



“UNDERSTANDING ASTHI SARA LAKSHANAS IN RELATION TO PRAMANA PARIKSHA: A REVIEW”

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ABSTRACT:

Ayurveda is the holistic and divine medical approach with a prime objective of restoration of health of a healthy person. The treatment of the illness comes as secondary objectives. The *Vyadhi Vinishchaya* (diagnosis of the disease) is an important step for starting the *Chikitsa* (treatment) to the patient. The *Vyadhi* (disease) of the person should be confirmed with the help of multifactorial examination i.e. *Dasha-Vidha Pariksha* (ten-fold examinations) from *Ayurveda*. The ten-fold examinations are tools for confirmation of *Vyadhi* as well as to assess the *Bala* and *Samhanana* of the person. The *Sara Pariksha* is one of the tools from ten-fold examinations which are used to determine *Bala*, vulnerability, susceptibility of the person to a specific disease. One of the types of *Sara* is *Asthi Sara*. Amongst the ten-fold examinations, *Acharyas* also described method the measure the body parts, i.e. *Pramana Pariksha*. In those ancient times, with available techniques, they used the *Anguli* (finger width) as the unit of measurement and called it as *Anguli Pramana*.

The presented study is aimed to review the *Asthi Sara Lakshanas* in relation to *Pramana Pariksha*.

Keywords: *Sara, Asthi Sara, Asthi Sara Lakshanas, Pramana Pariksha*

INTRODUCTION:

Ayurveda is the science of life having a chief aim of maintenance of health of the healthy person¹. If still the disease occurs, the eradication of the disease is achieved by the treatment regimens told in *Ayurveda*. *Ayurveda* described the basic body components in the form of *Dosha, Dhātu* and *Mala*². As per *Ayurveda*, there are 3 *Doshas* viz. *Vata, Pitta* and *Kapha*, 7 *Dhatus- Rasa, Rakta, Mamsa, Meda, Asthi, Majja* and *Shukra*, 3 *Mala- Mutra, Purisha* and *Sweda*³. The *Doshas* are subtle energies which in their normalcy nourish *Dhātu* and produce *Mala*. But in their vitiated states, they cause *Vyadhi* (disease). The state of *Vyadhi* should be understood by the physician by various types of examinations of patient to arrive at a diagnosis. While describing *Dasha-Vidha-Pariksha* (tenfold examination)⁴, *Prakriti Pariksha, Sara Pariksha, Pramana Pariksha* etc. types of examinations have been detailed. *Acharyas* of *Ayurveda* opines the *Sara* as the preponderance of a particular *Dhātu* in the body. The qualitative and quantitative excellency of any *Dhātu* is called *Sara*. In this context, *Acharya* used the word *Vishuddhatara*⁵. So excellency of each *Dhātu* has to be examined in *Sara Pariksha*. Various 8 types⁶ of *Sara* have been described by *Acharya* of *Ayurveda*. Each *Dhātu Sara* has been proposed with some *Lakshanas* (features) which are to be examined in *Sara Pariksha*. Bodily measurements are

also considered while carrying out the examination of the person. This is dealt under the *Pramana Pariksha*⁷. A detailed description is given by *Acharyas* regarding *Sara Pariksha* and *Pramana Pariksha*. Each body part is described with its ancient measurement unit called *Anguli Pramana*.

The article reviews the literature of the *Asthi Sara Lakshanas* in relation to *Pramana Pariksha*.

AIMS AND OBJECTIVES:

1. To understand the concept of *Asthi Sara*
2. To understand the *Lakshanas* of *Asthi Sara*
3. To understand the concept of *Pramana Pariksha* in relation to *Asthi Sara Lakshanas*

MATERIALS AND METHODS:

Available *Samhitas*, textbooks, handbooks, e-books, search engines like Google, original research articles from various high impacting international peer reviewed journals etc. were the sources utilized for understanding the concepts under study.

LITERATURE REVIEW:

Concept of Sara:

The supreme quality of the quantitative and qualitative preponderance of any *Dhatu* is called *Sara* of that particular *Dhatu*. If any *Dhatu*, for example, *Rasa Dhatu*, is at its best quantitatively and qualitatively, in any person then the person is said to have *Rasa Dhatu Sara*. If any of the *Lakshanas* of *Rasa Dhatu Sara* are not present in a person, then he is said to have *Asara Rasa Dhatu*. Further, three grades of *Sara* have been described by the ancient authors of *Ayurveda* viz. *Pravara*, *Madhyama*, *Avara*. As per *Lakshanas* the *Dhatu Sara* is categorized into these three types. In this way, all the *Dhatu* are being examined for their relative quantitative and qualitative preponderance and the *Sara Parikshana* of a person is carried out. In clinical practice, physician has to do *Sara Parikshana* for *Bala Pramana*⁸ and *Samhanana* assessment of the person.

Eight types⁹ of *Sara* have been described by most of the *Acharyas* of *Ayurveda*. They are: *Twak Sara*, *Rakta Sara*, *Mamsa Sara*, *Meda Sara*, *Asthi Sara*, *Majja Sara*, *Shukra Sara* and *Satva Sara* (*Oja Sara* by *Acharya Kashyapa*). *Sara Pariksha* is important examination to assess the *Bala* (strength) of the patient. Physician may also estimate the life span of the patient with the help of *Sara Pariksha* by knowing the vulnerability of a person to a particular disease. It also helps to assess the resistance of the patient to a specific disease.

Asthi Sara:

Among the above described types of *Sara*, the *Asthi Sara* type, its *Lakshanas* as per different authors of *Ayurveda*, their meanings and their correlation in the view of *Pramana Pariksha* is literarily reviewed in the present study. The *Asthi Sara Purusha Lakshanas* have got described in most of the *Samhita* of *Ayurveda*. The *Acharyas* of *Ayurveda* described some of the *Lakshanas* which are directly relating the *Anguli (Pramana) Pariksha* of the individual. Some are mental characteristics e.g. *Kriyavanta* (induged in works), *Kleshasaha* (can bear pain) etc.

Asthi Sara Lakshanas:

As per *Samhitas* of *Ayurveda*, the individuals possessing preponderance of *Asthi Dhatu* are said as *Asthi Sara Purusha*. *Sthoola*¹⁰ (robust) *Paarshnee* (heels), *Gulfa* (ankles), *Janu* (knees), *Aratni* (forearms), *Jatru* (clavicle), *Chibuka* (chin), *Shira* (head), joints of fingers, *Sthoola* (robust) nails and teeth are some of the tissue characteristics described by *Acharya Charaka*. The robusticity of these tissues has to be determined. The *Pramana* of these tissues is also described by most of the *Acharyas* of *Ayurveda*. Other characters of *Asthi Sara*, described by *Acharya Charaka* are *Mahotsaha* (active and energetic), *Kriyavanta* (induged in works), *Kleshasaha* (can bear pain), *Sara-Sthira-Sharira* (stable and firm body type), *Aayushmanta* (living for a long

span). *Acharya Susruta* in this regards, used the terms *Mahashira-Skanda*¹¹ (large head and shoulders), *Dridha-Danta-Hanu-Asthi-Nakha* (strong jaw bones, teeth and nails). *Acharya Vagbhata* in *Ashtanga Hridaya*¹², *Sharir Sthana*, commented briefly about the *Sara* and their importance regarding the assessment of *Bala*.

Pramana Pariksha¹³:

As *Ayurveda* is the ancient medical literature, various measurement techniques of ancient time have been described by the ayurvedic authors to describe the concepts. *Pramana Pariksha* is one of the measurement techniques adopted by the *Acharya* of *Ayurveda* to describe the bodily dimensions of various body parts. Ayurvedic authors described the *Anguli* as the basis of measurement of the different body parts. One's own *Anguli* (finger width) is considered as the unit to measure the different body parts. The *Anguli Pramanas* of the various body parts has been explained in detail by most of the *Acharyas* of *Ayurveda*. The measurement of the *Sthoolata* of body is an important step to confirm the *Asthi Sara* of the given person.

Pramana Pariksha of Asthi Sara Lakshanas:

The *Pramana* of various body parts have been comprehended by ancient authors of *Ayurveda*. A long list has been explained by most of the *Acharyas* of *Ayurveda*. Here we consider only the explanations of *Pramana Pariksha* of *Asthi Sara Lakshanas*.

Pramana Pariksha as per Acharya Charaka¹⁴ **and** ***Acharya Susruta***¹⁵:

Many body parts have been given their *Anguli Pramana* in the *Pramana Pariksha* described by *Acharya Charaka*. The *Pramana Pariksha* of body parts discussed as *Sthoola* in *Asthi Sara* is briefed as under:

Gulfa-madhya: 14 *anguli* circumference

Janu : 4 *Anguli* long, 16 *Anguli Parikshepa* (circumference)

Aratni : 15 *Anguli*

Jatru: *Anguli*

Chibuka: 4 *Anguli*

Shira: 16 *Anguli*

Paarshnee : length 5 *anguli* and breadth 4 *anguli*

Acharya Susruta also forwarded the *Anguli Pramana* of most of the body parts.

These dimensions of the body parts described under the *Asthi Sara Lakshanas* should also be examined for their *Sthoolata*.

DISCUSSION AND CONCLUSION:

Acharyas of *Ayurveda* forwarded various types of examinations the popular are, Ten-fold examination i.e. *Dasha-vidha Pariksha*. The examinations have long descriptions regarding the various aspects viz. *Prakriti*, *Sara*, *Saatmya*, *Samhanana* etc. These aspects are very useful for the *Vinishchaya* of *Vyadhi*. The *Asthi Sara* is one of the *Sara* amongst eight types of *Sara*, where the *Sthoolata* of some of the body parts is described. The body parts are also described with respect to their dimensions in the *Pramana Pariksha*. The *Pramana* of these body parts with respect to *Sthoolata* is important while carrying out the *Asthi Sara Pariksha* of the person. The *Anguli Pramana* seems to be an important tool of examination while carrying out the *Sara Pariksha* especially the *Asthi Sara Parikshana*. As per *Acharyas* of *Ayurveda*, when we deal with *Asthi Sarata* of the person, the *Sthoolata* of the above described body parts is the first part to be assessed and then we have to consider the mental characteristics. A prime focus of assessment of *Sthoolata* of body parts is underlined by *Acharya Charaka* and *Acharya Susruta* by putting them first at the starting of the verses of *Asthi Sara*. Again it has to be observed that the *Sara Pariksha* and *Pramana Pariksha* are described at the same place i.e. *Dasha-Vidha*

Pariksha by Acharya Charaka. So the Sarata where the body parts have been described, the *Pramana Pariksha* of these body parts should be assessed. The *Anguli Pramana* can be made more precise by adopting newer advanced techniques of measurements from modern science.

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