

Need of Development of Diagnostic Measures for Assessment of *Sara Pariksha* in Ayurveda

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ABSTRACT

The clinical examination in Ayurveda is based on two fold approach, firstly the examination of patient (*rogi pariksha*) and second is diagnosis of disease (*roga pariksha*). The *rogi pariksha* is especially concerned with status of health and psychosomatic condition of an individual. The in-depth examination of an individual is essential because medicines are given by prior assessment of *roga* and *rogibala*. *Sara pariksha* serves as an important diagnostic tool and is one among the ten types of method of examination under *Dasavidha Pariksha*. It primarily assesses the strength of an individual. In *Ayurveda Sara* comprises of the essence of *Dhatu* hence called as "*Vishuddhataro Dahtu*". It deals with physical and psychological characteristics of an individual which proved to be helpful in deciding the strength of a person. *Dhatu saarta* is the reflection of *Dhatu sara* in the form of structure and functions. Thus one should examine the individual in respect to *Sara* or excellence of his *Dhatu*. Thus it becomes evident of the fact that inherent power of a person cannot be assessed by bulk and size of the body but it is only judged by the *Sara* examination. This paper was aimed to summaries and analyzes the concept of *Sara pariksha* hence an extensive search was undertaken using key words as *Sara*, *Sara pariksha* etc in google scholar, Pubmed, Google as well as ayurvedic literatures were also studied so that to re-establish facts which could be helpful for development of standardized tool for assessment of *Sara* in future.

Keywords:- *Sara Pariksha*, *Dhatu sarata*, *Sara* assessment.

INTRODUCTION

Ayurveda, traditional comprehensive medical system originated in India thousands of years ago. The diagnosis in Ayurveda is based on two fold approach, firstly the examination of patient (*rogi pariksha*) and second is diagnosis of disease (*roga pariksha*). The *rogi pariksha* is especially concerned with status of health and psychosomatic condition of an individual. The in-depth examination of an individual is essential because medicines are given by prior assessment of *roga* and

rogibala. In order to achieve this various folds of examination were mentioned in Ayurveda as *Dasavidha pariksha* (ten folds of examination), *Asthavidha pariksha* (eight folds of examination), *Trividha pariksha* (three folds of examination) of the patient. For proper treatment the exact nature of the disease is understood with reference to *dosha*, *dhatu*, *mala* and *agni* assessment.

The quality of tissue is analyzed by *Sara Pariksha* in Ayurveda. *Sara pariksha* serves as an important diagnostic tool and is one among the ten types of method of

examination under *Dasavidha Pariksha*. It primarily assesses the strength of an individual. In Ayurveda *Sara* comprises of the essence of *Dhatu* hence called as “*Vishuddhataro Dahtu*”.^[1] It deals with physical and psychological characteristics of an individual which proved to be helpful in deciding the strength of a person. *Dhatu saarta* is the reflection of *Dhatu sara* in the form of structure and functions. Hence *Sara* provides information about the condition of different *dhatu*s in body and also gives an idea of status of *satva* (mind) of an individual.

The significance of *Sara Pariksha* under “*Dasa vidha pariksha*” by Acharya Charaka proclaims the assessment of *Bala* (biological strength), quantum of vitiated *doshas* and age of patient. The ten folds of examination comprises of *Prakriti*, *Vikriti*, *Sara*, *Samhanna*, *Pramana*, *Satmya*, *Satva*, *Ahara Shakti*, *Vyayama Shakti* and *Vaya*.^[2] The importance of *Sara pariksha* is visualized as it occupies the third fold of examination in *Dasavidha Pariksha*. The ayurvedic scholar considers that it is deceptive to consider an individual to be

strong or weak either by his appearance whether he is plump or emaciated body or by large or small size of body. The people who are having a small size with emaciated body seem to be strong. Thus one should examine the individual in respect to *Sara* or excellence of his *Dhatu*. Thus it becomes evident of the fact that inherent power of a person cannot be assessed by bulk and size of the body but it is only judged by the *Sara* examination.

DISCUSSION

Dhatu sarata primarily determines the strength of an individual on the basis of which physician can decide the mode of administration of drugs as well as the dose of drugs can be calculated according to *Bala* (strength) of an individual. The physical and psychological characteristics of different classical texts indicate the status of tissues in the form of structure and function. The individuals on the basis of *Sara* have been classified into various categories depending upon the predominance of particular *dhatu* in body except the *Satva Sara*.

Table 1:-The sequence of different Sara as per different acharya enumerated as follows:-

S.N	Charaka ^[3] Samhita	Sushruta ^[4] Samhita	Astanga ^[5] Sangraha	Astanga ^[6] Hridaya	Kashyap ^[7] Samhita	Brihat Samhita
1.	Twak	Satva	Twak	Twak	Twak	Meda
2.	Rakta	Shukra	Rakta	Rakta	Rakta	Majja
3.	Mansa	Majja	Mamsa	Mamsa	Mamsa	Twak
4.	Meda	Asthi	Meda	Meda	Meda	Asthi
5.	Asthi	Meda	Asthi	Asthi	Asthi	Shukra
6.	Majja	Mamsa	Majja	Majja	Majja	Rudhira
7.	Shukra	Rakta	Shukra	Shukra	Shukra	Mamsa
8.	Satva	Twak	Satva	Satva	Ojas Satva	

As per the assessment of *Sara*, Charaka has also described *Sarva Sara*, *Avar Sara* and *Madhyama Sara purushlakshanas*. The person possessing maximum features of all the *Sara* is considered as *Sarvasarapurusha*. The person have great strength, highly esteemed, enduring, self confidence in all enterprises, virtuous act, having firm and balanced body with balanced movements.

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 consider as *Avar Sara Purusha*. The individual with moderate qualities are indicative of the *Madhyama sara Purusha* in the individual and can be considered as *Madhyama sara Purusha*.

Table 2:- The qualities of different types of Sara in ayurvedic classical literature:-

S.N	Sara	Charak ^[8]	Susruta ^[4]	Kashyap Samhita ^[9]	Brihat Samhita ^[9]	
1.	Twak Sara	Skin	Unctuous, smooth, soft, clear, lustrous	Clear, soft hairs and skin. Knowledgeable	Skin is unctuous, soft and thin. Endowed with wealth, good fortune, knowledge and learning.	
		Hairs	Fine, deep rooted, soft or delicate			
		Psychological Features	Happiness, good fortunes, prosperity, enjoyment, intellect, knowledge, health enthusiasm and longevity			
2.	Rakta Sara	Ear, eye, face, tongue, nose, lips, palm, sole, nail, forehead and genitals	Unctuous and beautiful dazzling appearance	Unctuous and coppery red, colored nails, eyes, palate,, tongue, lips, palm and sole	Red coloured palate, lips, gums, tongue, palpebral conjunctiva, anus, hands and legs	
		Psychological Features	Happiness, sharp intellect, enthusiasm, tenderness, moderate strength, lack of endurance and intolerance to heat.			
3	Mamsa Sara	Temporal region, forehead, nape , eyes, cheeks, jaws, neck, shoulders, abdomen, axilla, chest, joints of upper and lower limbs	Firm, covered with heavy, good looking beautiful muscles.	Lack of depression in the body (well compact body) ,well developed muscles covering the joints and bones	Well developed beautiful body, endowed with intelligence and wealth.	
		Psychological Features	Forgiveness, restrain (patience), lack of greed, wealth, knowledge, happiness, simplicity, health, strength, longevity.			
4	Meda Sara	Complexion, voice, eyes, hairs, teeth, lips, urine and feces	Unctuous	Unctuous urine, sweat, a mellow voice, mighty body and lack of exercise tolerance	Beautiful in appearance. Endowed with wealth and progeny	
		Psychological Features	Wealth, prosperity, happiness, enjoyment, charity, simplicity and delicacy in dealings			
5.	Asthi Sara	Heels, ankles, knees, elbow, collar bones, chin, head and joints	Prominent	Possess large head (skull), shoulder strong, teeth, jaws, bones and nails	Thick bones, firm erect and upright features. Endowed with beauty and strength	
		Bones, nails and teeth	Large			
		Psychological Features	very enthusiastic, active, capable of facing difficulties and longevity of life.			
6	Majja Sara	Softness of organs, strength, unctuousness in complexion and voice	Person is not emaciated, unctuous, deep voice and big eyes, have good fortune.	-	Beautiful in appearance and possess wealth and progeny.	
		Joints				Prominent long and rounded
		Psychological Features				Endowed with longevity of life, good physical stamina, learning, wealth, knowledge, progeny, social dignity and respect.
7	Shukra Sara	appearance	Charming person, eyes as if filled with milk, immensely exhilarated	Unctuous and well built body, white bones, teeth and nails and abundant semen and these persons are endowed with excessive sexual desire and progeny	Abundant and thick semen. Endowed with fortune, intelligence and beauty.	
		teeth	Unctuous, rounded, firm, even and compact			
			Having pleasant and unctuous complexion and voice brilliant, having prominent buttocks.			
		Psychological Features	Liked by women and endowed with strength, happiness, prosperity, health, wealth, honor, gentleness and progeny			
8.	Satva Sara	Psychological Features	Endowed with memory, devotion and are grateful, learned, pure, courageous, skillful, resolute, fighting in battles with prowess, free from anxiety, serious intellect and activities and engaged in various acts.	Endowed with good memory, devotion, intelligence, cleanliness, valour, bravery, benevolent, thought and action.	-	

Relevance of Sara Pariksha in recent advances in research work

The significance of *Dhatu sarata* is explained by ayurvedic scholars while accessing the strength of *Dhatu*. In order to plan the treatment modalities one has to first access the efficiency of *Sarata* of an individual and accordingly the treatment should be planned. The assessments of different *Dhatu Sarata* have been undertaken by various researchers. The subjective parameters of *Dhatu Sarata* have been examined.

The study by Tawalare K et.al (2017) [10] allude that ayurveda deals with holistic approach while dealing with psychosomatic approach for maintenance of health and cure of diseases. The *pravar satva sara* person were believed to bear any kind of physical and psychological stress. The treatment of breast cancer in female needs psychosomatic approach for treatment. Hence with an objective to know the importance of *satva sarata* in prognosis of female breast cancer with relation to blood indices was carried out in 60 patients. The assessment of *Sara* was performed with specially designed proforma by MUHS Nasik. The parameters studied were Hb, TLC, platelets, Blood urea, serum creatinine, SGOT and total bilirubin were observed for three consequently follow up, on the basis of data obtained. It was observed that the *pravar satva sarata* female patients show good response to treat with minimal changes in their blood indices.

The research work by Ghate Umeg S et al. (2014) [11] showed the association of blood indices with *Dhatu sarata*. It was observed that *Raktasarta* showed significant correlation with MCHC, MCH, CI and MCV. MCHC showed positive correlation with highest correlation value. Gunawat et al. (2015) [12] studied the gender wise distribution of *dhatusaarta* and observed that hematological parameters in each *Dhatu sara* are higher in males as compared to females which suggest the strength in males is more as compared to female. Another study done by Jagruti Chaple et.al

(2013) [13] indicates the relevance of *Bala* and *Dhatu sarata* in an individual. The person with *uttamsarata* are excellent with good physical efficiency index, while *madhyama sara* person have low average physical efficiency index and *heen sarata* is associated with poor physical efficiency index. Ghate et al. (2018) [14] study revealed that individuals with more percentage of *Asthisarata* have efficient bone mineral density.

CONCLUSION

The relevance of *Sara* serves as important parameters for the assessment of strength of an individual. The examination of *Dhatu sarata* reveals the status of *Dhatu* and *Satva* (mind) of an individual. The assessment of *Dhatu sarata* was done on subjective criteria hence some standardized tool should be developed as well as objective criteria should be developed to find out possible correlation. The significance of *Sara* is important while analyzing the *bala* of patient so that accordingly the treatment modalities should be administered. *Dhatu sarata* reveals the quality of tissues which is necessary for maintaining health and prevention of disease of an individual.

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