



Ayurved Darpan Journal of Indian Medicine



Review Article

REVIEW ON CONCEPT OF SARA PARIKSHA

Rathi Arun N.¹, Dhanokar Nitin R.²

¹HOD & Professor, Department of Kriya-Sharir, Dr. V. J. D. Gramin Ayurved Mahavidalaya, Patur, Akola.

Associate Professor & Head, Department of Rachana Sharir, RPAM, Purna, Parbhani.

*Corresponding Author: Dr. Rathi Arun N., E-mail: vaidyaaarunrathi@gmail.com

Article Received on: 02/12/2017

Accepted on: 25/12/2017

ABSTRACT:

The clinical method of examination is a subject of medicine, which is available in very illustrative form in the classical books of Ayurveda. Charak has mentioned, *DashvidhaAaturpariksha* in *Vimanasthanadhyaya*- 8. While describing the *Sara pariksha*, Charak has given various signs and symptoms which are subjective parameters. The concept of *sara* deals with the whole individual, his body, body's structure and functions; and mental setup. It supplies basis, to assess the healthy condition and resistance to diseases; for the diagnosis of disease. *Dhatu Sara* means constitutional essence, excellence, purity or vitality of all *dhatu*s starting from *rasa dhatu* and ending with *shukradhatu* which is also responsible for the immunity of organism. *Sara* features of each *dhatu* and *manas* are of very importance at the time of diagnosis, associated intensity of morbidity and administration of therapies of the diseases. The concept of *sara* in *Ayurveda* is given as applied physiology in form of *saralaksanas* is very scientific.

KEY WORDS: *Sara, Prakruti, Dhatu*

INTRODUCTION:

Ayurved a science of life, provides the great deal of emphasis upon the principles of PrakritSharirkriya. The importance of *prakritasharirkriyagnana* (physiology) is quiet clear from the *Chakrapani's* observation and comments on *grahanichikitsa* of *CharakSamhita*. Here he observes that Medicine is what Physiology makes it.

Dhatu Sara i.e. *Ojas*, means constitutional essence, excellence, purity or vitality of all *dhatu*s starting from *rasa dhatu* and ending with *shukradhatu* which is also responsible for the immunity of organism. To judge the *sara* status i.e. the degree of excellence and purity of each one of *dhatu*s and the *satwa*, in the human being eight type of *sara* such as *twak*, *rakta*, *mamsa*, *meda*, *majja*, *shukra* and *satwa-saralaksanas* has been described.

These are described for the knowledge of the degree of strength, to help the physicians to assess the strength during health; proneness and resistance to disease and to decide the dose and nature of medicine at other times.

Review of Literature :

The description of *sarapariksha* is a special feature of Ayurveda.

Types of Sara :

Acharya Charak in *vimanasthana* 8/102, *Sushrut* in *sutrasthan* 35/18, *Vagbhata* in *AshtangaSamgrahasharirsthana* 8/29, and *AstangaHridayasharirsthana* 3/117 has described eight types of *sara*.

- | | |
|--------------------|----------------|
| 1. Twak Sara. | 2. Rakta Sara. |
| 3. Mamsa Sara. | 4. Meda Sara. |
| 5. Asthi Sara. | 6. Majja Sara. |
| 7. Shukra Sara and | 8. Satwa Sara. |

Whereas the ninth type of *sara* as *ojassara* has been described in *KashyapSamhita*. In presently available *KashyapSamhita* only description regarding *twaksara* is available.

The description regarding *sara* is also available in *BruhatSamhita* written by *VarahaMihir* which is mainly a classical text on astrology. Seven types of *sara* except *satwasara* had been mentioned in *purushalaksanaadhyaya* of this *samhita*.

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

1. Twak Sara : (Skin Quintessence)

This type is also called as *Rasa sara*. *Dalhana* while commenting on *Sushrutasutrasthan* 35/18, says

that *twaksara* means *rasa sara* as the site of examination to see the status of *rasa dhatu* in body is skin.

CharakSamhita :

The skin of these persons is unctuous, smooth, soft, pleasant looking as if shining in bright light (bright complexion). and body hairs are fine, not thickly distributed, deep rooted and delicate.

These persons are endowed with happiness, good fortune, supremacy, luxury, intelligence, knowledge, health, cheerfulness and longevity of life.

SushrutaSamhita :

These persons have pleasant, soft, smooth and glossy skin; and hair.

KashyapSamhita :

The skin of these person is pleasant have lustrous complexion, these persons do not succumb to disorders of skin and the capability of wound healing is very fast.

BruhatSamhita :

This skin is unctuous, soft and thin. These persons are endowed with wealth, good fortune, knowledge and learning.

2. Rakta Sara : (Blood Quintessence)

CharakSamhita :

These persons have bright, red and lustrous elegant appearance of the ears, eyes, face, tongue, nose, lips, palms, soles of foot, nails, fore head, and genitals.

These persons are endowed with happiness, elevated or best intelligence, mental tranquility and delicacy or tenderness to the persons. Due to their delicacy and tenderness are having lack of endurance, unable to withstand any stress and strain and intolerance to heat.

SushrutaSamhita :

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.

BruhatSamhita :

The palate, lips, gums, tongue, inner and outer canthus, anus, palms and soles of the foot are reddish and bright. These persons are endowed with happiness, good fortune, good relations with female, progeny and wealth.

3. Mamsa Sara : (Muscular tissue Quintessence)

CharakSamhita :

These persons have stability, strongness and clearly defined bulged out fair looking musculature all over the body, especially over temples, forehead,

nape, around eye balls, cheeks, neck, jaws, shoulders, believes, axillae, chest and limbs joints.

These persons are endowed with patience, forbearance, self-control, good stretching power or elasticity of muscles, knowledge, happiness, propriety of act or simplicity, health, strength and longevity of life.

SushrutaSamhita :

These persons have erect and upright features, and body frame. Deep set bones and joints in thick layers of musculature.

BruhatSamhita :

These persons are well built, have erect and uptight features. These persons are endowed with knowledge and wealth.

4. Meda Sara : (Adipose tissue Quintessence)

CharakSamhita :

These persons have abundance of unctuousness in colour of skin, voice, eyes, hair, nails, teeth, lips, urine and faeces.

These persons have wealth, prosperity, happiness, luxury, propriety of act in donation, generosity and delicacy in habits.

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.

BruhatSamhita :

These persons are handsome. Endowed with progeny and wealth.

5. Asthi Sara : (Osseous tissue Quintessence)

CharakSamhita :

These persons have strong bones, and prominent joint especially over heels, ankles, knees, fore arms, chin, clavicles, head and phalanges. Their bones, teeth and nails are also very strong.

These persons look very enthusiastic, active, enduring and are endowed with stable irrefragable body as well as longevity of life.

SushrutaSamhita :

These persons have large and broad head, shoulders, teeth, jaws; bones and nails are strong and firm.

BruhatSamhita :

These persons have strong, firm bones, erect and upright features Endowed with strength and knowledge

6. Majjasara : (Bone Marrow Quintessence) :

CharakSamhita :

These persons have softness of organs, strength, unctuous, pleasant complexion and voice; bulky, long and round joints. The person have longevity of life, good physical stamina. Are well known for scientific and literary knowledge, wealth, progeny, social dignity and in heritage.

SushrutaSamhita :

These persons have thin, sinewy body, who exhibits traits of excessive strength, deep resonant voice, a pair of large and handsome eyes; and a natural ability to succeed in all undertakings.

BruhatSamhita :

These persons are handsome. Endowed with progeny and wealth.

7. ShukraSara : (Reproductive system tissues Quintessence)**CharakSamhita :**

The persons have gentleness, gentle look, eye balls as if floating in pure milk i.e. lustrous conjunctiva; immensely exhilarated. The teeth of these persons are glistening, round, strong, ordered, close to one another and sharp, pleasant and unctuous colour of skin, melodious voice and broad buttocks.

These persons are attracting and attracted by the ladies for enjoyment. Endowed with physical stamina, happiness, prosperity, health, wealth progeny and honour.

SushrutaSamhita :

These persons have glossy, white and close set teeth, bones and nails; marked amative tendency and are prolific in their reproductive power.

BruhatSamhita :

These persons have usually denser and large quantity of semen. Endowed with happiness, sharp intellect and bright complexion.

8. SatwaSara : (Psychological Quintessence.)**CharakSamhita :**

These persons have good retentive memory, unflinching devotion, revered personality or gratitude, wisdom, natural cleanliness in habits, great enthusiasm, efficiency, boldness, and bravery, 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.

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.

Acharya Charak has also described *Sarva*

Sara, Avar Sara and Madhyam Sara purushlaksanas.

According to him, the person having all the above eight *sara*, is considered as *Sarvasarapurusha*. These persons have great strength, highly esteemed, enduring, self confidence in all enterprises, virtuous act, having firm and balanced body with balanced movements.

Resonant, melodious, deep and high pitched voice. Endowed with happiness, prosperity, wealth, luxury, honour, slowness of aging and pathogenic process. Mostly having similar and numerous offspring; and longevity of life.

The qualities opposite to what are described in *Sarva Sara Purusha* are indicative of the absence of the *sara* in the individual and can be considered as *Avar Sara Purusha*.

Those having moderate qualities are indicative of the *Madhyam Sara* in the individual and can be considered as *Madhyamsarapurusha*.

While *Sushruta* and *Vagbhata* in *Astanga Hridaya* said that, from the point of view of life span, worldly success and prosperity, men of each of the afore said types should be successively judged inferior to men belonging to the one succeeding it, in the order of innumeration i.e. *twak-rakta-mamsa-meda-asthi-majja-shukra-satwasara* respectively.

We can consider the following features of different types of *sara* as cardinal *sara* features of the respective *sara* in the individual as their origin completely dependent on congenital factors.

1. TwakSara :

Body hairs are fine, not thickly distributed i.e. scattered or less, deep rooted and delicate.

2. Rakta Sara :

Delicacy and tenderness of bodyframe, and typical tinge with a shade of copper red colour.

3. MamsaSara :

Erect and upright features and clearly defined body frame.

4. MedaSara :

Abundance of unctuousness in colour and skin; pleasant voice, Delicacy and tenderness of bodyframe, of habits and of tolerance to medicine.

5. AsthiSara :

Large and broad head.

6. MajjaSara :

Deep resonant voice, a pair of large and handsome eyes.

7. ShukraSara :

The teeth of these persons are glistening, round, strong, ordered close to one another and sharp.

8. SarvaSara :

Slowness of aging and pathogenic process, (strong immunity or resistance power at the time of diseased condition). Mostly having similar and numerous offspring. Longevity of life in family.

DISCUSSION & CONCLUSION :

Sara features of each *dhatu* and *manas* are of very importance at the time of diagnosis, associated intensity of morbidity and administration of therapies of the diseases. These features are,

1. Rasa Sara :

The skin of these persons is thin, soft and delicate. So in such patients the local application of therapy such as *swedana*, *ksara*, *agnikarma* etc, if necessary to use, then these should be used in a very mild form.

2. Rakta and MedaSara :

Due to their delicacy and tenderness these persons are having moderate strength lack of endurance, unable to withstand any stress and strain; and intolerance to heat. *Medasara* individual in spite of their large and bulky body, they cannot be labeled as belonging to *kaphaprakriti*,

So these features should be kept in mind at the time of examination and administration of therapies.

3. Mamsa and AshtiSara :

The characteristic of these persons corresponds very much with those of *kaphaprakriti*. These persons are very strong and enthusiastic. In such persons strong, sharp acting and *agnimahabhatus* dominating medicament can be used.

4. Majja and SatwaSara :

These persons are very strong by their will power. These persons tolerate serious exogenous and endogenous diseases without much difficulty. So the status of *majja* and *satwasara* in the patients is of much more importance to judge the status of etiopathogenesis of diseases and for the administration of therapies.

Thus *Sushruta* statement, qualified physicians should examine the *sara* status before proceeding to take up his medical treatment, as his professional success depends upon *sara* examinations is very scientific.

Thus, we can positively conclude that, the concept of *sara* in *Ayurveda* is given as applied physiology in form of *saralaksanas* in descriptive form viz. somatic psychosomatic and psychological features to judge the *sara* status of the individual is

very scientific.

The concept of *sara* deals with the whole individual, his body, body's structure and functions; and mental setup. 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.

REFERENCES :

1. *Agnivesha* : The *CharakSamhita* with the *Ayurveda Dipika*, commentary by *Chakrapanidatta*. Edited - VaidyaYadavaji Trikamji Acharya.
2. *Agnivesha* : The *CharakSamhita* with English commentary vol. I to III, 4th edition. Edited - R.K. Sharma & Bhagwan Dash.
3. *Amarkosh* of Amarsimha with the Ramasrami (*vyakyasudha*) commentary of, BhanyjiDiksita (Ramasrama) Hindi commentary- Pt.Hargovinda Shastri. 1st Edition - 1970.
4. *AshtangaHridaya* : With Arunadatta Sarvanga Sundara commentary and Hemadri Ayurveda Rasayana commentary. Published - Chaukhamba Orientalia, Varanasi.
5. *AyurvediyaKriyaSharir* - Vaidya Ranjeetrai Desai, 1st edition.
6. *BruhatSamhita* of VarahaMihir with Hindi commentary Pt. Shri AchyutaAnandJha.
7. *Clinical Methods In Ayurveda*, Prof. K.R. Skikanta-murthy, 2nd Edition.
8. *KashyapSamhita* with the *vidyotinihindi* commentary - Shri SatyapalaBhishagacharya.
9. *SushrutaSamhita* with *Ayurveda tattwasandipika*, Hindi commentary - KavirajAmbikaduttaShastri, Part I and II.

Cite this article as:

Rathi Arun N., Dhanokar Nitin R., Review On Concept of *Sara Pariksha*, ADJIM 2017; 2(4), p. 189-192