



## CONCEPTUAL STUDY OF MEDOSARA PURUSHA

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**ABSTRACT** Ayurveda is an empirical science which had made its existence from the divine origin in the form of basic principles which are practically applicable. The Bala of the body is the base of life. It covers all areas of humans because it is the conjugative expression in the form of physical strength, psychological strength and immune strength of the body. Bala is essential for healthy body and mind. In patients it is the factor which decides the virulence of disease by providing the immunity to body. So it is essential to judge the level of Bala in the body before considering the patient under treatment. The ten folded examination i.e. Dashavidha Pariksha mentioned in Charak Samhita for Atura Bala Pramana is a basic principle which has great clinical interpretation. It is an attempt to narrow the gap between traditional and modern practice of medicine by practically demonstrating the reliability and usefulness of the tenfold examination. Charaka has explained that sometimes physicians may be deceived only by looking the body of the patient such as patient is strong because of being corpulent he is weak because of leanness. But actually it is observed that some persons having small body and leanness are stronger than the big and corpulent persons. Hence, inherent power of a person cannot be perfectly judged by the bulk of the body which is only and easily be assessed by the Sara examination. In Ayurvedic texts individuals are classified into eight types on the basis of predominance of Sarata in the body and named accordingly.

**KEYWORDS :** Bala, Dashavidha Pariksha, Atura bala Pramana, Dhatusarata, Medosara Purusha

### INTRODUCTION

Ayurveda a science of life, provides the great deal of emphasis upon the principles of Prakrit Sharirkriya. The importance of prakritasharirkriyagnana (physiology) is quiet clear from the Chakrapani's observation and comments on grahanichikitsa of Charak Samhita. Here he observes that Medicine is what Physiology makes it. Dhatusarata is the special feature of Ayurvedic concept. For any physician to diagnose any disease there should be acquaintance of Tridhoshas, Saptadhatus Malas etc. Like that knowledge of Sarata is equally important. It is included in Dashavidha Pariksha. Acharya Charaka mentions in Vimansthana Adhyaya eighth the importance of Rogi Pariksha.<sup>1</sup> Sara Pariksha is included in Rogi Pariksha and Acharya Charaka classified it in eight types. Acharya Kashyap has described nine Saras in Sutrasthana Adhyaya.<sup>2</sup> Acharya Susruta has discussed the topic of Sara in Aturopakramaniya Adhyaya of Sutrasthana in context to Ayu Pariksha. Susruta has also described eight types of Sara.<sup>3</sup> One more type of Sara is found in this text i.e. Ojas Sara. Vriddha Vaghbhatta has mentioned Sara Pariksha for "Bala Manogyanartham". Laghu Vaghbhatta has described the Sara for Bala Pramanagyanartham. In Ayurveda, many disorders have been mentioned those are developed either due to Dhatu Vriddhi or Dhatu Kshaya. Whereas the word Dhatu Sarata indicates towards the quality of Dhatu not to the Quantity of Dhatu which is said to promote the Sarira Bala. Hence one cannot correlate Dhatu Sarata with that of Dhatu Vriddhi.

Ayurveda is an empirical science which had made its existence from the divine origin in the form of basic principles which are practically applicable. The Bala of the body is the base of life. It covers all areas of humans because it is the conjugative expression in the form of physical strength, psychological strength and immune strength of the body. Bala is essential for healthy body and mind. In patients it is the factor which will decide the virulence of disease by providing the immunity to body. So it is essential to judge the level of Bala in the body before considering the patient under treatment. The ten folded examination i.e. Dashavidha Pariksha mentioned in Charak Samhita for Atura Bala Pramana is a basic principle which has great clinical interpretation. It is an attempt to narrow the gap between traditional and modern practice of medicine by practically demonstrating the reliability and usefulness of the tenfold examination.

Which means Sara in real sense is the essence or excellence part in the form of super quality of that Dhatu which provides strength and stability to the body. Its examination leads to the knowledge of status of that Dhatu in the body including the Psyche. Charaka has explained that sometimes physicians may be deceived only by looking the body of the patient such as patient is strong because of being corpulent, he is weak because of leanness. But actually it is observed that some persons having small body and leanness are stronger than the big and

corpulent persons.<sup>4</sup> Hence, inherent power of a person cannot be perfectly judged by the bulk of the body, which is only and easily be assessed by the Sara examination. In Ayurvedic texts individuals are classified into eight types on the basis of predominance of Sarata in the body and named accordingly. Hence it becomes obviously justified that Medosara individuals possess the predominance of Sara of Medo Dhatu in comparison to the Sara of other Dhatu. Dhatusarata is the special feature of Ayurvedic concept. For any physician to diagnose any disease there should be acquaintance of Tridhoshas, Saptadhatus Malas etc. Like that knowledge of Sarata is equally important. It is included in Dashavidha Pariksha.

### SIGNIFICANCE OF SARATA

The term Sara' is derived from the root 'Sr Sthire' with suffix 'Ghana'. It means essential, best, highest, most excellent, real, true, genuine, strong & vigorous. It is also considered as the 'Bala' and 'Sthiraamsa'. The concept of Sara is related with the excellence of Dhatu. Though, the body of every individual is made up of seven Dhatus, it is found that at the level of the excellence of Dhatus, each individual differs from one another. This may be due to the divergence of Dhatuparinama. The ratio of Dhatuparinama is not same in each and every person, thus the body which is composed of seven Dhatus of different quantities, vary from one another.<sup>5</sup>

One of the main factors affecting the Paaka, which contributes to the maintenance of Dhatu Sara, is Dhatu Vagni, without which even the formation of Dhatu is not possible. Hence the Sara not only represents the healthy state of Dhatu, but also projects the perfect performance of the respective Dhatu Vagni. The individuals on the basis of Sara have been classified into various categories depending on the predominance of particular Dhatu. The imbalanced state of Dhatus is known as Dhatu vaishmya which may be either the decreased state or increased state that is Dhatu Kshaya or Dhatu Vriddhi leads to all kinds of Rogas. In Ayurveda, many disorders have been mentioned those are developed either due to Dhatu Vriddhi or Dhatu Kshaya. Where as the word Dhatu Sarata indicates towards the quality of Dhatu not to the Quantity of Dhatu, which is said to promote the Sarira Bala. Hence one cannot correlate Dhatu Sarata with that of Dhatu Vriddhi.

### DISCUSSION

The term Snigdhatu refers to Sneha / Aruksha / Chikkana / Masruna and oily. It is one among the focal criteria which can be used as a main parameter to diagnose Medosarata in a person. The practical difficulty what a physician faces while diagnosing a person as Medosara Purusha is to evaluate Snigdhatu in complexion, voice, hair, nails, tooth, lips, urine and faeces. In our science we have subjective parameters to judge Medo Sarata but fail to make an objective version of it. Therefore this study aims at developing parameters which will be beneficial for better understanding and improved applicability of Medo Sara Lakshanas in

clinical practice.

These persons will have large body and unable to perform heavy work. Acharya Charaka has stated the following Lakshanas<sup>6</sup> as

- Snigdha Varna i.e. complexion
- Snigdha Swara i.e. voice
- Snigdha Netra i.e. eyes
- Snigdha Keshha i.e. hair
- Snigdha Loma i.e. body hair
- Snigdha Nakha i.e. nails
- Snigdha Ostha i.e. Lips
- Snigdha Danta i.e. teeth
- Snigdha Mutra i.e. urine
- Snigdha Purisha i.e. stools.

The person possesses 7 characters out of 10 characters i.e. 7/10 multiplied by 100 which is 70 % which indicates Medosarata of that person. Sara is said to be the purest form of Dhatu, which is expressed as physical and physio psychological characteristics in the person. It is remarkable that Acharyas have made use of this to assess Bala and Ayu of the patient. Bala means physical and mental strength or power of resistance against the diseases. The person who has a particular Dhatu Sara is known to have more resistance against the diseases related to the concerned Dhatu.

That is why Sarva Sara individuals have relatively higher Deha Bala in comparison with Madhyama and Avara Sara individuals. It is one among the Dasha Vidha Atura Pariksha by which the Balapramana has to be analysed to plan the kind of treatment to be adopted, by screening whether the patient is capable enough to undergo it or not. In spite of its great importance, it is usually neglected while examining the patient. The Sara is used to evaluate the status of Dhatus and Satva in the body. The Vishuddha Medo Dhatu expresses itself in the form of physical characteristics like Snigdhatu in Varna, Swara, Netra, Keshha, Loma, Nakha, Danta, Oshtha, Mutra and Pureesha and the person will be endowed with Aishwarya, Sukha, Upabhoga, Sukumarata and Upacharata. These features differ from person to person and hence difficult to differentiate. The term Snigdhatu refers to Sneha / Aruksha / Chikkana / Masruna and oily. It is one among the focal criteria which can be used as a main parameter to diagnose Medosarata in a person. Medas in view of its Snigdha (unctuous), Slakshana (Smooth, greasy), Sandra Drava (Jelly like) properties is considered as a combination of Ap and Prithvi Bhutas. It is an important component of Kapha Dhatu i.e. the properties are predominantly Kapha. It confers the body with Snehana and Drdhtwa i.e. (Strength, steadiness, elasticity, resistance). In addition to these Medas serve as an insulation material protecting the body from mechanical, thermal and electrical pressures. For these reasons Atura should be examined by Prakriti, Vikruti, etc. In context of Dashavidha Pariksha, Acharya Charaka stated that a physician may be deceived by the appearance of the body merely and conclude a man to be a strong man, because of robustness, a man to be a weak because he is emaciated and a man to be exceedingly strong because he has a big body or that a man small in body is possessed of small strength it is not true. For they are like the Ant, which carries relatively more load than its body weight and therefore it has been said that a person to be tested from the point of view of Sarata. Thus it is concluded that Sarata is such an important factor only by which the strength of a person can be easily assessed. It is again emphasized by Acharya Charak that Sara Pariksha is mainly described for Bala Pariksha.

## CONCLUSION

The concept of sara deals with the whole individual, his body, body's structure and functions; and mental setup. It supplies basis, to assess the healthy condition and resistance to diseases; for the diagnosis of disease, associated intensity of morbidity and administration of therapies of the diseases. Sara features of each dhatu and manas are of very importance at the time of diagnosis, associated intensity of morbidity and administration of therapies of the diseases. All Medosara Purushas possess quality Medo Dhatu and are supposed to follow the Aahara Vihara which do not allow the Medas Dhatu to increase quantitatively. So it is suggested that since a Medosara person is already having optimum quantity of Medas and hence should restrict excessive intake of Aahara which increases Medo Dhatu quantitatively. Due to their delicacy and tenderness these persons are having moderate strength lack of endurance, unable to withstand any stress and strain; and intolerance to heat. Medosara individuals in spite of their large and bulky body, they cannot be labeled as belonging to kapha prakriti, So these features should be kept in mind at the time of examination and administration of therapies.

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