

COMPARATIVE STUDY OF SNIGDHA QUALITY QUOTED IN DHATUSARA PERSONS WITH THE HELP OF SKIN ANALYZER

¹*Dr. Suchismita Mohapatra, ²Dr. Hemangini Waghulade and ³Dr. Sarita Ohol

¹M.D. (Kriya Sharir) Lecturer Department of Kriya Sharir KVS Institute of Ayurvedic Medical Science and Research Centre Ghazipur, U.P.

²M.D. (Kriya Sharir) Prof. & HOD Department of Kriya Sharir D.Y.Patil University School of Ayurveda Nerul, Navi Mumbai-400706.

³M.D. (Kriya Sharir) Professor Department of Kriya Sharir Parul Institute of Ayurveda Limda, Waghodia, Gujarat.

Article Received on
05 October 2017,

Revised on 25 October 2017,
Accepted on 15 Nov. 2017

DOI: 10.20959/wjpr201716-10179

*Corresponding Author

Dr. Suchismita Mohapatra

M.D. (Kriya Sharir)

Lecturer Department of
Kriya Sharir KVS Institute
of Ayurvedic Medical
Science and Research
Centre Ghazipur, U.P.

ABSTRACT

Dhatu sarata or tissue excellence is a quality assessment of seven *Dhatus*. Estimation of *Sara* has a great role in *Dashavidha atura pariksha*. In *Rasasara*, *Raktasara*, *Medasara*, *Majjasara* and *Shukrasara Lakshanas*, 'Snigdha' or 'Snigdhatta' is described with reference to *Twacha & Varna*. The meaning of *Snigdhatta* is given as oiliness, moisture, tenderness, smoothness etc. In Ayurveda, *Snigdha* quality is estimated by *Darshna & Sparshan Pariksha* which is a subjective parameter and judgment may change due to subjective bias. There is a need in the present era to prove our fundamental concepts in terms of modern science without disturbing basic principles. Hundred (100) female volunteers between 18-30 yrs were selected and *Dhatu sarata* along with *Snigdhatta* was assessed. Five groups were

made and assessment of moisture and oil content of skin in these five groups was done with the help of skin analyzer. It is observed that *rasa sara* persons have maximum moisture content as compared to other and oil content was more in *meda sara* persons. After statistical analysis it is concluded that there is significant difference in *Snigdhatta* quoted in different *Dhatu sara* person.

KEYWORDS: *Dhatu sarata*, moisture, oil, skin, *Sarata*.

INTRODUCTION

Ayurveda is one of the world's oldest holistic healing systems. It is based on the belief that health and wellness depends on a delicate balance among the mind, body and spirit. A person is called as healthy when *Dosha, Dhātu, Mala & Agni* are in equilibrium condition. *Dhatus* or tissues can be called as the stabilizing pillars of the body. Well nourished *Dhatus* give strength to body and maintain health & immunity.

The term *Sara* has been described to denote the essence of *Dhātu* with an excellent quality.^[1] The concept of *Sara* is a good mirror to assess properties and function of *Dhatus*. Acharya *Charaka* described the importance of *Sara* under *Dashavidha Rogi Pariksha* along with other *Pariksha* like *Prakriti, Vikriti, Samhanana, Praman, Satmya, Sattva, aharasakti, vyamasakti* and *Vaya*.^[2]

In *Rasasara, Raktasara, Medasara, Majjasara* and *Shukrasara Lakshanas*, '*Snigdha*' or '*Snigdhatā*' is described with reference to *Twacha & Varna*. According to *Sushruta*, *Varna* can be assessed by first layer of skin i.e. *Avabhasini*. *Charaka* described the first layer of skin as *Udakadhara* which regulates the water content or moisture. *Snigdhatā* is assessed by *Darshanedriya* and *Sparshanedriya*. The meaning of *Snigdhatā* is given as oiliness, moisture, tenderness, smoothness etc.

Moisture & oil content in the skin plays an important role in maintaining skin's protective barrier layer and making skin look younger and healthier. When the water content of Horney layer falls below 8 to 10%, it becomes dry & rough. Dry skin is more prone to produce wrinkle which is a sign of skin aging. Hence estimation of oiliness & moisture content is important to decide correct regimen to achieve healthy skin.

In Ayurveda, *Snigdha* quality is estimated by *Darshan & Sparshan pariksha* which is a subjective parameter and judgment may change due to subjective bias. There is a need in the present era to prove our fundamental concepts in terms of modern science without disturbing basic principles.

Hence the study is selected to minimize error and bring objectivity in assessment of *Snigdhatā*, which will be beneficial for better understanding of *Snigdha Lakshanas* quoted in *Dhatusarata*.

AIM

To compare *Snigdha* quality quoted in different *Dhatusara* persons with the help of skin analyzer.

MATERIAL AND METHODS**Materials**

During this study “Comparative study of *Snigdhata* quoted in *Dhatusara* persons” following materials were used. Ayurvedic literature regarding *Dhatusarata* and *Snigdhata* and modern literature regarding moisture and oil content of human skin was taken.

Hundred (100) female volunteers between 18-30 yrs were selected from the post graduate and under graduate students of D.Y.Patil school of Ayurveda, Nerul, Navi- Mumbai. Study was conducted during period December 2015 to February 2016.

For this study Pregnant & lactating women, volunteers having history of congenital, hormonal and skin disorder were excluded.

For assessment of skin moisture and oil BIA skin analyzer (ISO9001:2008) is used.

Method

1. Volunteers were selected according to inclusion criteria and written consent of volunteers was taken.
2. Demographical study (Name, Address, Age, Sex, Diet, Education, Occupation, Economic status) is done by Prashna Pariksha. Socio-economic status is calculated by Kuppuswamy's socio-economic scale (2016).
3. Assessment of *Dhatusarata* along with *Snigdhata* according to CRF was done.
4. Volunteers scored more than 60% by calculating weighted mean were selected.
5. Five groups were made of different *Dhatusarata* having *Snigdha* Guna (20 subjects of *Rasasara*, *Raktasara*, *Medasara*, *Majjasara* & *Shukrasara* each)
6. Assessment of moisture and oil content of skin in these five groups was done with the help of skin analyzer during proliferative phase of menstrual cycle.
7. Moisture and oil content of skin between these groups were compared.

OBSERVATION

During this study “Comparative study of *Snigdha* quality quoted in *Dhatusara* persons” observations are displayed with the help of tables & graph.

Table no – 1: Moisture content of skin in different Sara

	RASA SARA	RAKTA SARA	MEDA SARA	MAJJA SARA	SHUKRA SARA
MEAN	2.45	1.85	2	0.7	1.95
S D	0.94	1.017	1.065	0.837	1.264
MEDIAN	2.00	1.667	2.00	0.667	2.000

P value is <0.0001, considered extremely significant.

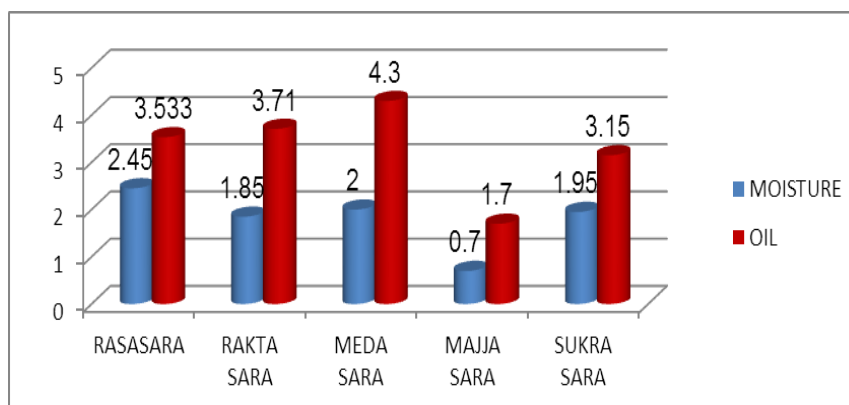
Kruskal-Wallis statistics KW=31.120.

Table no – 2: Oil content of skin in different Sara

	RASA SARA	RAKTA SARA	MEDA SARA	MAJJA SARA	SHUKRA SARA
MEAN	3.53	3.71	4.31	1.71	3.15
S D	1.417	1.016	0.6795	0.7668	1.420
MEDIAN	3.833	3.667	4.333	1.667	2.667

The P value is < .001, considered extremely significant.

Kruskal-Wallis statistic KW=38.628.

**Graph no-1: Average moisture & oil content of skin in different Sara**

DISCUSSION

Table no 1 show that *Rasasara* persons were having high moisture content in comparison to other *Sara*.

Table no 2 shows Mean oil content of skin in different *Dhatu Sara* persons. It was observed that *Medasara* persons were having high oil content in comparison to other *Sara*.

Rasa Dhatu is *Aap Mahabhuta Pradhana*.^[3] This may be a cause for presence of maximum moisture content in *Rasasara* persons.

Rakta Dhatu has predominance of *Tejo* and *Jala Mahabhuta*.^[4] *Drava guna* of *Jala Mahabhuta* may be a cause of more moisture content in skin found in *Raktasara* persons. Sushruta describes '*Snigdha*' as a quality of *Rakta Dhatu*, may be due to this quality, *Raktasara* persons were having *Snigdhata*.

Meda Dhatu has predominance of *Jala* and *Prithivi Mahabhuta*, so moisture content is found in *Medasara* persons. Function of *Meda Dhatu* is *Snehana*.^[5] This may be a cause of high oil content observed in *Medasara* persons.

Majja Dhatu has predominance of *Aap Mahabhuta*.^[6] According to *Charak Vayu* causes porosity in the interior bones and this porous space get filled with *Meda*, this substance is *Majja*, so qualities of *Meda* carries to *Majja* and function of *Majja Dhatu* is *Sneham*, therefore *Snigdhata* is observed in *Majjasara* persons.^[7]

Shukra Dhatu has predominance of *Aap Mahabhuta*.^[8] According to Sushruta quality of *Shukra* is *Soumya*. May be due to this moisture and oil content of skin is found in *Shukra Sara* person.

Due to *Ashraya-Ashrayi* relation of *Dosha* and *Dhatu*, *Snigdha* quality of *Kapha & Pitta Dosha* is observed in *Rasa, Rakta, Meda, Majja* and *Shukra Dhatu*.^[9]

Mamsa Dhatu has predominance of *Prithivi Mahabhuta*. Due to this distinguished *Snigdhata* may not be mentioned in *Mamsa Sara persons*.

Asthi Dhatu has predominance of *Prithivi and Vayu Mahabhuta*, and *Asthi Dhatu* is *Ashraya* of *Vata Dosha*. Due to *Ashraya-Ashrayi* relation of *Dosha* and *Dhatu*, *Rukshya* quality of *Vata Dosha* is observed in *Asthi Dhatu*. So distinguished *Snigdhata* may not be mentioned in *Asthi Sara persons*.

CONCLUSION

After the statistical analysis it is found that there is significant difference in *Snigdha* quality quoted in different *Dhatu*sara person.

From observation it is found that *Rasa Sara* persons are having more moisture content in skin and *Meda Sara* persons are having more oil content in skin.

Through modern parameters, it is concluded that oil content of skin is more than moisture content in all *Saras* as mentioned in Ayurvedic compendia which proves Basic principles of Ayurveda.

ACKNOWLEDGEMENT

I express my sincere gratitude to **Dr. Mahesh Harit, Dean** and **Dr. Vinay Pawar, Assistant Prof.** Department of Samhita & Siddhant, D.Y Patil University, School Of Ayurveda Nerul, Navi-Mumbai for encouraging and providing me valuable suggestions, co-operation and kind support.

REFERENCES

1. Charaka Samhita of Agnivesha elaborated by Charaka & Drudhabala with Ayurveda Dipika Commentary by Chakrapanidatta, edited by Vaidya Jadavaji Trikamji Acharya, Choukhambha Surbharati Prakashan Varanasi Reprinted 2005, viman sthana ch. 8, verse no.102, p-278.
2. Charaka Samhita of Agnivesha elaborated by Charaka & Drudhabala with Ayurveda Dipika Commentary by Chakrapanidatta, edited by Vaidya Jadavaji Trikamji Acharya, Choukhambha Surbharati Prakashan Varanasi Reprinted 2005, viman sthana ch. 8, verse no.94, p-276.
3. Sushruta Samhita of Sushruta with Nibandhasangraha Commentary of Shri Dakhanacharya & Nyayachandrika Panjika of Shri Gayadasacharya edited by Vaidya Jadavaji Trikamji Acharya & Narayana Ram Acharya, Choukhambha Krishanadas Academy Varanasi Reprinted 2004, Sutra sthana ch. 15, verse no 8, p-68.
4. Sushruta Samhita of Sushruta with Nibandhasangraha Commentary of Shri Dakhanacharya & Nyayachandrika Panjika of Shri Gayadasacharya edited by Vaidya Jadavaji Trikamji Acharya & Narayana Ram Acharya, Choukhambha Krishanadas Academy Varanasi Reprinted 2004, Sutra sthana ch. 15, verse no 8, p-68.
5. Astanghridaya of Vagbhata with Vidyotini hindi commentary of Kaviraja Atrideva Gupta edited by Vaidya Yadunandana Upadhyaya, Chaukhambha Sanskrit Sansthan Varanasi Reprinted 2005, Sutra sthana ch.11, verse no 4, p-86.
6. Sushruta Samhita of Sushruta with Nibandhasangraha Commentary of Shri Dakhanacharya & Nyayachandrika Panjika of Shri Gayadasacharya edited by Vaidya Jadavaji Trikamji Acharya & Narayana Ram Acharya, Choukhambha Krishanadas Academy Varanasi Reprinted 2004, Sutra sthana ch. 15, verse no 8, p-68.

7. Sushruta Samhita of Maharsi Sushruta with Ayurveda Tattva Sandipika edited by Kaviraja Ambikadutta Shastri, Chaukhambha Sanskrit Sansthan Varanasi Reprinted 2005, Sutra sthana ch. 15, verse no 7, p-57.
8. Sushruta Samhita of Sushruta with Nibandhasangraha Commentary of Shri Dakhanacharya & Nyayachandrika Panjika of Shri Gayadasacharya edited by Vaidya Jadavaji Trikamji Acharya & Narayana Ram Acharya, Choukhambha Krishanadas Academy Varanasi Reprinted 2004, Sutra sthana ch. 15, verse no 8, p-68.
9. Astanghridaya of Vagbhata with Vidyotini hindi commentary of Kaviraja Atrideva Gupta edited by Vaidya Yadunandana Upadhyaya, Chaukhambha Sanskrit Sansthan Varanasi Reprinted 2005, Sutra sthana ch.11, verse no 26, p-88.