

**THE CONCEPT OF MEDA SAARTA IN AYURVEDA – A LITERATURE
REVIEW****Dr. Minal Savale^{1*} and Dr. Vrinda Kaknurkar²**

¹PG Scholar Department of Rog Nidan Evum Vikriti Vigyan, Sumatibhai Shah Ayurved
Mahavidyala, Hadapsar, Pune.

²Professor and HOD of Department of Rog Nidan Evum Vikriti Vigyan, Sumatibhai Shah
Ayurved Mahavidyala, Hadapsar, Pune.

Article Received on
08 March 2024,

Revised on 28 March 2024,
Accepted on 18 April 2024

DOI: 10.20959/wjpr20249-32123



***Corresponding Author**

Dr. Minal Savale

PG Scholar Department of
Rog Nidan Evum Vikriti
Vigyan, Sumatibhai Shah
Ayurved Mahavidyala,
Hadapsar, Pune.

ABSTRACT

Sara is one such concept which signifies the best functional status or the vitality of all Dhatu called as ‘Visuddhataro Dhatu’ which means purest form of Dhatu both qualitatively and quantitatively. The physical and physio-psychological characteristic of different Sara are reflection of states of Dhatu in form of their structure and functions. As Charak stated, “Bala maan vishesh gyanartham” means for assessment of bala it is necessary to assess Sarata. It defines the excellence of each dhatu as a parameter of good health and is a component of examination in dashvidha aatur pariksha, specifically used to examine the strength of an individual or dhatu. The examination of Dhatu sarata reveals the status of Dhatu and Satva (mind) of an existent. The significance of Sara is important while assaying the bala of case so that consequently the treatment modalities should be administered. Saar Pariksha is used as a vital individual Ayurvedic tool for assessing the present health of a

person and to know the prognostic of complaint as well. This concept is of paramount importance in preventive, diagnostic as well as therapeutic aspects. The optimal condition of Sara indicates good health which externally can be visualized by healthy skin, as skin is considered as reflector of good health. Meda dhatu being responsible for Snehana (oleation) in the body, it is essential to maintain its functional status by understanding its saarta to prevent meda dhatu related abnormalities.

KEYWORDS: Sara, Dhatu, Bala, Saar Pariksha, Meda Dhatu.

INTRODUCTION

As Saarta of all dhatu is called the purest form of all dhatus that is essential of assessment of bala and is one of the examination factors of dashavidha aatur pariksa^[1], such crucial element plays a major role in healthcare management and diagnosing on a minute level. Saara is described as the excellence essence of dhatus.^[2] The superior essence of a dhatu is called as Saarta lakshana of that dhatu. It could be considered as the nectar of dhatus which is worth value. The assessment of Saarta reveals the status of Dhatu and Sattva which are important parameters of good health. It deals with the physical and psychological characteristics of the individuals, based on which Saar has been classified into different categories viz. Twaksaar, Raktasaar, Mamsasaar, Medasaar, Asthisaar, Majjasaar, Shukrasaar and Sattvasaar.^[3]

The concept of Dhatu is explained in the ayurvedic treatises to describe the bodily tissue components. Meda Dhatu is 4th Dhatu described in the sequence of Saptadhatu. The Meda is considered as the fatty tissue of the body, as per the descriptions of the Samhitas, but it covers the other components also. Fatty tissue is one of the components of Meda Dhatu. The Snehana karma^[4] of the Meda Dhatu is typically found at excellency in the Varna, Swara, Netra, Kesha, Loma, Nakha, Danta, Oshtha, Mutra, Purisha etc. of the Medasara persons.^[5]

Meda dhatu formed in excessive amount with abnormal deposition on Udar Stan, Sphik ultimately leading towards medorog. In Medorog primary pathology is accumulation of fat in its vitiated form. Thus, due to strotavarodh in medorog Meda dhatu formed in excess is in vitiated form is not able to do its normal function of snehan thus may not exhibit meda sarata lakshan (tissue excellence). To control this strotorodh and accumulation of vitiated meda to prevent from medorog, the meda saarta lakshana should be understood.

Individuals are classified into three classes by Charaka and Vagabhatta.

- i. Sarva-Sara: When the essence of all Dhatu and Satva combined.
- ii. Madhyam-Sara: It includes a modest amount of the essence of all the Dhatus and Satva.
- iii. Asara: It holds the essence of all Dhatu at the most basic level.

Features of Sarva sara Purusha (Uttam sarata of all Dhatu)^[6]

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. Thus, eight types of essence of persons have been described for the knowledge of the degree of strength.

Importance of Saarta

In Ayurvedic classics, sarata is a tool for determining the strength of an individual, as only physical appearance, such as an emaciated body, is not enough to assess the bala of any individual.^[7] Acharya Charaka mentions the saarta lakshanas of a person to describe the knowledge of the degree of that person's strength. Individuals having excellence of the dhatus of moderate nature are possessed of respective qualities in moderate intensity.

Charaka has cited an example as "Pippillika Bhara Haranvat Siddhi", which means that a small-looking ant can carry much more weight than its weight. It is fallacious to consider an individual to be strong weak either from his plumpy or emaciated body or from the large or small size of his body. Some people having a small sized and emaciated body seen to be strong. Thus, one should examine the individual with reference to the excellence of his dhatus.^[8]

Chakrapani commented that "Elephant having big and corpulent body possessing less strength than the lean and short bodies lion".

As per Acharya Sushruta an expert physician shall succeed in his work if he proceeds after examination of the life-span particularly based on measurement of parts and sub-parts of body and essential predominance of dhatus i.e., saarta.^[9]

Factors influencing Dhatu Sarata

Ahara matra: Consumption of improper food, significantly lesser than the required quantity, would not be sufficient to nourish all body tissues (shareeragata dhatus) and can cause depletion of all dhatusarata.

Vaya pramaan: Features of the dhatu sarata are best reflected in madhyama avastha (middle age) because all the dhatus are fully formed and matured. Dhatus are aparipakava in balaya avastha, and jeerna avastha. Due to vitiation of vaat, ahara rasa cannot nourish the dhatus properly; therefore, deterioration of dhatus occurs.

Dhatu pramaan: When dhatu is in swapramaan it contributes towards dhatu sarata, Acharya Sushruta said physician can assess the dosha, dhatu, and mala pramaan by observing patients presenting with “Aprasannendriya”.

Garbhotpadaka Bhava: Factors responsible for forming the foetus (garbhotpadaka bhavas) play a vital role in determining the dhatu sarata. Body tissues like rakta, mamsa and meda are derived from maternal factors, while asthi and shukra are derived from paternal factors in embryogenesis. Rasaja bhava or rasa nourishes the dhatus of a developing foetus. Satvaj bhava decide the satva of the foetus.

Agni: Sara is defined as the purest form of dhatus. The quality of dhatu depends on the proper functioning of agni. When the agni is sama or in a balanced state, it helps in maintaining the dhatus in homeostatic condition (dhatu samya).

Meda Dhatu Saarta

Acharya Charak has described the essence of meda dhatu as, the person endowed with essence of medas have particularly unctuousness in complexion, voice, eyes, hair, skin hairs, nails, teeth, lips, urine, and faeces. This indicates wealth, power, happiness, enjoyment, charity, simplicity, and delicacy in dealings.^[10]

Unctuousness in complexion: Varna (complexion) is considered as a mark of health which comprises of multiple aspects as lustre, texture, tone, complexion etc. According to Charaka, the word varna is not intended to only convey the colour or complexion but for the distinctive attributes which can be recognized by the eyes.

Voice: Meda Saara purush with presence of abundant snighdata (unctuousness) has a soft, calm, melodious and unbreaking voice that is not harsh to ears.

The hair present on the skin, nails, teeth and lips of a meda saara purush contains enough moisture so as to not break or scale easily. They show strength and luster present in them representing the lakshanas of meda saarta.

Urine and Faeces: It is easier to pass urine and faeces due to presence of snighdata.

As per Acharya Sushruta the saarta lakshana of meda dhatu is, one with predominance of medas (fat) has unctuous urine and sweat, melodious voice, fleshy body, and intolerance to exertion.^[9]

Psycho-physical characteristics of Medadhatu sarata

Snigdhangha: Due to the snigdha guna of Medo Dhatu, the various organs like eyes, hairs, loma, nails, teeth, lips are unctuous in Medasara individuals.

Brihatshariram Ayasahishnutvam: Due to presence of Sarawan Meda or adipose tissue in the body, Medasara individuals appear to be huge physically, though they have huge physical appearance they cannot tolerate hard work and gets easily fatigued.

Vittam and Sukha: As Meda Sara individuals cannot tolerate hard physical work, they earn wealth and livelihood through sedentary work. Their happiness lies in such type of sedentary work.

Pradanani: Meda Sara individuals are generous by nature and they used to donate things to needy peoples. They also do charity and other social activities for the society.

Arjava: Meda Sara individuals are humble by behavior and deals respectfully with their parents, teachers, and elders.

Sukumaropcharata: Meda Sara individuals despite their huge bodily appearance cannot tolerate potentially high doses of drugs (Ushna-Tikshna Aushadhi). In diseased conditions care should be taken for treatments and need to plan their treatment in very delicate manner so that no adverse effects occur in the body.

AIMS AND OBJECTIVES

The study was mainly aimed to study and understand the concept of Meda Dhatu Saarta described in Ayurveda. The ayurvedic physiological aspect of the Meda Dhatu Saarta is reviewed and understood.

MATERIAL AND METHODS

Available ayurvedic treatises, Samhitas, books, handbooks, original articles, academic databases, electronic etc. are used to thorough to understand the concept.

DISCUSSION

| Meda Sara | Acharya Charak | Acharya Sushruta |
|--------------------------------------|---|---|
| Physical Characteristics | Unctuousness in complexion, voice, eyes, hair, skin hairs, nails, teeth, lips, urine, and faeces. | Predominance of meda (fat) has unctuous urine and sweat, melodious voice, fleshy body, and intolerance to exertion. |
| Psychological Characteristics | Mental features - indicates wealth, power, happiness, enjoyment, charity, simplicity, and delicacy in dealings. | |

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). Dhatusarata gives an outlook about the Bala of the Aatura Ashtavidha Dhatu Sarata explained by Acharyas in Samhita, hence, acknowledgement of Sarata is very important for maintaining health and if diseased, to cure the disease.

Meda Dhatu Saarta indicating proper nourishment of meda dhatu helps in accessing the individual's health, categorizing it in uttam, madhyam and avar state and furthermore, concentrating on the physical and psycho-physical characteristics for better understanding of the dhatu's saarta.

At the time of examination, the evaluation of Sara Pariksha is essential as it helps one for diagnosing the illness, capability of the case to recover from illness and recapture health. It is necessary to understand the conception of dhatu sarata as it is helpful in numerous aspects of life, i.e., for assessing bala, in chikitsa, in vyadhikshamatva, for having the stylish get, for choosing occupation etc. Several factors like agni, vaya, dhatupramaan, garbhotpadaka bhava and ahaar matra influence the dhatu sarata.

REFERENCES

1. Agnivesh. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapani Datta, Jadavji Trikamji Acharya, editor. Vimana sthana, 8th Adhyaya, 94 nd verse (commentary), 272.
2. Agnivesh. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapani Datta, Jadavji Trikamji Acharya, editor. Vimana sthana, 8th Adhyaya, 102 nd verse (commentary), 278.
3. Agnivesh. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapani Datta, Jadavji Trikamji Acharya, editor. Vimana sthana, 8th Adhyaya, 102 nd verse (commentary), 278.

4. Vagbhata, Ashtanga Hridaya with Bhagirathi Commentary, 1/5, Haridas Sanskrit Granthamala, Chaukhamba Sanskrit Series Office, Varanasi, 4th Edition, Sutra Sthana 11/4, 142.
5. Agnivesh. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapani Datta, Jadavji Trikamji Acharya, editor. Vimana sthana, 8th Adhyaya, 116 nd verse (commentary), 280.
6. Agnivesh. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapani Datta, Jadavji Trikamji Acharya, editor. Vimana sthana, 8th Adhyaya, 111 nd verse (commentary), 279.
7. Agnivesh. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapani Datta, Jadavji Trikamji Acharya, editor. Vimana sthana, 8th Adhyaya, 102 nd verse (commentary), 278.
8. Agnivesh. Charaka Samhita, elaborated by Charaka & Dridhabala, with Ayurveda Dipika. Commentary by Chakrapani Datta, Jadavji Trikamji Acharya, editor. Vimana sthana, 8th Adhyaya, 115 nd verse (commentary), 281.
9. Sharma P.Sushruta Samhita with English translation of text and dalhana's commentary along with critical notes, (Sutrasthan) 1st ed. Varanasi, chaukhambha visvabharati, Oriental publishers and distributors, sutrasthan 35/16, 1999; 1.
10. Sharma P.Sushruta Samhita with English translation of text and dalhana's commentary along with critical notes, (Sutrasthan) 1st ed. Varanasi, chaukhambha visvabharati, Oriental publishers and distributors, sutrasthan 25/16, 1999; 1.