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A critical Review Sarata with reference to Raktasarata.

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Abstract: Sara is Bala(strength)it is extract of excellence of their Dhatus. The supreme quality of Dhatu and superb functional aspect of is Sara. Dashvidh Pariksha' which include Sarata Parikshan. Sara Pariksha primarily determines the strength of a person. This is done to assess vishudhhatar dhatu. Sara examination indicates Bala of an individual. One cannot function and can't resist without 'Bala'. Sara examination is needed whenever one wanted to adopt career in a particular essential for selection of particular occupation, it can be helpful in future progress of a person as it is giving idea about which profession suits for which individual perfectly. Persons having excellent quality of *Rakta Dhatu* in predominance are called as *Rakta Sara Purusha*. Further advance research can be conducted to standardize process of *sara parikshan*.

Keywords: *Sara, Bala, Dhatu, Vishuddatara, Raktasarata*

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INTRODUCTION:

Ayurveda described theory of *Panchbhoutikatva* of each matter in universe comprising of human body also, which is made up of three bioenergy's i.e. *Dosha*, *Dhatu* and *Mala*. *Sarata* is described by Chakrapani as *Vishuddatara Dhatu* (highest level of tissue excellence).¹ Dhatus have same set of functions in every individual but quality and richness of these functions may vary from person to person, which decide by the finest, purest and excellent state of these Dhatus which is nothing but the '*Dhatu Sarata*' that means *Vishudhatar avashtha*, *Utkarshavastha*, *Uttamavastha* because equilibrium of these *Dhatu* is *Arogya*(health).² It is the only clinical method of investigation by which state of *Dhatu* and functioning capacity of *Dhatu* can be understood. Acharya Charaka had advocated about eight types of *sara pariksha* specially meant for '*Balaman Dhyanarth of Dhatu*'. Every individual is examined by various means as per classical text of Ayurveda as like '*Dashvidh Pariksha*' which include *Sarata Parikshan*. *Sara Pariksha* primarily determines the strength of a person. The features of *Raktasarata* includes *Tamra Snigdha Varna Karna, Akshi, Mukh, Jivha, Nasa, Osta, Panital,*

Padtal, Nakh, Lalat and Mehan. Along with above all organs possesses peculiar lustfulness and dazzling appearance i.e. *Shrimadabhranjishnu*.³

Objective:

1. To critical review of *Sarata* with reference to *Raktasarata*.

Methodology:

Literatures review done from classical textbook of Ayurveda as well as including original articles and paper published in national and international journals. Conceptual review done from Various Ayurvedic treatises and other classical Ayurveda books.

Concept of Sarata:

Sara is *Bala*(strength). *Sara* is excellence of their Dhatus. The supreme quality of *Dhatu* and superb functional aspect of is *Sara*. Little waning or fasting will not hamper functions of *Dhatu* immediately if *Dhatu* is *Sara*. *Sara* is essence of part or best part. In Ayurveda "*Sara*" word is stand for the *Vishuddhatar Dhatu*.⁴ *Sara* has also been classified into three types. *Pravara, Madhyama and Avara*. Persons having *Sarva Sara* have great power, blissful, can tolerate pressure, good durability, good self-confidence, firm decision capacity and well-

built body, correct gait, unctuous and deep voice, enjoying wellbeing, power, wealth and deserve respect, delayed ageing process, less affected by diseases and have large number of children with similar traits and long life.⁵ *Rakta Sara* person is known to possess unctuous (*Snigdha*) and coppery nails (*Tamra Nakha*), eyes (*Nayana*), palate (*Talu*), tongue (*Jivha*), lips (*Oshtha*), palms and soles (*Pani padatala*).⁶ The characters of Uttam Raktsarata has described in Charak Vimansthan. Ears (*Karna*), eyes (*Netra*), face (*Mukha*), tongue (*Jihva*), nose (*Nasa*), lips (*Oshtha*), palms (*Panitala*), soles of the foot (*Paadatala*), nails (*Nakha*), fore head (*Lalata*), penis (*Medhra*) are unctuous (*Snigdha*), red (*Raktavarna*), beautiful (*Shrimad*) and dazzling (*Bhrajishnu*). This *Rakta Saaratva* gives happiness (*Sukha*), arrogance (*Uddhatam*), good grasping power (*Medha*), self-respect (*Manasvitvam*), delicacy (*Soukumaryam*), less strength (*Anatibalam*), inability to face difficulties (*Akleshshishnutvam*) and intolerance of heat (*Ushnasahishnutvam*).⁷ The main aim of Sara examination is the assessment of Bala of patient at the level of individual Dhatu of the patient as well as collectively by the Sapta Dhatu. Charaka has clearly mentioned that

Bala of patient should be critically analyzed on the parameter of *Sarata*.

Discussion :

Dashavidha Pariksha of *Aatura* in which *Sarata Parikshan* is included. This is done to assess *vishudhhatar dhatu*. Sara examination indicates Bala of an individual. One cannot function and can't resist without '*Bala*'. It is quite difficult practically to assess each and every quality of *Dhatusarata* mentioned in Charak Samhita for, e.g. *Sukha*(health), *Aishwarya* (wealth), *Upabhaog*, *Bala* etc., Among these, *Sukha* quality is quoted in *Rasa*, *Rakta*, *Mamsa*, *Meda* and *Shukra Sara*. Strength of *Dhatu* depends in the body on *Ahara-Vihara* and *Agni* of the person. For a healthy person, equilibrium of *Dosha*, *Dhatu* and *Mala* is essential as in the body.⁸ As per Acharya Vagbhat, *tvacha* and *rakta* upto *satva sara* are eight types of *sara*. From these *sarata* one can get the knowledge of *pramana* of *bala* of a person. For both aims of Ayurved science, namely, maintain 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* i.e. *Sara*.⁹

In a study it was observed that there is association of blood indices and *Dhatusarata*. *Raktasarata* showed positive and significant correlation with MCHC (mean corpuscular haemoglobin concentration), MCH (Mean corpuscular volume) and MCV (mean corpuscular volume). MCHC showed positive correlation with highest correlation value.¹⁰

Sara examination is needed whenever one wanted to adopt career in a particular essential for selection of particular occupation. Each occupation must need well qualified persons 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 best for modelling. *Asthi* and *Mansa Sara* individuals are suitable for the army and the police department, because of their strong and firm body, capacity to face difficulty and enthusiastic, active nature. *Majja Sara* individuals can perform administrative job very well, because of their intelligence, melodious; resonant voice and brotherhood nature.

CONCLUSION:

Persons having excellent quality of *Rakta* Dhatu in predominance are called as

Rakta Sara Purusha. Sara could be one of the parameters for the assessment of strength of an individual. Even *Raktasarata* can be correlated with blood indices Hemoglobin, leucocytes count and other parameters like MCHC, MCV etc. Further advanced research in this domain can be conducted to make its standard assessment.

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Conflicts of interest

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