

Understanding Various Traits Described In The Concept Of Sarata For Their Assessment: A Review

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ABSTRACT:

The concept of *Dosha-Dhatu-Mala*, *Panchamahabhuta*, and some other theories form the fundamentals of *Ayurveda*. *Ayurveda* describes seven Dhatus viz. *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, and *Shukra* as building blocks of the human body. *Acharyas* of *Ayurveda* explained the qualitative and quantitative excellency of these *Dhatus* as *Sarata*. Eight types of *Sara* have been described by the *Acharyas* of *Ayurveda* which again contain various characters or *Lakshanas*, some of them are physical traits, some of them are mental traits, some are social and some show the economic status of the person. **Aims and Objectives:** The chief aim of the study was to understand various traits described in the concept of *Sarata* for their assessment. **Materials and Methods:** *Samhitas*, textbooks, indexed national and international research original articles for the concept of *Sara* and its assessment proformas, previously published *Sara* assessment techniques. Modern books regarding the techniques to assess the characters described in *Sarata*. **Conclusion:** By thoroughly studying the traits and terminologies related to the concept of *Sara*, it has been concluded that some of the traits get assessed quantitatively very easily. Still, some are very broad and need to be defined for their quantitative assessment.

Keywords: *Sara*, *Dhatu*, *Ayurveda*, *Sarata*

INTRODUCTION:

Ayurveda is ancient Indian medicine that deals with the study of the life of human beings. It is essential to know structure and function of the human body because the chief aim of *Ayurveda*¹ is to prevent man from getting diseased rather than to cure it. *Ayurveda* mainly revolves around some important theories. Authors of *Ayurveda* described *Dash²-Vidha-Pariksha* for the assessment of healthy and ill persons. *Sarata* is one of them. Eight *Saras* have been described by *Acharyas* of *ayurveda*. *Acharya Kashyapa*³ added one more type of *Sara*, called *Ojas Sara*. *Saratva* is the qualitative and quantitative excellency of any *Dhatu* in man. Detailed explanations of all *Dhatu Sarata* have been proposed by *Ayurvedic* ancient authors in the form of *Lakshanas* (traits) which can be seen/observed in the person who has that particular *Sarata* present in him. Some terms are described in the form of qualities. Some are related to their bodily functions, some relate to their behavior, tendencies, and attitudes, and some concern their mentalities. Some of the traits are very broad and show socio and economic relevance. So, the article is mainly focused on studying all these characteristics/ traits for their assessment. For example, when we consider *Asthi Sara*⁴, *Acharya Charaka* described *Lakshanas* of *Asthi Sara*, in the form of bony landmarks which are assessable with the help of *Pramana Pariksha*.e.g. *Parshni*, *Gulfa*, *Janu*, *Aratni*, *Jatru*, *Chibuka*, *Shira*, *Parva* etc. The review below explains all the traits of *Saras*.

AIMS AND OBJECTIVES:

- To study the concept of *Sarata* and *SaraPariksha* with the help of literature available regarding the concept.
- To study the terminology of *Sarata* proposed by different ancient authors of *Ayurveda*.
- To understand the physical, mental, and social traits of different types of *Sara* described by authors of *Ayurveda*.

MATERIALS AND METHODS:

Classical texts of *Ayurveda* as well as digital media and, the internet regarding the concepts were used as source material in the study. *Samhitas*, textbooks, indexed national and international research original articles, dissertations, magazines

for the concept of *Sara* and its assessment proformas, and previously published *Sara* assessment techniques are also used for the conceptual study.

CONCEPTUAL REVIEW:

Acharya Charaka, Acharya Susruta, Acharya Vagbhata, and Acharya Kashyapa described *Sara* comprehensively. *Acharya Charaka* explained *Sarata* in the form of eight types depending upon the preponderance of that *Dhatu*. *Acharya Chakrapani*, the commentator of *Charak Samhita*, described *Sara* as the purest form of that *hate*. *Acharya Dalhana*, a commentator of *Susruta Samhita*, commented on *Tvak Sara* in and as *Rasa Sara*. The sequence of describing the *Saras* is not followed the same by all *Acharyas*. *Acharya Kashyapa* added ninth *Sara* as *Ojas Sara*. Amongst all, only *Acharya Charaka* focused on the gradation of *Sara*; which may seem useful for the assessment of Characteristics/traits/qualities. He described the grades of *Sara* as *Pravara, Madhyama, and Avara*.

CHARACTERISTICS/TRAIT/QUALITIES OF EIGHT TYPES OF SARA IN CHARAKA SAMHITA AND SUSHRUTA SAMHITA.

(Ch. Vi. – *Charaka Samhita Vimansthana*; Su.Su.- *Sushrut Samhita Sutrasthana*)

A. *Tvak /Rasa Sara Purusha*⁵:

1. *Snigdha-Shlakshna-Mrudu-Prasanna-Sukshma-Alpa-Gambhira Sukumar Loma* (Ch. Vi. 8/103): unctuous, soft clear, fine, pleasant and lustrous, soft and deeply rooted hairs.
2. *Suprasanna-Mrudu TwakRomaanam*⁶ (Su.Su. 35/16): As per *Acharya Susruta*, they have clear and soft hairs and skin.
3. *Sukha* (Ch. Vi. 8/103): *Rasa Sara* individuals are happy due to compatible life,
4. *Soubhagya* (Ch. Vi. 8/103): luck favored
5. *Aishwarya* (Ch. Vi. 8/103): Opulence
6. *Upabhoga* (Ch. Vi. 8/103): consumption, Utilization
7. *Buddhi* (Ch. Vi. 8/103): intellect
8. *Vidya* (Ch. Vi. 8/103): knowledge
9. *Arogya* (Ch. Vi. 8/103): health
10. *Praharshanani* (Ch. Vi. 8/103): very happy

The trait *Snigdha-Shlakshna-Mrudu-Prasanna-Sukshma-Alpa-Gambhira Sukumar Loma* and *Suprasanna-Mrudu TwakRomaanam* can be assessed by studying the skin and hair types under trichology. *Buddhi, Vidya, and Arogya* are also can be made assessable. *Sukha* is a trait for which the self-report questionnaires can be used. Still, it seems difficult to assess *Sukha, Aishwarya, Upabhoga, and Praharshanani* are yet to seem non-assessable as no tool is present to assess them. Some more assessable objective methods⁷ may be plasma protein levels, immunoglobulin, blood sugar level, sebumeter, blotting paper test, body hair per unit area

B. *Rakta Sara Purusha*⁸:

1. *Karna-Akshi-Mukha-Jivha-Nasa-Oshtha-Paani-Pada Tala-Nakha-Lalaata-Mehana-Snigdha-Raktavarna* (Ch. Vi. 8/104): red, unctuous and shiny ears, eyes, mouth, tongue, nose, lips, palms and soles, nails, forehead, penis.
2. *Shrimad* (Ch. Vi. 8/104): holistic, mighty, glistening, good-looking
3. *Bhrajishnu* (Ch. Vi. 8/104): having lustrous skin
4. *Sukha* (Ch. Vi. 8/104): Happy due to compatible life
5. *Uddhataam* (Ch. Vi. 8/104): high intellectual
6. *Medha* (Ch. Vi. 8/104): Memory
7. *Manasweeta* (Ch. Vi. 8/104): arrogance,
8. *Soukumaryam* (Ch. Vi. 8/104): tender
9. *Anatibalam* (Ch. Vi. 8/104): not having more strength
10. *Aklesha-Sahishnutwam* (Ch. Vi. 8/104): cannot endure the hard works
11. *Ushna-Asahishnutwam* (Ch. Vi. 8/104): cannot endure heat

Karna-Akshi-Mukha-Jivha-Nasa-Oshtha-Paani-Pada Tala-Nakha-Lalaata-Mehana-Snigdha-Raktavarna, Uddhataam, Medha are assessable with present tools of assessment. *Manasweeta and Soukumaryam* are difficult to assess. *Anatibalam, Aklesha-Sahishnutwam, Ushna-Asahishnutwam* are made assessable using fitness, endurance and efficiency tests. Objectives methods⁹ may be HB%, MCHC, MCV, PCV and hematocrit.

C. Mamsa Sara Purusha¹⁰:

1. *Shankha-Lalaata-Krukateekaa-Akshiganda-Hanu-Greeva-Skandha-Udara-Kaksha-Vaksha-Paani-Pada-Sandhaya Sthira Guru (Ch. Vi. 8/105)*: stable and heavy joints at temporal, frontal, cervical, eyes and cheeks, jaw, neck, shoulder, abdomen, axillae, chest, palms and soles
2. *Kshama (Ch. Vi. 8/105)*: mercy
3. *Dhruti (Ch. Vi. 8/105)*: retention capacity
4. *Alaulya (Ch. Vi. 8/105)*: non greedy
5. *Vitta (Ch. Vi. 8/105)*: abundant money
6. *Vidya (Ch. Vi. 8/105)*: education
7. *Sukham (Ch. Vi. 8/105)*: Happy due to compatible life
8. *Arjavam (Ch. Vi. 8/105)*: requesting
9. *Aarogyam (Ch. Vi. 8/105)*: good health
10. *Balam (Ch. Vi. 8/105)*: physical, mental and immunological health
11. *Aayu Deergham (Ch. Vi. 8/105)*: longevity
12. *Guru-Sthira-Mamsa-Upachita- Mamsa (Ch. Vi. 8/105)*: built having heavy, stable and well-built muscles
13. *Acchidra –Gatra¹¹ (Su.Su. 35/16)*: body with all parts intact
14. *Gudhasthi-Sandhi (Su.Su. 35/16)*: deeply situated joints and bones
15. *Mamsopachita (Su.Su. 35/16)*: well developed muscles

Shankha-Lalaata-Krukateekaa-Akshiganda-Hanu-Greeva-Skandha-Udara-Kaksha-Vaksha-Paani-Pada-Sandhaya Sthira Guru and Guru-Sthira-Mamsa-Upachita- Mamsa, Acchidra–Gatra, Gudhasthi-Sandhi is assessable by using Pramana sharir and anthropometric measurements. *Dhruti, Vidya, Aarogyam, Balam* are also accessible with some of the physical fitness and memory assessment tools. Tools to assess behavioral tendencies can be applied to assess *Kshama, Alaulya, Arjavam*. *Vitta* is economic status can be assessed with the help of a questionnaire of self-report. Objective methods¹² for quantitative assessment may be hand grip dynamometer, mid-arm, and mid-thigh circumference, electromyography, etc.

D. Meda Sara Purusha¹³:

1. *Varna-Swara-Netra-Kesha-Loma-Nakha-Danta-Oshtha-Mutra-Purisheshu Visheshata Sneha (Ch. Vi. 8/106)*: a special unctuousness present on color, voice, eyes, hairs, nails, teeth, lips, urine and stool
2. *Vitta (Ch. Vi. 8/106)*: Abundant Money
3. *Aishwarya (Ch. Vi. 8/106)*: richness
4. *Sukha (Ch. Vi. 8/106)*: Happy Due to Compatible Life
5. *Upabhoga (Ch. Vi. 8/106)*: enjoys wealth and life
6. *Arjava (Ch. Vi. 8/106)*: Mercy
7. *Sukumar (Ch. Vi. 8/106)*: Tender, Soft

The oiliness of the skin surfaces at some body parts can be assessable with the differential polarized images. Grease spot photometry-based techniques are available. *Upabhoga* can be assessable with a self-report questionnaire. Objective methods¹⁴ include lipid profile, waist-hip ratio, skin-fold test, BMI, BMR, etc.

E. Asthi Sara Purusha¹⁵:

1. *Parshnee-Gulfa-Janu-Aratni-Jatru-Chibuka-Shira-Parva-Sthoola (Ch. Vi. 8/107)*: the ends of bones at heels, the area around the talocalcaneal joint, knees, hands, clavicle, chin, head, joints of digits of hand and feet are big in shape
2. *Sthoolasthi-Danta-Nakha (Ch. Vi. 8/107)*: big bones, teeth and nails
3. *Mahotsaaha (Ch. Vi. 8/107)*: full of energy, enthusiast
4. *Kriyavanta (Ch. Vi. 8/107)*: always tend to work
5. *Kleshasahaa (Ch. Vi. 8/107)*: the capacity to endure physical work
6. *Sara-Sthira-Sharira (Ch. Vi. 8/107)*: body is strong and stable
7. *Ayushmantah (Ch. Vi. 8/107)*: long and healthy lifespan
8. *Maha-Shira-Skandha¹⁶ (Su. su. 35/16)*: bigger head and scapulae
9. *Drudha-Danta-Hanu-Asthi-Nakha (Su.su. 35/16)*: strong teeth, chin, bones, nails

Parshnee-Gulfa-Janu-Aratni-Jatru-Chibuka-Shira-Parva-Sthoola, Sthoolasthi-Danta-Nakha, Sara-Sthira-Sharira, Maha-Shira-Skandha, Drudha-Danta-Hanu-Asthi-Nakha can be made assessable by the use of bone marrow densitometry, anthropometric techniques. *Mahotsaaha, Kriyavanta, and Kleshasahaa* are made assessable by cardiopulmonary efficiency test. Objective methods¹⁷ include quantitative computerized tomography and densitometer, serum calcium, QCT, and DEXA scan.

F. Majja Sara Purusha¹⁸:

1. *Mrudu-anga*(Ch. Vi. 8/108): all body parts soft
2. *Snigdha-Varna-Swara*(Ch. Vi. 8/108): unctuousness in voice and skin
3. *Sthoola-Deergha-Vrutta-Sandhya*(Ch. Vi. 8/108): joints are big, long, circular
4. *Deerghayusha*(Ch. Vi. 8/108): longevity of life
5. *Balawanta*(Ch. Vi. 8/108): good physical and mental strength
6. *Shruta-bhajan*(Ch. Vi. 8/108): good listener
7. *Vidnyana-bhajan*(Ch. Vi. 8/108): good knowledge of sciences, arts
8. *Vitta-bhaja*(Ch. Vi. 8/108): abundant money
9. *Apatya-bhaja*(Ch. Vi. 8/108): likes children
10. *Sammanabhaja*(Ch. Vi. 8/108): respectable
11. *Akrusha*(Su. Chi. 35/16): well body built
12. *Uttama-Bala*¹⁹ (Su. Chi. 35/16): good physical and mental strength
13. *Snigdha-Gambhreera-Swara* (Su. Su. 35/16): unctuous and deep voice texture
14. *Soubhagya-Upapanna* (Su. Su. 35/16): luck favored
15. *Mahanetra* (Su. Su. 35/16): big eyes

Balawanta, *Akrusha*, and *Uttama-Bala* can be assessed with physical fitness tools, and *Mahanetra* requires measurement studies. *Sthoola-Deergha-Vrutta-Sandhya* needs anthropometric considerations. *Snigdha-Gambhreera-Swara*, *Snigdha-Varna-Swara* by using multidimensional voice program parameters in voice disorders. Objective methods may be bone marrow smear examination, step test, western neurological test, etc.

G. Shukra Sara Purusha²¹:

1. *Soumya-Soumya-preksheena* (Ch. Vi. 8/109): having peace, calming personality
2. *Ksheera-Poorna-Lochana* (Ch. Vi. 8/109): eyes are much white and filled with milk
3. *Praharsha-Bahula* (Ch. Vi. 8/109): less *Klama* after *Maithuna*
4. *Snigdha-Vritta-Sara-Sama-Samhata-Shikhara-Dashana* (Ch. Vi. 8/109): unctuous, circular, strong, equal, long teeth
5. *Prasanna-Snigdha-Varna-Swara* (Ch. Vi. 8/109): pleasant, unctuous color and voice
6. *Bhrajeeshnavah*: (Ch. Vi. 8/109): shining personality
7. *Mahasphika*(Ch. Vi. 8/109): big gluteal region
8. *Stree-Priya* (Ch. Vi. 8/109): popular in females
9. *Balavanta*(Ch. Vi. 8/109): having good power
10. *Sukha* (Ch. Vi. 8/109): Happy due to compatible life
11. *Aishwarya* (Ch. Vi. 8/109): richness
12. *Aarogya* (Ch. Vi. 8/109): healthy life
13. *Vitta* (Ch. Vi. 8/109): abundant money
14. *Sammana-bhaja* (Ch. Vi. 8/109): respectable
15. *Apatyabhaja* (Ch. Vi. 8/109): abundant children
16. *Snigdha-Samhata-Shweta-Asthi-Danta-Nakha*²² (Su. Su. 35/16): unctuous, strong, white bones, teeth, and nails
17. *Bahulakama-Prajam* (Su. Su. 35/16): excess coital desires and excess reproduction
18. *Balavanta* can be measurable with the help of fitness tests and endurance capacities.

Soumya-Soumya-preksheena, *Bahulakama-Prajam*, *Stree-Priya*, *Apatyabhaja*, etc. needs a questionnaire that can elicit the required information accurately. Here confidentiality and openness to the questions are important to consider. *Snigdha-Vritta-Sara-Sama-Samhata-Shikhara-Dashana* needs to be considered with respect to orthodontic dimensions and can be made assessable. Quantitative methods²³ may be blood testosterone and estrogens, semen analysis, hip/pelvic circumference, etc.

H. Satva Sara Purusha²⁴:

1. *Smrutimant* (Ch. Vi. 8/110): good memory
2. *Bhaktimanta* (Ch. Vi. 8/110): holistic and mighty approach
3. *Krutadnya*(Ch. Vi. 8/110): remember when helped by others
4. *Pradnya*(Ch. Vi. 8/110): intellectual
5. *Shuchee* (Ch. Vi. 8/110): likes hygiene
6. *Mahotsaaha* Ch. Vi. 8/110): enthusiast
7. *Daksha* (Ch. Vi. 8/110): alert

8. *Dheera* (Ch. Vi. 8/110): courageous

9. *Samara-Vikranta-Yodhina* (Ch. Vi. 8/110): endures any situation

10. *Tyakta-Vishaada* (Ch. Vi. 8/110): not getting panic without reason

11. *Avasthita-Gati* (Ch. Vi. 8/110): movements well defined

12. *Gambhira-Buddhi-Cheshtaa* (Ch. Vi. 8/110): logical use of brain and movements

13. *Kalyana-Abhiniveshina* (Ch. Vi. 8/110): desires good for everyone

Smrutimant, Bhaktimanta, Krutadnya, Pradnya, Shuchee, Daksha, Dheera, and Tyakta-Vishaada are some of the mental traits that need to be assessed with the help of tools from psycho-social faculty. Objective methods may be EEG.

DISCUSSION:

1. *Acharya Charaka, Acharya Vagbhata, Acharya Susruta*, and other authors of *Ayurveda* described the concept of *Sara* in detail. The significance of the concept of *Sara* is given in the form of *Dhatubala*. So *Sara Pariksha* is significant in *Parikshana* of a person, ill or healthy.
2. It is also beneficial to evaluate the *Bala* of a person at the level of physical fitness, mental makeup, and immunological and social interactions. As the explanations of *Sara* have all types of traits, the concept of *Prakriti* is supported by the concept of *Sara*. In clinical practice also, it is good to derive the *Prakriti* and *Sara* of a person to increase the accuracy of *Parikshana*.

CONCLUSION

1. The terms that can be assessed with the help of modern techniques, and tools of assessment may be incorporated to improve the *Sara Parikshana* techniques.
2. Some traits that are difficult to assess are to be made assessable by using some newer techniques or new techniques that may be structured for their assessment. Some of the traits get assessed quantitatively very easily but some are very broad and need to be defined for their quantitative assessment

CONFLICT OF INTEREST –NIL

SOURCE OF SUPPORT -NONE

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