

A CONCEPTUAL STUDY OF ASSESSMENT OF SAARA W.S.R. TO ITS CLINICAL SIGNIFICANCE

Gyanendra Kumar Gupta^{1*}, Gagan Devi²

1. Associate Professor, Dept. of Kriya Shariraa, SKS Ayurvedic Medical College, Mathura, Uttar Pradesh, India.
2. PG Scholar, Dept. of Rachna Sharira, Major SD Singh PG Ayurvedic Medical College, Farrukhabad, Uttar Pradesh, India.

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Abstract

Ayurveda, which is the oldest medical science of human civilization, have its unique art of examination of patients as well as disease. In Ayurveda, the word pareeksha is used for examinations. Several types of pareeksha are explained in classical texts such as Dashavidha pareeksha, Ashtavidha pareeksha, Shadvidha pareeksha, Panchavidha pareeksha, Trividha pareeksha etc. Dashavidha pareeksha explained ten measures of examinations; one among them is saara pareeksha. Word saara (essence) indicate purity of a specify dhatu as compared to other. Qualitative, quantitative and functional assessment of saptadhatus is called dhatu saarata. While examining a patient, examination of prakruti, vikruti is done along with saara. Examination of prakruti is done to examine dosha. In the same way, examination of dhatu is done by examine saarasaarta. Saara pareeksha is very important at the time of diagnosis, associated with intensity of morbidity and in planning the line of treatment of disease. Saara pareeksha is used as a vital diagnostic Ayurvedic tool for assessing the present health of a person and to know the prognosis of disease as well.

Keywords: Ayurveda; Saara; Pareeksha; Prakruti; Vikruti; Saarasaarta; Prognosis.

*Address for correspondence:

Dr. Gyanendra Kumar Gupta
Associate Professor, Dept. of Kriya Shariraa,
SKS Ayurvedic Medical College,
Mathura, Uttar Pradesh, India – 281 406
E-mail: gyanender.gupta@gmail.com

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INTRODUCTION

Ayurveda is Science of Life and its main aim is to maintain healthy status of healthy living being i.e. prevention of disease and treatment of disease.^[1] To fulfil these purpose, Ayurveda has mentioned various unique fundamental principle in reference of sharira Rachana, sharirakriya, chikitsa etc. Concept of Saara pareeksha explained under dashavidha pareeksha in Ayurvedic texts is one among them.

Body is originally composed of dosas, dhatus and malas. As moola i.e. Root is the chief factor in stage of origin, sustenance and destruction of plants, in same way dosha, dhatu and mala for the body.^[2]

Word saara indicate purity of a specific dhatu as compared to other.^[3] Qualitative, quantitative and functional assessment of saptadhatu is called dhatu saarata. While examining a patient, examination of prakruti, vikruti is done along with saara.

Examination of prakruti is done to examine dosha. In same way, examination of dhatu is done by examine saara asaarta.^[4]

Saara is examined to know the bala of person.^[5] The physical and psychological characteristics of different saara described in the text are the reflection of status of respective dhatu in terms of structure and functions. Saara pareeksha is about knowing quality of each dhatu. In Ayurvedic literature there is description of eight types of Saara.^[6]

The concept of saara in Ayurveda is given as applied physiology in form of saara lakshana is very scientific.

AIMS AND OBJECTIVES

- To study the concept of Saara in Ayurvedic classical literature.

- To validate the theory of Saara scientifically.
- To study clinical aspect of Saara pareeksha.

MATERIALS AND METHODS

Source of data

Different Ayurvedic classical book, modern medical book, research paper and journals were referred to understand concept of Saara, Saara pareeksha and its clinical significance.

METHODS

- To compile available literature on saara.
- To compile the importance of saara pareeksha
- To compile the importance of Saara in maintenance of health of healthy individual
- To compile the importance of Saara pareeksha in planning of treatment

This is a literary research study. In this article all the references from Samhitas and respective commentaries regarding “A conceptual study of assessment of saara w.s.r. to its clinical significance” is compiled

Conceptual study

Ayurveda, which is the oldest medical science of human civilization, have its unique art of examination of patients as well as disease. In Ayurveda, the word pareeksha is used for examinations.

Several types of pareeksha are explained in classical texts such as dasha vidha pareeksha, Ashtavidha pareeksha, Shadvidha pareeksha, Panchavidha pareeksha, Trividha pareeksha etc. Dashavidha pareeksha explained ten measures of examination; one among them is saara pareeksha.

Acharya Charaka has explained Astavidha saara under the dashavidha pareeksha in Rogabhisagjathiya chapter of vimansthana. Acharya Susruta has also explained astavidha saara in aaturupkramaniya adhyaya of sutra sthan.

Following eight saara on the basis of different dhatu has been described in Ayurvedic texts. These are 1. Twak Saara, 2. Rakta Saara, 3. Mamsa Saara, 4. Meda Saara, 5. Asthi Saara, 6. Majja Saara, 7. Shukra Saara, 8. Satva Saara.^[7] (Table 1)

Along with all these eight Saara, Acharya Kashyapa has described an extra Saara i.e. Ojas Saara. In Saara typology, the term Rasa Saara is not mentioned but Twak Saara is described, Acharya Dalhana has clarified in his commentary regarding Twak Saara that the meaning of Twak is the Rasa residing in Twak.

The characteristic features of the different types of saara given by these Acharyas are as follows.

Features of Rasa Saara Purusha

In people who are twak saara, the skin is unctuous, smooth, soft and clear with fine, sparse, deep rooted and delicate hairs and is lustrous. This essence indicate happiness good fortune, power, enjoyment, intelligence, learning, health, cheerfulness and longevity.^[8] In essential predominance of twak, skin and hairs are glistening and soft.^[9]

Skins of these persons are unctuous, smooth, soft and clear. Hairs of these people are fine, sparse, deep-rooted and delicate and other general symptoms of theses person are intelligence, learning, healthy, cheerfulness, longevity, happiness, good fortune, power and Enjoy.^[10]

Features of Rakta Saara Purusha

In those who have essence of rakta - ear, eye, face, tongue, nose, lips, palm of hands, sole of feet, nails, forehead and genitals are unctuous, red, handsome and brilliant. This essence indicates happiness, sharp intellect, magnanimity, tenderness, less strength, lack of endurance and intolerance to heat.^[11]

With essential predominance of blood, the person has unctuous and coppery nails, eyes, palate, tongue, lips, palm and soles.^[12]

In Brief, ear, eye, face, tongue, nose, lips, palm, sole, nail, fore head & genital are unctuous, red and coppery in colour, handsome and brilliant and their general symptoms are less strength, intolerance to hot & tenderness. Psychological symptoms of them are lack of In durance, sharp intellect, magnanimity and happiness.^[13]

Features of Mamsa Saara Purusha

The persons with essence of mamsa have their temples, fore head, nape, eyes, cheek, jaws, neck, shoulder, abdomen, axilla, chest, hands, feet and joints equipped with firm, heavy and good looking muscles. This essence indicate forbearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength and longevity.^[14] By predominance of mamsa, the body is without any depression, bone and joints are concealed with muscle and muscles are well developed.^[15]

In brief, temples, forehead, nape, eyes, cheek, jaws, neck, shoulders, abdomen, axilla, chest, hand, feet and joints have firm, heavy and good looking muscle, without any depression. Their Bones and joints are concealed with muscle and their general symptoms are healthy, strength, longevity and muscular nature. Psychological symptoms of them are forbearance, restraint, lack of greed, learning habit and happy.^[16]

Table 1: Comparative features of ashta vida saara purusha

Body Parts	Rasa Saara purusha	Rakta saara Purusha	Mamsa saara purusha	Meda Saara Purusha	Asthi saara Purusha	Majja saara Purusha	Sukra saara Purusha	Satva saara Purusha
Skin	Unctuous. Soft. Smooth. Lustrous	Unctuous Coppery colour. Brilliant.		Unctuous		Unctuous	Unctuous Pleasant. Complexion.	
Hair & body hair	Sparse deeprooted delicate			Unctuous				
Nails and Teeth		Unctuous Red Colour		Unctuous	Big Prominent & firm		Compact Unctuous white.	
Bone and joints			Concealed with muscle, strong		Firm & Prominent	Prominent long rounded	Firm Round.	
Voice				Melodious Voice		Resonant & Melodious voice	Pleasant & Unctuous	
Physical strength		Tender	Strength	Tender delicate.	Firm body.	Strong body.	Strong	Strong
Psychological Symptoms		Lack of Indurance.	Lack of greed. Forbearance. Restrain	Simple Serving nature	Enthusiastic active enduring.	Endowed with knowledge & learning	Pleasant minded happy.	Memory full Intelligence Skill full Enthusiastic Clean

Features of Meda Saara Purusha

The persons endowed with essence of medas have particular unctuousness in complexion, voice, eyes, hairs, skin hairs, nails, teeth, lips, urine and faeces. This essence indicates wealth, power, happiness, enjoyment charity, simplicity and delicacy in dealings.^[17] One with predominance of medas has unctuous urine and sweat, melodious voice, big body and intolerance to exertion.^[18] In Brief, complexion, voice, eye, hair, skin hair, nails, teeth, lip, urine, faeces & sweat are unctuous. Their general symptoms are delicate nature, big body, intolerance to exertion, wealthy & powerful. Psychological symptom of them is charity full nature.^[19]

Features of Asthi Saara Purusha

Those with asthi saara have prominent heel, ankles, knees, elbows, collar bone, chin, head, joints and also bones, nails and teeth. Asthi saara purusha are enthusiastic, active, enduring, having strong and firm body as well as longevity.^[20]

With predominance of bone, one has big head and shoulders and firm teeth, jaw, bone and nails.^[21] In Brief, heel, ankle, knee, elbow, collar bone, chin, head, joint, bone, nail and teeth are prominent. Head and shoulders are big. Teeth, jaw, bone and nails are firm. Their general symptoms are strong and firm body, enthusiastic, active nature & longevity in life span. Psychological symptom of them is enduring.^[22]

Features of Majja Saara Purusha

The persons with soft organs, strong body, unctuous complexion and sweet voice, prominent, long and rounded joints should be known as majjasaara. Majja saara persons are long-lived, strong, and endowed with learning, wealth, understanding, progeny and respect.^[23] With predominance of majja, purusha is not lean, has superior strength, melodious and resonant voice, auspicious features and big eyes.^[24] In Brief, majja saara purusha have soft organ, unctuous complexion, sweet i.e. melodious & resonant voice, big eyes, Prominent, long and rounded joints.

Their General Symptoms are not lean but strong body, long lived, wealthy and have multiple Progeny. Their psychological symptoms are endowed with learning & knowledge, respected and auspicious feature.^[25]

Features of Shukra Saara Purusha

The persons with essence of shukra are charming, looking with charm, having eyes as filled with milk, immensely exhilarated or pleasant minded. Their teeth are unctuous, rounded, firm, even and compact. They have pleasant and unctuous complexion and voice. They are brilliant and have prominent buttocks. They are liked by women for enjoyment, are strong and endowed with happiness, supremacy, health, wealth, honour and progeny.^[26] With predominance of shukra, the person has unctuous, compact and white bone, teeth and nails. They have enhanced sex power and numerous progeny.^[27] In Brief symptoms of shukrasaara purusha are eyeball as it floating in milk, unctuous, rounded, firm, even & compact teeth, pleasant and unctuous complexion, pleasant and unctuous voice, prominent buttock, unctuous, compact and white bone & nails and they look with charm. Their General symptoms are charming, brilliant, enhanced sex power, numerous progeny, strong, healthy, wealthy and supremacy nature and liked by women. Their psychological symptoms are pleasant minded, happy and honour full.^[28]

Features of Sattwa Saara Purusha

The persons having sattwa as essence are endowed with memory, devotion, are grateful, learned, pure, courageous, skilful, resolute, fighting in battles with prowess, free from anxiety, having well directed and serious intellect and activities, and engaged in virtuous acts.^[29]

One who possesses memory, devotion, wisdom, purity and valour with tendencies in

welfare activities should be known as essentially predominant in sattwa.^[30]

In Brief, their general symptoms are valour, pure, engaged in virtuous acts, enthusiasm. Their psychological symptoms are memory full, devotion, wisdom, grate full, skill full, resolute, free from anxiety, well directed and serious intellect.^[31]

Clinical significance

While describing saara in context of rogi pareeksha, different terminology like sarvasaara, madhyama saara and avarasaara are used in classics. On the basis of gradation of the presence of saara in various eight compartments, saara can be classified as sarvasaara, madhyama saara and avarasaara.

Sarva Saara

Those having essence of all the saptadhatu and satva in optimum. Sarvasaara is interpreted by many authors as those who possess all the eight kind of saara. The persons having all the essence are very strong and happy, enduring confident in all actions, inclined to benevolent acts, having firm and balanced body with balanced movements, resonant, melodious, deep and high voice, endowed with happiness, supremacy, wealth, enjoyment and honor, with slow ageing and pathogenic process, mostly having similar and numerous off springs and are long lived.^[32]

Madhyama Saara

Those having essence of all the saptadhatu and satva in moderate amount, i.e. as those possessing saara in between 1-7.

Avara Saara

Those having essence of all the saptadhatu and satva in minimum amount. Avarasaara as those possessing no saara at all.

One should examine inherent power of a person in respect to excellence of his dhatusie saara, because inherent power of a person cannot be assessed by bulk and size of the body, but it is only judged by the saara pareeksha.

Clinical aspect of dhatu saarata helps us in following.

- To assess strength (immunity / fitness) of dhatu.
- To give proper treatment for asaara dhatu.
- To improve immunity of asaara and madhyama saara dhatu with proper food and medicine.
- To maintain uttama saarata of particular dhatu with proper food.
- Dhatu saara examination is important in pregnant women for proper nourishment of growing foetus.
- Before giving rasayana chikitsa.

Acharya Susruta said that qualified physician should examine the saara status before proceeding to take up his medical treatment, as his professional success depends upon saara examination.

Structural, functional, pschological and other aspect of body can be described on the basis of saara pareeksha. So saara pareeksha have importance from physiological, pathological and treatment point of view.^[33]

Examination of saara indicates bala (physical strength) of an individual. One cannot 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.^[34]

DISCUSSION

Basic fundamental parameters of Ayurvedic science is more practical as compare to theortical or technical. Acharya charaka has described different types of pareeksha. One among them is saara pareeksha, described under dasha vidha pareeksha.

Basic concept of treatment i.e. samprapti vighatan is based on specially dosha and dushya. Dhatu being one among dushya can be easily understood by knowledge of saara. So when you know basic fundamental pathology of disease, it becomes easy to treat and this is based on saara.^[35]

It is fallacious to consider an individual to be strong or weak either by his appearance or size of the body. One should examine the individual with reference to the excellence of dhatu.^[36]

When we talk about healthy status, if we know dhatu saara asaarata, by considering structural integrity of body, we follow special diet and regimen suitable to body structure and this is based on knowledge of saara.

CONCLUSION

Scope of saara pareeksha is very broad. The concept of saara can be utilized in various field like for selecting a particular candidate for a particular job as mamsa saara person consider as best for physical work. Various laboratories can be made to store the robust tissue of a person possessing the saara of the particular dhatu as sperm donation from shukrasaara, bone marrow donation from majjasaara, blood donation from rakta saara person etc.

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