



Concept of Dhatusarata in Brihatsamhita of

Varahamihir: A Review

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ABSTRACT:

Dhatusaratvaparikshan is one of the basic principles comprehend in *DashvidhaAaturpariksha* (tenfold examination). It is one of the way by which we can assess stoutness of *Dhatu* of an individual. As far as Ayurvedic literature is concerned we can see ready references regarding description of *Dhatusarta*. Charaka has described peculiarities of *sara* in detail whereas Susruta has described it a pattern of one line for each *sara*. Vagbhata has described *Sara* in scattered way in which no particular *sara* has been mentioned we have to assume it in elsewhere description such as signs of *Dirghaushywaan Purusha* (signs of long life). Kashypa Samhita gives us little but important clue regarding clinical importance of *sara*; unfortunately after having description regarding *Rasasara* and *Raktasara* there is a discontinuation and further description is unavailable. For rejuvenation of own science it is our duty to have a review in different streams in order to find out new references and information. Brihatsamhita is an informative compendium composed by Aacharya Varahamihir which is mainly based on description of Astrology and Vastushastra (Architecture). In 68th chapter of this compendium *Dhatusarta* has been described. Though the topic is in a concise form; it gives certain ideas regarding *sarata* and some additional peculiarities are also available which will help to person from ancient science stream. This article has been enlightened on typical and unique features described by Varahamihira about *Dhatusarata*.

KEYWORD: *Dhatusarata, Dashvidha Aatur Parikshana*

INTRODUCTION:

Assessment of *Dhatu* is one of an important tool for having an idea of individual's *Dhatubala* (stamina). *Sara* means an excellent genuine part of *dhatu* which indicates us the purity and efficiency of *dhatu*. *Doshas* always try to defeat or attack on *Dhatu*; there is always a combat between *dosha* and *dhatu*. Therefore an ideal life style and determined approach is advised in order to overcome disease like situation. In *Vimanasthana* chapter 8 of *Charaka samhita* there is a detail description available regarding *Dhatu* manifestations. *Prakruti* gives us an idea regarding *Doshabala* of a person. It provides us what care should be taken in order to maintain health? Certain Physical and Psychological manifestations give an idea to Ayurvedic Physician. On the basis he has certain assumptions and ideas about dealing with individual's health. A detail and elaborative literature is available regarding *Prakruti* in various compendiums. As far as description of *Sara* is considered very less and concise information is available. To replenish our own science it is necessary to have a review on contemporary literature of allied stream. *Brihat Samhita* is the compendium in which basic theme regarding *Jyotish shastra* (Uranology) and *Wastushastra* (Architectural science) is discussed severally. In chapter 68 of the same concept of *Dhatu* manifestations are available. It is necessary to have a review on the same; this article will definitely give some idea and will guide Ayurved faculties regarding *Dhatu*.

Aim and objectives:

- To have a detail review on manifestations of *Dhatu* in *Brihat Samhita*.
- To discuss and compare critically on typical characters of *Sara* in *Brihat Samhita* with available reference.

Material and method:

As this is a review type of article; references regarding basic of *Dhatu* in major compendium and *Brihat Samhita* have been studied from different texts.

Review:

In chapter 68 mentioned as *Purushlakshana adhyaya* there is a description regarding *Dhatu* is as follows:

There are different seven types of *Sara* as *Meda*, *Majja*, *Twag*, *Asthi*, *Shukra*, *Rudhira*, *Mansa*^[1]

- सप्तभवन्तीच सारामेदोमज्जात्वगस्थिशुक्राणि।
रुधिरमांसचेती प्राणभृतां तत्समाफलम्॥
तालुओष्ठादंतपालीजिह्वानेत्रान्तपायुकरचरणेः।
रक्ते तू रक्तसारा बहुसुख वनितार्थपुत्रयुताः॥
स्निग्ध त्वक्का धनिनो मृदुभी : सुभगाविचक्षणाः
तनुभिः।
मज्जा मेद सारा सुशरीरापुत्रवित्तयुताः॥
स्थुलास्थीःअस्थिसारोबलवानविद्यांतगःसुरुपश्च।
बहुगुरुशुक्राः सुभगा विद्वांसो रुपवन्त्श्च॥
उपचितदेहो विद्वान धनी सुरूपश्च मांससारो
यः।
संघात इति च सुश्लिष्टसंधीहा सुखभूजो
ज्ञेया॥96-100.
- Person who have dominance of *Raktasara*; have organs like *Talu* (palate) , *Oshta* (lips) , *Danta* (teeth)

,*Pali* (ear lobule), *Jivha* (tongue) , *Netrant* (corners of eyes), *Payu* (anus), *Kar* (palms) *Charan* (soles) which are *Rakte* (red) in color. Such person bestowed with rich qualities as *bahusukha* (comfort and luxury), *vanita* (good wife) *arth* (money) and *putra* (progeny).

- *Twak sara* person is having physical feature as *Snigdhatwacha* (unctuousness of skin), *Mrudu twacha* (delicate, soft skin), *Tanu* (thin skin) and has bounty of *Dhana* (richness) and *Vichakshana* (curious mind).
- *Majja* and *Meda sara* persons are bestowed with qualities like *Susharira* (handsome) and *Putravittayuta* (accomplished with wealth and strong progeny).
- *Asthisara* people possess morphological character as *Sthula asthi* (strong and large bones), *Balawan* (strong, virile) and *Surupasch* (handsome); enriched with quality like *Vidyawaan* (sage).
- Person of *Shukrasara* possess Physical qualities like *Bahugurushukra* (large quantity of semen viscous in appearance), and *Rupvanta* (handsome). They are bestowed with *Bhagya* and *Vidya* (luck and knowledge).
- *Mansasara* person possess *Upchitdeha* and *Surupta* (strong built and handsome appearance). They are bestowed with qualities like *Vidwaan* and *Dhani* (knowledge and wealth). They also possess a proportionate and dense musculature of joints which is termed as *Suslishtasandhi*; such person enjoys life with satisfaction.

Discussion:

Description of Sara in Ayurved Texts:

- *Dhatusarata* examination is necessary to assess the power of *Dhatu* and its constitution. *Sara* word is derived from *SruSthire* root which shows steady, stabilized, fixed part of *Dhatu* part. *Dhatu* are categorised in different classes as *Shuddha*, *Vishuddha*, *AtyathaShuddha* and *Vishuddhtara*. *Shuddha* means polished or clean *Dhatu* which is concerned with routine functions of *Dhatu*. *Vishuddha* are concerned with *Bala* and *Varna*, (strength and complexion). *AtyarthaShuddha* are related to perception of *Indriya*, (sense organ), for ex. *Sparsha* (touch sense) can be understood by *Rakta*. Fourth is *VishudhtaraDhatu* which is destined to do all type of functions which are mentioned in signs of *Dhatusaratva*. This means that all the particular morphological and psychological manifestations are concerned with *Saravaan Dhatu*.
- If we go through the available literature regarding description of *Sara*; it is observed that only Charaka has described it in detail whereas as the generation proceeds a scanty and little discussion is available in other major compendium.^[2]
- In *Laghutrayee* and other related Ayurvedic texts not a little shade is available about the *Sara*. Kashyapa has described *Sara*; unfortunately it is in sparse form and as soon as description of *Twak sara* and a line on *Rakta sara* is over; continuity breaks.
- Though the Kashyapa description is very less; it gives a clue regarding clinical and immunological importance

of *Sara*. *Twak sara* persons are resistant to skin diseases and if they occurs they will recover soon and fast wound healing will happen in *Twak sara* persons; all these feature were mentioned by words *Twakraorahito*, *Sadykshatprarohan*.^[3]

- Susruta has described each *Sara* in line to line stanza and in a concise form with some peculiar charecters like *Achidragatra* (absence of slits in palm and sole), *Mahnetram* (bigger eye size) etc. which gives some additional inputs.

Description of Sara in Brihat Samhita:

- Brihat Samhita is a contemporary compendium in which Astrology; Architecture and health issues of horse and elephant were discussed.
- There is a discussion available regarding health and things concerned with routine human life; so we can postulate that it is an allied compendium to Ayurved.
- In chapter 68 *Purushlakshana Adhyaya* description regarding *Sara* is available with a typical peculiarities can be shown in following way-
 - a. Only seven type of *Sara* were described; *Satva sara* and *Satva sara* information is unavailable.
 - b. Chronology regarding existence of *Dhatu* name is no maintained instead of *Rasa*, *rakta mansa*, *meda.....meda*, *majja*, *twak*, *asthi*, *shukra*, *rakta*, *mansa*, *sara* has been described
 - c. Though above type of discordance is seen; information is very helpful to academicians.
 - d. *Rasa sara* is denoted by the term *Twag sara* which indicates similarity of theory that reflection of *Rasa dhatu* can be seen on *Twak*. There is similarity of description with Charaka as *Vidyawantah* and *Buddhi* is labeled *Vichakshana* term.
 - e. *Rakta sara* is denoted by *synonym Rudhira sara*. It matches with Charaka with certain exception that corners of eyes are red instead of whole eye; *Payu* organ (anus) is additional inclusion in red organ list told by Charaka. Other major input is that joyful life, caring wife, wealth and plenty of progeny are the additional points mentioned which will help in actual assessment of *Sara*.
 - f. *Mansa sara* includes additional physic sign like *Surupasch* and *Vidwaan* (handsomeness and intellectuality) and common included peculiarities are *Upchitdeha* and *Dhani* (strong musculature, richness).
 - g. *Meda* and *Majja sara* have common features like *Susharira* and *Putravittayuta*. If we analyze these properties instead of *Susharira* Charaka and Susruta denoted such persons as *Brihat sharira*. Having more number of progeny with parental quality is mentioned in case of *Majja sara* as *Apatyabhaja*; regarding *Meda sara* it not mentioned.
 - h. In case of *Asthisara*; *Vidyantaga* and *Surupsch* (knowledge and handsomeness) are two new inclusions which are not in Established compendium.

- i. *Shukrasara* person possess manifestations like *Bhau guru shukra* (quantitative amount of semen with viscous appearance). They are bestowed with fortune, intellectuality and handsome look.

Conclusion:

If we go through the description of Brihat Samhita regarding *Dhatu sarta* we can find that though the description is less it is additional information. Certain comprehensive words are used which gives an idea of *sara*; for example.

- a) *Sthulasthi asthisaro* word indicates that all the bones are larger and dense.
b) *Upchit Deho* term is widely indicative of all body parts where flesh is covered.

Certain additional characters can give us an idea in case of *Sara* examination in which any additional point rather than Charaka or Susruta description is found. Such words are *raktavarni, pali, netrant, payu, vanitasukha*, in case of *Raktasara*. *Susharia* term in case of *Meda sara* is an exceptional addition. *Vidyawaan* quality of *Asthisara* is an addition. *Bahuguru shukra* is a qualitative sign regarding semen is crux inclusion.

On the basis of above discussion we can conclude that the comprehensive

points and additional points raised in Brihat samhita definitely helps an Ayurvedic scholar to analyze Sara with all respects.

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