


**AYURVEDIC CONCEPT OF DHATU-SARA PARIKSHA AND ITS SIGNIFICANCE IN
ASSESSING HEALTH**
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ABSTRACT

Ayurveda encompasses the fundamental principles of a healthful lifestyle, with individual treatment as the basis for achieving good health. *Sara Pariksha*, one of the ten types of clinical evaluation known as *Dashavidha Atura Pariksha* in Ayurveda, primarily assesses an individual's body/shape and mind/stability capabilities. The eight forms of *Sara* are derived from an individual's level of quality with regard to their *Saptadhatu* and *Sattva*. According to the descriptions provided by *Acharya Charaka* and *Acharya Vaghbata*, a total of eight types of *Sara* can be identified using the progression of the seven *Sapta Dhatus*. *Acharya Sushruta*, however, identified the *Sara* types starting with the opposite end of the original numbering system in the following manner: Starting with *Sattva Sara* followed by *Rasa*, *Mamsa*, *Meda*, *Asthi*, *Majja*, *Sukra* and ending with *Tvak Sara*. This article explains Ayurvedic concept of *Dhatu-Sara Pariksha* and its significance in assessing health.

KEYWORDS: Ayurveda, *Sara Pariksha*, *Dashavidha Atura Pariksha*, *Saptadhatu*, Diagnosis.

INTRODUCTION

Acharya Chakrapani characterized *Sara* as "Vishudhataro *Dhatu*", referring to *Sara* being the clean and perfected version of *Dhatu*, and as this being the Ayurveda term that indicates the essence of each of the body tissues. *Sara Pariksha* has been elaborated upon in the literature of the classical texts, as one of the tenfold examination techniques. In addition, *Acharya Charaka* has classified *Saras* into three categories; *Pravara*, *Madhyama* and *Avara* types. These categories are based on the relative quantity or quality of the *Dhatu* present within an individual.^[1-3]

Dhatusara refers to how well an individual *Dhatu* performs at the highest level, as well as how it affects physical strength, resistance to disease, and how susceptible one is to specific types of ill health. There are a number of classical Ayurvedic texts which describe the different types of *Sara* in various sequences depending

on the authors, with the basic concepts of *Sara* being the same in all of these texts. Each *Sara* has certain physical, physiological and emotional attributes associated with it. The assessment of *Dhatusara* is a useful tool to evaluate an individual's strength, disease susceptibility, therapeutic tolerance, and the long-term potential for health outcomes.^[2-5]

Various types of *Sara*, their physiological attributes and related diseases are as follows

- ✓ *Rasa Saras* are described as enthusiastic with good energy and fast healing wounds with good resistance to disease, but they may also have skin disorders, nutritional anemia;
- ✓ *Rakta Saras*, however, may be sharp minded, brilliant, and have a strong opinion but typically do not have much tolerance of heat and are short-tempered, lack endurance, making them more likely

to have blood disorders, anemia, heat stroke and hypertension.

- ✓ *Mamsa Sara* has well-established muscles, strength, and endurance; however, people with *Mamsa Sara* are prone to develop muscle disorders, such as tumors, cysts, or other benign growths.
- ✓ *Meda Sara* is associated with an abundance of fat tissues; thus, *Meda Sara* also provides characteristics of stability and lubrication to the body, and this body type is also prone to several metabolic and nutritional problems, such as hyperlipidemia, obesity, and diabetes.
- ✓ *Asthi Sara* is characterized by a strong body with strong bones, strong teeth, and strong joints. *Asthi Sara* individuals possess motivation and endurance in the face of strenuous physical activities. However, *Asthi Sara* individuals are susceptible to diseases of the bone, such as osteoporosis and osteoarthritis.
- ✓ *Majja Sara* has a lean to a moderately built body and has enough physical strength and intelligence with a stable nervous system. Yet, persons with *Majja Sara* may be vulnerable to the diseases of their bones, joints, and nervous systems, such as memory loss.
- ✓ *Shukra Sara* represents the excellence of reproduction. The characteristics of *Shukra Sara* are vitality, fertility, beauty, and longevity; on the other hand, deficiency or imbalance of *Shukra Sara* may result in infertility, impotence, starvation due to excessive loss of *Shukra*, and diseases of the joints, such as phthisis.
- ✓ *Satva Sara* represents emotional strength, clarity of thought, courage, joy, emotional stability, and strong immunity, all of which contribute greatly to an individual's ability to resist disease and the long-term prognosis for health.

Significance of *Sara Parikshan*

The Classical Ayurvedic literature describes the concept of *Sarata* as it relates to assessing one's strength by looking at factors other than the outward appearance of an individual. This is an evaluation of a person's internal strength, or *Bala*, as opposed to evaluating their strength strictly by size, type of build, or other visible physical features. *Bala* assessment is vital from a therapeutic perspective and determining prognosis. In order to select the correct drug dosages and corresponding therapies when treating patients, *Bala* must be assessed to determine whether patients will be able to tolerate and/or gain a positive outcome from their treatment and therapies. In addition, *Bala* assessment will help in determining whether the patient may require *Shodhana* therapies.^[5-7]

The evaluation of *Dhatu Sarata* will also be necessary when evaluating potential parents. If *Garbhakara Bhavas* influence the *Sarata* and *Asarata* of the offspring, the understanding of parent *Sarata* will provide insights when planning measures for improving *Dhatu* quality in the event of *Dhatu Asarata*. On the basis of the respective attributes of the *Rasa* and *Rakta Sara*, *Sara*

Pariksha can also help when planning for occupational guidance.^[7,8]

Factors Affecting *Dhatu Sarata*

The *Dhatu Sarata* of an individual can be influenced by numerous factors as mentioned in **Figure 1**. *Ahara Matra* serves as one of the more significant variables influencing *Dhatu Sarata* since when an individual's dietary intake does not provide adequate nourishment to the body's *Dhatus*, the amount of *Dhatu Sarata* declines as the individual's *Dhatus* become depleted.

Age serves as another critical factor enthused in *Dhatu Sarata*; the expression of *Dhatu Sarata* occurs when the individual reaches the period known as *Madhyama Avastha*, which represents the peak of development of all *Dhatus* for that particular individual. In both infancy and old age, the development of an individual *Dhatu* is immature or has degenerated because the predominance of *Vata* hinders the proper assimilation of nourishment via *Ahara Rasa*.

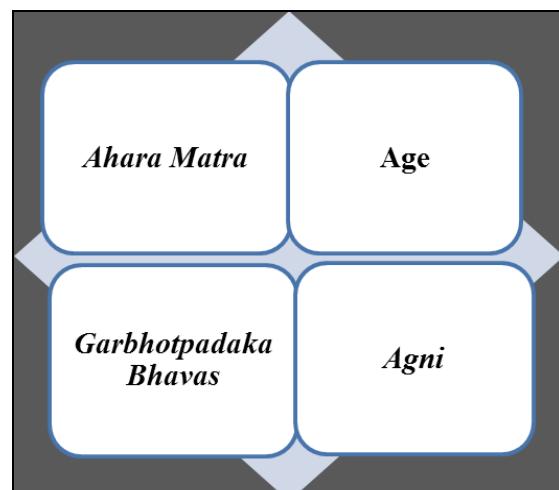


Figure 1: Factors affecting *Dhatu Sarata*.

Garbhotpadaka Bhavas have a substantial impact on the amount of *Dhatu Sarata* that an individual possesses. Maternal factors are primarily responsible for *Rakta*, *Mamsa*, and *Meda* *dhatus* while paternal factors are primarily responsible for *Asthi* and *Shukra* *dhatus*. The *Dhatu Sarata* of an unborn infant will be developed from *Rasa* that is supplied via maternal *Rasa*, and the degree of *Satva* present in the developing *Dhatus* will vary as a result of the influence of *Satvaj Bhava* of the parents.

Agni regulates the formation of each individual's *Dhatu* formations, as well as regulating the quality of the *Dhatu* formations. If an individual's *Agni* is functioning properly, all of the *Dhatus* of that individual will receive proper nourishment and the maintenance of *Dhatu Samya* will not be impacted.^[7-9]

CONCLUSION

Sara Pariksha is integral in providing a diagnosis of the complaint; for this reason, it is critical to have a clear

understanding of a person's complete body. During the *Sara Pariksha* evaluation, assessing how an individual differs from others is important for determining the ability to heal from the disease and regain health. *Dhatu Sarasata* concept is unique to Ayurveda. Acharya Charaka identified specific physical/physiological and psychological characteristics of all the *Dhatu sarasata* types; each is type-specific. All practitioners of Ayurveda need to understand *Dhatu sarasata* since it relates to various aspects of a patient's life, including their assessment of strength, suitability for treatment, fitness for work and other occupational options.

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