



Literature review on significance of saara pariksha in Ayurveda.

Tejaswini S. Katare*¹, Ganesh Puradkar²

1. PG Scholar,
2. Associate Professor,

Samhita and Siddhant dept, APM's Ayurved Mahavidyalaya, Sion, Mumbai, Maharashtra.

*Corresponding author: e-mail- tejukatare54@gmail.com; Contact no.- 9653284179

ABSTRACT-

Saara (constitutional essence) is the essence of dhatus (vishuddhataro dhatu), which signifies the ultimate qualities of dhatus. Excellent functional aspects of the dhatus is defined as Saara. (Chakrapani commentary on Ch.Vi.8\102-108). Eight types are explained by Acharya Charaka, each one characterized by both physical and psychological parameters. This review study mainly focuses on material available on dhatu saara in ayurvedic literature. Examination of saaratva indicates Bala of an individual. One cannot function without bala. Qualitative, quantitative and functional assessment of tissues or seven dhatus is called Dhatu Saarata. Charaka has advised to examine Saara of every dhatu to understand strength of Dhatus as well as strength of mind.

Keywords- Dhatu, Saarata, Dosha, Bala, Saara.

INTRODUCTION-

In Ayurveda, Saara pariksha is one amongst the ten types of methods to examine a patient, which is described as Dashvidha Aatur Pariksha. Saara pariksha primarily determines the strength of a person. As per Acharya Charaka, one should not commit the mistakes by deciding any person as strong or weak by merely looking at the good or weak build

up of body, structure or appearance. Small, lean and thin person seems to be strong enough. It is just like 'Pippilika Bhaar Haranvat Siddhi' which denotes that small looking ants can carry much more weight than its own weight. In the text, this dhaatu saarata is described with respect to Sapta Dhatus viz. Rasa(skin), Rakta (blood), mamsa (muscle tissue), Medas (adipose tissue), Asthi (bone tissue), Majja (marrow), shukra (semen) and Sattva (mind) i.e. Ashtavidhsaarata. Dhatusarata or tissue excellence is a quality assessment of seven dhatus. Examination of Dhatusarata is done at physical and psychological level.

AIM-

To study the concept of Dhatusarata and its importance.

OBJECTIVES-

- 1) Literature review of dhatusarata in ayurvedic texts.
- 2) To study the relation of Bala with dhatusarata.

MATERIALS AND METHODS-

Proper screening of literature from classical texts of Ayurveda and modern texts.

Recent advanced study in context of present study will be reviewed using resources like internet and articles.

REVIEW OF LITERATURE-

Meanings of word 'saara' are essential, most excellent, best, real, genuine, true and strong.

'Vishuddhataro Dhatuhu saarochoyate'-(chakrapani tika Ch.Vi-8\102). From the above reference, we can define 'saara' as the supreme quality of dhatu and of superb functional aspect is called as 'saara'. Therefore, individuals on the basis of Saarata have been classified into various categories depending upon predominance of particular dhatu in the body by the virtue of its quantity, quality and functions.

Classification of saara-

Following eight saara on the basis of different dhatu have been described in Ayurvedic texts-

1. Twak saara
2. Rakta saara
3. Mamsa saara
4. Meda saara
5. Asthi saara
6. Majja saara
7. Shukra saara
8. Sattva saara

Along with all these eight saaras, Acharya Kashyapa has described an extra saara i.e 'ojas saara'. Acharya Vagbhata has only given the types of saara without describing their characteristics. In saara typology, the term Rasa saara is not mentioned, it is described as Twak saara. Acharya Dalhana has clarified in his commentary regarding Twak saara that the meaning of Twak is the Rasa residing in Twak.

Classification of saara-

While describing saara in context of Atura pariksha, Acharya Charaka and Vagbhata uses terminologies like Sarvasara, Madhyamasara and Avarasara\Asara. It is to be noted that a

person may have excellence of more than one dhatu simultaneously along with Sattva. Thus on this basis the gradation of the presence of Saara in various eight compartments is done-

1. Sarva Saara: Those having essence of all the dhatu and sattva is optimum.
2. Madhyama Saara: Those having essence of all the dhatus and sattva in moderate amount.
3. Avara Saara: Those having essence of all the dhatus and Sattva in moderate amount.

Persons having Sarva Saara have great power, blissful, can tolerate pressure\ good endurance, good self confidence in initiating any work, always inclined to welfare activities, firm and well built body, correct gait, unctuous and deep voice, enjoying well being, power, wealth and deserve respect, delayed ageing process, less affected by diseases and have large number of children with similar traits and long life. The persons having qualities opposite to the above are Asara persons, whereas Madhyam saara persons have some 3-4 qualities of Pravara saara.

DHATUSAARA LAKSHANAS-

As per Acharya Charaka-

1) Twaksaara lakshan-

In persons who are twaksaara(having constitutional essence of skin), the skin is unctuous, smooth, soft, clear with fine, sparse, deep rooted and delicate hairs and is lustrous. This essence indicates happiness, good fortune, power, enjoyment, intelligence, learning, health, cheerfulness and longevity.

As per Sushrutacharya-

In Twaksaara people, skin and hair are glistening and soft.

2) Raktasaara lakshan-

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, moderate strength, lack of endurance and intolerance of heat.

As per Sushrutacharya-

Unctuous and coppery nails, eyes, palate, tongue, lips, palm and soles.

Mansasaara lakshan-

The persons with essence of mansa have their temples, forehead, nape, eyes, cheek, jaws, neck, shoulders, abdomen, axillae, chest, hands, feet and joints equipped with firm, heavy and good looking muscles. This essence indicates forbearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength and longevity.

As per Sushrutacharya-

Body without any depression, the bony joints are concealed and muscles are well developed.

3) Medasaar lakshan-

The persons endowed with essence of medas have particular unctuousness in complexion, voice, eyes, hand, hair, skin hairs, nails, teeth, lips urine and faeces. This indicates wealth, power, happiness, enjoyment, charity, simplicity and delicacy in dealings.

As per Sushrutacharya-

Unctuous urine and sweat, melodious voice, fleshy body and intolerance to exertion.

4) Asthisaara lakshan-

Those with asthisaar have prominent heels, ankles, knees, elbows, collar bones, chin, head and joints and also bones, nails and teeth. Such persons are enthusiastic, active, enduring, having strong and firm body as well as longevity.

As per Sushrutacharya-

Big head and shoulders and firm teeth, jaw, bone and nails.

5) Majjasaara lakshan-

The persons with soft organs, strong, unctuous complexion and sweet voice, prominent, long and rounded joints should be known as majjasaara (those having majja as essence). They are long-lived, strong and endowed with learning, wealth, understanding, progeny and respect.

As per Sushrutacharya-

Person is not lean, has superior strength, melodious and resonant voice, auspicious features and big eyes.

6) Shukrasaara lakshan-

Charming, looking with charm, having eyes as if filled with milk, immensely exhilarated, with tip of teeth as unctuous, rounded, firm, even and compact; having pleasant and unctuous complexion and voice, brilliant, having prominent buttocks should be known as shukrasaara (those having semen as essence). They are liked by women for enjoyment, are strong and endowed with happiness, supremacy, health, wealth, honour and progeny.

As per Sushrutacharya-

Unctuous, compact and white bone, teeth and nails; with numerous progeny.

7) Sattvasaara lakshan-

The persons having sattva (psyche) as essence are endowed with memory, devotion, are grateful, learned, pure,

courageous, skilful, resolute, fighting in battles with power, free from anxiety, having well directed and serious intellect and activities and engaged in virtuous acts. Their characters are explained by their qualities.

As per Sushrutacharya-

Possess memory, devotion, wisdom, purity and valour, with tendency in welfare activities.

8) Sarvasaara lakshan-

The persons having all the essences 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 honour; with slow ageing and pathogenic process, mostly having similar and numerous offsprings and are long lived.

Thus eight types of essence of persons have been described for the knowledge of the degree of strength.

DISCUSSION-

Saara pariksha is being useful for understanding the physical as well as psychological strength of a person. It also helps in rightly assessing the dose and type of medicine to be prescribed on the basis of strength of the patient. The assessment of different Dhatu saara and their association with distinct parameters have been taken up by various researchers. These parameters are mostly subjective that may contribute in analysis of saara of the person.

Relation between bala and Dhatu saarata- Ayurveda emphasizes on maintaining the health of healthy and treating the diseased one. The Saara pariksha can be carried out

in both diseased as well as healthy persons to know the bala pramana. The bala has importance in context of Samshodhana also, as quoted in Kalpasthana of Charaka Samhita that Madhyama (average) and Heena (inferior) bala persons should be given Mahyama(average) and Mridu (mild) Samshodhana. Aushadh kala also depends on the bala of the patient. In the management of the disease, physician must select the Panchakarma procedures or oral medicine and its dose according to the bala of the patient.

Applications of dhatusaarata-

Dhatusaarata must be done for the following-

- 1) To assess strength (immunity/fitness) of dhatu.
- 2) To give proper treatment for Asaradhatu.
- 3) To improve immunity of Asara and Madhyama Saar dhatu with proper food and medicines.
- 4) Dhatusaar examination is important in pregnant women for proper nourishment of growing fetus.
- 5) Before giving RasayanChikitsa.
- 6) To maintain uttamsaarata of particular dhatu with proper food, one must do examination of DhatuSaarata.

CONCLUSION

- AshtavidhaDhatuSaarata explained by Acharyas in Samhita, knowledge of Saarata is important for maintaining health and also curing disease.
- Dhatusaarlakshanas are useful to determine the functions of dhatus.
- Vagbhatacharya explained one main function of each dhatus.
- Sushrutacharya explained many functions of Dhatus.The

sarapariksha is significant in analysing the balapramana of a patient. On the basis of bala, the physician decides the type of medicine and its dose to be given in samshodhana or samshamanachikitsa. Even the aushadha kala is also dependent on the bala of the patient.

REFERENCES

1. Agnivesh Charaka Samhita, elaborated by Charaka & Dridhabala with Ayurveda Dipika. Commentary by Chakrapanidatta, Yadavji Trikamji Acharya, editor. Vimanasthana, 8th Adhyaya, 102nd verse, 115th verse. New Delhi: Chaukhamba Publications; Reprinted 2014.
2. Agnivesh Charaka Samhita, elaborated by Charaka & Dridhabala with Ayurveda Dipika. Commentary by Chakrapanidatta, Yadavji Trikamji Acharya, editor. Kalpasthan, 12th Adhyaya, 57th verse.
3. Agnivesh Charaka Samhita, elaborated by Charaka & Dridhabala with Ayurveda Dipika. Commentary by Chakrapanidatta, Yadavji Trikamji Acharya, editor. Chikitsasthan, 30th Adhyaya, 297th, 305th, 326th verse.
4. Agnivesh Charaka Samhita, elaborated by Charaka & Dridhabala with Ayurveda Dipika. Commentary by Chakrapanidatta, Yadavji Trikamji Acharya, editor. Sutrasthan, 5th Adhyaya, 3rd verse(tika).
5. Acharya Sushruta. Sushruta Samhita with Nibandh Sangraha. Commentary by Dalhan and Nyayachandrika Panjika by Gayadasa, Yadavji Trikamji Acharya, editor. Sutrasthan 35th Adhyaya, verse 16,17,18,19. Varanasi: Chaukhamba Surbharti Prakashan; Reprinted 2014.
6. Acharya Kashyapa. Kashyapa Samhita or Vriddhajivakiya tantra. Text with English translation and commentary by Prof. Tiwari PV. Sutrasthan, 28th Adhyaya, verse 36. Varanasi: Chaukhamba Visvabharti; Reprinted 2013.
7. Vagbhata. Ashtang Hridaya with Sarvangsunder commentary by Arundatta and Ayurveda Rasayana by Hemadri, Prof. Hari Sadashiva Shastri Paradakara, editor. Sharirsthana, 3rd Adhyaya, verse 117. Varanasi: Chaukhamba Surbharti Prakashan; Reprinted 2016.
8. Vriddha Vagbhata. Ashtanga Samgraha with Shashilekha Sanskrit commentary by Indu. Dr. Shivprasad Sharma, editor. 3rd edition. Sharirsthan, 8th Adhyaya, verse 36. Varanasi: Chaukhamba Sanskrit Series Office:2012.
9. Lakshmidhar Dwivedi. Ayurveda ke mool siddhant evum unki upadeyata. 3rd edition Vol -2, Adhyaya 26th. Varanasi: Chaukhamba Krishnadas Academy; 2009.
10. Agnivesha. Charaka Samhita, elaborated by Charaka and Dridhabala, Text with English translation by Prof. Sharma PV. Vol-1, 8th Adhyaya, verse 103. Varanasi, Chaukhamba Orientalia, Vimanasthan;2014.

Conflict of Interest: Non

Source of funding: Nil

Cite this article:

*Literature review on significance of saara pariksha in Ayurveda.
Tejaswini S. Katore, Ganesh Puradkar*

Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (1): 1 - 5