

A REVIEW OF SARA PARIKSHAN AND IMPORTANCE OF RASASARATA PARIKSHAN
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ABSTRACT

The purest form of Rasa Dhatu is Rasasaara, which is known as Twaksaara. As Rasa is assessed through Twak, this Saara is considered as Twaksaara. The physical features of Twaksaara like Snigdha, Shlakshna, Mrudu, Prasanna Sookshma, Alpa, Gambheera Loma, Saprabha of Twak, will help to analyze the present status of Rasasaara in individual. The knowledge of Saara of a person will therefore help in understanding physiology, psychology and susceptibility to diseases of an individual. The concept of Saara is a good mirror to assess properties and function of Dhatu. In Ayurveda, Sara Pariksha is one among the ten types of methods to examine a patient, stated as Dashvidha Aatura Pariksha. Sara Pariksha primarily determines the strength of a person. Sara is the Bala (strength). Sara is fine and excellent part of their Dhatus. The supreme quality of Dhatus with its superb functional aspect is called the Sara of that Dhatus. The external factors from the nature which disturbs the equilibrium of Dosha, Dhatus and Mala. Acharya Charaka has explained eight types of Sara. Each one characterized by physical as well as psychological parameters. The Sara Pariksha is significant in analyzing the Bala Pramana of a patient. On the basis of Bala, the physician decides the type of medicine and its dose to be given in Samshodhana or Samshamana Chikitsa. Among this eight sara, RASASARATA Parikshan contribute a significant role to physician in deciding physical and psychological strength of patient. This Review study mainly focused on material available in importance of Rasasarata parikshan in ayurvedic literature; Brihat Samhita and various research papers.

KEYWORDS: Sara, Rasasarata, Dhatu, Dhatusarta, Twaksara, Twak, Twaksara purusha.

INTRODUCTION

Ayurveda have mentioned that Dosha, Dhatu and Mala^[1] are the three essential components of Sharir. These three components are very important as per their functions inside the body. The factors which do the function of Dharana^[2] of Sharir, Mana, & Prana are called as Dhatu.

रसासूकमेदो अस्थिमज्जाशुक्राणि धातवाः । सप्त
दूष्या.....॥^[3] -अ.ह.सू. 1/13

The basic constructive framework of body is formed by Dhatu.

सारतश्चेतिसाराण्यष्टौपुरुषाणांबलमा

नविशेषज्ञानार्थमुपदिश्यन्ते;

तद्यथा-

त्वग्रक्तमांसमेदोऽस्थिमज्जाशुक्रसत्त्वानीति॥ १०२॥^[4] -च.वि
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Sara is the Bala (strength). Sara is fine and excellent part of their Dhatus. The supreme quality of Dhatus with its superb functional aspect is called the Sara of that Dhatus.

As Balwan or Sarwan Dhatus resist the vitiated Doshas, similarly they also resist the external factors from the nature which disturbs the equilibrium of Dosha, Dhatus and Mala. So, for maintaining healthy status of Sharira, the Dhatus must be in their Vishudhatar Awastha which referred as Dhatusarata in Ayurveda. It has been included among Dasha vidha atura pareeksha.

तस्मादातुरे परिक्षेत प्रकृतितज, विकृततइ, सारतत्य,
संहननतक्ष, प्रमाणत साम्यतथ, सत्वत, आहारशक्तितज,
व्यायामशक्तिताम, वयस्तंश्चति
बलप्रमाणविषेशेणग्रहणहेतोः।^[5]च.वि.8/94

Based on the excellence of saptadhatu and sattva, eight types of sara have been said by Acharya Charaka and Acharya Vagbhata. i.e. twak sara, rakta sara, mamsa sara, meda sara, asthi sara, majja sara, shukra sara and satva sara both acharya followed the same sequence.

Acharya Kashyap has added another type of sara, i.e. oja sara; in this way, he mentioned nine types of sara. Each succeeding one is better than its proceeding. There is increasing excellence of ayu (life span) and saubhagya in the initial order. Every sara is characterized by specific physical as well as psychological parameters. These parameters and characters help decide the strength of a person, both physically as well as mentally. Acharya Charaka has classified sarata, depending on strength, i.e.

Sarva sara (optimal status of tissue health), madhyam sara (average quality of tissue health), and asara.

तत्रस्निग्धश्लक्ष्णमृदुप्रसन्नसूक्ष्माल्पगम्भीरसुकुमारलोमासप्र
भेवचत्वक्त्वक्सारानाम्।

सासारतासुखसौभाग्यैश्वर्योपभोगबुद्धि
विद्यारोग्यप्रहर्षणान्यायुष्यत्वंचाचष्टे॥^[6]

च. वि.८/१०३

Physical Characteristics of Twak sarata

Twak sara individuals have lustrous, unctuous, smooth, soft, clean skin and fine, thin, deeply held, and delicate hairs. Physio-Psychological Characteristics of Twak sarata: This essence is associated with happiness, good fortune, power, enjoyment, intelligence, knowledge, health, cheerfulness, and longevity. Acharya Kashyap said that uttam twak sara person possesses the quality of rapid wound healing.^[8]

AIM

To Study the concept of RasaSarta from Ayurvedic literature.

OBJECTIVES

1. To study the concept of Sarata according to ayurvedic literature.
2. To study the importance of Sarata in various field.

MATERIALS AND METHODS

Classical texts of ayurveda, previous research articles, journals related to the topic.

All the description available in different text of Ayurvedic literature.

REVIEW

SARATA

The supreme quality of Dhatus with its superb functional aspect is called the Sara of that Dhatus.

TYPES OF SARATA

1. Twak Sarata

तत्रस्निग्धश्लक्ष्णमृदुप्रसन्नसूक्ष्माल्पगम्भीरसुकुमारलोमासप्र
भेवचत्वक्त्वक्सारानाम्।

सासारतासुखसौभाग्यैश्वर्योपभोगबुद्धि
विद्यारोग्यप्रहर्षणान्यायुष्यत्वंचाचष्टे॥^[7]

च. वि.८/१०३

Twak-Saara Person

The term Twaksaara is constituted by two components i.e. Twak & Saara.

Dalhana clarifies that in the term Twaksaara, the word Twak means Rasa residing in the Twak.^[11] Hence Twaksaara person possesses a good quality of Rasa Dhatu in predominance. The Twaksaara persons can be defined as “Individuals having predominance of essence of a good quality and quantity of Rasa Dhatu, characterized with a healthy and good looking skin. In such persons, excellence of Rasa Dhatu is observed in comparison to individuals of other Saara, which have other Dhatu in predominance.

These characteristics can be grouped in to two as

- a) Physical characteristics
- b) Socio-psychological characteristics

Table 1: Physical characteristics of Twak Saarata from different Samhita.

SN	Charak Samhita	Sushrut Samhita	Kasapay Samhita	Samhita
1	Snigdha	-	-	Snigdha
2	Slakshana	-	-	-
3	Mridu	Mridu	-	Mridu
4	Prasanna	Prasanna	Prasanna	-
5	Alpa	-	-	-
6	Gambhira	-	-	-
7	Sukshma	-	-	Tanu
8	Sukumara	-	-	-
9	Prabha	-	Kanti	-
10	-	-	Nirmala	-
11	-	-	Absense of skin Disease	-

Table 2: Socio-Psychological characteristics of Twak Saarata from different Samhita.

SN	Characteristics	Charak Samhita	Sushrut Samhita	Kasapay Samhita	Bruhat Samhita
1	Sukha	+	-	-	-
2	Saubhagya	+	-	-	+
3	Aishwarya	+	-	-	-
4	Upbhoga	+	-	+	-
5	Buddhi	+	-	-	-
6	Vidya	+	+	-	-
7	Arogya	+	-	-	-
8	Praharsha	+	-	-	-
9	Ayushya	-	-	-	-
10	Dhana	-	-	-	+
11	Vichakshna	-	-	-	+

2. Rakta Sarata

कर्णाक्षिमुखजिह्वानासौष्ठपाणिपादतलनखललाटमेहनं
स्निग्धरक्तवर्णं श्रीमद्भाजिष्णु रक्तसारणाम्। सा सारता सुखं
उद्धतां मेधां मनस्वित्वं सौकुमार्यमनतिबलम्
अक्लेशसहिष्णुत्वम् उष्णासहिष्णुत्वं चाचष्टे।^[8]

च.वि. ८/१०४

3. Mamsa Sara

शङ्खललाटकृकाटिकाक्षिगण्डहनुग्रीवास्कन्धोदरकक्षवक्षः
पाणिपादसन्धयः स्थिरगुरुशुभमांसोपचिता मांससारणाम् सा
सारता क्षमां धृतिमलौल्यं वित्तं विद्यां सुखमार्जवमारोग्यं
बलमायुश्च दीर्घमाचष्टे।^[9]

च.वि. ८/१०५

4. Meda Sara

वर्णस्वरनेत्रकेशलोमनखदन्तौष्ठमूत्रपुरीषेषु विशेषतः स्नेहो
मेदःसारणाम् सा सारता वित्तैश्वर्यसुखोपभोगप्रदानान्यार्जवं
सुकुमारोपचारतां चाचष्टे।^[10]

च.वि. ८/१०६

5. Asthi Sara

पार्णिगुल्फजान्वरत्निजत्रुचिबुकशिरः पर्वस्थूलाः
स्थूलास्थिनखदन्ताश्वास्थि- साराः
ते महोत्साहाः क्रियावन्तः क्लेशसहाः सारस्थिरशरीरा
भवन्त्यायुष्मन्तश्च।^[11]

च.वि. ८/१०७

6. Majja Sara

मृद्वङ्गा बलवन्तः खिग्धवर्णस्वराः स्थूलदीर्घवृत्तसन्धयश्च
मजसाराः ते दी- र्घायुषो बलवन्तः
श्रुतवित्तविज्ञानापत्यसमानभाजश्च भवन्ति।^[12]

च.वि. ८/१०८

7. Shukra Sarata

सौम्याः सौम्यप्रेक्षिणः क्षीरपूर्णलोचना इव प्रहर्षबहुलाः
स्त्रिग्धवृत्तसारसम- संहतशिखरिदशनाः
प्रसन्नस्त्रिग्धवर्णस्वरा भाजिष्णवो महास्फिचश्च शुक्रसाराः
ते स्त्रीप्रियोपभोगा बलवन्तः
सुखैश्वर्यारोग्यवित्तसमानापत्यभाजश्च भवन्ति।^[13]

च.वि. ८/१०९

8. Satva Sarata

स्मृतिमन्तो भक्तिमन्तः कृतज्ञाः प्राज्ञाः शुचयो महोत्साहा
दक्षा धीराः समर- विक्रान्तयोधिनस्त्यक्तविषादाः
सुव्यवस्थितगतिगम्भीरबुद्धिचेष्टाः कल्या- णाभिनिवेशिनश्च
सत्त्वसाराः तेषां स्वलक्षणैरेव गुणा व्याख्याताः।^[14]

च.वि. ८/११०

IMPORTANCE OF SARATA

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 Sarata is very important while doing the ayurvediya chikitsa.

The number of Dhatu Saratha present in the body of the individual will be directly proportional to his/her Bala or immunity. It is also observed that an individual with the predominance of a particular Sara will have more resistance against the diseases affecting that particular Dhatu, just like Kashyapa said Tvak Sara children have diseasefree Tvak, and their skin is capable of rapid healing of wounds.^[15]

Susrutha while explaining the factors needed for successful treatment counted Sara as one of them^[16], which emphasizes its importance. In the context of Samsodhana in Charaka Samhita kalpasthana, it is said

that Madyama and Heena Bala individuals should be given Madhyama and Mridu sodhana. The Oushadha kala also depends upon the Bala of Rogi. Balavan rogi is given medicine without food early in the morning and Durbala rogi is instructed to take medicine mixed with Laghu and Hita ahara. In pregnant women, if one or more Dhatus are having Heena Saratha, treatment can be given accordingly to provide nourishment to that particular Dhatu so that there will not be Heena Sarata in the foetus. All these are pointing towards the importance of assessing Bala and Dhatu Sarata in treatment. Apart from all these, the Dhatu Saratha assessment can discover the comfort zone of an individual, which will give an idea about the liking or the abilities of that person.

DISCUSSION

It is observed that Tvak Sara person generally do not suffer with skin disease and if skin infection occur, it is cured easily. According to Kashyapa a Tvak Sara child have a skin, free from skin diseases and are endowed with a good wound healing property. Therefore, "The Sara is the excellence or essence of Dhatu that provide strength and stability to the body".

CONCLUSION

Tvak Sara persons are having essence of Rasa Dhatu of better quality, quantity and function. Sarata Parikshana is one of the most important tools to measure quality state of Dhatu or excellence of Dhatu.

Saara, is one among Dashavidha Pareeksha and it gives idea about state of Dhatu, as it is considered as purest form of Dhatu. The state of Rasa Dhatu in body is assessed via Twak, so it is known as Twaksaara. Twaksaara individuals will have good state of Twakand are devoid of Twakgata Vikaras. Hence knowing the state of Twaksaara is very important for diagnosis and for treatment.

Sara Pariksha plays an important part to diagnose a complaint. It means the absoluteness of apkins anatomically, physiologically and immunologically. At the time of examination, the evaluation of indigenous differences in respect of body apkins i.e Sara Pariksha is veritably essential as it helps the croaker for diagnosing the illness, capability of the case to recover from illness and recapture health. Dhatu sarata is a unique conception of Ayurveda. Acharya Charakahas given specific physical and physiopsychological characteristics of all dhatu sarata which are private. A croaker needs to understand the conception of dhatu sarata as it is helpful in numerous aspects of life, i.e., for assessing bala, inchikitsa, in vyadhi kshamatva, for having the stylish get, for choosing occupation etc. Several factors like agni, vya, dhatupramaan, garbhotpadaka bhava and ahaar matra influence the dhatu sarata.

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