



ISSN 2456-3110

Vol 4 · Issue 1

Jan-Feb 2019

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

A literary review of *Medosara Purusha*

Rajni Langhay

Medical Officer, Dept. of Kriya Sharir, Jammu Institute of Ayurveda and Research, Jammu, Jammu and Kashmir, India.

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*^[1] 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*^[2] mentioned in *Charak Samhita*^[3] 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.

Key words: *Bala, Dashavidha Pariksha, Atura Bala Pramana, Dhatusarata, Medosara Purusha.*

INTRODUCTION

Dhatusarata is the special feature of Ayurvedic concept. For any physician to diagnose any disease there should be acquaintance of *Tridoshas, Saptadhatus Malas*^[5] etc. Like that knowledge of *Sarata* is equally important. It is included in *Dashavidha Pariksha*. *Acharya Charaka* mentions in *Vimanshana Adhyaya* eighth the importance of *Rogi Pariksha*. *Sara Pariksha* is included in *Rogi Pariksha* and *Acharya Charaka* classified it in eight types.

Address for correspondence:

Dr. Rajni Langhay

Medical Officer, Dept. of Kriya Sharir, Jammu Institute of Ayurveda and Research, Jammu, Jammu and Kashmir, India.

E-mail: langhayrajni1983@gmail.com

Submission Date: 10/01/2019

Accepted Date: 23/02/2019

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license CC-
by-NC-SA

Acharya Susruta has discussed the topic of *Sara* in *Aturopakramaniya Adhyaya of Sutrasthana* in context to *Ayu Pariksha*.^[6] *Susruta* has also described *eight types of Sara*. *Acharya Kashyap* has described nine *Saras* in *Sutrasthana Adhyaya* 28. One more type of *Sara* is found in this text i.e., *Ojas Sara*. *Vridha Vaghbhatta*^[7] 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 Vridhi* 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 Vridhi*.

The word *Sara* in different context

- In *Bhagvata Purana* *Sara* is considered as nectar
- In *Mahabharata*, *Sara* is given as indicative of strength

- In *Raghuvansha* word *Sara* is used for *Jala* (water) and *Dhana* (wealth)
- In *Raj Nighantu* *Sara* is given in context to *Navnita*.
- *Bhavaprakasha* mentions *Sara* as *Loha (Dhatu)*.
- In *Amarkosha*, *Sara* is given as an indicative of stability.
- In *Shabda Ratnavali* word *Sara* is used for highly compactness.
- In *Medini Kosa* it is used for strength and stability.
- In *Vaidya Nighantu* *Sara* is given as synonyms for *Dadima Vriksha* and *Nili Vriksha*.

Yogratnakar used the word *Sara* for a type of medicament of Tamarind known as *Imlisara*. Moreover, he says who never tasted that *Imalisara*, his birth on Earth is meaningless.

Vridha Vaghbhatta has mentioned in *Ashtanga Sangraha* as *Sara* is *Shukra Dhatu* which is regarded as the best extract of all the *Dhatu*s.

Historical Reference

In *Vedic* literature and in *Puranas* the word *Sara* is found in many places related to different meanings. But in context to *Chikitsa* it came into existence since *Samhitakala*.

Charaka Samhita

Acharya Charaka mentions in *Vimansthana Adhyaya* eighth the importance of *Rogi Pariksha*. *Sara Pariksha* is included in *Rogi Pariksha* and *Acharya Charaka* classified it in eight types.

Susruta Samhita

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*. He believes that from *Tvaksara* they are (*Rakta sara*, *Mamsa Sara* etc.) better than the latter one.

Kashyapa Samhita

Acharya Kashyap has described nine *Saras* in *Sutrasthana Adhyaya* 28. One more type of *Sara* is found in this text i.e., *Ojas Sara*.

Ashtanga Samgraha

Vridha Vaghbhatta has mentioned *Sara Pariksha* for “*Bala Manogyanartham*”. Here also eight types of *Saras* are described.

Ashtanga Hrudaya

Vaghbhatta has described the *Sara* for “*Bala Pramanagyanartham*”. Here also the eight types of *Saras* are described.

Significance of Sarata

1. The term *Sara* is derived from the root ‘*Sr Sthire*’ with suffix ‘*Ghana*’.
2. It means essential, best, highest, most excellent, real, true, genuine, strong & vigorous. It is also considered as the ‘*Bala*’ and ‘*Sthiraamsa*’.
3. The concept of *Sara* is related with the excellence of *Dhatu*. Though, the body of every individual is made up of seven *Dhatu*s, it is found that at the level of the excellence of *Dhatu*s, 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 *Dhatu*s of different quantities, vary from one another.
4. One of the main factors affecting the *Paaka*, which contributes to the maintenance of *Dhatu Sara*, is *Dhatvagni*, 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 *Dhatvagni*.
5. The individuals on the basis of *Sara* have been classified into various categories depending on the predominance of particular *Dhatu*. The imbalanced state of *Dhatu*s is known as *Dhatuvaishamy* which may be either the decreased state or increased state that is *Dhatu Kshaya* or *Dhatu Vriddhi* leads to all kinds of *Rogas*.
6. 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*.

DISCUSSION

So, a *Medosara* person will have large body and unable to perform heavy work. *Acharaya Charaka* has stated the following *Lakshanas* of *Medosara Purusha* as;

1. *Snigdha Varna* i.e., complexion
2. *Snigdha Swara* i.e., voice
3. *Snigdha Netra* i.e., eyes
4. *Snigdha Kesha* i.e., hair
5. *Snigdha Loma* i.e., body hair
6. *Snigdha Nakha* i.e., nails
7. *Snigdha Osthā* i.e., Lips
8. *Snigdha Danta* i.e., teeth
9. *Snigdha Mutra* i.e., urine
10. *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. The person who has a particular *Dhatu Sara* is known to have more resistance against the diseases related to the concerned *Dhatu*. The term *Snigdhatā* 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 *Snigdhatā* 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.

CONCLUSION

Thus, a conclusion can be drawn that 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*^[8] and hence, should restrict excessive intake of *Aahara* which increases *Medo Dhatu* quantitatively.

REFERENCES

1. Kotur S B, A text book of Ayurvedic physiology, page no. 343, Chaukhambha orientalia, Varanasi, 2nd edition, 2013
2. Sharma P V, Charak Samhita with text with English translation, vimana sthana, ch. 5/42, pg no. 506 Chaukhambha orientalia, Varanasi, 9th edition, 2005
3. Shastri A D, Sushruta Samhita of Maharshi Sushruta with Ayurvedatwasandipika hindi commentary, Sharirsthana, ch. 4/35, Chaukhambha Sanskrit Sansthan, Varanasi, 2005
4. Gaur S K, Ayurvedic Sharir Kriya Vigyan, pg no 288, Nath Pustak Bhandar, Rohtak, 5th edition, 1990
5. Sharma P V, Charak Samhita with text with English translation, Indriya sthana, ch. 5/43, pg no. 506 Chaukhambha orientalia, Varanasi, 9th edition, 2005
6. Shastri K.A., Sushruta Samhita, twelfth edition, Varanasi (India), Chaukhambha Sanskrita Sansthan, 2001
7. Sharma P.V., Sushrut Samhita with Nibandha Samgraha Commentary of Dalhana, Eighth edition, Varanasi, Chaukhambha Orientalia, 2005.
8. Acharya Y.T., Charaka Samhita with Āyurveda Deepika Commentary of Chakrapani, Reprint edition, Delhi (India), Rashtriya Sanskrit Sansthana, 2006

How to cite this article: Rajni Langhay. A literary review of Medosara Purusha. J Ayurveda Integr Med Sci 2019;1:102-104.

Source of Support: Nil, **Conflict of Interest:** None declared.