

A REVIEW OF SARA PARIKSHAN AND IMPORTANCE OF ASTHISARATA
PARIKSHAN IN AYURVEDA: A LITERATURE REVIEWDr. Maheshwari Rajaram Terkar*¹ and Dr. Prajкта Kulkarni²¹M.D. Scholar, Tilak Ayurved Mahavidyalaya, Pune.²Assistant Professor, Tilak Ayurved Mahavidyalaya, Pune.

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Article Received on 09/11/2021

Article Revised on 30/11/2021

Article Accepted on 20/12/2021

ABSTRACT

Ayurveda is the oldest and most accurate science of life. It has given in detail about Dashavidha Aatura Pariksha. In Ayurveda Sara is define as- *SARAH VISHUDDHATARO DHATU*, which means sense of all Dhatu. Acharya Charaka has explained eight types of Sara. Each one characterized by physical as well as psychological parameters. Among this eight sara, *ASTHISARATA* 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 asthisarata parikshan in ayurvedic literature; Brihat Samhita and various research papers.

KEYWORDS: Ayurveda, Sara, Asthisarata, Dhatu.

INTRODUCTION

Ayurveda is an old science of health which emphasize on the health than cure. Ayu (life) is the conjunction of the body, soul, mind and senses. To achieve equilibrium of health, various concepts such as *dinacharya*, *rutucharya*, *agni*, *sharir bal*, *prakriti* etc. are described in *Ayurveda*

Each *dhatu* plays specific fuction in our body and sustains our body. In order to evaluate *Bala* of these *Dhatu*, Charakacharya mentioned tenfold examination of individual. These are as follows-

तस्मादातुरं परिक्षेत प्रकृतितश्च, विकृततश्च, सारतश्च, संहननतश्च, प्रमाणतश्च सात्म्यतश्च, सत्वतश्च, आहारशक्तितश्च, व्यायामशक्तितश्च, वयस्तेश्चति बलप्रमाणविषेशेणग्रहणहेतोः।² -च.वि.8/94

Out of these, *Sara Parikshana* is one. By examining the state of *DhatuSarata*, we can assess *Dhatu* for its qualitative and quantitative state.

Charakacharya has decribed the concept of *Sarata* as follows.

सारः बलम्।³ -च.वि 8/102

सार शब्देन विशुद्धतरौ धातुरुच्यते।³ -च.वि 8/102

‘Sara’ is excellence, perfectness, strength, superb functional aspect, and the most purified part of *Dhatu*s, upon which strength and stability of the body is highly dependant.

Unlike *prakruti*, *Sarata* of *Dhatu* may be changed every moment due to variation in food, habitat, season, lifestyle etc. If we are willing for good health, happiness,

which are helpful to cope up with today’s life style problems. The entity that sustains and grows, nourishes the body is called as *Dhatu*. They are seven in number -

रसासूकमेदोअस्थिमज्जाशुक्राणि धातवाः।

सप्त दूष्या.....॥¹¹ -अ.ह.सू.1/13

enjoyment, longevity then everybody should pay attention to maintain equilibrium of root factors of body (*Dosha*, *Dhatu* and Mala) because there is an effect of *Sara-Asar* condition of *Dhatu* on physical and mental health. Charaka has advised to examine *Sara* of every *Dhatu* to understand strength of *Dhatu* as well as strength of mind.

There are eight type of *Sarata* described by charakachrya and sushrutachaya. Each one characterised by each physical moreover as psychological parameters. These contribute to the physician in deciding the *Bala* of a person.

सारताश्चति साराण्यष्टौ पुरुषाणाम् बलमानविषेशज्ञानार्थम् उपदिश्यन्ते, तद्

यथा.....इति।³ -च.वि 8/102

Sarata is described in relation to Twak (skin-*Rasa dhatu*), *Rakta*, *Mansa*, *Meda*, *Asthi*, *Majja*, *Shukra* and

Satva. So *dhatu Sarata* offers certain kind of physical and mental strength to these individuals.

Examination of '*Sarata*' indicates '*Bala*' of an individual. One cannot function without '*Bala*'. For both aims of *Ayurveda* namely maintenance of health and to cure the disease, the knowledge of *Sarata* is important. Also, it can be stated that the person who is having good *Sarata* definitely has a good *Bala*. So physician needs to know his '*Bala*'.

It is inaccurate to consider an individual to be strong or weak by his appearance. Some people having a small sized and emaciated body are seen to be very strong. They are like ants that have a small body and look emaciated but can carry too heavy load. Thus one should examine the individual with reference to the excellence of his *dhatu*. So we can say examination of *Dhatu Sarata* can also be helpful for choosing career as it represents excellence of particular *dhatu* for that respective individual.

Among eight type of *Sarata*, *Asthisarta* is described in *Charak*

And *sushruta samhita* as follows.

पाणिगुल्फजान्वरत्रिचिबुकशिराःपर्वस्थूलाः स्थूलास्थिनखदन्तक्षस्थिराः। ते महोत्साहाः क्रियावन्त क्लेशसहा सारस्थिरशरिराभवन्त्यायुष्मन्तश्च ।¹⁴

-च.वि.8/107

महाशिरःस्कन्धं बृहत दन्तं हन्वस्थिनखं अस्थिभिः।¹⁵ -सु.सू.35/16

Individuals having the excellence of *Asthi-Dhatu* are characterised by robust heels, ankles, knees, fore-arms, collar bone, chin, head, joints, bones, nails, and teeth. These are the physical characteristics of *Asthi Sara* individual. Such individuals possess mental characteristic as they are very enthusiastic, active and are endowed with strong and firm bodies as well as longevity.

The main function of *Asthi dhatu* is sustenance of our

1. तत्र सर्वैः सारैरुपेता पुरुषो भवत्यतिबलः परमसुखयुक्ताः क्लेशक्षमाः सर्वारम्भेष्व्वात्मनि जातप्रत्ययाः कल्याणाभिनिवेशिनः स्थिरसमहितशरिराः सुसमाहितगतयः सानुनादस्निग्धगम्भीरस्वराः सुखैश्वर्यवित्तोपभोगसम्पन्नभाजो मन्दजरसो मन्दविकराः प्रायस्तुल्यगुणविस्तीर्णापत्याश्चिचरजीविनश्च ॥⁸
च.वि.8/111

2. तत्र सर्वैः सारैरुपेता पुरुषो भवत्यतिबलः परमगौरवयुक्तः क्लेशक्षमाः सर्वारम्भेष्व्वात्मनि प्रत्याशवान् कल्याणाभिनिवेशिनः स्थिरशरिराः सुसमाहितगतयः सानुनादस्निग्धगम्भीरस्वराः सुखैश्वर्यवित्तोपभोगसम्पन्नभाग्यन्दजरामयः प्रायस्तुल्यगुणविस्तीर्णापत्यो दीर्घयुश्च..... ॥⁹ --_अ.सं.शा.8/29

3. सारैरुपेता सर्वैः स्यात्परं गौरवसंयुतः।
सर्वारम्भेषु चाशावान्सहिष्णुः सन्मति स्थिरः ॥¹⁰ अ.हृ.शा.3/118

6) *BruhatSamhita- Varah Mihir* – has also mentioned seven types of *Sarata* of respected *sevendhatu*.

body (*dehadharan*). As trees are supported by inner hard core inside their trunk, body is supported and kept erect by the firm bones. Muscles, veins, (sira) and ligaments (*snayu*) are the most important structures for holding the bones in places, and avoid collapsing of body. *Asthi* has predominance of *pruthvi mahabhuta* which ultimately provides stability.

Due to all these qualities, it provides physical strength. *Vaat dosha* and *Asthi dhatu* has intercorelation. Enthusiasm and activeness are the major functions of *vaat dosha* in the state of equilibrium. Therefore *Asthisara* individual have all the qualities described above.

REVIEW RESULTS

- 1) Detailed description of characteristics of eight types of *Sarata* given only by *Charak* and *Sushrut samhita*
- 2) In *Kashayp Samhita*, 9th type of *Sarata* that is *Oja Sarata* is mentioned along with these eight types.
.त्वगसूक् मांसमेदोऽस्थिमज्जशुक्राणि धातवः।
ओजः सत्वं च सर्वं च तत्सारं तु निबोध मे ॥⁶ -का.सं.सु.28
- 3) *Asthang Hrudaya Samhita*-only names of eight types of *Sarata* are mentioned.
त्वग्रक्तादीनि सत्वान्तान्यग्राण्यष्टौ यथोत्तरं ।
बलप्रमाणज्ञानार्थं सारण्यक्तानि देहिनाम् ॥⁷ -अ.हृ.शा. 3/117
- 4) *Asthang Sangraha Samhita* - also mentioned only names of eight types of *Sarata*.
तथा साराण्यष्टौ त्वग्रक्तमांसमेदोऽस्थिमज्जशुकसत्वात्मकान्युत्तरोत्तरवराणि बलमाणज्ञानार्थं उपदिश्यन्ते।
अ.सं.शा.8/29
- 5) Characteristics Of *Sarva Saar* Individual are described in *Charak samhita*, *Asthang Hrudaya* and *Asthang Sangraha Samhita*.

Classification of *Sarata*

- 1) *Rasa Sarata*
- 2) *Rakt Sarata*
- 3) *Mansa Sarata*

- 4) MedaSarata
- 5) AsthiSarata
- 6) Mjja Sarata
- 7) Shukra

- PravarSar-Individuals with large amount of character is tics of Sarata described in samhita.
- Madhyam sar-individuals having medium amount of characters in between pravar and asar characters.
- Aasara Sar-individuals with opposite characters of Sarata as per described in samhita.

B. On the basis of Grades of Sarata

अतो विपरीतास्त्वसाराः।

मथानां मध्येः सारविशेषैर्गुणविशेषा व्याख्याता भवन्ति।¹¹ -च.वि.8/112-13

Characteristics of Sarata

Characteristics of Sarata

Sr.No.	Sarata	Charak Samhita	Sushruta Samhita
1.	Rasa	Skin- Unctuous, smooth, soft, clear, lustrous Hair- Fine, sparse, deeprooted, delicate Mental features- Happiness, good fortune, power, enjoyment, intelligence, learning, health, cheerfulness, longevity.	Skin and hair glistening and soft.
2.	Rakta	Ear, eye, face, tongue, nose, lips, palm of hands, sole of feet, nails, forehead and genitals are unctuous, red and brilliant Mental features- Happiness, sharp intellect, magnanimity, tenderness, moderate strength, lack of endurance and tolerance to heat	Unctuous and coppery nails, eyes, palate, tongue, lips, palm and soles
3.	Mansa	Temples, forehead, nape, eyes, cheek, jaws, neck, shoulder, abdomen, axilla, chest, hands, feet and joints-equipped with firm heavy and good looking muscles. Mental features- Forbearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength and longevity	Body without any depression, the bony joints is concealed and muscles are well developed.
4.	Meda	Complexion, voice, eyes, hair, skin hairs, nails, teeth, lips, urine and faeces- Unctuous Mental features- Wealth, power, happiness, enjoyment, charity, simplicity and delicacy in dealings.	Unctuous urine and sweat, melodious voice, fleshy body and intolerance to exertion
5.	Asthi	Heels, ankles, knees, elbows, collar bones, chin, head and joints, Bones, nails and teeth- prominent and large Mental features- Enthusiastic, active, enduring, having strong and firm body as well as longevity	Big head and shoulders and firm teeth, jaw, bone and nails
6.	Majja	Soft organs, strong, unctuous complexion and sweet voice, prominent, long and rounded joints Mental features- Long-lived, strong and endowed with learning, wealth, understanding, progeny and respect	Person is not lean, has superior strength, melodious and resonant voice, auspicious features and big eyes
7.	Shukra	Charming person with charm eyes as if filled with milk immensely exhilarated. Teeth- Unctuous, rounded, firm, even and compact Having pleasant and unctuous complexion and voice brilliant, having prominent buttocks. Mental features Liked by women, are strong and endowed with happiness, supremacy, health, wealth, honour and progeny.	Unctuous, compact and white bone, teeth and nails; with numerous progeny

DISCUSSION

Sara Pariksha is being useful for understanding the physical as well as psychological strength of a person. It also helps in rightly assessing the dose and type of medicine to be prescribed on the basis of strength of the patient. The assessment of different Dhatu Sara and their association with distinct parameters have been taken up by various researchers. These parameters are mostly subjective that may contribute in analysis of Sara of the person.

CONCLUSION

Saarata parikshan is very helpful parameter for aatur bala

parikshaa described in various ayurvedic literature, Among this Asthisarata parikshan include both physical and psychological parameters which is very helpful in determining the strength of a person specially sports related.

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