



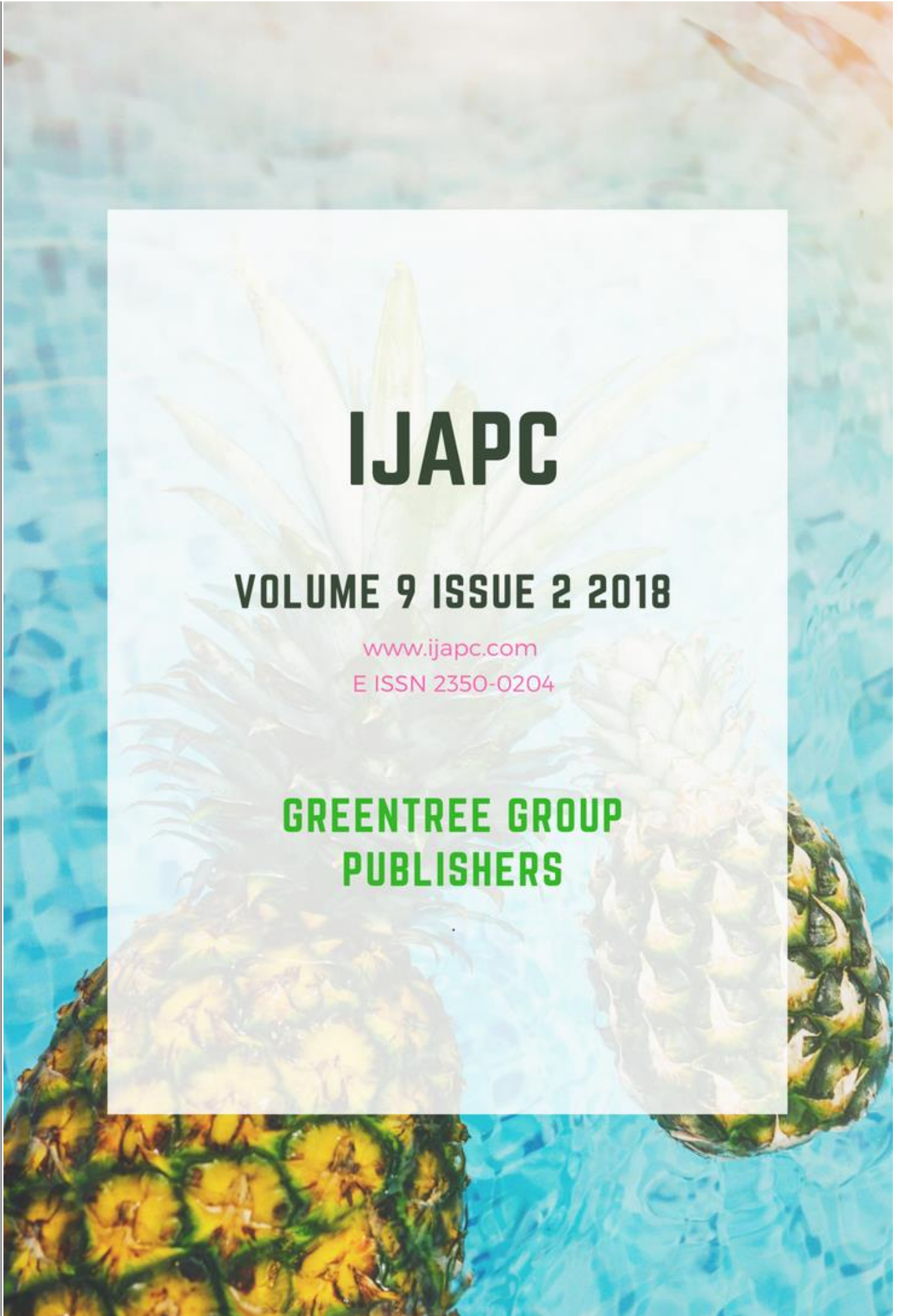
IJAPC

VOLUME 9 ISSUE 2 2018

www.ijapc.com

E ISSN 2350-0204

**GREENTREE GROUP
PUBLISHERS**





Ayurvedic aspect of Dhatu Sarata and its Application

Jagruti Chaple*

*Kriya Sharir, Mahatma Gandhi Ayurved College, Hospital & RC, Salod (H) Wardha, M.S, India

ABSTRACT

The most purified or vital part of *Dhatu*s is known as sara. Ayurvedic concept of *Dhatu Sarata* (Tissue excellence) determine the strength of person. According to Ayurved our body is made up of *Dosha*, *Dhatu* and *Mala*, they are roots of our body. As *dosha* are structural and functional units of human body, *mala* are to keep the body healthy and clean and *Dhatu* give support and strength to our body. Examination of '*Saratva*' 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*'.

KEYWORDS

Dhatu sara, *Bala*, Health



Greentree Group Publishers

Received 14/07/18 Accepted 07/09/18 Published 10/09/18



INTRODUCTION

The most purified or vital part of *Dhatus* is known as *Sara*. *Sara* can also be defined as essence of *Dhatus* (Tissue) that provides strength and stability to the body. From birth to death, genetic design of *tridosha*, i.e. *Prakriti* never undergoes changes, but opposite to *Prakriti*, *Sarata* of *Dhatu* can be changed every moment. Variation in food, habitat, season, lifestyle can modify *sarata* of every *Dhatu*. If we are willing for good health, happiness, enjoyment, longevity then everybody should pay attention to maintain equilibrium of root factors of body (*Dosha*, *Dhatu* and *Mala*) there is 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. In the *Dashvidha* pariksha of Ayurveda it has been stated that *Sara* pariksha is one of the important investigation i.e. investigations for the strength¹. There are 8 types of *Sara*²-

1. *Twaksara*
2. *Raktasara*
3. *Mamsasara*
4. *Medassara*
5. *Asthisara*
6. *Majjasara*
7. *Shukrasara*
8. *Sattvasara*

Features of different Sara according to Samhitas

Following characteristics of different *Dhatusaras* are available in various texts of Ayurved:-

Rasa/Twaksara

Individuals having the excellence of *Twak* or skin are characterized by unctuous, smooth, soft, clear, fine, less numerous, deep rooted and tender hair and lustrous skin. Such Individual are endowed with happiness, good fortunes, power, enjoyment, intellect, knowledge, health, excitement and longevity³. One, whose skin and hairs are good looking and soft is to be understood as *TwakSara* person⁴.

According to Kashyapa, *Uttam twak sara* person are devoid of skin disorders, their skin looks very fresh. Kashyapa says "Uttam *twak sara* person possess quality of rapid wound healthy"⁵.

Rakta Sara

Individuals having the excellence of *Rakta* or blood are characterized by unctuousness, red colour, beautiful dazzling appearance of the ears, eyes, face, tongue, nose, lips, soles of the hand and feet, nails, forehead and genital organs. Such Individual are endowed with happiness, great genius, enthusiasm, tenderness, moderate strength and inability to face difficulties. Their body remains hot⁶.



Rakta Sara person is known to possess unctuous and coppery nails, eyes, palate , tongue , lips , palms and soles⁵.

Mamsa Sara

Individuals having the excellence of the *Mamsa Dhatu* are characterized by stability , heaviness, beautiful appearance and plumpness of temples , forehead , nape , eyes , cheeks , jaws ,neck ,shoulder, abdomen axiilae , chest and joints of upper and lower limbs being covered with flesh. Such individuals are endowed with forgiveness , patience , non greediness , wealth, knowledge , happiness, simplicity , health, strength and lomgevity⁷.

Mamsa Sara person is known to possess few depressions in the body, have well-covered bones and joints and musculature⁵.

Medasara

Individual having the excellence of the *Meda Dhatu* are characterized by the abundance of unctuousness in complexion , voice, eyes ,hair of the head and other parts of the body, nail, teeth ,lips, urine and feces. Such Individual are endowed with wealth, power, happiness, enjoyment, charity, simplicity and delicate habits⁸.

Medasara person is known to pass unctuous urine and sweat , has a mellow voice, a bulky body and are incapable of doing physical labor⁵.

Asthisara

Individual having the excellence of the

Asthi Dhatu are characterized by robust heels, ankles, knees, forearms, collar bones, chin , head, joints , bones, nails and teeth .Such Individual are very enthusiastic and active and are endowed with strong and firm bodies as well as longevity⁹.

Ashtisara person is known to possess a big head and shoulders and big teeth, big jaws, bones and nails⁵.

Majja Sara

Individual having the excellence of the *Majja Dhatu* are characterized by softness of organs , strength, unctuous complexion and voice and robust long and rounded joints .Such Individual are endowed with longevity, strength, wealth, knowledge, progeny and honour¹⁰.

Majjasara person is known to be not lean and thin), but to be powerful to possess mellow and sonorous voice and is endowed with good fortune and has big eyes⁵.

Shukra Sara

Individual having the excellence of the *Shukra Dhatu* are characterized by gentleness, gentle look having eyes as if filled with milk , cheerfulness, having teeth which are unctuous, round, strong, even and beautiful, clean and unctuous complexion and voice, dazzling appearance and large buttocks. Such individual are loved by women , they are strong and endowed with happiness, power , health ,wealth ,honor and children¹¹.



Shukrasara person is known to possess unctuous, compact and white bones, teeth and nails and has excessive sexual desire and children⁵.

Satva Sara

The persons having the excellence of the mental faculties are characterized by good memory, believes in god, grateful, intelligent fond of cleanliness, enthusiastic, cautious, having patience, brave, fighting spirit and devoid of unnecessary tensions and worries, proper way of thinking, serious and deep thinking, proper activity and are well wisher and helping nature¹².

The person is endowed with good memory, devotion, intelligence, cleanliness, valor, bravery, benevolent thought and actions-should be understood as Satvasara person of excellent of mind⁵.

Features of Sarva sara Purusha (Uttam sarata of all Dhatu)

The person having Uttam sarata of all seven dhatus are endowed with great mental and physical strength, good tolerance, firm and well-built body, correct gait. Voice of such person is very deep, clear and assuring. People having all uttam sara Dhatu, get wealth, power and respect. They enjoy the life. Due to good immunity, ageing process of best Sarva sara person is very slow and they are endowed with children and longevity¹³.

Those having no essence are contrary to these. Those having moderate essence should be known by their respective qualities in moderate degree¹⁴. Thus eight types of essence of persons have been described for the knowledge of the degree of strength¹⁵.

Importance of Sara Pariksha.

It is wrong to consider an individual to be strong or weak either from his emaciated body or from the large or small size. Some people having small sized and emaciated body are seen to be strong. They are like ants that have a small body and look emaciated but can carry too heavy a load. Thus one should examine the individual with reference to excellence of his 'Dhatu'¹⁵.

Application of Dhatu Sarata -

Dhatu Sarata must be done for the following-

- To assess strength (immunity/fitness) of *Dhatu*.
- To give proper treatment for *Asara Dhatu*.
- To improve immunity of *Asara* and *Madhya Sara Dhatu* with proper food and medicines.
- Before giving *Rasayan Chikitsa*.
- *Dhatu Sara* examination is important in pregnant women for proper nourishment of growing fetus.



- To maintain *Uttam Sarata* of particular *Dhatu* with proper food, one must do examination of *Dhatu Sarata*.

Objective Parameters for Dhatu-Sara

Following objective, modern parameters can be applied to support evaluation of type of Dhatu-Sara.

Assessment of Dhatu-sara	Objective Parameters
Rasa-sara	Serum electrolyte and blood sugar level
Rakta-sara	Haemoglobin percentage
Mamsa-sara	Hand grip test with the help of dynamometer
Meda-sara	Blood cholesterol and triglyceride level
Asthi-sara	Bone mass density
Shukra-sara	Semen analysis

According to modern knowledge Sara can be considered as the optimum degree of genetic code of an individual's DNA with respect to particular Dhatu. Genetic code is the system of storage of genetic information's in chromosomes of living cells that instruct the machinery of polypeptide synthesis to insert a particular amino acid in response to the nucleotide sequence of genetic material. In our body every individual's DNA has the different genetic code. So, the quality of dhatus of every individual will depend upon the genetic code of the individual's DNA. If the genetic code of the individual's DNA with respect to that Dhatu is optimum, the formation of the particular Dhatu in the body will be of very good quality. Sarva

sara purusha has the optimum degree of the genetic code with respect to all dhatus¹⁷.

If the theories like *Dhatu Sarata* examination should be understood by today's world then must explain them in their ways by co-relating our theories with their theories with the help of modern tools and by this we can also add new tools in *Ayurveda* to improve our science.

CONCLUSION

Dhatu sarata examination gives us idea about qualitative state of seven *Dhatu* and *Satva* (mind), it is a subjective type of examination, for quantification of *Bala* (Strength).

Ashtavidha Dhatu Sarata explained by *Aachryas* in *Samhita*, So knowledge of *Sarata* is very important for maintaining health and if diseased, to cure the disease .



REFERENCES

1. Sharma PV. CharakaSamhita, Vol.1. reprint edition 2011,Chaukhambha Orientalia;Varanasi, India. (Jaikrishnadas Ayurveda Series No.36).Cha.Vi.8/94 p375
2. Sharma PV. CharakaSamhita, Vol.1. reprint edition 2011,Chaukhambha Orientalia;Varanasi, India. (Jaikrishnadas Ayurveda Series No.36).Cha.Vi.8/102-106, p-378.
3. Murthy KRS. Sushruta Samhita, Vol.1: ChaukhambhaOrientalia;Varanasi, India 2008Su.Sutra. 35/16 p 245-246.
4. Tewari PV VriddhaJivaka, KashyapaSamhita, Sutrasthana, , reprint ed.2002 ChoukhambhaVisvabharati, Varanasi,Kashyapa Su.28/36-37 p 86.
5. Sharma PV. CharakaSamhita, Vol.1. reprint edition 2011,Chaukhambha Orientalia;Varanasi, India. (Jaikrishnadas Ayurveda Series No.36).Cha.Vi.8/108-111 p-379.
6. Sharma PV. CharakaSamhita, Vol.1. reprint edition 2011,Chaukhambha Orientalia;Varanasi, India. (JaikrishnadasAyurveda Series No.36).Cha.Vi.8/112-115 p-380.
7. Dr.SubhashRanade,R.Deshapande Sharir Kriya Vidanan, Vol. II, ,Choukhambha Sanskrit Prathisthan, Reprint 2014,Chapter 10, p 71.

8. Dr.P.S.Byadgi Ayurvediya Vikrti – Vijnana and Roga Vijnana, Vol.1.,Choukhamba Bharti Academy, Reprint 2017,Chapter 19 ,p 449
9. Dr. Nandini Dhargalkar, Sharir Kriya Vidanan, Vol. II, ,Choukhamba Bharti Academy, Reprint 2008,Chapter 7.2,-p 363