



IMPORTANCE OF SAAR IN ASSESSMENT OF PRESENT HEALTH CONDITION OF THE INDIVIDUAL AND W.S.R TO PROGNOSIS OF DISEASE.

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ABSTRACT

Ayurveda is perceived as one of the most ancient and well documented system of medicine equally relevant in modern science. Main aim of *Ayurveda* is prevention of disease and promotion of health. To achieve these goals, Practitioner uses a variety of methods. Several types of *Pariksha* are explained in *Ayurveda* such as *Dashvidha Pariksha*, *Ashtavidha Pariksha*, *Shadvidha Pariksha*, *Panchavidha Pariksha*, *Trividha Pariksha* etc. *Saar Pariksha* is one of them which are explained in context of *Dashvidha Pariksha* in *Charak Samhita* to measure the strength or *Bala* of person i.e the investigation for the strength which includes *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, *Sukra* and *Satva* are the eight type of *Saar*. *Saar pariksha* is very important at the time of diagnosis, associated with intensity of morbidity and in planning the line of treatment of disease. *Saar Pariksha* 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. Examination of the *Dhatu saarta* is helpful for the preventive and curative aspect i.e. the *Dhatu* which is of weak quality in an individual, may be treated with good diet to increase the strength of that *Dhatu*.

KEYWORDS : Assessment Of Sara, Prognosis. Dhatu Pariksha

INTRODUCTION

According to *Ayurveda*, our body is made up of *Dosha*, *Dhatu*, *Mala*, which are roots of our body. As *Dosha* are structural and functional unit of our body, *Mala* are to keep the body healthy and clean and *Dhatu* gives support and strength to our body. The most purified or vital parts of *Dhatu* are known as *Saar*. Qualitative, quantitative and functional assessment of *saptadhatu* is called *Dhatu Saarta*. *Saar pariksha* is one of the examinations done for the assessment of *Bala* (*Charaka*) and *Ayu* (*Sushruta*) of the patient. *Bala* means biological strength or power of resistance against the disease, it can be related with immunity of the individual and *Ayu* is referred to as the remaining age of the patient. In the *Dashvidha pariksha* of *Ayurveda*, it has been stated that *Sara pariksha* is one of the important investigation i.e. investigations for the strength. There are 8 types of *Sara*-1. *Twak Saar* 2. *Rakta Saar* 3. *Mamsa Saar* 4. *Meda Saar* 5. *Asthi Saar* 6. *Majja Saar* 7. *Shukra Saar* 8. *Satva Saar*

FEATURES OF DIFFERENT SAAR ACCORDING TO SAMHITA:-

TWAK SAAR (SKIN)

Person having the excellence of *Twak/skin* are characterized by unctuous, smooth, soft, clear, less numerous, deep rooted and tender hair and lustrous skin. A Person with a soft and pleasant skin and hair should be regarded as a *Twak Saar* person

RAKTA SAAR (RED BLOOD)

Person having the excellence of *Rakta/blood* are characterized by unctuousness, red colour, beautiful dazzling appearance of the ears, eyes, face, tongue, nose, lips, sole of the hands and feet, nails, forehead and genital organs. Such type a person body remains hot. A person whose finger, nails, eyes, tongue, palate, lips, palm of hands and soles of feet are glossy, and tinged with a shade of red should be regarded as a *Rakta Saar* person.

MAMSA SAAR (MUSCLE)

Person having the excellence of *Mamsa* or muscle tissue are characterized by stability, heaviness, beautiful appearance

and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axillae, chest and joints of upper and lower limbs being covered with flesh. A person with an erect and upright frame, and deep-set bones, and joints in thick layers of flesh, should be regarded as a of *Mamsa Saar* person.

MEDA SAAR (FAT)

Person having the excellence of *Meda* or adipose tissue are characterized by the abundance of unctuousness in complexion, voice, eyes, hairs of head and other parts of body, nails, teeth, lips, urine and feces. A person with a large and bulky body and who is capable of enduring a large amount of fatigue or physical exertion and who naturally talks in soft and melodious voice and whose bodily secretions like urine and perspiration are characterized by coldness. person should be regarded as *Meda Saar* man.

ASTHISAAR (BONE)

Person having the excellence of the *Asthi Dhatu* are characterized by strong heels, ankles, knees, forearms, collar bones, chin, head, joints, bones, nails and teeth. Such Individual is very enthusiastic and active and is endowed with strong and firm bodies as well as longevity. *Asthi Saar* person is known to possess a big head and shoulders and big teeth, big Jaws, bones and nails.

MAJJA SAAR (MARROW/ NERVE)

Person having the excellence of the *Majja Dhatu* are characterized by softness of organs, strength, unctuous complexion and voice and robust long and rounded joints. Such Individual are endowed with longevity, strength, wealth, knowledge, progeny and honor *Majja saar* person is known to be not lean and thin), but to be powerful to possess mellow and sonorous voice and is endowed with good fortune and has big eyes.

SHUKRA SAAR (SEMEN)

Person having the excellence of the *Shukra Dhatu* are characterized by gentleness, gentle look having eyes as if filled with milk, cheerfulness, having teeth which are

unctuous, round, strong, even and beautiful, clean and unctuous complexion and voice, dazzling appearance and large buttocks. Such person are loved by women, they are strong and endowed with Happiness, power, health, wealth, honor and children. *Shukra Saar* person is known to possess unctuous, compact and white bones, teeth and nails and has excessive sexual desire and children.

SATVA SAAR (PSYCHE OR MIND)

The persons having the excellence of the mental faculties are characterized by good memory, believes in god, grateful, intelligent fond of cleanliness, enthusiastic, cautious, having patience, brave, fighting spirit and devoid of unnecessary tensions and worries, proper way of thinking, serious and deep thinking, proper activity and are well wisher and helping nature.

The person is endowed with good memory, devotion, intelligence, cleanliness, valor, bravery, benevolent thought and actions should be under stood as *Satva Saar* person of excellent of mind. A man who is possessed of a good retentive memory, and is intelligent, valorous and cleanly in his habits and whose mind is graced with such rare and excellent virtues as purity of thoughts, and a fervent and unflinching devotion to God and the reverend and who exerts himself for the furtherance of the absolute good should be regarded as a *Satva Saar* person.

SARVA SAAR PURUSHA (UTTAM SAATRA OF ALL DHATU)

The person having *Uttam saarta* of all seven *Dhatu* are endowed with great mental and physical strength , good tolerance, firm and well-built body, correct gait. Voice of such person is very deep, clear and assuring. People having all *Uttam Saar Dhatu*, get wealth, power and respect. They enjoy the life. Due to good immunity, ageing process of best *Sarva Saar* person is very slow and they are endowed with children and longevity. Those having no essence are contrary to these. Those having moderate essence should be known by their respective qualities in moderate degree. Thus eight types of essence of persons have been described for the knowledge of the degree of strength.

AIMS AND OBJECTIVES

1. To review the literature related with *Saar*.
2. To validate the theory of *Saar* scientifically.
3. To assess strength (immunity/fitness) of *Dhatu*
4. To give proper treatment of *Asaar Dhatu*
5. To improve immunity of *Asaar* and *Madhyam Saar Dhatu* with proper food and medicine
6. To maintain *Uttam Saarta* of particular *Dhatu* with proper food and exercises.

OBJECTIVES PARAMETER:-

Modern parameters can be help to support assessment of *dhatu saarta*

<i>Rasa Sara</i>	Serum electrolyte and blood sugar level
<i>Rakta Saar</i>	HB %
<i>Mamsa Saar</i>	Hand grip test with the help of Dynamometer
<i>Meda Saar</i>	Blood cholesterol and triglyceride level
<i>Asthi Saar</i>	Bone mass density

MATERIALS & METHODS

LITERARY REVIEW

Systemic review of literature and compilation has been done on *Ayurveda Samhitas* etc.

This is a literary research study. In this article all the references from *Samhitas* and respective commentaries regarding "*Importance of Saar in assessment of present health of the persons and prognosis of disease*

SOURCE OF DATA

Different *Ayurvedic* classical book, modern medical book,

research paper and journals were referred to understand concept of *Saar*, *Saar pariksha* and its clinical significance.

SELECTION OF CASE

This study has been done in healthy individuals. For this study the individuals were selected from different departments of faculty of *Ayurveda V.Y.D.S Ayurvedic medical college Khurja* which included BAMS students, MD scholars, faculty members and some individuals from the local community of *Khurja, Bulandshahr*.

SAMPLING METHODS

The Subjects were provided detailed information about purpose and methods used in the study and written consent was obtained before registration. These individuals were thoroughly examined for the assessment of health. A detailed *Performa* was used to record the health status including history taking and physical examination.

ASSESSMENT CRITERIA OF SAAR

In this study for the assessment of *Saar* a validated questionnaire and was used for its consistency as a tool. This was done by preforma prepared by *Gugulothu Ramesh (2017)* based on characters mentioned in different texts of *Ayurveda* and *Brihat Samhita*. The pro-forma has been designed in such a way that each character as described in texts was transformed into simple questions maintaining the original idea intact. The respondents had to record their agreement or disagreement with the question in a column provided for the purpose in the form of tick mark. The scores to be allotted were specified against the statement in a separate column for a particular *Saar*. At the end of this exercise, the respondents could calculate the scores for different *Sara* themselves and could understand the *Sara* dominance in the form of percentage with the help of simple mathematical calculations. Percentage dominance of a *Saar* in an individual was calculated on the basis of the total scores obtained for each *Sara* by simple mathematical calculation as shown below:

$$\frac{\text{Total marks scored by an individual for a Sara}}{\text{Total marks allotted to that Sara}} \times 100$$

The total obtained score of all the *Saar* of an individual was counted.

DISCUSSION

Saar 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 Saar* and their association with distinct parameters have been taken up by various researchers. These parameters are mostly subjective that may contribute in analysis of *Saar* of the person.

Sara examination is done for the assessment of *strength (Bala)*. Increased in *Sara* score may be suggestive of increased strength. In this study all those *Dhatu*s having higher *Sara* score are well known factor for increasing strength.

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 *saar*. So when you know basic fundamental pathology of disease, it becomes easy to treat and this is based on *Saar*. When we talk about healthy status, if we know *dhatu saar/ Asaarata*, by considering structural integrity of body, we follow special diet and regimen suitable to body structure and this is based on knowledge of *Saar*.

Dhatu Saar examination is important in pregnant women for

proper nourishment of growing fetus. Before giving *Rasayana chikitsa*, assessment of *Saar* is very necessary to maintain the health and take precautions.

CONCLUSION

Qualified physician should examine *Saar* of the patient before giving treatment to assess present health condition of the individual and prognosis of disease as well. Assessment of *Saar* indicate *Bala* i.e physical strength of an individual. So we can say that *Saar pariksha* is very important to know present health condition of the person and maintenance of health and if *Asaata*, to cure the disease and come back to homeostatic condition.

The *Sara Pariksha* is significant in analyzing the *Bala Pramana* (strength) of a patient. On the basis of *Bala*, the physician decides the type of medicine and its dose to be given in *Samshodhana* or *Samshamana Chikitsa*.

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