarya (prosperity), Upbhoga (enjoyment), Buddhi (good intellect), Vidhya (knowledge/wisdom), Arogya (health), Praharsha (cheerfulness and happiness seen on face) and Ayushatvam (Longevity of life). Rasasaarta can be easily determined using a subjective criterion, a questionnaire based on the features available in ayurvedic contexts.

Raja the feminine updhatu is formed from the essence part of Rasa Dhatu. Charaka, Sushruta, Vagbhata – II, Dalhana and Chakrapani opine that Raja is formed from Rasa Dhatu.

God has gifted woman with rare and unique phenomenon of giving rise to offspring. To fulfill the above aim, nature has conferred special anatomical and physiological characteristics in the woman which are collectively referred to as “Streekarbhavas”. One among them is the concept of “Raja Pravritti”. Raja term for a substance of the body which flows out at a specific time or period this is monthly menstrual flow. The “Raja” is the secretion from female genital route during their reproductive life. Normal and proper Raja Pravritti is one of the indications of Swasthavastha. It is one of the most essential factors for the healthy progeny. In other words, the Rajodharma is one type of purification process for a lady and by this the genital tract of a female gets cleaned. Raja Pravritti is a monthly biological cycle. The time period between two successive starts of menstrual cycles is called as Ritu Chakra.

AIM AND OBJECTIVES:
1) To study the status of Rasadhatu Sarta in healthy subjects.
2) To study Raja as the Updhatu in detail and its manifestation during a menstrual cycle.
3) To assess correlation between the Rasasarta and Rajapravritti.

MATERIALS AND METHODS:
A. Material:
1) Healthy unmarried female individuals.
2) Dhatusara evaluation questionnaire.
3) Questionnaire for taking monthly Rajapravritti history.

Criteria of Inclusion:
1. Healthy unmarried female individuals of age group 16 – 30 yrs were selected for study.
2. Individuals who fully co-operate during the study were selected for study.

Criteria of Exclusion:
1. Female individuals below 16yrs and above 30yrs.
2. The individuals of any infectious disease, diabetes, anemia, structural defects in the female genital tract.

B. Methods:
- Healthy female Individuals of age group 16 – 30 yrs were selected for study.
- Total 102 females were selected for study.
• Firstly the detail proforma was prepared for Rasa Dhatusarata Parikshana. This format contains features of Rasa Dhatusarata in the form of simple questionnaire, as described in Ayurvedic classics.
• Then selected individuals were provided with the above said format.
• The data thus collected was then categorized into Uttam, Madhyam and Heena RasaDhatusara.
• Score was then obtained, analyzed and the individuals were classified as per the same. It was based on number of features present-
  1. Uttam - 13-18 features
  2. Madhyam- 7-12 features

Table No 1: showing distribution of Uttam, Madhyam and Heena RasaDhatu Sarta:

<table>
<thead>
<tr>
<th>Rasa Saratva</th>
<th>No. of female individuals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uttam Sarta</td>
<td>14</td>
</tr>
<tr>
<td>Madhyam Sarta</td>
<td>63</td>
</tr>
<tr>
<td>Heena Sarta</td>
<td>25</td>
</tr>
</tbody>
</table>

Total 102 female individuals were assessed for this study. Uttam Rasa Sarata was found in 14(13.72%) female individuals. Madhyam Rasa Sarata was found in 63(61.76%) female individuals. Heena Rasa Sarata was found in 25(24.50%) female individuals.

Graph No:1 Showing distribution of Uttam, Madhyam and Heena RasaDhatu Sarta:

Table No2: showing menarche age in different Rasa Sarta females-

<table>
<thead>
<tr>
<th></th>
<th>Uttam Rasa Sarta</th>
<th>Madhyamrasa Sarta</th>
<th>Heenarasa Sarta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Population</td>
<td>14</td>
<td>63</td>
</tr>
<tr>
<td>2</td>
<td>Minimum</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>Maximum</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Mean</td>
<td>13.71</td>
<td>14.22</td>
</tr>
<tr>
<td>5</td>
<td>SD</td>
<td>1.069</td>
<td>1.156</td>
</tr>
</tbody>
</table>

Out of 14, on an average the meanarche age of subjects of Uttam Rasa Dhatu Sarta individuals was 13.71. Out of 63, on an average the meanarche age of subjects of Madhyam Rasa Dhatu Sarta individuals was 14.22. Out of 25, on an average the meanarche age of subjects of Heena Rasa Dhatu Sarta individuals was 14.64.
Table No3: showing interval between 2cycles in different Rasa sarta females-

<table>
<thead>
<tr>
<th></th>
<th>Uttam Rasa Sarta</th>
<th>Madhyamrasa Sarta</th>
<th>Heenarasa Sarta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Population</td>
<td>14</td>
<td>63</td>
</tr>
<tr>
<td>2</td>
<td>Minimum</td>
<td>26</td>
<td>21</td>
</tr>
<tr>
<td>3</td>
<td>Maximum</td>
<td>30</td>
<td>60</td>
</tr>
<tr>
<td>4</td>
<td>Mean</td>
<td>28.857</td>
<td>32.556</td>
</tr>
<tr>
<td>5</td>
<td>SD</td>
<td>1.292</td>
<td>3.651</td>
</tr>
</tbody>
</table>

Out of 14, on an average the interval between 2cycles of subjects of Uttam Rasa Dhatu Sarta individuals was 28days. Out of 63, on an average the interval between 2cycles of subjects of Madhyam Rasa Dhatu Sarta individuals was 32days. Out of 25, on an average the interval between 2cycles of subjects of Heena Rasa Dhatu Sarta individuals was 42days.

Table No4: showing duration of bleeding in different Rasa Sarta females-

<table>
<thead>
<tr>
<th></th>
<th>Uttam Rasa Sarta</th>
<th>Madhyamrasa Sarta</th>
<th>Heenarasa Sarta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Population</td>
<td>14</td>
<td>63</td>
</tr>
<tr>
<td>2</td>
<td>Minimum</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Maximum</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>4</td>
<td>Mean</td>
<td>3.643</td>
<td>4.175</td>
</tr>
<tr>
<td>5</td>
<td>SD</td>
<td>0.7449</td>
<td>0.8527</td>
</tr>
</tbody>
</table>

Out of 14, on an average, duration of bleeding in subjects of Uttam Rasa Dhatu Sarta individuals was 3days. Out of 63, on an average, duration of bleeding in subjects of Madhyam Rasa Dhatu Sarta individuals was 4days. Out of 25, on an average, duration of bleeding in subjects of Heena Rasa Dhatu Sarta individuals was 5days.

Table No5: showing quantity of bleeding in different Rasa Sarta females-

<table>
<thead>
<tr>
<th></th>
<th>Uttam Rasa Sarta</th>
<th>Madhyamrasa Sarta</th>
<th>Heenarasa Sarta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Population</td>
<td>14</td>
<td>63</td>
</tr>
<tr>
<td>2</td>
<td>Minimum</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Maximum</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Mean</td>
<td>2.21</td>
<td>2.23</td>
</tr>
<tr>
<td>5</td>
<td>SD</td>
<td>0.4258</td>
<td>0.6404</td>
</tr>
</tbody>
</table>

Out of 14, on an average the quantity of bleeding in subjects of Uttam Rasa Dhatu Sarta individuals was 2pads/day. Out of 63, on an average the quantity of bleeding in subjects of Heena Rasa Dhatu Sarta individuals was 3pads/day.

GraphNo2: Showing Menstrual History In Different Rasa Sarta Females:

Table No6 showing multiple comparisons of quantity of bleeding between Uttam, Madhyam and Heena Sarta:

<table>
<thead>
<tr>
<th>Mean Difference</th>
<th>Q</th>
<th>p Value</th>
</tr>
</thead>
</table>
This shows that quantity wise bleeding was found to be more in Heena subjects as compared to Uttam Rasa Sara subjects as compared to Uttam subjects.

### Tables No:7 showing sarta wise other clinical symptoms -

<table>
<thead>
<tr>
<th></th>
<th>Uttam</th>
<th>Madhyam</th>
<th>Heena</th>
</tr>
</thead>
<tbody>
<tr>
<td>Katishoola</td>
<td>4 (28.57%)</td>
<td>28 (44.44%)</td>
<td>10 (40%)</td>
</tr>
<tr>
<td>Udarshoola</td>
<td>2 (14.28%)</td>
<td>28 (44.44%)</td>
<td>12 (48%)</td>
</tr>
<tr>
<td>Paadshoola</td>
<td>1</td>
<td>13</td>
<td>6</td>
</tr>
<tr>
<td>Shirashoola</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Angamarda</td>
<td>1 (7.14%)</td>
<td>13 (20.63%)</td>
<td>6 (24%)</td>
</tr>
<tr>
<td>Alasya</td>
<td>2</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Hruulas</td>
<td>-</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Kandu</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Jvara</td>
<td>-</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Malabaddhata</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Adhman</td>
<td>-</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Murcha</td>
<td>-</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Bhrama</td>
<td>-</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Timira</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Agnimandya</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Amlapitta</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Urodaha</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Shirodaha</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>63</td>
<td>25</td>
</tr>
</tbody>
</table>

A Total of 18 different types of clinical symptoms were observed during this study. Out of which Katishoola, Udarshoola, Paadshoola and Angamarda contributes to its major share. It is seen that Katishoola is the most occurring symptom in majority of the subjects contributing upto 44% and 40% population from Madhyam and Heena sarta individuals. Katishoola is the most occurring symptom in majority of the subjects contributing upto 44% and 40% population from Madhyam and Heena sarta individuals. Udarshoola comprises upto 44% and 48% in Madhyam and Heena sarta individuals. Whereas the Uttam Sarta individuals has a very little share to contribute to the symptoms manifested. Out of which Katishoola and Udarshoola comprises about 28% and 14% respectively. This overall shows the impact of status of Sarta of Rasa Dhatu over individual showing the presentation of clinical symptoms. Good status of Rasa Dhatu manifests a small amount of clinical symptoms whereas the Madhyam and Heena Sarta of Rasa Dhatu shows a significant number and severity of clinical symptoms.

Graph No: 3 showing sarta wise other main clinical symptoms -
DISCUSSION AND CONCLUSION:
Ayurveda has aimed to maintain health of healthy individuals and to cure diseased person. The basic elements of the body Dosha, Dhatu, Mala, maintain homogeneous state (Samya), of our body that is important for Arogya. Among these Dhatus is nothing but the pillars of the body on which whole body grown up above. To check their state Dhashavidha Parikshana has been mentioned. Particularly for Dhatus Sarata Parikshana was explained. For better health Sharira (body) these Dhatu should also be their finest state and which is said to as “Vishudhatara Avastha” of these Dhatu. The excellent state of Dhatu is recognized by Ayurvedic term as “Sarata”. Sarata leads to the physical, mental and social capabilities in an individual. The Sarata of a Dhatu indicates its present form and is manifested by special characteristics.

Updhatu is derivative of Dhatu. The Dhatu nourishes the Updhatu, if Dhatu is in excellent state then its Updhatu production and nourishment will also be in excellent state. Rasa Dhatu has Stanya (breast milk) and Raja (menstrual flow) as two Updhatu. Stanya (breast milk) and Raja (menstrual flow) being the Updhatu of Rasa Dhatu; their quality, quantity excellence depends on metabolic and functional status of Rasa Dhatu. Raja and Stanya is Streevishishta Updhatu. Raja is a substance of the body which flows out at a specific time or period that is monthly menstrual flow. The “Raja” is the secretion from the genital tract of female body throughout their reproductive life. Normal and proper Rajapravritti is one of the indications of Swasthavastha. It is one of the most essential factors for the healthy progeny.

In high tech era, Woman have successfully taken leap from kitchen to the corporate world, but at the same time added their health risk due to that they forget all about reproductive cycle or biological clock, changing life style, eating habit, over mental and physical stress, Improper sleep ultimately all these disturbs body physiology influence proper nourishment of the body, causing wide range of medical ailments especially regarding female reproductive health. Among them menstrual disorder is very common problem. So, taking all these points into consideration present study was carried out correlation between status of Rasa Dhatu and Rajapravritti.

CONCLUSIONS

1. Sarata Parikshana is one of the most important tools to measure quality state of Dhatu or excellence of Dhatu.
2. Normal and proper nourishment of Updhatu depends on their Status of their respective Dhatu.
3. Raja and Stanya are functional entities restricted to Stree Sharira. Proper Rajapravritti is one of the essential factors for female reproductive health.
4. The statistical analysis showed that there is a Positive co -relation be-
   tween Rasa Dhatu Sarata and Rajapavririti. Raja(menstrual flow)
   being the Updhatus of Rasa Dhatu; their quality, quantity excellence
   depends on metabolic and func-
tional status of Rasa
5. After classification of Rasa Dhatu
   Sara the Pratham Rajo-
darshana(menarche) was seen to
be tend to starts in late pubertal age
specially in Heena Rasa Sara indi-
viduals than Uttam and Madhyam
   Rasa Sarata.
6. In Alpa Rasa Sarata, individuals
   show Interval between two cycles
was larger than the same in case of
   Uttam and Madhyam Rasa Sara
   individuals.
7. The Duration of menstrual bleed-
ing was found to be prolonged in
   Alpa Rasa Sara individuals rather
than Madhyam and Uttam Rasa
   Sara individuals.
8. While assessing the Quantity of
   bleeding, it was found that Alpa
Rasa Sara individuals were prone
   to use more number of pads while
menstruation than the same in case
   of Uttam and Madhyam Rasa Sara
   individuals.
9. Good status of Rasa Dhatu manifests
   a small amount of other clinical
   symptoms whereas the Madhyam and
Heena sarta of Rasa Dhatu shows a
   significant number and severity of
other clinical symptoms. A Total of
18different types of other clinical
   symptoms were observed during this
study. Out of which Katishoola, 
Udarshoola, Paadshoola and Anga-
marda contributes to its major share.
10. Presence of these pathological
   symptoms shows that impaired status
of Rasa Dhatu has its bad effect on
the other Dhatus thus creating Dosha
   and Dhatu oriented symptoms in
   body.
11. Thus this small scale study accounts
to state that a healthy status of Rasa
   Sara has its relevant impact over its
respective Updhatu Raja and
   subsequently on the other Dhatu
   also.

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   Acharya.Sushruta Samhita Dalhana


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