

A CRITICAL REVIEW ON CONCEPT OF SARA IN AYURVEDA**Vinita Dhruw^{*1}, Gitanjali Sasmal² and Vinay Bhardwaj³**¹Post Graduate Scholar, ²Reader & HOD, ³Lecturer,

P.G. Department of Kriya Sharira, Shri NPA Govt. Ayurved College, Raipur, C.G., India.

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Corresponding Author*Dr. Vinita Dhruw**

Post Graduate Scholar, P.G.

Department of Kriya

Sharira, Shri NPA Govt.

Ayurved College, Raipur,

C.G., India.

ABSTRACT

In Ayurveda science, Sara is comprising of the essence of Dhatu hence called as “Vishuddhataro Dhatu”. It deals with the whole individual, his body, body’s structure and functions and mental setup characteristics of a person which proved to be helpful choose the strength of an individual. The clinical examination of a Rogi(patient) in Ayurveda is based various tools to diagnose various diseases one of them is Rog (Disease) and Rogi Pareeksha. For Rogi Pareeksha Some of Pareeksha in Ayurveda which is performed to understand the Bala and Sthiramsha of an individual Sara Pareeksha is one of them. Which is a vital diagnostic tool and is one altogether the ten kinds of method of examination under Dasavidha Pareeksha. It primarily assesses the

strength of an individual. Sara helps in assessing Bala and Sthiramsha of an individual. Sara is the purest form of Dhatus. Sara concept is related with Agni, Prakriti, Bala and excellence of all Dhatus and also related with food intake. Owing to the unending transformations or metabolism taking place in the body, Dhatus also differentiate in to Sara Bhaga and Kitta Bhaga, the ratio of which vary individually. The excellent features of each Dhatu is manifested as Sara in each individual in the physiological as well as psychological level. Therefore, this concept of Sara in Ayurveda is given as applied physiology in form of Sara Lakhsana is very scientific understanding physiology, psychology and susceptibility to diseases of an individual. The concept of Sara mainly focuses on material available on Dhatu Sara in Ayurvedic literature, Various research papers and studies that establishes its significance in Ayurveda. Studies also conducted on Asthi Sara, Majja Sara, Rakta Sara and overall Dhatu Sara have been reported in this article.

KEYWORDS: Dhatu, Agni, Prakriti, Bala, Dasavidha Pareeksha.

INTRODUCTION

Ayurveda is the oldest medical science. Many of the contemporary concepts of today can be understood by the same age-old principles and diagnostic practice of Ayurveda. Some of classical texts of Ayurveda also describe certain method of examination of patients in its own parlances. Before starting the Chikitsa (Treatment) of any disease diagnosis is the first and most important step. To diagnose various diseases Dasavidha Pareeksha is mentioned as a necessary tool in our different Ayurvedic texts. Sara Pareeksha is the most significant pareeksha among all. Sara Pareeksha primarily determines the strength of a person through Bala Pramana of a patient. 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 Madhyam (Average) and Mridu (Mild) Samshodhana.^[1] Hence through Bala, Sara provides information about the condition of different dhatus in Sharira and also gives an idea of status of Satva (mind) of an individual. Sara is defined as the excellency of Dhatu.^[2] Among the fundamental constituent of body, the Dhatus are very important, which performs the functions of Dharana (Structural framework) and Poshana (Nutritional pool)^[3] Due to imbalance of these Doshas, various diseases developed in body. For treat the disease it is necessary to keep balance between Doshas and to bring back them into their normal condition. Assessment for a Dhatu and its structural and functional state by virtue of its quality and functions can be done by Sara Pareeksha. By the described of Chakrapani it is clear that characteristics of Sara is an index to measure the Bala of individual Dhatu.^[5]

Derivation - The term “Sara” is derived from the root Sr. Sthire with Suffix Ghan meaning essential, most excellent, stable, true, strong, genuine, and vigorous. Three meanings are taken from the word sara force, steady and ultimate.

Types of Sara

Acharya Charak in vimanasthana 8/102, Sushrut in sutrasthana 35/18, Vagbhata in Ashtangasamgraha sharirsthana 8/29, and AstangaHridaya sharirsthana 3/117 has described eight types of sara. Whereas the ninth type of sara as ojassara has been described in Kashyapsamhita.

1. Twak Sara
2. Rakta Sara
3. Mamsa Sara
4. Meda Sara
5. Asthi Sara
6. Majja Sara
7. Shukra Sara
8. Sattva Sara.

According to Chakrapani's Sara concept is related to the Dhatu concept. Each individual consists of seven Dhatus (elementary tissue) in homeostasis state. The body, which is consists

of seven Dhatu in several quantum, differs from one another at the extents of Dhatu Sarata. Based on that Sara mainly classified as Pravara, Avara and Madhyama. Among all those eight, Sattva Sara denotes longer life and prosperity than the Twaka Sara. Sushruta Samhita also emphasized that a physician can treat a patient more effectively, if he assesses the life expectancy of patient on the basis of the criteria of measurement of each body part and Sara Pariksha.^[6]

Charaka Samhita- Twak Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara, Shukra Sara, Sattva Sara.^[7]

Sushruta Samhita- Twak Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara, Shukra Sara, Sattva Sara.^[8]

Astanga Samgraha- Twak Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara, Shukra Sara, Sattva Sara.^[9]

Astanga Hridaya- Twak Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara, Shukra Sara, Sattva Sara.^[10]

Kashyapa Samhita- Twak Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara, Shukra Sara, Ojas Sara, Sattva Sara.^[11]

The characteristic features of the different types of saras given by these Acharayas are as follows.

1. Twak Sara

The term Twaksaara is constituted by two components i.e. Twak & Sara. Sara literally means Vishuddhatara Dhatu, essence of Dhatu or Bala, which signify the characteristics of an honest quality of Dhatu in respect of its structure, functions, and quantity. Rasa is that the primary Dhatu within the sequence of Sapta-Dhatu system of the body.^[12]

CharakSamhita- The person having filled with well-formed Rasa Dhatu within the body causes fully developed and attractive skin in mentioned as Twak/Rasa Sara purusha. That's the salient features of the skin and hair are getting to be Snigdha, Shlakshna Mridu, Prasanna, Sukshma, Alpa, Gambhira and Sukumara.^[13]

SushrutaSamhita: These persons have pleasant, soft, smooth and glossy skin; and hair.^[14]

KashyapSamhita: The skin of these person is pleasant have lustrous complexion, these persons don't succumb to disorders of skin and therefore the capability of wound healing is extremely fast.^[15]

2. Rakta Sara

CharakSamhita: These persons having fully developed Rakta Dhatu in his body from the birth onward is known as Raktasara purusha. Due to their delicacies and tenderness are weak and unable to withstand any stress and strain and also cannot tolerate heat.^[16]

Sushruta Samhita: A persons whose nails, eyes, palate, tongue, lips, palms and soles of the foot, are unusually glossy and tinged with a shade of coppery red colour.^[17]

3. Mamsa Sara

CharakSamhita: These persons have stability, strongness and clearly defined bulged out fair looking musculature everywhere the body, especially over temples, forehead, nape, around eye balls, cheeks, neck, jaws, shoulders, believes, axillae, chest and limbs joints. These persons are endowed patiently, forbearance, self-control, good stretching power or elasticity of muscles, knowledge, happiness, propriety of act or simplicity, health, strength and longevity of life.^[18]

SushrutaSamhita: These persons have Lack of depression in the body (well compact body), well developed muscles covering the joints and bones.^[19]

4. Meda Sara

CharakSamhita: These persons having has unctuous and glowing complexation, sweet voice, Eyes of such person are very unctuous hair, nails, lips are very soft and smooth and soft stool and unobstructed urine flow are features of Meda sara Purusha. Such individual is endowed with wealth, prosperity, happiness, luxury, propriety of act in donation, generosity and delicacy in habits.^[20]

SushrutaSamhita: These persons have large and bulky body, inability to endure prolonged physical exertion. Soft and melodious voice and unctuous or greasy urine and sweat.^[21]

5. Asthi Sara

CharakSamhita: Those persons having fully developed strong big bones, and prominent joint within the body from birth onwards is understood as Asthi sara Purusha. especially some

regions like over heels, ankles, knees, fore arms, chin, clavicles, head and phalanges. Their bones, teeth and nails also are very strong. Aside from this person look very enthusiastic, active, enduring and are endowed with stable irrefragable body also as longevity of life.^[22]

SushrutaSamhita: These persons have large and broad head, shoulders, teeth, jaws, bones and nails are strong and firm and prominent.^[23]

6. Majjasara

CharakSamhita: These persons have softness of organs, strength, unctuous, pleasant complexion and voice, bulky, long and round joints. The person has longevity of life, good physical stamina. Are documented for scientific and literary knowledge, wealth, progeny, social dignity and in heritance.^[24]

SushrutaSamhita: These persons have thin unctuous, sine way body, who exhibits traits of excessive strength, deep resonant voice, a pair of huge and big eyes, and aptitude to achieve all undertakings.^[25]

7. Shukra Sara

CharakSamhita: The persons have gentleness, gentle look, eye balls as if floating in pure milk i.e. lustrous conjunctiva, immensely exhilarated. The teeth of such persons are glistening, round, strong, ordered, near to each other and sharp, pleasant and unctuous colour of skin, melodious voice and broad buttocks. Thus, the persons are attracting and attracted by the women, Endowed with physical stamina, happiness, prosperity, health, wealth and high preopening capacity.^[26]

SushrutaSamhita: These persons have unctuous and well-built body, white bones, teeth and nails and abundant semen and these persons are endowed with excessive sexual desire and progeny.^[27]

8. Sattva Sara

CharakSamhita: The person those have good retentive memory, devotion, gratefulness or gratitude, wisdom, purity, great enthusiasm, efficiency, boldness, and courage, hence they are free from mental worries and agitations, their actions and movements are well organized, well disciplined, well thought and always think good of others all over the world.^[28]

SushrutaSamhita: These persons have good retentive memory, unflinching devotion, wisdom, intelligent, purity, valorous, high ideals in life who exerts himself for the furtherance of the absolute good.^[29]

Acharya Charak has also described Sarva Sara. According to him, the person having all the above eight sara, is consider as Sarva sara purusha.

SarvaSara/Pravara Sara Purusha-These persons having all eight sara will have great physical and mental strength, more happiness, able to face difficulties, self confidence in all enterprises, virtuous act, having firm and balanced body with balanced movements which is very careful and proper. There will be smooth and of high pitch, good to listen booming voice, slowness of aging and pathogenic process. Mostly having similar and numerous offspring and they will be having a longevity of life in family.^[30]

Madhyama Sara Purusa- Moderate amount of assorted Sara possess qualities with respectively Sara in moderate degree and which shows characteristic of Sarva Sara moderately.

Asara/Avara Sara Purusa- Features of Asara are not mentioned in compendia, hence we have to know features of Asara purusha logically or using Yukti Pramana. These persons, having slightest of various Sara, opposite qualities of respective Saras in minimum degree or least characteristics of Sarva Sara. They can't withstand prolonged physiological activity. That's why Sarva Sara individual has relatively higher resistance as compared to another Sara in an individual. The person having all the Sara, but predominating in one will possess more resistance against the various diseases which can arise because of its absence.^[31] Hence, all the subtypes of eight Sara must be examined as Sarva, Madhyama and Avara Sara by routine assessment in clinical examinations.

Utility of Sara

Ayurvedic Acharyas have demonstrated Sara for the assessment of Bala and Ayu of the patient. To plan any treatment protocol, one has got to first access the efficiency of Sarata of an individual and accordingly the treatment should be planned. For knowing about the state of sara is very important for determining the disease and treatment. Acharya Charak has emphasized that sometimes, the physicians may take a wrong decision only by seeing the body of the patient like strong due to being corpulent, weak because of leanness, and very

weak because of having small body. However, rationally, it's observed that, the strength of any persons can't be estimated by looking at the external structure of the body. It's completely untrue to believe that an individual is of a huge body, then he will be strong and if he is poor, then he will be weak. They are like ants that have small body and appearance emaciated but can carry heavy load. Big and corpulent persons may have less strength than the lean and short body, like elephant having big and strong body possessing less strength than the lean and short bodies lion.^[32-33]

AIMS AND OBJECTIVES

To understand the concept of Sara with the help of various Samhitas.

DISCUSSION

The physical and psychological characteristics of different classical texts indicate the status of Sara in the form of structure and function. Now a day assessing these things is very difficult and these psychological factors not only depends on only Sara it also be influenced more by Prakriti, Dosha, Agni, Ahara, Vihara, Ritu, Desha, Kala etc. Each one of them plays very important role in diagnosis of the disease. By Ashtavidha Pariksha symptom of various Doshas are often evaluate either they are in balanced or unbalanced. Assess the strength of an individual is main aim of Sara assessment and accordingly one should plan the line of treatment. One shouldn't prescribe stronger medicaments to women, children, geriatric group, and patient having less strength. It supplies basis, to assess the healthy condition and resistance to diseases for the diagnosis of disease, associated intensity of morbidity and administration of therapies of the diseases. The assessment of different Sara of Dhatu and their association with distinct parameters have been taken up by various physician.

CONCLUSION

The present era advancement in pathological approach to disease is gradually replacing the extensive clinical method comprising medical history, clinical examination, and investigation followed by an assessment of strength of the body also as diseases to get systemic approach for the management of any diseases. Acharya Charaka has also explained that the individual having the excellence of all Dhatus (Sarva Sara) have great strength, happiness, resistance to difficulties, self-worth, altogether enterprises, virtuous acts, firm and well-built body, correct gait, resonant melodious and high pitched voice, happiness, power, wealth, enjoyment, honour, slowness of aging process, resistance to diseases, having more progeny and longevity. Since Sara should be assessed for its normal functions and abnormalities in

diseased conditions. It helps to physicians in maintaining the uniformity in the qualities of each Dhatu Sara assessment and also helps in rightly determine the dose and type of medicine to be prescribed on disease in the basis of strength of the patient. Thus, concept of Sara in Ayurveda is given as applied in medical treatment to achieve this positive health Sara is useful, because it gives you perfect understanding of strength or immunological status of the seven Dhatus in the human body, and can be improved if lacking.

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