



A SYSTEMIC REVIEW ON SARA PARIKSHAN AND ITS CLINICAL IMPORTANCE IN ASTHISARATA PARIKSHAN

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ABSTRACT

The oldest and most precise science of life is ayurveda. It provided Dashavidha Aatura Pariksha in great depth. The definition of Sara in Ayurveda is Saraha Vishuddhataro Dhatu, which translates to "essence of all Dhatu." Acharya Charaka described eight different kinds of Sara. Each is distinguished by both psychological and physical characteristics. Among these eight sara, Asthisarata Parikshan helps the doctor determine the patient's physical and psychological health. This review study primarily examined the literature on the Brihat Samhita and numerous research articles that discussed the significance of asthisarata parikshan in ayurvedic literature.

KEYWORDS - Sara, Asthisarata, Dhatu, etc.

INTRODUCTION

Ayurveda is an ancient health science that focuses on prevention rather than treatment. The body, soul, intellect, and senses come together to become Ayu (life). Ayurveda describes several principles such as Dinacharya, Ritucharya, Agni, sharir Bala, prakriti, and others to create health harmony. Sara Parikshana is one of them. We can analyze Dhatu's qualitative and quantitative status by studying the state of Dhatu Sarata. 'Sara' is excellence, perfection, strength, great functional element, and the purest component of Dhatus, on which the body's strength and stability are heavily reliant.¹

Unlike Prakruti, Sarata of Dhatu can alter at any time owing to changes in food, environment, season, lifestyle, and so forth. If we want to have excellent health and happiness, which will help us deal with today's lifestyle challenges. Dhatu is the entity that sustains, grows, and nourishes the body.²

Everyone should pay attention to maintaining the balance of the body's root elements (Dosha, Dhatu, and Mala) since the Sara-Asar state of Dhatu has an influence on physical and mental health. Charak advocated examining Sara of each Dhatu to learn Dhatu strength as well as mental power. Charakacharya and Sushrutacharya mention eight types of Saratas. Each one is distinguished by physical as well as psychological factors. These aid the physician in determining a person's Bala.³

Twak (skin-Rasa dhatu), Rakta, Mansa, Meda, Asthi, Majja, Shukra, and Satva are all mentioned in connection to Sarata. As a result, dhatu Sarata provides these people with physical and mental power.⁴

An examination of 'Sarata' reveals an individual's 'Bala'. 'Bala' is essential for survival. Sarata knowledge is essential for both Ayurvedic goals of health maintenance and illness healing. Furthermore, it may be claimed that a person with good Sarata has a good Bala. As a result, the physician must be familiar with his 'Bala'.⁵

It is incorrect to judge a person's strength or weakness based on his looks. Some persons with thin and malnourished bodies are thought to be exceptionally powerful. They are similar to ants in that they have a tiny body and appear malnourished yet can carry a large burden. Thus, the individual should be evaluated in terms of the perfection of his dhatu. So we may argue that Dhatu Sarata test can also be useful for profession selection since it indicates the quality of a certain dhatu for that individual.⁶

Individuals with Asthi-Dhatu excellence have strong heels, ankles, knees, forearms, collar bone, chin, head, joints, bones, nails, and teeth. Asthi Sara's physical traits are as follows. Such people have mental characteristics such as being passionate, active, and having robust and solid bodies as well as longevity.⁷

Dehadharan (body). The body is supported and held erect by the sturdy bones, much as trees are sustained by an inner hard core inside their trunk. Muscles, veins (sira), and ligaments (snayu) are the most vital structures for maintaining the bones in place and preventing the body from collapsing. Asthi has a pruthvi Mahabhuta preponderance, which eventually offers stability.⁸

It produces physical strength as a result of all of these traits. Intercorrelation exists between Vaat dosha and Asthi dhatu. In a condition of balance, the main functions of vaat dosha are enthusiasm and activity. As a result, an Asthisara person possesses all of the attributes listed above.⁹

REVIEW OF THIS STUDY

- Only Charak and Sushrut Samhita provide a detailed account of the eight forms of Sarata.
- Along with these eight varieties of Sarata, the 9th type, Oja Sarata, is referenced in the Kashyap Samhita.

- The Charak Samhita, Asthana Hrudaya, and other texts explain the characteristics of the Sarva Saar Individual.

Classification of Sarata

- 1) Rasa Sarata
- 2) Rakta Sarata
- 3) Mansa Sarata
- 4) Meda Sarata
- 5) Asthisarata
- 6) Majja Sarata
- 7) Shukra

CHARACTERISTICS OF SARATA

Sr. No.	Sarata	Charak Samhita	Sushruta Samhita
1.	Rasa	<p>Skin- Unctuous, smooth, soft, clear, lustrous</p> <p>Hair- Fine, sparse, deep-rooted, delicate</p> <p>Mental features- Happiness, good fortune, power, enjoyment, intelligence, learning, health, cheerfulness, longevity.</p>	<p>Skin and hair glistening and soft.</p>
2.	Rakta	<p>Ear, eye, face, tongue, nose, lips, palm of hands, sole of feet, nails, forehead and genitals are unctuous, red and brilliant</p> <p>Mental features- Happiness, sharp intellect, magnanimity, tenderness, moderate strength, lack of endurance and tolerance to heat</p>	<p>Unctuous and coppery nails, eyes, palate, tongue, lips, palm and soles</p>
3.	Mansa	<p>Temples, forehead, nape, eyes, cheek, jaws, neck, shoulder, abdomen, axilla, chest, hands, feet and joints- equipped with firm heavy and good looking muscles.</p> <p>Mental features- Forbearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength and longevity</p>	<p>Body without any depression, the bony joints is concealed and muscles are well developed.</p>

4.	Meda	Complexion, voice, eyes, hair, skin hairs, nails, teeth, lips, urine and faeces- Unctuous Mental features- Wealth, power, happiness, enjoyment, charity, simplicity and delicacy in dealings.	Unctuous urine and sweat, melodious voice, fleshy body and intolerance to exertion
5.	Asthi	Heels, ankles, knees, elbows, collar bones, chin, head and joints, Bones, nails and teeth- prominent and large Mental features- Enthusiastic, active, enduring, having strong and firm body as well as longevity	Big head and shoulders and firm teeth, jaw, bone and nails
6.	Majja	Soft organs, strong, unctuous complexion and sweet voice, prominent, long and rounded joints Mental features- Long-lived, strong and endowed with learning, wealth, understanding, progeny and respect	Person is not lean, has superior strength, melodious and resonant voice, auspicious features and big eyes
7.	Shukra	Charming person with charm eyes as if filled with milk immensely exhilarated. Teeth- Unctuous, rounded, firm, even and compact Having pleasant and unctuous complexion and voice brilliant, having prominent buttocks. Mental features Liked by women, are strong and endowed with happiness, supremacy, health, wealth, honor and progeny.	Unctuous, compact and white bone, teeth and nails; with numerous progeny

DISCUSSION

Sara Pariksha is helpful in determining a person's level of emotional and physical fortitude. Additionally, it aids in accurately determining the dosage and category of medication to be provided based on the patient's health. Numerous studies have examined the evaluation of various Dhatu Sara and their relationship with various factors. Most of these criteria, which may help Sara analyze a person, are subjective.¹⁰

CONCLUSION

Asthisarata Parikshana includes several physical and psychological criteria that are highly helpful in assessing a person's strength, particularly in relation to sports, and is a very helpful parameter for the Aatura bala Pariksha stated in numerous ayurvedic literature.

CONFLICT OF INTEREST – NIL**SOURCE OF SUPPORT- NONE****REFERENCES**

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