



Concept of *Sarata* – An Ayurvedic review

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ABSTRACT :

Ayurveda have mentioned that *Dosha*, *Dhatu* and *Mala* 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* of *Sharir*, *Mana*, & *Prana* are called as *Dhatu*. The basic constructive framework of body is formed by *Dhatu*. So, the *Saptadhatu*s are the most important factors inside the body. *Dhatu*s have same set of functions in every individual but quality & richness of these functions may vary from person to person, which is decided by excellent state of these *Dhatu*s which is nothing but the *Dhatu*sarta. *Sara* is the *Bala* (strength). *Sara* is fine and excellent part of their *Dhatu*s. The supreme quality of *Dhatu*s with its superb functional aspect is called the *Sara* of that *Dhatu*s. Little waning or fasting will not hamper the function of *Dhatu*s immediately if *Dhatu*s is *Sarwan*. So, in Ayurveda, *Sara* stands for *Vishudhatar Awastha* of *Dhatu*s.

*Dhatu*sarata is the novel concept described exclusively by Ayurveda. As *Balwan* or *Sarwan Dhatu*s resist the vitiated *Doshas*, similarly they also resist the external factors from the nature which disturbs the equilibrium of *Dosha*, *Dhatu*s and *Mala*. So, for maintaining healthy status of *Sharira*, the *Dhatu*s must be in

their *Vishudhatar Awastha* which referred as *Dhatu*sarata in Ayurveda.

Keywords: *Dhatu*, *Sara*, *Dhatu*sarta, *Vishudhatar Awastha*.

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*. The basic constructive framework of body is formed by *Dhatu*. So, the *Saptadhatu*s are the most important factors inside the body. *Dhatu*s have same set of functions in every individual but quality & richness of these functions may vary from person to person, which is decided by excellent state of these *Dhatu*s which is nothing but the *Dhatu*sarta. *Sara* is the *Bala* (strength). *Sara* is fine and excellent part of their *Dhatu*s. The supreme quality of *Dhatu*s with its superb functional aspect is called the *Sara* of that *Dhatu*s. Little waning or fasting will not hamper the function of *Dhatu*s immediately if *Dhatu*s is *Sarwan*. So, in Ayurveda, *Sara* stands for *Vishudhatar Awastha*³ of *Dhatu*s.

*Dhatu*sarata is the novel concept described exclusively by Ayurveda. 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*. Examination of *Dhatusarta* is done at physical & psychological level. One cannot work or cannot resist without “*Bala*”. for both aims of Ayurveda, *Swastha Rakshana* (safeguarding of health) & *Atura Vicar Prasham* (if diseased, to cure the disease & comeback to homeostatic condition), one needs to know his *Bala*. Thus one should examine the individual with reference to the excellence of his *Dhatus* i.e. *Sara*.

AIM: To study the concept of *Sarta* from Ayurvedic literature.

OBJECTIVES:

1. To study the concept of *Sarata* according to ayurvedic literature.
2. To study the relation between *Sarata* & *Mana*.
3. To study the importance of *Sarata* in various field.

MATERIALS:

All the description available in different text of Ayurvedic literature.

REVIEW:

SARATA:

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*. Little waning or fasting will not hamper the function of *Dhatus* immediately if *Dhatus* is *Sarwan*. So, in Ayurveda, *Sara* stands for *Vishudhatar Awastha* of *Dhatus*.

TYPES OF SARATA-

Individuals have been classified into various categories depending upon the predominance of particular *Dhatusara* in the body by virtue of its quality and function.

Acharya Charaka, has mentioned eight types of *Sara*⁴ which includes seven *Dhatusara* and one *Satvasara*. These are as *twak, Rakta, Mamsa, Meda, Asthi, Majja, Shukra* and *Satvasara*. Each succeeding one better than its proceeding. Acharya Shushuta also mentioned eight types of *Sara* but sequence is totally reversed⁵. There is increasing excellence of *Ayu* (life span) and *Saubhagya* (fortune) in preceding order.

Acharya Vagbhata has followed the same sequence and types⁶ as mentioned by Acharya Charaka. Acharya Kashyapa has added another types of *Sara* viz. *Oja Sara*, in this way; he mentioned nine types of *Sara*⁷.

❖ *Twak Sara:-*

Individuals having excellence of *Twak* or skin are characterized by unctuous, smooth, soft, clear, fine, less numerous, deep rooted and tender hair and lustrous skin.

Such individuals are endowed with happiness, good fortune, power, enjoyment, intellect, knowledge, health, excitement and longevity⁸.

❖ *Rakta Sara:-*

Individuals having excellence of *Rakta Dhatu* or blood are characterized by Unctuousness, red colour, beautiful dazzling appearance of ear, eyes, face lips, sole of hands and feet, nails, forehead and genital organs.

Such individuals are endowed with happiness, great genius, enthusiasm, tenderness, moderate strength and inability to face difficulties. Their body and skin remains with slight red tinge⁹.

❖ *Mamsa Sara:-*

Individual having excellence of *Mamsa Dhatu* or muscle tissues are characterized by stability, heaviness,

beautiful appearance and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axilla, chest and joint of upper and lower limbs being covered with flesh.

Such individuals are endowed with forgiveness, patience, simplicity, health, strength and longevity¹⁰.

❖ **Meda Sara:**

Individuals having excellence of *Meda Dhatu* or adipose tissues are characterized by abundance of unctuousness in complexion, voice, eyes, hair of head and other parts of the body, nails, teeth, lips, urine and feces. Such individuals are endowed with wealth, power, happiness, enjoyment, charity, simplicity and delicate habit¹¹.

❖ **Asthi Sara:**

Asthi sara individuals are endowed with strong and firm body. Even in old age, they are able to walk without taking aid of stick or wheel- chair and they possess upright posture in that age to¹².

❖ **Majja Sara:-**

Individuals having excellence of *Majja dhatu* or bone marrow are characterized by softness of oranges, strength, unctuous complexion and voice and robust long and rounded joints.

Such individuals are endowed with longevity, strength, learning, wealth, knowledge, progeny and honour¹³.

❖ **Shukra Sara:-**

Individuals having excellence of *Shukra dhatu* or semen 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 completion and voice, dazzling appearance and large buttocks.

Such individuals are loved by women; they are strong and endowed with happiness, power, health, wealth, honour and children¹⁴.

❖ **Satva Sara:-**

Individuals having excellence of mental faculties are characterized by

Good memory, devotion, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, proper gate, depth of wisdom and sincerity, in action and virtuous acts. These characteristic features represent the qualities of such individuals¹⁵.

❖ **Sarva Sara:-**

Individuals possessed of the excellence of all the above mentioned *Dhatus* including mental faculties are endowed with great strength and happiness, resistance to difficulties, self confidence in all enterprises, virtuous acts, firm and will built body, correct gait, resonant, melodious and high pitched sound, happiness, power, wealth, enjoyment, honour, slowness of ageing process, resistance for diseases, large number of children with similar qualities and longevity¹⁶.

DHATUSARATA AND MANA CORELATION

Dhatus of *Sharira* are defined as-*Dravyas* which performs the *Dharana* of *Panchabhautik deha*. All the *Dhatus* in themselves explore the function of *Dharana* and poshana of *Deha upadna dravyas*. This *Dhatus* also elaborates the presence of *Mana* in them. So the *Dhatus* must perform the function of *Dharana* of *Mana* also. This shows the intercorrelation between the *Dhatu* and *Mana*.

The Ayurvedic context reveals the presence of *Mana* and *Manas bhavas* in the *Prakrut*, *Vishudhatara-awastha* of *Dhatus* means *Sarata* of *Dhatus* and also in the *Vrudhi- Kshaya* or *Vikrutawastha* of *Dhatus*.

Dhatu Sara and Manas Lakshana:-

Twakasara: - *Sukha* (happiness),
Aishwarya (Strong),
Arogya (Health),
Harsha (Cheerfulness).

Raktasara: - *Manasvitama*
(Magnanimity)
Mamsasara: - *Kshama* (forbearance),
Dhruiti (Restraint), *Aloulya* (Lack of
greed),
Sukha (Happiness),
Arjava (Simplicity), *Arogya* (Health).
Medasara: - *Aishwarya* (Strong),
Arjava (simplicity),
Pradanani (Charity).
Asthisara: - *Mahotsaha*
(Enthusiastic), *Kriyavanta* (Alertness and
active),
Kleshshahatva
(Enduring).
Majjasara: - *Vidyavanta* (Endowed
with knowledge).
Shukrasara: - *Sukha* (Happiness),
Stripriya (Liked of
womens for enjoyment).
Satvasara: - *Smrutivanta* (Endowed
with Good Memory power),
Bhaktivanta
(Devoting nature), *Krutadnyata* (Greatful),
Pavita (Pure),
Mahotsaha (Enthusiastic), *Dhirvrutti* and
Gambhribudhi
(Well directed and sharp intellect),
Kalyanabhiniveshi
(Engaged in virtuous acts).

❖ IMPORTANCE OF SARA PARIKSHANA :-

Sara examination is important in various aspects.

1. For evaluation of Bala-

The main aim of Sara examination is the assessment of *Bala* of an individual at the level of *Sapta Dhatu*. Charaka has clearly mentioned that *Bala* of an individual should be critically analyzed on the parameter of *Sarata*. It is fallacious to consider an individual to be strong or to be weak either by his appearance like plump or emaciated body or by large or small sized body. A person having a small sized, emaciated body is seen to be strong. They are like an ant that have small sized body, look emaciated but can carry too heavy load.

Sara examination indicates *Bala* of an individual. One cannot function and can't resist without "*Bala*". For both aims of Ayurved science, namely maintenance of health and if diseased, to cure the disease and come back to homeostatic condition, one needs to know his *Bala*. Thus one should examine the Individual with reference to the excellence of his *Dhatu*s i.e. *Sara*.

2. In Chikitsa:

We can decided *Bala* of *Dhatu* by *Sara Parikshana*. It is very important in treatment i.e. the determination of prognosis of the disease and for the determination of the dose of the drugs. *Bala* of *Avar Sara Dhatu* can be increased by *Rasayana* therapy. The *Rasayana* therapy is the rejuvenator and revitalizer of the body. In Ayurveda text, *Rasayana* therapy is mentioned to enhance quality of *Dhatu* and life as well.

3. In Vyadhikshamatva-

Concept of *Sara* has three views about *Dhatu* i.e. the balanced state of the *Dhatu* by qualitatively, qualitatively as well as functionally, which resist for any abnormal *vridhi* (increase), *Kshaya* (decrease) or *Dhatu-Pradushaja vikara* (vitiation of that *Dhatu*). Person can easily tolerate the symptom of the same and also easily cure from that. E.g. *Rasa Dhatu Sara* persons can tolerate fasting easily and frequently.

4. For better progeny-

In gestational period, *Garbhakara bhavas* affects the *Sara-Asarata* of progeny. So that, parent should be examined for their *Dhatu Sarata* to issue better progeny. By examining them we can advise treatment in *Dhatu Asarata* for its enhancement. Sara examination is also useful in prevention of hereditary disorders.

5. In occupation:-

Sara examination is also essential for selection of particular occupation. Each occupation must need well qualified person with physical and

psychological health. E.g. *Rasa* and *Rakta Sara* individuals are having beautiful look, and intolerance for heat and physical strain so that, they will be best for modelling where they can explore their look. *Asthi* and *Mamsa Sara* individuals are suitable for the army and the police department, because of their strong and firm body build- up, capacity to face difficulty and enthusiastic, active nature. *Majja Sara* individual can perform administrative job very well, because of their intelligence, melodious, resonant voice and brotherhood nature.

Conclusion & Discussion:

Dhatusara Parikshan is done for the determination of degree of strength. Also, the immunity of the person can be known and according to the immunity drug therapy can be given which will eventually boost the immunity against diseases. The intensity of the disease depends upon strength of body and mind.

Disorders should be examined in terms of strength of vitiated *Dosha*, *Dushya*, constitution, place, time and also by symptoms because the severity of diseases cannot be known without knowing the strength of cause. The diseases having strength similar to that of *dushya*, constitution, place and time along with great strength of cause and severity of symptoms is taken as severe. The contrary is mild. The moderate disease has similarity in one of the *Dosha*, *Dushya*, etc. *Dhatusara* cannot be determined by physical look, so Acharya Charaka has described *Dashvidha Parikshana* in which importance of *Dhatusarata* is also mentioned.

Sometime the physician may take wrong decision only by physical look, such as the person is strong because of possessing huge body and he is weak because of small or lean body. But it is observed that some person having small and lean body are strong like and carrying heavy load as explained before. Hence, physician should examine every individual with respect to *Sara*.

Sarata also helps in selection of job. Intensity of strength can be found out by type of work the person does on daily basis viz. Eyes are related to *Majja Dhatu* and the function of *Darshan-Rupagrahanadi* is done minutely and keenly in *Majja Sara* person. In such cases we can draw conclusion that person having age of 60 years and above neither wearing spectacles nor having any kind of refractive error can be considered as *Majjasara*. Likewise, old person having age more than 60 years, walking straight with straight back and neck and without any support can be considered as *Asthi Sara*. In those person whose *Dhatusarata* is decreased to some extent, the particular type of *Aushadhi- Ahara Yojana* can be given. Therefore, we can say that in *Sarata*, particular type of work according to particular *Dhatu* is done viz. In *Rasa Kshaya*, person develop intolerance to noise but person with *Rasa Sarata* such symptoms does not occur, moreover they can tolerate loud sound.

Person having *Twak Sarata* are not vulnerable for skin ailments and if it happens so, the severity level is very much low so that they can be treated very easily with faster recovery. Means the particular *Dhatu* which is *Saravan* in particular person, the diseases related to such *Dhatu* will not affect them easily.

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