

CONCEPTUAL STUDY ON SAARA AND IT'S RELATION WITH AGNI**Dr. Deepawali*¹, Dr. Krishan Kumar² and Dr. Lasitha Sanal³**

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ABSTRACT

In Ayurveda saara is related with superiority of dhatus. Saara is consist of the nature of dhatus hence it called “vishuddhatro dhatu”.^[1] In Ayurveda acharya gives many tools which can help in examination of various disease out of them one is Rog and Rogi pareeksha. For rog – rogi pareeksha especially dashvidh pareeksha is mentioned by acharya Charak Dashavidh pareeksha includes examination of Prakarti (Body constituent), Vikrti (Pathology), Saara (Essence), Sanhanan (Body proportion), Praman (Measurement), Satmya (Compatibility), Satva (Mental strength), Ahar Shakti (Appetite), Vyayam Shakti (exercise capacity test) and Vaya (Age).^[2] As mentioned above saara is one of dashvidh pareeksha and it considered very important with respect of examination of various patients and their treatment. Saara is depend on function of body and also on mental state of individual. Saara is considered as a purest form of dhatus. Acharyas gives different – different characteristics of different - different saara persons. Acharya

charak grouped into 8 categories depending on status of particular dhatu and prevalence of dhatu. As a exception Acharya mentioned one type as Satav saara which is depend on predominance of psychic factor named as Satav in persons. Saara is practically proved to be helpful in examination of a Rogi (patient) and also in treatment. Conceptual study about saara and it's correlation with prakarti is done here.

KEYWORDS: Rog, Rogi, Saara, Dhatu, Pareeksha.

INTRODUCTION

Ayurveda is oldest medical science and in its classical text acharyas also described different methods of examination of rogi. Dashvidh pareeksha is one of examination methods for rogi. It is mentioned and explained by acharya charak. Saara Pareeksha is one of remarkable pareeksha out of ten.

Saara Pareeksha helps in assessing Bala and sthiramsha of an individual. The high quality characteristics of dhatu is manifested as Saara in that individual. Saara can be seen in physiological and psychological level. Saara concept is related with excellence of dhatus.^[3] Every persons body is formed with sapta dhatu but Saara is different in every individual because in every person dhatus quantity and quality varies a lot. The importance of dhatus can be explained by this, that dhatu performs the function of Dharan (structural framework) and poshana (nutritional work).^[4]

Evolution of dhatus, their functional and structural state and good quality of dhatu can be done by Saara pareeksha. Acharya charak's commentary chakrapani says that characteristic of saara is an index to measure the Bala of individual dhatu.^[5]

Types of Saara (As Acharya Charak)

In 8th chapter of viman Sthana, charak samhita acharya charak mentioned 8 type of Saara. Acharya sushrut in sutra sthana 35th chapter and acharya vagbhatt in ashtang sanmagrah sharir sthana 8th chapter also describe about Saara.

8 types of Saara as acharya charak^[6]

- 1) Twak saara
- 2) Rakat saara
- 3) Mamsa saara
- 4) Meda saara
- 5) Asthi saara
- 6) Majja saara
- 7) Shukr saara
- 8) Satav saara

Acharya sushrut also give an emphasis to that a chikitsak (Doctor) can treat a rogi more successfully if he measures the life expectancy of rogi (patient) on the basis of the criteria of measurement of body part and saara pareeksha.^[7] Acharya charak explained characters of different saara purush according to their qualities.

- 1) Features of Twak saara purush - the person who is of twak saara (skin as essence of constitution) has oily, smooth, soft, clear and thin skin sparse, deep rooted and delicate body hair and lustrous skin. The persons of twak saara are endowed with happiness good fortune, grandeur, enjoyment, intellect learning, health, cheerfulness and longevity.
- 2) Features of rakat saara purush – The one having rakata as constitutional essence his ears, eyes, lace, tongue, nose, lips, palm of hand, sole of feet, nail, forehead, and genitals are unctuous and red in colour, and is handsome and refulgent. The essence indicates happiness, insolence, intelligence, strong - mindedness, delicacy or tenderness, moderate strength, intolerance to trouble or pain and heat.
- 3) Features of mamsa saara purush – the person with mamsa saara has features like his temporal regions, forehead, nape, eyes, cheeks, jaw, neck, shoulders, abdomen, axilla, chest, hand, feet and all joints are firm or stable, heavy and properly covered with good musculature. Person with mamsa saara is enrich with Forbearance, restraint or patience, non greediness, wealth, learning or knowledge, happiness, uprightness or simplicity, strength and longevity.
- 4) Features of Meda Saara purush – The person having Medha as constitutional essence has specific unctuousness Of complexion, voice, eyes, hair, body, nails, teeth, lips, urine and feces. Medas saara indicates wealth, grandeur, happiness, enjoyment, clarity, uprightness and simplicity and tenderness in dealing with others.
- 5) Features of asthi saara purush – the person having asthi saara as constitutional essence possess strong heels, ankles, knees, elbows, collar bones, chin, head, joints, bones nails and teeth. Asthi saara person are highly enthusiastic, active, have good tolerance for pain and or trouble, strong and from body and also longevity.
- 6) Features of Majja saara purush – Persons with Majja have soft organs. These persons are strong, have unctuous complexion and voice, thick, long and rounded joints. They have good longevity, are strong and endowed with learning, wealth, critical understanding, progeny and honour or respect.
- 7) Character of shukr saara purush – Persons does having shukra as constitutional essence are charming or gentle with pleasing or gentle look, eyes as it filled with milk (white clear eyes), filled with hilarity, with unctuous, rounded, firm, even and compact tip of teeth,

pleasant and unctuous complexion and voice our represent, And have large buttocks. they are loved by women, are strong and endowed with happiness, grandeur, health, wealth, honour and progeny.

- 8) Character of sattwa saara purush – the person with satav saar as constitutional essence are endowed with memory, devotion, gratefulness, wise, pure, enthusiastic, dexterous, resolute, warrior, free from dejection, proper gate, depth of wisdom and sincerity in action, and devoted to various acts. Acharya charak also described about sarav saara purush. Person those are having all saara are strong, extremely happy, good endurance, self confidence in initiating all actions, are always concentrating their mind and intellect in various or auspicious acts have firm and well formed body, balanced movement, resonant, melodious, honour, slow aging and pathogenic process, often have more numbers of offspring of almost similar qualities and are long- lived.

Acharya charak also classified saara as Pravra saara, madhyam saara and avar saara purush.^[8] The persons who have no essence or having opposite character to that described above are classified as avar saara purush. The person with avar saara cannot bear long or heavy physical activities.

Person having moderate qualities of saara described above are madhyam saara purush and person have all qualities are mentioned as Pravra saara purush. Sarav saara purush is classified under Pravra saara purush. Sarav Sara purush is considered as superior above other 7 dhatu Saara purush because satav saara purush have relatively higher resistance and they denotes longer life and prosperity compare to other.

Agni and saara correlation

According to Ayurveda human body is made up from samya awastha (balanced stage) of Dosha, Agni and mala.^[9] Agni do paak of aahara (food). Food eaten by a person is divided into 2 part ahar Prasaad bhaga and kitta bhaga.^[10] Acharyas mentioned 13 types of agni as - Jatharagni, 5 type of bhutaagni and 7 types of dhatwaagni. Jatharagni is most important for paak of aahara. By the function of jatharagni Prasad bhaga of ahara formed. After formation of Prasad bhaga dhatwaagni act on it and dhatu formation is take place. Firstly rasa dhatu is formed and from rasa dhatu rakata dhatu formed. Like this all Dhatus are formed in sequence.

Whenever there is a disorganization of agni physiological aspects of that individuals is affected because the proper formation of aahar ras and kitta bhaga is not happening. This

malformations of aahar ras bhaga leads to deformity of dhatus and as a result formation of dhatu saara is hampered.

Dhatus have two forms in body – Poshak dhatu and Poshya dhatu. Poshak dhatu is one which nourishes other and Poshya dhatu is one which is nourished.

‘Tushti’ is one of the important functions of well formed rasa dhatu in body and in twak saara purush acharyas mentioned characteristics as sukh (happiness), harsh (cheerfulness, enjoyment). It can be correlated that proper formation of rasa dhatu leads to a person to twak saara. While describing type of saara acharyas mentioned Twak saara instead of rasa saara it is probably due to that the function of rasa is better manifested in twacha so by twak saara the rasa residing in twacha is being considered.

“Varan prasadna” Is one of the important functions of rakat dhatu and in rakat saara person characteristics are defined as they have reddish complexion.

“Lepa” is mentioned as important functions of mamsa dhatu^[11] and in mamsa saara purush characters are defined as they have heavy and properly covered good musculature body.

Unctuousness is considered as most important functions of Meda dhatu. In meda saara purush character Acharya defined unctuousness of complexion and voice, eyes, hair.

Main function of asthi dhatu is mentioned as “dharan” and asthi saara purush have well developed and strong joints and bones.

“Puran” is main function of Majja(bone marrow) dhatu. In majja saara purush are strong and have long and rounded joint.

Main function of shukar dhatu is mentioned as “Garbhutpadan” And shukar saara purush have large buttocks and have progeny.

CONCLUSION

From above discussion it is clear that saara and agni of a person is correlated. For proper formation of dhatu it is very important to have Sam avastha of agni so it can be concluded that saara is effected by agni. Sometime a doctor made take a wrong decision only by looking at physical appearance of patient as the patient is weak because of lean thin body built patient is strong because of big body and good built but this is observed that some people having

lean thin body but they have strength. Acharya give example for this as ants are small and thin in size but they can carry a big load Compare to their body.^[12] In astang samgrah acharya gives similes as comparing elephant with Lion. Elephant have big body and lion comparatively have small body but lion have more power than elephant. Saara impact on Bala of a individual. Bala (strength) is a very important factor in treatment as acharya charak mentioned that samshodhan chikitsiya it is important to check Bala of that person as heen (low) and madhyam (average) Bala person should do madhyam samshodhan.^[13] Hence for physician (doctor) it is very important to assess saara for a better understanding of patient's strength and a good treatment for that individual.

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