

Importance of “sarata” and its clinical aspect**Madanlal M Sonawane, Prafull A. Babel**

1. PG Scholar,
2. GUIDE

Dept. Of Kriya sharir, Dr. D.Y. Patil Ayurved College And Research Centre,
Pimpri, Pune-18., Maharashtra, India

***Corresponding Author:** dr.madanlal@gmail.com

ABSTRACT:-

Ayurveda is a life science which has a major issue to follow in Swasthya Rakshan. In present fast paced life people are ignoring or unable to give proper attention towards the health. If we are willing for good health, happiness, enjoy, longevity then everybody should pay attention to maintain equilibrium of root factors of body. (Dosha, Dhatu and Mala) It has been mentioned in our samhitas that there is an effect of Sara-Asara condition of Dhatu on mental & Physical health. When a dhatu is in asar state we can see the effects on parts of body related to that dhatu; therefore during determining the line of treatment we must concentrate on giving bala to the dhatu in asar state. If the dhatu is in asar state the expected result of treatment cannot be obtained, this is the reason why

we must consider the sara-asar state of dhatu. A vaidya must determine an Ahaar-Vihar accordingly to increase the sarata of dhatu during treatment. During chikitsa at first a vaidya must give Shodhan chikita of dhatu related to vyadhi-such

as, vaman, virechan, basti, rakta mokshan etc; then Rasayan chikitsa must be considered for Dhatu which is in asar state to increase the sarata.

KEY WORD: - Swastha, Dhatu sarata, Rasayan chikitsa.

INTRODUCTION:-

Ayurveda is the divine science of life being practiced since time immemorial. Ayurveda emphasises on treating a diseased person and also

maintaining the health of a normal individual. Therefore every research done in the field of Ayurveda also gives prime emphasis to health prophylaxis along with the treatment. The person whose condition of dhatu, the condition of the doshas and the Agni are sama he is said to be swastha. Also the 'Atman', 'Indriya', and 'Manasa' of the person should be prasanna then only he is said to be swastha.

In the Dashvidha pariksha of Ayurveda it has been stated that Saar pariksha is one of the important investigation i.e. the investigation for the strength. There are 8 types of saras. Tvacha, Rakta, Mansa, Meda, Asthi, Majja, Shukra, and satva are the eight types of sara. It can be said that the person who has got a good sarata is bound to have good 'Vyadhikshamatva' and 'Bala'. For that purpose the Vaidyas should decide the bala of a person from his sarata and not only his physique.

The definition of physical fitness is the ability to carry out daily tasks with vigour and alertness without undue fatigue and to meet unforeseen emergencies. It includes fitness of various systems of the body.

DEFINITION OF SARATA:-

Sara parikshana is one of the important examination to know the bala-praman. The sara is divided into 8 types. They are as follows:

TYPES OF SARATA:¹

1. Tvacha sara.
2. Rakta sara
3. Mansa sara
4. Meda sara
5. Asthi sara
6. Majja sara
7. Virya (Shukra) sara &
8. Satva sara

Aim of sara pariksha:-

Only by examination of the body of a person the Vaidya cannot decide that the person who is sthula is strong (balwan), the person who is krusha is weak, the person who is of big body is strong enough (balawan) and the person who is of alpa sharir is of alpa bala.

Taking such a decision is not appropriate. It is seen that some persons

who are of less height and are slim are strong enough. They have the capacity to carry the load (i.e. to do the work) like ants. It is seen that the ant is small in size but it has got the load carrying capacity multiple times to its weight.

In that way the examination of the bala of person should be done by his sarata.

Lakshanas of different sarata^{2,3}

The lakshanas of different sarata are as follows:

1. Tvacha sara³

The Tvacha (or the skin) of tvak sara person is snigdha, slakshana, mrudu, prasanna, sukshma, alpa, gambhira, consists of sukumara roma and is kantiyukta (glistening). Due to this the tvak sara purush bear sukha, saubhagya, aishwarya, upabhoga, buddhi, vidya, arogya, prasannata and are dirghayu.

2. Rakta sara⁴

The ears, eyes, mouth, tongue, nose, lips, palm and feet, nails, forehead, and the penis are snigdha, raktavarna shrinad (i.e. shobhavan) and are glistening. As a result of this the person of raktasara possess happiness, prashasta

svabhava, medha, manasvita, sukumarata i.e. (delicateness), lack of strength, are kleshasaha and cannot bear heat.

3. Mansa sara⁵

The shankha Pradesh, lalaat, krukataka (the part behind the neck,) netra (eyes), cheeks, hanu, neck, skandha (shoulders), udar (abdomen), kukshi (axilla), vaksha (chest), hands, legs, the joints of the mansa sara person are covered with mansa and look attractive. Therefore the mansa sara person are kshamavan, Dhairyavan, achanchal (sthira) and so these people possess wealth, knowledge, happiness, straight forward nature, health, strength and long life.

4. Meda sara⁶

In the person of meda sara there is snigdha in the varna, svara, netra, kesha, loma nakha, danta, osha, mutra and mala. Therefore the person of meda sarata possess health, aishwarya sukha, upabhoga, daana, and saralta. These type of people cannot bear exertion. These people should be given sukumara upacharta (i.e. chikitsa).

5. Asthi sara⁷

The parshni, gulfa(knee), Janu, aratni, (collar bone), chibuka, shira are sthula in asthi sara people. The nails, teeth are also sthula in these people. As a result of this the asthi sara person are energetic, active, kleshasaha, are of supustha sharira and are long lived.

6. Majja sara⁸

The body parts of majja sara people are mrudu (i.e. delicate). They are strong. They are of snigdha varna (i.e. complexion) and snigdha svara (i.e. voice). The joints of their body are big, long and round. As a result of this these people are long lived, strong, shruta (knowledgeable) and wealthy. They possess the knowledge of various sciences like (shilpashastra, kala, kaushalya etc.) They possess many children and are respectable people in the society.

7. Shukra sara⁹

The person of shukrasara are saumya (soma guna pradhan), saumya prekshi (madhur drushti), kshira purna lochan, always happy and are of shigra dhvajotthan (i.e. erection of the male organ of generation). The teeth of shukra sara person are snigdha, rounded, sama samhata and are pointed. The svara and varna of these people is prasanna and

snigdha. They are bhrajishnavo (i.e. their skin is glistening) and are of mahaspichascha.

As a result of this the shukra sara purusha are loved by the women and they also love women. They are upabhoga priya (i.e. kami) and are balavan (i.e. strong).

8. Satva sara¹⁰

The Satva sara person are smrutimaan, bhaktimaan (devoted), kritadnya, pradnya (intelligent), suchi, utsahi, daksha, dhira, show parakrama in the battlefield and are not worried about the sorrows, they have suvyavasthita gati, gambhira buddhi and cheta and are kalyana abhiniveshascha.

Sarva Vidhisara yukta purusha

The person who is of sarvavidhi sarata is extremely strong, is very happy in his life and has got the capacity to tolerate exertion (i.e. he is kleshasaha) He has got confidence in starting all his work. This confidence is not seen in madhyama and adham shreni persons. They are kalyanabhiniveshinaha (i.e. they are involved in doing the good of others) they are of sthira and

susangathita sharir. They are susamahitgatayaha (i.e. they start their work by taking proper decision).

Their voice consists of echo, is of snigdha and gambhira mahasvara. They possess sukha, aishwarya, vitta (dhana), upabhoga and respect in the society. They are mandajara (i.e. they do not become old early). They are of mandavikara (i.e. they do not get diseased early). They possess children of their own qualities and their children are chiranjivi.

It is said by Sushrutacharya that the person who bear following qualities like smriti, bhakti, pradnya, shaurya and shauch(purity) and who does shubha karya is said to be of satva sara¹⁰. The person whose body is snigdha, whose muscles are well built, whose bones, teeth and nails are shweta, whose power of performing sex (kama shakti) is high and who has got many children is said to be of shukra sara. The person who is strong, who has got uttama bala, who has got snigdha and gambhira swara and who possesses saubhagya lakshana and who has got big eyes is the majja sara person. The person whose head and shoulders are big and whose teeth, hanu, asthi and nakha

(nails) are drudha is said to be of asthi sara. The person in whom there are no holes in the body, the bones and joints are well covered with muscles and in whom the mansa is increased in the body is said to be of mansa sarata. The person in whom the nakha (nails), netra (eyes), talu (palate), jivha (tongue), osha (lips) panitala (palm) and padatala (the under surface of feet) are glistening and red is said to be of rakta sarata. The person whose tvacha (skin) and roma are suprasanna and smooth is said to be of tvak sarata. In the above mentioned persons, according to the chronological order, the person of previous sarata possesses more ayu and saubhagya.

It is said by Vagbhattacharya that the tvacha and rakta upto satva sara are 8 types of sara. From these sarata one can get the knowledge of pramana of bala of a person. The person who possesses the qualities of all the 8 types of sara is of param gaurava. He is optimistic in all his work and is sahanshila (i.e. possesses tolerance). He possesses sanmati (i.e. has got good intelligence) and is sthira in doing his duties

IMPORTANCE OF SARATA:-¹¹

To know the bala of the dhatu or the person sara parikshana is done. If any dhatu is asara in a person it is treated by giving rasayana chikitsa and is made saravan. Otherwise the asara dhatu results in diseases (vyadhi). If any dhatu is asara in a person it results in the diseases of the concerned dhatu. For e.g. if a old person is asthi asara it may result in the diseases of asthi like sandhigat vata. Or if any dhatu is saravan in a person and if unfortunately it results in the disease of that dhatu it will get cured early.

Discussion and Conclusion:-

Many sources also cite mental and emotional health as an important part of overall fitness. This is often presented in textbooks as a triangle made up of three sub-sections which represent physical, emotional and mental fitness. Hence one may be physically fit but may still suffer from a mental illness or have emotional problems. The “ideal triangle” is balanced in all areas. In Charak samhita Charakacharya explained Dashavidha Pariksha of Aatura in which Sarata Parikshan is included. This is done to assess vishudhhatar dhatu. The treatment differ according to Prakruti. So

Sarata is very important while doing the ayurvediya chikitsa.

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Ayurline: International Journal of Research In Indian Medicine 2018; 2(1) : 1-7