



## APPLICATION OF SARATA PARIKSHAN

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**ABSTACT**-Sara pariksa plays an important role to diagnose a disease. “Sara sabdena visodhataro dhatur ucchyate”. It means the perfectness of tissues (dhatu) anatomically, physiologically and immunologically. Disease means dhatu vaisamya which is possible when sarata of dhatu will be dearranged. So in different diseases by observing the sarata we can know the severity of dhatu dusti which is helpful for the diagnosis and prevention of the disease. According to basic concept pravar satva sara person is able to bear any kind of mental stress, strain and pain. Sarata can be determined by Quantity, Quality, Functions Every particular Sara is characterized by both physical as well as psychological parameters. These parameters and characters are helpful in deciding the strength of a person.

**KEYWORD**-*Dhatu Sara, Sara pariksha, Bala praman, Health*

### Introduction

Charaka has advised to examine Sara of every Dhatu to understand strength of Dhatu as well as strength of mind. In the Dashvidha pariksha of Ayurveda it has been stated that Sara pariksha is one of the important investigation i.e. investigations for the strength<sup>1</sup>. There are 8 types of Sara – 1 Twaksara 2. Raktasara 3. Mamsasara 4. Medassara 5. Asthisara 6. Majjasara 7. Shukrasara 8. Sattvasara. Dhatusarata examination is one of tool used by ancient scientist. In our study we have tried to identify the involvement of sara in relation with the different

dhatu gata vyadhis clinically. Ayurveda adapt comprehensive psychosomatic approach to maintain health and cure disease. The Sara Pariksha can be carried out in both diseased as well healthy persons to know the Bala Pramana.

## Material And Methods-

In Ayurveda, Sara Pariksha is one among the ten types of methods to examine a patient, stated as Dashvidha Aatura Pariksha. Sara Pariksha primarily determines the strength of a person.<sup>1</sup> Acharya Chakrapani illustrated Sara as 'Vishudhataro Dhatu', which means the essence of all Dhatu<sup>2</sup> Every particular Sara is characterized by both physical as well as psychological parameters. These parameters and characters are helpful in deciding the strength of a person. Physician should not be captivated to decide if any person is strong or weak from his large or small body structure or appearance. Small, lean and thin persons seem to be strong enough<sup>3</sup>. It is just like Ayurveda emphasizes on maintaining the health of healthy and treating the diseased one. The Bala has importance in context of Samshodhana also, as quoted in Kalpasthana of Charak Samhita that Madhyam (average) and Heena (inferior) Bala persons should be given Madhyam (average) and Mridu (mild) Samshodhana<sup>4</sup>. Aushadha Kala also depends on the Bala of the patient. Balwana Rogi is given medicine without foodearly in the morning and Durbala Rogi is instructed to take medicine mixed with light and wholesome food<sup>5</sup>. There is a strong relationship in Chikitsa and Rogi Bala<sup>6</sup>. The Dwividha Upakrama told in Charaka Sutrasthana also depends on the Bala of the person. Even it has been told in Samhita that a wise physician should treat the patient after examining these ten entities carefully and not just with formulations alone, these are Dosha, Aushadha, Desha, Kala, Satmya, Agni, Satva, Oak, Vaya and Bala<sup>7</sup>.

Sara is somehow related with Agni, as Dhatu are formed after the Jatharagni acted upon the food that is ingested. After Jatharagnipaka, it is subjected to Bhootagnipaka. Then Dhatwagnipaka occurs that works for the nourishment and replenishment of Dhatus. Dhatus have two states in the body, Poshakadhatu and Poshyadhatu. Sara is the direct measurement of Sthayi/poshya Dhatu, which is being nourished. Strength of Dhatu depends on Ahara-Vihara and Agni of the person. For a healthy person, equilibrium of Dosha, Dhatu and Mala is essential as these are fundamental constituents of the body. Out of seven Dhatus (Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra), the former one gives nourishment to the next Dhatu. The high quality of each Dhatu will show characters as mentioned in classics.

## Clinical Significance

The Sara Pariksha is significant in analyzing the Bala Pramana of a patient. On the basis of Bala, the physician decides the type of medicine and its dose to be given in Samshodhana or Samshamanachikitsa. Even the Aushadha Kala is also dependent on the Bala of the patient. Dhatu Sara assessment can also be advantageous in Samprapti Vighatana Chikitsa. It gives an insight regarding the status of individual Dhatu

## Features of different Sara according to Samhitas Following characteristics of different Dhatusaras are available in various texts of Ayurved:-

### Rasa/Twaksara-

Individuals having the excellence of Twak or skin are characterized by unctuous, smooth, soft, clear, fine, less numerous, deep rooted and tender hair and lustrous skin. Such Individual are endowed with happiness, good fortunes, power, enjoyment, intellect, knowledge, health, excitement and longevity<sup>8</sup>. One, whose skin and hairs are good looking and soft is to be understood as Tvak Saraperson.<sup>9</sup> According to Kashyapa, Uttam twak sara person are devoid of skin disorders, their skin looks very fresh. Kashyapa says "Uttam twak sara person possess quality of rapid wound healthy"<sup>5</sup>

### . Rakta Sara-

Individuals having the excellence of Rakta or blood are characterized by unctuousness, red colour, beautiful dazzling appearance of the ears, eyes, face, tongue, nose, lips, soles of the hand and feet, nails, forehead and genital organs. Such Individual are endowed with happiness, great genius, enthusiasm, tenderness, moderate strength and inability to face difficulties. Their body remains hot. Rakta Saraperson is known to possess unctuous and coppery nails, eyes, palate, tongue, lips, palms and soles<sup>5</sup>

### Mamsa Sara

Individuals having the excellence of the *Mamsa Dhatu* are characterized by stability, heaviness, beautiful appearance and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axillae, chest and joints of upper and lower limbs being covered with flesh. Such individuals are endowed with forgiveness, patience, non-greediness, wealth, knowledge, happiness, simplicity, health, strength and longevity<sup>7</sup>.

*Mamsa Sara* person is known to possess few depressions in the body, have well covered bones and joints and musculature<sup>5</sup>.

### ***Medasara***

Individual having the excellence of the *Meda Dhatu* are characterized by the abundance of unctuousness in complexion, voice, eyes, hair of the head and other parts of the body, nail, teeth, lips, urine and feces. Such Individual are endowed with wealth, power, happiness, enjoyment, charity, simplicity and delicate habits<sup>10</sup>.

*Medasara* person is known to pass unctuous urine and sweat, has a mellow voice, a bulky body and are incapable of doing physical labor<sup>5</sup>.

### ***Asthisara***

Individual having the excellence of the *Asthi Dhatu* are characterized by robust heels, ankles, knees, forearms, collar bones, chin, head, joints, bones, nails and teeth. Such Individual are very enthusiastic and active and are endowed with strong and firm bodies as well as longevity<sup>11</sup>. *Ashtisara* person is known to possess a big head and shoulders and big teeth, big jaws, bones and nails<sup>5</sup>.

### ***MajjaSara***

Individual having the excellence of the *Majja Dhatu* are characterized by softness of organs, strength, unctuous complexion and voice and robust long and rounded joints. Such Individual are endowed with longevity, strength, wealth, knowledge, progeny and honour<sup>12</sup>.

*Majjasara* person is known to be not lean and thin), but to be powerful to possess mellow and sonorous voice and is endowed with good fortune and has big eyes<sup>5</sup>.

### ***ShukraSara***

Individual having the excellence of the *Shukra Dhatu* are characterized by gentleness, gentle look having eyes as if filled with milk, cheerfulness, having teeth which are unctuous, round, strong, even and beautiful, clean and unctuous complexion and voice, dazzling appearance and large buttocks. Such individual are loved by women, they are strong and endowed with happiness, power, health, wealth, honor and children<sup>13</sup>.

*Shukrasara* person is known to possess unctuous, compact and white bones, teeth and nails and has excessive sexual desire and children<sup>5</sup>.

### ***Satva Sara***

The persons having the excellence of the mental faculties are characterized by good memory, believes in god, grateful, intelligent fond of cleanliness, enthusiastic, cautious, having patience, brave, fighting spirit and devoid of unnecessary tensions and worries, proper way of thinking, serious and deep thinking, proper activity and are well-wisher and helping nature<sup>14</sup>. The person is endowed with good memory,

devotion, intelligence, cleanliness, valor, bravery, benevolent thought and actions- should be understood as Satvasara person of excellent of mind<sup>5</sup>.

### **Features of Sarva sara Purusha (Uttam sarata of all Dhatu)**

The person having Uttam sarata of all seven dhatus are endowed with great mental and physical strength, good tolerance, firm and well-built body, correct gait. Voice of such person is very deep, clear and assuring. People having all uttam sara Dhatu, get Wealth, power and respect. They enjoy the life. Due to good immunity, ageing process of best Sarva sara person is very slow and they are endowed with children and longevity. Those having no essence are contrary to these. Those having moderate essence should be known by their respective qualities in moderate degree<sup>14</sup>. Thus eight types of essence of persons have been described for the knowledge of the degree of strength.

### **Importance of Sara Pariksha.**

It is wrong to consider an individual to be strong or weak either from his emaciated body or from the large or small size. Some people having small sized and emaciated body are seen to be strong. They are like ants that have a small body and look emaciated but can carry too heavy a load. Thus one should examine the individual with reference to excellence of his

‘Dhatu’<sup>15</sup>.

### **Application of Dhatu Sarata -**

*Dhatu Sarata* must be done for the following-

- To assess strength
- (immunity/fitness) of *Dhatu*. □ To give proper treatment for *Asara Dhatu*.
- To improve immunity of *Asara* and *Madhya Sara Dhatu* with proper food and medicines.
- Before giving *Rasayan Chikitsa*. □ *Dhatu Sara* examination is important in pregnant women for proper nourishment of growing fetus.
- To maintain *Uttam Sarata* of particular *Dhatu* with proper food, one must do examination of *Dhatu Sarata*.
- **Objective Parameters for Dhatu-Sara-**

Following objective, modern parameters can be applied to support evaluation of type of Dhatu-Sara.

## Assessment Objective of Dhatu- Parameters sara

Rasa-sara	Serum electrolyte and blood sugar level
Rakta-sara	Haemoglobin percentage
Mamsa-sara	Hand grip test with the help of dynamometer
Meda-sara	Blood cholesterol and triglyceride level
Asthi-sara	Bone mass density
Shukra-sara	Semen analysis

According to modern knowledge Sara can be considered as the optimum degree of genetic code of an individual's DNA with respect to particular Dhatu .Genetic code is the system of storage of genetic information's in chromosomes of living cells that instruct the machinery of polypeptide synthesis to insert a particular amino acid in response to the nucleotide sequence of genetic material. In our body every individual's DNA has the different genetic code. So, the quality of dhatus of every individual will depend upon the genetic code of the individual's DNA. If the genetic code of the individual's DNA with respect to that Dhatu is optimum, the formation of the particular Dhatu in the body will be of very good quality. Sarva sara purusha has the optimum degree of the genetic code with respect to all dhatus.

If the theories like *Dhatu Sarata* examination should be understood by today's world then must explain them in their ways by co-relating our theories with their theories with the help of modern tools and by this we can also add new tools in *Ayurveda* to improve our science.

### DISUSSION-

Further,more studies can be carried out to find out its relation with recent laboratory parameters Researchers can develop some standardized tools or parameters for the assessment Dhatu Sara of an individual. This can be of great help to physicians in maintaining the uniformity in assessing the qualities of each

Dhatu Sara. The Panchavidha Kashaya Kalpana (Swarasa, Kalka, Kwatha, Sheeta and Phanta) is to be selected with due regard to the strength of the patient and disease. All these are not equally useful in all cases; they have to be determined person to person.

## CONCLUSION

*Dhatu sarata* examination gives us idea about qualitative state of seven *Dhatu* and *Satva* (mind), it is a subjective type of examination, for quantification of *Bala* (Strength). *Dhatu sarata* gives an outlook about the *Bala* of the *Aatara*

*Ashtavidha Dhatu Sarata* explained by *Aacharyas* in *Samhita*, So knowledge of *Sarata* is very important for maintaining health and if diseased, to cure the disease. *Sara* being one of the parameters for the assessment of strength of an individual has potentiality for advanced research in this domain. *Raktasarata* can be positively correlated with blood indices MCHC, MCH, CI and MCV. Bone mineral density can be one of the criteria for *Asthisara* estimation. *Dhatu sarata* gives an outlook about the *Bala* of the *Aatara*. Additional scope of study can be response of *Rasayana* therapy in particular and overall *Dhatu sarata*. Further area of exploration could be about the basis of features mentioned in *Brihat Samhita* regarding *Dhatu sarata*, as it is an astrology based treatise

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