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Review Article

A CRITICAL STUDY OF ASSESSMENT OF SAAR

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ABSTRACT

Saar Pariksha is one of the major examination procedure included under Dashavidha Pariksha. Dasavidha Pariksha is one of the examinations done for knowing various aspects related to patient. In Ayurveda, the physician's bimodal approach of clinical examination (disease diagnosis and patient diagnosis) is used to determine the root cause of the disease and to determine the treatment selection. Saar Pariksha is one of the examinations done for the assessment of Bala (Charaka) and Ayu (Sushrut) 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.

Keywords: Saar, Dashavidha, Pariksha, Charaka, Sushrut.

INTRODUCTION

Saar is the essence of Dhatus (Vishuddhataro Dhatu), which signifies the ultimate quality of Dhatu and excellent functional aspect is defined as Saar (Chakrapani commentary on Ch.Vi.8/102-108). The physical and physio-psychological characteristics of different Saar has been described in texts are the reflection of status of Dhatu Saar in the form of structure and functions. Thus the concept of Saar provides an idea about the condition of different Dhatu in the body¹.

Predominance of particular Dhatu, the number of Dhatu Saar present in the body of an individual will be directly proportional to the power of resistance of the individual. That is why; Sarva Saar individuals have higher resistance in comparison to Madhyam Saar or Avara Saar individuals. It can be predicted that the person of particular Saar will have more resistance against the diseases produced by the particular Dhatu.

Thus one should examine an individual in respect to Saar or excellence of his Dhatus to check his inherent power because it is quite clear that inherent power of a person cannot be assessed by bulk and size of the body, but it is only judged by the Saar examination. Individuals on the basis of Saar, have been classified into various categories depending upon the predominance and quality of particular Dhatu in the body, except the Satva Saar which is based on predominance of Satva (psychic factor) in the body².

Classification of Saar

Following eight Saar on the basis of different Dhatu have been described in Ayurvedic texts

1. Twak Saar 2. Rakta Saar 3. Mamsa Saar 4. Meda Saar 5. Asthi Saar 6. Majja Saar 7. Shukra Saar 8. Satva Saar³.

Along with all these eight Saar Acharya Kashyapa has described an extra Saar i.e. Ojas Saar⁴.

In Saar typology, the term Rasa Saar is not mentioned, it is described as Twak Saar, Acharya Dalhana has clarified in his commentary regarding Twak Saar that the meaning of Twak is the Rasa residing in Twak.

Classification of Saar on the basis of Gradation

While describing Sara in context of Atura Pariksha, Acharya Charaka & Vagbhatta 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 Satva. Thus, on this basis the gradation of the presence of Sara in various 8 compartments is done:

- Sarva Sara: Those having essence of all the Dhatu & Satva in optimum.
- Madhyama Sara: Those having essence of all the Dhatus & Satva in moderate amount.
- Avara Sara: Those having essence of Dhatus & Satva in minimum amount.

Sarva Sara is interpreted by many authors as those who possesses all the 8 kinds of Sara, Madyama Sara as those possessing Sara in between 1-7 and Avara Sara as those possessing no Sara at all.

The word Saar is used in various literatures with different contexts.

1. In Bhagvata Purana, it is considered as nector.
2. In Mahabharata, it is given as indicative of strength.
3. In Raghuvansha, word Saar is used for Jala (water) and Dhana (wealth).
4. In Rajanighantu, Saar is given in context of Navnita.
5. In Medini Kosha, it is used for strength & stability.
6. In Sabdaratnavali, word Saar is used for highly compactness.
7. In Kavyasaar, it is regarded as the best predicament from a mass in a progressive manner

“Uttarottaram Utkarsho Bhavet Saara Paraavadhi.

Uttarottaram Utkarsho Vastunah Saara Uchyate.”

8. In Vaidya Shabdasindhu, Saar is mentioned as most stable part of the body.

“Saarah Dehantaragata Sthira Padartha.”

9. In Bhavaprakash: The minute and nutrient part of the ingested food after proper digestion is called as Sara.

“Samyak Pakvasya Bhuktasya Saaro Nigadito Rasah

Sa Tu Dravah Sheetah Swaadu Snigdha Chalo Bhavet”

- Bhavaprakasha

In dictionary of Monier Williams the meaning of Saar has been described as essence or excellent part of anything, best part and quintessence.

DISCUSSION

The present study entitled “A CRITICAL STUDY OF ASSESSMENT OF SAAR” has been carried out in P.G.Department of Kriya Sharir, State Ayurvedic College & Hospital, Lucknow. The aim of this study is to compare and to correlate the possible variation of Anthropometric parameters as per Saar. This work is an observational analysis for Anthropometric parameters. This study will be helpful in the assessment of Fraction of different Dhatu Saarta in the individuals.

120 healthy individuals were enrolled in this study. Saar assessment of these 120 individuals has been performed as per the Proforma prepared on the basis of description available in texts of Ayurveda.

The proforma has been designed in such a way that each trait/character as described in texts was converted into simple questions/ statements keeping the original idea intact.

The respondent has to record their agreement or disagreement with the statement or question in a column provided for the purpose in the form of One or Zero.

AGE: Maximum number of volunteers in this study i.e., 66.66 % belonged to age group 18-25, as the study was conducted on the healthy volunteers selected from undergraduate students.

Sex: Maximum numbers of volunteers in this study i.e., 65 % were male followed by 35 % female. As both male and female students were selected in this study and males were nearly 2/3 and females were 1/3.

Religion: Among the 120 Volunteers randomly incorporated into the study 85 % were from Hindu community, as the study was conducted in Hindu dominant population.

Education: The Volunteers under study were educated up to Graduate formed the major share (65 %), as the study was conducted on the healthy volunteers selected from undergraduate students.

Occupation: Volunteers (100 %) were students.

Socio-Economic Status: 76.66 % Volunteers to be middle class, as majority of the parents were either employees or minor businessmen.

Saar	No. of Volunteers	
	Total	Percentage
Twaka	24	20
Rakta	16	13.33
Mamsa	24	20
Meda	22	18.33
Asthi	12	10
Majja	10	08.33
Shukra	10	08.33
Satvasaar	01	0.83
Sarvasaar	01	0.83

Saar: 20 % Volunteers each were of Twaka and Mamsasaar, 18.33 % of Medasaar, 13.33 % of Raktasaar, 10 % of Asthisaar and 08.33 % each were Majja & Shukrasaar and 0.83 % each were Satvasaar and Sarvasaar. It indicates towards the dominance of Twaka, Mamsa and Medosaar in the selected population.

Saar Grade: The Saar of 120 volunteers reveals that 45 % Volunteers were of Avara Saar, 40 % Madhyama and 15 % were of Pravara Saar. It shows that moderate number of volunteers were having more than three Saar dominance.

Physical Characteristics of Twakasaar Volunteers: Unfolded that the 83.33 % each were having clear fine & tender hairs followed by 79.16 % had deep rooted hairs and soft skin, 75 % each were having less numerous hairs, smooth & unctuous skin & lustrous skin was found in 71.83 % of Twakasaar volunteers. It shows that majority of Twakasaar volunteers in this study were having good quality skin and hairs.

Physical Characteristics of Raktasaar Volunteers: Revealed that the 100 % were having Bright red and beautiful appearance of the ears, eyes, face, tongue, nose, lips & forehead followed by 81.25 % were having, Bright red and beautiful appearance of the sole of hands and feet, nails & genital organs and Unctuousness was found in 50 % of Raktasaar volunteers. It shows that good number of Raktasaar volunteers were having bright red appearance in the areas where skin is thin.

Physical Characteristics of Mamsasaar Volunteers: Stated that the 79.16 % each were having Stability, Heaviness and joints of upper and lower limbs covered with flesh, followed by 75 % of Mamsasaar volunteers had Beautiful appearance and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axillae, chest. It indicates that

Mamsasaar Volunteers were having predominantly muscular built up and strong joints.

Physical Characteristics of Medasaar Volunteers: Unfolded that the 100 % were having Abundance of unctuousness in complexion, followed by 86.3 % were having Abundance of unctuousness in voice and Abundance of unctuousness in hair of the head and other parts of the body, nails, teeth, lips and 50 % were having Abundance of unctuousness in urine and faeces of Medasaar volunteers. It reveals that almost all the Medasaar volunteers were having oily skin.

Physical Characteristics of Asthisaar Volunteers: Revealed that the 100 % were having robust heels, ankles; knees, joints, bones followed by 83.33% were having robust fore-arms, collar-bones, chin, and head, nails and teeth. It indicates that all the Asthisaar volunteers were having strong and robust joints.

Physical Characteristics of Majjasaar Volunteers: Stated that the 90 % were having Strength, followed by 80 % were having robust, long and rounded joints, 70 % had Softness of organs followed by unctuousness of complexion and voice in 60 % of Majjasaar volunteers. This shows that majority of Majjasaar volunteers were physically strong and having round joints

Physical Characteristics of Shukrasaar Volunteers: Unfolded that the 100 % were having gentleness, gentle look, followed by 90 % were having eyes as if filled with milk, bright and lustrous appearance, broad buttocks, 80 % had unctuous, round, strong, even and beautiful teeth and clean and 70 % of Shukrasaar volunteers had unctuous complexion and voice. This study reveals that all the Shukrasaar volunteers were having gentle appearance.

Physical Characteristics of Sarvasaar Volunteers: As only one volunteer was having the feature of Sarvasaar it is difficult to comment.

Psycho Intellectual Characteristics & Positive Outcome of Twakasaar Volunteers: Unfolded that the 83.33 % were having knowledge, enjoyment and cheerfulness followed by 66.33 % were having intellect, happiness and health followed by 50 % good fortunes and 25 % had power. This shows that majority of Twakasaar Volunteers were having sound knowledge and were always cheerful

Psycho Intellectual Characteristics & Positive Outcome of Raktasaar Volunteers: Unfolded that the 100% were having tenderness, inability to withstand any stress and intolerance to heat followed by 75 % were having best intelligence and happiness followed by 62.5 % had mental tranquillity and moderate strength. It indicates towards the tender nature of Raktasaar Volunteers

Psycho Intellectual Characteristics & Positive Outcome of Mamsasaar Volunteers: Stated that the 83.33 % were having Health and Strength followed by the 75 % were having Forgiveness, Patience & Happiness, 66.66 % were having Non Greediness, and Simplicity followed by 58.33 % had Knowledge. This study reveals that Mamsasaar Volunteers were blessed with strength, patience and simplicity.

Psycho Intellectual Characteristics & Positive Outcome of Medasaar Volunteers: Revealed that the 90.1% were having delicate habits followed by 72.7 % were having Enjoyment, Happiness and Charity followed by 59.1 % had Power &

Simplicity. It shows that majority of Medasaar Volunteers were having delicate habits and cheerful nature.

Psycho Intellectual Characteristics & Positive Outcome of Asthisaar Volunteers: Unfolded that the 100 % were having Strong and firm bodies followed by 75 % were Active and Very enthusiastic. It justifies the textual description of Mahotsaha and Kriyavanta.

Psycho Intellectual Characteristics & Positive Outcome of Majjasaar Volunteers: Stated that the 90 % were having Good learning capacity and Excessive knowledge followed by 80 % were having Strength followed by 70 % were enjoying the honour. It shows that these persons were predominantly bestowed with memory, Knowledge and honour.

Psycho Intellectual Characteristics & Positive Outcome of Shukrasaar Volunteers: Stated that the 100 % were Loved by the opposite gender followed by 90 % Strong and Happy, 80 % were enjoying power and honour followed by 70 % had health. This again supports the description of Shukrasaar Person mentioned in Charak Samhita.

The proforma was prepared on the basis of available features in texts of Ayurveda. Further in some Saar the number of score was more because for exact assessment of Saar these features were further elaborated as per parts of the body for example in the Rakta Saar face, ear, eye etc. are red and unctuous and in Mamsa Saar the feature of Sankha (temporal region) Lalata (forehead) etc. has been described as Sthir (Steady) Guru (Heavy), Mamsopachita, (Well covered with muscle). For each Saar median were calculated by dividing the total obtained Score into two equal half. The total score of each Saar was not same so to cope up this problem weighted mean was calculated. The weighted mean is similar to an arithmetic mean where instead of each of the data points contributing equally to the final average, some data points contribute more than others. Weighted mean were also divided into two parts by the median value. We have developed the questionnaire for the Saar assessment on the basis of information available in different texts of Ayurveda. Even after detailed analysis of each feature of Saar described in Ayurveda the number of derived questions were not equal in number.

CONCLUSION

The purpose of this study is to compare and to correlate the possible variation of Anthropometric parameters in healthy individuals as per Saar. Following the same procedure, a thorough discussion has been done in the previous section by putting the obtained observations and data at par. It is found that there is definite and positive co-relationship between concepts and practical observations.

At this juncture, the fruitful conclusions, which have automatically emerged through the discussion of the available concepts and obtained practical data, are being presented as follows:

- ❖ Saar can be defined as essence and excellent part of Dhatu (both quantitatively and qualitatively), which is produced eventually after digestion rendering it very subtle but still stable.
- ❖ Saar provides strength (Physical power, mental power as well as power of resistance against the diseases) and

stability to the body. Thus, the best suited meaning of Saar can be Bala, Sthiramsha or Uttamamsha. It can also be stated as power, strength, vigor and energy.

- ❖ Saar examination leads to the knowledge of both status of that Dhatu and mind.
- ❖ Saar is formed along with the formation of Sthayi Dhatus.
- ❖ The Saar can be considered to be similar with the components of Ojus.
- ❖ Saar is divided into two parts, Some part remains in Dhatu itself and provide Bala to that Dhatu and manifest features of that particular Dhatu Saar and other part takes role in formation of Sarva Sarira-gata Oja.
- ❖ Ahara is the matter which is first bio transformed into energy in the form of Tridosha, this process happens in Mahasrotasa in 3 avasthapaka. In the language of Yoga Science this process is performed at Annamaya Kosha. At the 2nd phase the Tridosha become matter and the energy form is 7 dhatus. This is processed at Srotas or Pranamaya Kosha, with the help of their respective Dhatvagni. At the 3rd stage, Dhatus now plays a role of matter and energy form is the 'Vishuddhatara Dhatu' or Saar of 7 types. In the final formation, the Dhatusaar nourishes in their purest form the Ojus and the Satvasaar. This present form attributes the psycho intellectual activities, which is also the bridge between physical body and subtle forces of spirit.
- ❖ Sarva Saar is interpreted by many authors as those who possesses all the 8 kinds of Saar, Madyama Saar as those possessing Saar in between 1-7 and Avara Saar as those possessing no Saar at all.
- ❖ The absence of psychological & intellectual and Spiritual characters or presence of only physical characters can be termed as the Asaara or Avara Saar. Presence of physical & psychological characters but absence of spiritual characters is suggestive of Madhyama Saar and presence of physical, psychological as well as spiritual characters suggests the Pravara Saarta of that particular Dhatu.
- ❖ Each Saar is attributed with certain important psycho-intellectual characteristics viz.
 - ✓ *Buddhi*(Intelligence), *Vidya* (Knowledge) for Twak Saar.
 - ✓ *Uddhatam* (Magnified), *Medham* (Intellect), *Manasvitam* (Control over mind), *Akleshahishnu*(Intolerance of agitation) for Rakta Saar.
 - ✓ *Kshama* (patience), *Dhriti* (Restraint), *Alaulyam* (ungreedy), *Vidya*(Knowledge) for Mamsa Saar.
 - ✓ *Mahotsaha* (Enthusiastic), *Kriyavanta* (Active), *Kleshasaha* (Enduring) for Asthi Saar.
 - ✓ *Shruta* (learned), *Vigyanabhaja*(Endowed with Knowledge) for Majja Saar.
 - ✓ *Gambhir* *Buddhi* (Serious Intellect) and *Kalyanabhinivesha* (Helping nature) for Satva Saar.
- ❖ The term Twaksaar has been purposefully used as the functions of Rasa Dhatu are primarily and best manifested in the Skin.
- ❖ Twak Saar are the persons bestowing the essence of Skin, devoid of skin diseases and showing rapid healing of the wounds.
- ❖ In the Twak Saar persons, the plasma volume may be optimum and, the level of plasma proteins especially the

immunoglobulin may be taken as the criteria for investigation.

- ❖ In the Rakta Saar persons most of the Hb may be oxygenated; When blood is well oxygenated, the blood pigment Hb is bright red, making the skin appear pinkish, on the other hand, when the blood oxygen concentration is low, Hb is dark red and the skin appears bluish. The hematological investigations like Hb estimation and Hematocrit (Packed cell volume – PCV) may be helpful for evaluation of Rakta Saar persons.
- ❖ Mamsa Saar persons are Sthira and Guru (firm and heavy). Where as in over corpulent persons the Abdomen, breasts, thighs etc are pendulous and drooping down.
- ❖ For assessment of Mamsa Saar, the exertion capacity of the individual can be considered.
- ❖ The values of creatine phosphate, glycogen content and myoglobin content of the muscle fibers may be taken as the indicators of optimum functioning of muscle tissue.
- ❖ The electron micrographs of muscle tissue can be taken before and after severe exercise. If they reveal considerable damage, including a torn sarcolemma, damaged myofibrils and disrupted z-discs, in a large amount, the person may not be of Mamsa Saar.
- ❖ Meda Saar Purusha is identified by excessive unctuousness in the various entities like complexion, voice, hairs etc. may be because of its lipids composition.
- ❖ To diagnose Meda Saarta serum lipid profile can be performed. Good cholesterol HDL tends to be higher and the bad one LDL and VLDL tend to be lower. The LDL & HDL reminds the concept of Abaddha and Baddha Medas depicted by Charaka in the chapter on Prameha.
- ❖ Asthi Saar person are characterised by Mahotsaahaa & Kriyaavanta is reflected by theory of physical exertion causing bone growth. Physical stress also stimulates bone growth, when skeletal muscles contract, they pull at their attachments on bones and the resulting stress stimulates the bone tissue to thicken and strengthen. For the confirmation of Asthi Saar, Biopsy sample from a hipbone may be taken. Densitometer scanner measures the density of bones and quantitative CT can visualize the density of bones. Single-energy photon absorptiometry, dual energy absorptiometry can accurately estimate the compactness or otherwise of bones. Blood levels of calcium, phosphorus and alkaline phosphatase, may be optimum in Asthi Saar.
- ❖ Majja Dhatu is chemically similar to Meda Dhatu. Physiology accepts the fact that the Yellow Marrow consists of fatty tissue and even the Red Marrow along with blood cells in immature stages, also consists of adipose cells. "Snigdha Varna Swaraa", shared commonly by both, Meda Saar and Majja Saar.
- ❖ The Mula of Majjavaha Srotas are Asthi and Sandhi, hence the health or otherwise of the Majja is reflected through joints.
- ❖ Majja Saar may be assessed through the smears of marrow aspirates from Red Bone Marrow. A reasonable estimate of marrow activity may be obtained by examining the ratio of fat cells to hematopoietic elements

in bone marrow biopsies. In normal adults, at the Red Bone marrow, this ratio approaches 1:1.

- ❖ Shukra Saar characterised by Snigdha Svava; The characteristic development of male and female voice at the puberty age is under the influence of gonad hormones justifies. Testosterone enhances the secretory activity of sebaceous glands resulting into Snigdha Varna & Bhrajishnu.
- ❖ The development of the pelvis and fat deposition on buttocks due to hormonal changes at the time of puberty points out the character of Shukra Saar as Mahaa Sphika.
- ❖ The eyes of a person should be clear, white, bright, beaming and sparkling. They show life and vitality, justifies Kshira Purna Lochana Iva feature of Shukra saar.
- ❖ Shukra saar persons may be evaluated by the testicular and ovarian biopsy, which directly reflects the normalcy or otherwise of the Shukra. The examination of semen in males, and the study of oocyte and polar bodies in females.
- ❖ The estimation of the blood level of testosterone in males and estrogen in females, may be optimum in Shukra Saar persons.
- ❖ All the characters pertaining to Satva Saar are related to mind and Nervous System. The character "Smritimanto" specifies the retention and storage of information function of the nervous system. Bhaktimanta, Kritagya, Pragya, Daksha, Dhira, Tyakta Vishada, Gambhira Buddhi, Kalyanabhiniveshina suggests the optimum functioning of Integrative function of nervous system. Shuchayo, Mahotsaaha, Samara Vikranta Yodhina, Suvyavasthita Gati, Gambhira Cheshtaa indicates the responsive or motor function of nervous system.
- ❖ A perfect balance of three Gunas, The Satva Guna is reflected through – Gambhira buddhi Cheshtaa, Smrutimanto, Bhaktimanta, Kritagya, Pragya, Shuchayo, Daksha & Kalyanaabhiniveshinah. The Raja Guna is postulated by – Mahotsaaha, Samara Vikranta Yodhina, Tyakta Vishaada & Suvyavasthita Gati. The Tama Guna is indicated by – Dhira.

- ❖ For assessing Satva Saar, the electroencephalogram (EEG or Brain Wave Test) can be used. In Satva Saar Persons, the waves recorded may be normal and may not indicate emotional stress. Satva Saar persons may be depicting the waves generated during meditating state.
- ❖ The state of positive health by WHO, impels the denotion of Saarta in Ayurveda.
- ❖ Resistance against a particular group of diseases shared by different tissues can be assumed and assessed by Saar Pariksha.
- ❖ The determination of Saar of a person gives a clue to his structural, functional as well as metabolic pattern.
- ❖ The concept of Saar can be utilized in various fields like for selecting a particular candidate for a particular job. If there is a need of person who can do more physical work then Mamsa Saar Purush can be considered the best for that job.
- ❖ Various laboratories can be made to store the robust tissue of a person possessing the Saar of that particular Dhatu e.g. The Sperm banks should be keeping the sperms of individuals of Shukra Saar category. As like the use of Bone marrow transplantation of an individual would be considered best from the Majja Saar purush for better results. The blood of Rakta Saar purush can be considered the best for the transplantation as it contains the best oxygenated blood.
- ❖ The sites of formation and localization of Saar are at the level of Dhatu and Hrudaya both.
- ❖ This study will be helpful in the assessment of fraction of different Dhatu Saarta in the individuals.

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2. "कथं नु शरीरामात्रदर्शनादेव भिषगम्बुद्धेदयमुपचितत्वाद्बलवान् अयमल्पबलः कृशत्वात् महाबलोऽयंमहाशरीरत्वात् अयमल्पशरीरत्वादल्पबल इति: दृश्यन्ते ह्यल्पशरीराः कृशाश्चैके बलवन्तः तत्र पिपीलिकाभारहरणवत् सिद्धिः। अतश्च सारतः परिक्षेतेत्युक्तम्।।" (च.वि.-8/115)
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4. ओजः सत्तवं च तत्सारं तु निबोध मे।। (Kas. Su. 28/36)

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