



CONCEPTUAL STUDY OF SARA PARIKSHA AND ITS IMPORTANCE: LITERARY REVIEW

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ABSTRACT

Ayurveda is an ancient medical tradition from India. The term is derived from the Sanskrit Ayur means life or longevity and Veda means knowledge or Science. Ayurveda is ancient holistic scientific approach to maintain the health of healthy individual and to remove the sufferings from the diseased persons. According to Ayurveda, there is great variability among the individuals with regard to their relative prevalence, proportion and involvement of Dhatu and Doshas. Sara Pariksha plays an important role to diagnose a disease. It means the perfectness of tissues anatomically, physiologically and immunologically. At the time of examination, the evaluation of constitutional differences in respect of body tissues i.e Sara Pariksha is very essential as it helps the physician for diagnosing the illness, ability of the patient to recover from illness and regain health.

KEYWORDS: Dhatu, Doshas, Sara Pariksha.

INTRODUCTION

Ayurveda is a science of life and prevents the health suffering from any ailments.

Ayurvedic science has very effective knowledge of Sara Pariksha, which is very essential for diagnosing the illness.

Different types of examination of the patient before administration of any treatment modality, has been described by Ayurveda. The patient should be examined with special reference to his:

1. Prakriti (Humoral Constitution)
2. Vikriti (Morbidity)
3. Sara (Excellence of dhatu or tissue elements)
4. Samhanana (Compactness of the body)
5. Pramana (Relative proportion of different body parts)
6. Satmya (Adaptation)
7. Satva (Psychic constitution)
8. Ahara Shakti (Capacity of ingestion and digestion of food)
9. Vyayama Shakti (Ability to perform exercise)
10. And Vaya (Age) in order to confirm his strength and vitality with respect to disease.

Among these examinations, Sara Pariksha is important for physician to understand the vulnerability towards

illness, resistance capacity and ability to recover health i.e assessment of Bala Pramana.

Acharya Charaka also described Sara Pariksha to elicit Bala Pramana of the patient in terms of physical and immunological strength of the body.

CONCEPTUAL REVIEW

Sara Pariksha is described in Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and Kashyapa Samhita comprehensively as one of the approaches under tenfold examination, Brihat Samhita also considered Sara but in different way.

The term Sara in Sara Pariksha originated from root word Sr Sthire with suffix Ghan means stability and strength.

Acharya Chakrapani while commenting on Charaka Samhita described sara as purest dhatu.

Acharya Dalhana, commentator of Sushruta Samhita described Tvak Sara in place of Rasa-Sara.

Acharya Charaka and Acharya Vagbhata had followed sequence of formation of sapta-Dhatu while describing eight categories of Sara.

Instead, Sushruta followed opposite sequence. He described Satva Sara first and Tvak Sara at last.

Acharya Kashyapa described nine sara mentioning Ojas Sara, Rakta sara is described as rudhira sara in Brihat Samhita.

Acharya Charaka had graded Sara i.e Pravara Madhyama

Avara depending upon preponderance or excellence of Dhatu in individual.

Characteristics of Pravara Sara

Individuals are endowed with great strength, happiness, resistance power, self confidence, nice body build up, perfect gait, resonant and melodious high pitched voice, wealth, power, honour, slow ageing, large, number of children with same qualities and long life.

Avara sara persons have exactly opposite above said qualities suggesting absence of excellence of respective Dhatu. Moderate presence of qualities suggests Madhyama Sara.

Acharya Charaka has described Sara Pariksha in vimana sthana 8th, Roga Bhishagjitiya Adhyaya to determine strength against disease.

Acharya Sushrut has described Sara Pariksha in Sutra Sthana 35, Aturopakramaniya Adhyaya to confirm the life span of the patient.

Acharya Ashtanga Hridaya has described Sara Pariksha in Sharira Sthana 3, Angavibhaga Sharira Adhyaya to determine strength against disease.

Acharya Kashyapa has described Sara Pariksha in Sutra Sthana 28, Lakshna Dhyaya.

In brihat Samhita, Sara Pariksha is mentioned in Purusha lakshnadhyaaya 97, chapter on features of individual.

Characteristics of each type of Sara describe by Charaka, Sushrita, Kashyapa, Vagbhata

1. Rasa Sara

Life Span- Long
Resistance to disease- Positive
Negative characters- Highly excitable
Knowledge- Intellect
Happiness- Positive

2. Rakta Sara

Strength- Moderate strong
Endurance-Very less strength
Negative Characters- Tenderness, body remains hot
Knowledge- Great genius
Happiness- Positive

3. Mamsa Sara

Life Span- Longevity
Strength- Strong
Resistance to disease- Positive

4. Meda Mamsa

Delicate- Habits and life
Positive, wealthy

5. Asthi Sara

Long life span
Strong strength
Enthusiastic
Active

6. Majja Sara

Long life span
Strong strength

7. Shukra Sara

Strong strength
Positive

8. Satva Sara

Wise
Enthusiastic

CONCLUSION

1. Acharya Charaka has described Sara Pariksha under tenfold examination. Physician may take sometimes wrong decision by merely seeing the body of the patient such as thin or strong but in practice the Bala pramana should be differently assessed. Big and corpulent persons may be externally fit but may have lower immunity. So it is important to assess the Bala Pramana of the patient.
2. Acharya Sushrita also described important characteristics while describing eight types of sara, which may help to decide the exact sara of an individual.
3. Relative preponderances of any type of sara also described by Acharya Charaka.
 - a) Avara Sara.
 - b) Madhyama Sara.
 - c) Pravara Sara.

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