Assessment of Raktasarata: Conversion of Theory into Practical Approach

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ABSTRACT:
Raktasarata is assessed with the reference from ancient Ayurvedic books like Charaka, Sushruta and Vaghbhata. Detailed proforma of raktasara is prepared. Characters of raktasara described by Charaka and Sushruta have taken into consideration. The terms Sukha, Medha, Manaswita, Uddhata, Anatibalam, Ushnasahishnutvam are tried to explain and proforma is prepared to rule out these mental characters. Characters of Raktaasara person described by Charaka and Sushruta belong to Raktapravarasara persons. Characteristics of Raktamadhyamsara and Raktaasara are not described in texts. If the characters of sara are absent then dhatu is said to be Asara while some characters of Raktaasara are observed in Raktamadhyamsara persons. In ancient days, due to unavailability of devices, study of dhatu was done by examining external structures of body.

Keywords – Raktasarata, Pravarasara, Madhyamsara, Asara, Dhatu.
(manaswi), intelligent with good grasping capacity (medha).1 According to Sushruta nails, eyes, palate, tongue, lips, palms, planter regions are red like copper.2

AIMS AND OBJECTIVES

1) To access references from ancient Ayurvedic samhitas like Charaka, Sushruta and Vagbhata.
2) To understand Raktasarata described by Charaka and Sushruta.
3) To prepare detailed proforma of raktasarata.
4) Possible correlation of Raktasarata as per ayurvedic and modern medical science.

MATERIALS AND METHODS

Assessment of Raktasarata.

Characters of raktasarata described by Charaka and Sushruta have taken into consideration. The terms sukha, medha, manaswita, uddhata, anatibalam, ushnasahishnutvam are tried to explain and proforma is prepared to ruled out these mental characters. Proforma of raktasarata consist of: Table 1

1) Examination of Snigdharaktavarna of body structures.
2) Examination of mental characters described by Charaka.

All the points of proforma are graded as good, moderate and poor. In first point of raktavarna structures maximum marking is 23 to 36 as 11 structures are described by Charakacharya as snigdha, raktavarni and shreemathbhrajarishna. And Sushruchaarya describes only one structure, i.e. talu as only snigdha and tamravarni.

As tolerance of heat, klesha is less in raktasara, maximum marks are given to less tolerance of heat and klesha. Maximum marks are given to good manaswita and medha. As strength of raktasara person is not much, maximum marks are given to moderate strength.

If the sukha in relation with rakta is found good then maximum marks are given. Sum of the marks given to each point is done and volunteers are graded as raktapravarasara, raktamadhyaamsara or raktasasara.

Scoring

Every character was graded in minimum ten classes. Presence or absence of every character was noted against five possibilities, as all times (100%), many times (60% to 80%), sometimes (40% to 60%), rarely (less than 40%), never (0%). If any character occurs always (100%) means uttamsara.

According to meaning and relation of particular character with pravarasara, highest possible score was given to that particular grade of character for both positive and negative presence of it, starting from lowest score as 1.

In case of multiple meaning of given character, different facets of that character were examined with help of above said method. Final score was calculated by taking the average score of presence and absence in five possibilities.

Question Formation

Mostly the information regarding SaraParikshan was gained by asking questions. To get accurate and precise information the question (about each character) was designed, so that it reflects the exact meaning (covering all aspects) of the character for which it is asked.

The meanings of given character were studied in depth with help of tikas and shabdakosh and Ayurvedic Samhita granthas.

Various meanings of different characters of raktasara purusa in a nutshell.

1) Sukham – It is a subjective feeling perceived by that person. His/her attitudes besides his achievements determine the quality of bliss. Sukha also reflects the positive state undisturbed by significant physical and mental ailment. Basically sukha is any element that brings pleasure. Depending upon the viability of pleasure, can be divided as long lasting (spiritual) and temporary (sensual)
2) Medham- Medha is intellect with good grasping capacity of literature in form of auditory and visual impulses. Question is asked about grasping capacity.
3) Ushnasahishnutvam – It means intolerance to heat. Response of a person to any kind of hot environment was assessed.
4) Akleshsahishnutvam – Klesha refers to physical and or mental stress. These persons cannot tolerate physical and mental stress. His/her response to such kind of stress and strain was obtained with help of questions.
5) Manasvitam – This quality reflects self respect and fearlessness – Question to elicit (explain) this qualities was asked. Response to fearful conditions having potential of generating fear was noted and graded.
6) Anatibalam – Bala refers to physical capacity. Their physical capacity was assessed with help of questions regarding their ability to perform day to day functions of various magnitudes and duration. As anatibalam means not less bala nor more bala. Questionnaire is designed in grade 1,2,3,4,5.


**Discussion**

Ears – Reddish colour of pinna shows proper nourishment of Rakta, Mansa and Asthidhatu. Eyes – Predominance of teja, jala and prithvi mahabhuta. Eyes appears bhrajishnu due to predominance of tejamahabhuta. Due to predominance of jala and tejamahabhuta, eyes are clean and beautiful. (shrimat) The infra structure are nourished by vascular layer hence they appear raktavarni. Face – face is oily, reddish and with lustre as varna mainly appears on face. Tongue – Red coloured tongue is due to proper nourishment of rakta and mansadhatu. Penis – Highly vascular structure. Nails – Reddish and lustrous nails are signs of good health. Forehead – Snigdha, raktavarnalalat shows proper nourishment of rakta and mansadhatu. Nose – It is formed from tarunasthiandmansapasheies. Red colour shows nourishment of mansa and raktadhatu. Lips – These are thin muscular layer. Raktadhatu can be observed on this structure. Planter region of palms and soles – Skin of planter region is thick; it indicates normal function of pure rakta. Palate – palate is covered with mucous membrane. It should be red and shiny and indicates proper nourishment of mansadhatu. In ancient days, due to unavailability of devices, study of dhatu was done by examining external structures of body. Sukham – The subjects which gives pleasure to mind and body means sukha. Also pleasant state of mind, Life without any obstacle, easy going life is sukha. Sukha is origin of health. Also which gives happiness is sukha.4 Success in desired field or research are genuinely seen in rakta person. Medha – Rakta person are intelligent with good grasping capacity. Grasping capacity of books is also called Medha.5,6 Due to proper circulation of oxygen to brain in raktaprasara person mind can stimulate indriyas to receive proper subjects of knowledge. According to Sushruta, Medha is deeper part of buddhi, by which mind can receive and holds auditory and visual impulses.7 Ushnasahishnutwam – Intolerance to heat. There is ashrayashrayibhav between pittasussha with rakta and sweda. Qualities of asharya and asharayi are same. Ushnaguna of pitta is similar to that of raktadhaut. So ushnaguna can be seen in raktasar person and raktasara person cannot tolerate heat. Akleshsahishnutwam – Rakta person is delicate because of laghaguna of pitta and rakta. Also raktaismatrijayaavaya (origin from maternal part). Due to maternal qualities rakta person cannot tolerate stannous work as they are delicate. Manasvitan – Manasvi means person having self respect and it also means any sort of fearlessness. Pittadosha

posses buddhiguna. Manasvita comes from the buddhi quality. Anatibalam – Due to intolerance to heat and stannous exercise Raktapravara person cannot do stannous work for long time. So capacity to do work is less and strength or bala is also less.

**Conclusion**

Sarata is one of the parameters for assessment of strength of an individual. Rakta person is assessed with the help of references from Charaka, Sushruta and Vaghbhatta. Detailed proforma of raktasara is prepared. Characters of rakta person described by Charaka and Sushruta have been taken into consideration. The terms Sukha, medha, manaswita, uddhata, anatibalam, ushnasahishnutwam are tried to explain and proforma is prepared to rule out these mental characters. Characters of rakta person described by Charaka and Sushruta belong to raktaprasara persons. Characteristics of raktaasara and raktaasara are not described in texts. If the characters of sara are absent then dhatu is said to be asara while some characters of rakta are observed in rakta person. In ancient days, due to unavailability of devices, study of dhatu was done by examining external structures of body.

In Ayurvedic literature Charaka describes sarata mainly on the basis of physical and mental signs and characteristics. But Sushruta was practical thinker and mostly describes physical signs. To explain rakta person it is definitely must to consider physical and psychological character. All the points of proforma are graded as good, moderate and poor. Sum of the marks given to each point is done and volunteers are graded as raktaprasara, rakta person. Researchers can develop some standardized parameters for the assessment of dhatusara of an individual. This can be very helpful to physicians in assessing qualities of each dhatusara. Raktaasara was assessed with the help of summation of score of all these characters.

**Acknowledgement:** - Nil

**Financial Assistant:** - Nil

**Conflict of interest:** - Nil
REFERENCES


How to cite this article : Bhawsar P, Nampalliwar AR “Assessment Of Raktasarata: Conversion Of Theory Into Practical Approach” IRJAY.[online]2022;5(3);78-82. Available from: https://irjay.com DOI: https://doi.org/10.47223/IRJAY.2022.5310
Table 1 Points of proforma

<table>
<thead>
<tr>
<th>Points</th>
<th>Maximum marks</th>
<th>Minimum marks</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Raktavarna</em> of structures</td>
<td>25 to 36</td>
<td>1 to 12</td>
</tr>
<tr>
<td><em>Snigdha</em> of structures</td>
<td>23 to 36</td>
<td>1 to 12</td>
</tr>
<tr>
<td><em>Shreemat</em> (beautifulness) of structures</td>
<td>23 to 33</td>
<td></td>
</tr>
<tr>
<td><em>Bhrajishnuta</em> (lustre) of structures</td>
<td>23 to 33</td>
<td>1 to 10</td>
</tr>
<tr>
<td><em>Sukha</em> (happiness) in relation with <em>raktadhatu</em></td>
<td>11 to 15</td>
<td>1 to 5</td>
</tr>
<tr>
<td><em>Ushnasahishnutvam</em></td>
<td>1 to 2</td>
<td>4 to 5</td>
</tr>
<tr>
<td><em>Manasvitvam</em></td>
<td>4 to 5</td>
<td>1 to 2</td>
</tr>
<tr>
<td><em>Uddhatam</em></td>
<td>4 to 5</td>
<td>1 to 2</td>
</tr>
<tr>
<td><em>Medham</em></td>
<td>11 to 15</td>
<td>1 to 5</td>
</tr>
<tr>
<td><em>Saukumaryam</em></td>
<td>4 to 5</td>
<td>1 to 2</td>
</tr>
<tr>
<td><em>Anatibalam</em></td>
<td>3</td>
<td>4 to 5</td>
</tr>
<tr>
<td><em>Akleshsahishnutvam</em></td>
<td>6 to 10</td>
<td>1 to 3</td>
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