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Literary Review of Sarata as Tissue Excellence



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Abstract

Ayurveda is a science of life. Aim of Ayurveda is to get rid of diseased condition i.e. to cure a sick person and to prevent diseases, to keep a healthy person in healthy condition. Supreme quality of Dhatu and superb functional aspect is Sarata. A little wanning or wasting will not hamper functions of Dhatu immediately if Dhatu is Sarata. Patient will have strength to fight pathogenesis. Sarata is defined as Bala or strength of the person. In this article derivation of Sarata, types of Sarata, characteristics of different types of Sarata and importance of Sarata will be described.

Keywords: Sarata, Dhatu, Bala, etc.

Introduction:

Ayurveda¹ is a science of life. Aim of Ayurveda is to get rid of diseased condition i.e. to cure a sick person and to prevent diseases, to keep a healthy person in healthy condition. According to Ayurveda our body is made up of Dosha², Dhatu³ and Mala^{4,5} Supreme quality of Dhatu and superb functional aspect is Sarata⁶. A little wanning or wasting will not hamper functions of Dhatu immediately if Dhatu is Sara. Patient will have strength to fight pathogenesis. Sarata is defined as Bala or strength of the person.⁷ Ch.vi8/115 Sometimes the physician may take a wrong decision only by looking at the body such as (the patient) is strong because of being corpulent, he is weak because of leanness, he is very strong because of possessing a big body and he is very weak because of possessing a small body. But it is observed that some persons having small body and leanness are strong like the small ants carrying a big load. Hence one should examine in respect of essence.⁸ As.sa8/29 Sara is described as of eight kinds in relation to skin, blood, muscles, fat, bone marrow, semen and mind: each succeeding one, better than its proceeding and helpful in determining the degree of strength: further the physician should not commit the mistakes of deciding any person as strong or weak by merely looking at the good hefty build or weak thin build of the body respectively as both of them might be otherwise, as in the case of the elephant and the lion.⁹ Ch.vi.8/102 A patient should now be examined in respect of Sarata or constitutional essence. There are eight types of Sarata in human beings which are

described here for the knowledge of the degree of strength such as the types of Sarata relating to each of Ras, Rakta, Mamsa, Medas, Asthi, Majja, Sukra and Sattva.¹⁰

Materials and Method-

Classical texts of Ayurveda were referred for the compilation of literary data about Sarata.. The study undertaken here is literary type of research. All the contemporary journals and publications too were also referred for the literary work.

Types of Sarata-

1. Twak sarata or Ras Sarata
2. Rakta Sarata
3. Mansa Sarata
4. Meda sarata
5. Asthi sarata
6. Majja sarata
7. Sukra sarata
8. Sattva sarata

Tvak Sarata-

Individuals having the excellence of Tvak or skin are characterized by unctuous, smooth, soft, clear, fine, less numerous, deep rooted and tender hair and lustrous skin. Such individuals are endowed with happiness, good fortunes, power, enjoyment, intellect, knowledge, health, excitement and longevity.¹¹

Rakta Sarata-

Individuals having the excellence of Rakta or blood are characterized by unctuousness, red colour, beautiful dazzling appearance of the ears, eyes, face, tongue, nose,

lips, sole of the hands and feet, nails, forehead and genital organs. Such individuals are endowed with happiness, great genius, enthusiasm, tenderness, moderate strength and inability to face difficulties. Their body remains hot.¹²

Mamsa sarata-

Individuals having the excellence of the Mamsa Dhatu are characterized by stability, heaviness, beautiful appearance and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axillae, chest and joints of upper and lower limbs being covered with flesh. Such individuals are endowed with forgiveness, patience, no greediness, wealth, knowledge, happiness, simplicity, health, strength and longevity.¹³

Meda sarata-

Individuals having the excellence of Meda Dhatu are characterized by the abundance of unctuousness in complexion, voice, eyes, hair of the head and other parts of the body, nail, teeth, lips, urine and feces. Such individuals are endowed with wealth, power, happiness, enjoyment, charity, simplicity and delicate habits.¹⁴

Asthi sarata-

Individuals having the excellence of Asthi Dhatu are characterized by robust heels, ankles, knees, forearms, collar bones, chin, head, joints, bones, nails and teeth. Such individuals are very enthusiastic and active and are endowed with strong and firm bodies as well as longevity.¹⁵

Majja sarata-

Individuals having the excellence of Majja Dhatu are characterized by softness of organs, strength, unctuous complexion and voice and robust long and rounded joints. Such individuals are endowed with longevity, strength, learning, wealth, knowledge, progeny and honour.¹⁶

Sukra Sarata-

Individuals having the excellence of Sukra Dhatu are characterized by gentleness, gentle look, having eyes as if filled with milk, cheerfulness, having teeth which are unctuous, round, strong, even and beautiful, clean and unctuous complexion and voice, dazzling appearance and large buttocks. Such individuals are loved by women; they are strong and endowed with happiness, power, wealth, honour and children.¹⁷

Sattva Sarata-

Individuals having the excellence of mental faculties are characterized by good memory, devotion, gratefulness,

wisdom, purity, excessive enthusiasm, skill, courage, valor in fighting, absence of sorrow, proper gait, and depth of wisdom and sincerity in actions and virtuous acts.¹⁸

Sarva Sarata-

Individuals possessed of the excellence of all the above mentioned Dhatus including mental faculties are endowed with great strength and happiness, resistance to difficulties, self confidence in all enterprises, virtuous acts, firm and well built body, correct gait; resonant, melodious and high pitched voice, happiness, power, wealth, enjoyments, honour, slowness of aging process, resistance for diseases, large number of children with similar qualities and longevity.¹⁹

Discussion and Conclusion:

It is fallacious to consider an individual to be strong or weak either by his appearance like his plump or emaciated body or by large or small size of his body. Some people having a small sized and emaciated body are seen to be strong. They are like ants that have a small body and look emaciated but can carry too heavy a load. Thus one should examine the individual with reference to the excellence of his Dhatah. Sarata is the measurement of strength. Sarata indicates Bala of an individual. One can not function without Bala and cannot resist without Bala. For both aims of Ayurveda science, namely, maintenance of health and if diseased, to cure the disease and come back to homeostatic condition; one needs to know his Bala.

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