



ISSN 2456-3110

Vol 5 · Issue 5

Sept-Oct 2020

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

Concept of Saara with special reference to Twaksaara

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ABSTRACT

Saara is considered to be an important concept of Ayurveda. It helps in assessing Bala and Sthiramsha of an individual. Saara Pareeksha comes under Dashavidha Pareeksha which is performed to understand the Bala of an individual. Saara is the purest form of Dhatus. The purest form of Rasa Dhatu is Rasasaara, which is known as Twaksaara. As Rasa is assessed through Twak, this Saara is considered as Twaksaara. The physical features of Twaksaara like Snigdha, Shlakshna, Mrudu, Prasanna Sookshma, Alpa, Gambheera Loma, Saprabha of Twak, will help to analyze the present status of Rasasaara in individual. The knowledge of Saara of a person will therefore help in understanding physiology, psychology and susceptibility to diseases of an individual. The concept of Saara is a good mirror to assess properties and function of Dhatu.

Key words: Saara, Twaksaara, Rasa Dhatu, Twaksaara Purusha, Ayurveda, Twak, Loma.

INTRODUCTION

The treatment principles of Ayurveda are based mainly on the Panchamahabhuta, Tridosha, Saptadhatu and Trimala concept. Tridoshas are basically functional in their existence whereas the structural framework of the body is composed of Saptadhatus. The state of Dosha, Dhatu and Mala is dynamic. However, there is state of equilibrium among all the constituents of a healthy person.^[1] If there is any disturbance in this equilibrium state, it will lead to the development of diseases.^[2] Among the

fundamental constituent of body, the Dhatus are very important, which performs the functions of Dharana (structural framework) and Poshana (nutritional pool).^[3] In order to evaluate natural power i.e. Bala of these Dhatu, Saara examination is mentioned in Ayurveda.^[4]

By examining the state of Saara of a Dhatu, we can assess a Dhatu for its structural and functional state by virtue of its quality and functions. By the explanation of Chakrapani it is clear that characteristics of Saara is an index to measure the Bala of individual Dhatu.^[5] Since the Bala of individual Dhatu collectively provides Bala of Sharira. So, the concept of Saara examination is very useful for the assessment of the Bala of the body, as provided by the individual Dhatu as well as by all the Saptadhatu. During description of Dhatu Saara the characteristic of Rasa-Saara is given by the name of Twak-Saara by all the Acharya. It is probably due to the fact that function of Rasa Dhatu is best manifested in Twak. The function of Rasa Dhatu is Prinana i.e. nutrition.^[6] The healthy skin reflects the nutritional state of subjects. Dalhana clarified this fact that, here the word "Twak" means the Rasa residing in the skin.^[7]

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Submission Date: 14/09/2020 Accepted Date: 07/10/2020

Access this article online

Quick Response Code



Website: www.jaims.in

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AIMS AND OBJECTIVES

To understand the concept of *Twaksaara* with the help of various *Samhitas*.

REVIEW

Saara is defined as the excellency of that *Dhatu*.^[8] Characteristics of *Sarata* is an index to measure the *Bala* of individual *Dhatu*.^[9] Since the *Bala* of individual *Dhatu* collectively provides *Bala* of *Sharira*.^[10] *Saara* is described as eight kind of relation with *Rasadi Saptha Dhatus*. Each succeeding one is better than its previous one and helpful in determining the degree of strength. A physician should not decide strength of a weak and strong person merely by their appearance. The person who is having all types of *Saara*, will be strong.

Saarata

Concept of *Saara* is related only with *Dhatu* and not with *Upadhatu* and *Mala*.^[11]

Classification

Although, the body of every individual are made-up of seven *Dhatu*,^[12] but it is found that person differ very much from each other at the level of *Dhatu*. It is because all the seven *Dhatu* of the body go through certain changes during *Paka* (metabolism) by which *Sara* and *Kitta* are produced.^[13] The *Kitta* are excreted out and the *Sara* portion is utilized in the formation of *Dhatu*, which performs the various functions of the body and support to it.^[14] The ratio of this *Paka* and its product i.e. *Sara* and *Kitta*, vary from person to person. Thus the body, which is composed of seven *Dhatu* in different quantum, differs from each other at the level of *Dhatu Sarata*. Based on that *Saara* mainly classified as *Pravara*, *Avara* and *Madhyama*.

Table 1: Saara According to different Samhitas.

S N	Charaka Samhita [15]	Sushrut Samhita [16]	Astanga Samgraha [17]	Astanga Hridaya [18]	Kashya P Samhit a [19]	Brahat Samhita [20]
1.	Twak Saara	Satva Saara	Twak Saara	Twak Saara	Twak Saara	Meda Saara

2.	Rakta Saara	Shukra Saara	Rakta Saara	Rakta Saara	Rakta Saara	Majja Saara
3.	Mamsa Saara	Majja Saara	Mamsa Saara	Mamsa Saara	Mamsa Saara	Twak Saara
4.	Meda Saara	Asthi Saara	Meda Saara	Meda Saara	Meda Saara	Asthi Saara
5.	Asthi Saara	Meda Saara	Asthi Saara	Asthi Saara	Asthi Saara	Shukra Saara
6.	Majja Saara	Mamsa Saara	Majja Saara	Majja Saara	Majja Saara	Rudhira Saara
7.	Shukra Saara	Rakta Saara	Shukra Saara	Shukra Saara	Shukra Saara	Mamsa Saara
8.	Satva Saara	Twak Saara	Satva Saara	Satva Saara	Ojas Saara	-
9.	-	-	-	-	Satva Saara	-

Twak-Saara Person

The term *Twaksaara* is constituted by two components i.e. *Twak* & *Saara*. *Saara* literally means *Vishuddhatara Dhatu*, essence of *Dhatu* or *Bala*, which signify the characteristics of a good quality of *Dhatu* in respect of its structure, functions, and quantity. *Rasa* is the first *Dhatu* in the sequence of *Sapta-Dhatu* system of the body.^[21]

Dalhana clarifies that in the term *Twaksaara*, the word *Twak* means *Rasa* residing in the *Twak*.^[22] Hence *Twaksaara* person possesses a good quality of *Rasa Dhatu* in predominance.

The *Twaksaara* persons can be defined as “Individuals having predominance of essence of a good quality and quantity of *Rasa Dhatu*, characterized with a healthy and good looking skin. In such persons, excellence of *Rasa Dhatu* is observed in comparison to individuals of other *Saara*, which have other *Dhatu* in predominance.

Features of Twaksaara individual

Twaksaara persons will have *Snigdha*, *Shlakshna*, *Mrudu*, *Prasanna*, *Alpa*, *Gambhira*, *Sukshma*,

Sukumara, Loma and Prabha in Twak, they will be endowed with Sukha, Saubhagta, Aishwarya, Upabhoga, Buddhi, Vidya and Arogya.^[23] It is told that the Roma and Twacha of the persons having Twaksara will be Prasanna and Mrudu and also persons have good wound healing property of skin. The Twaksaara means Rasasaara as the Rasa present beneath is counted here.^[24] The Twaksaara persons will have Snigdha Twak and will have wealth, their organs will be soft, will get Saubhagya.^[25] Children who have Twaksara are devoid of diseases pertaining to Twacha and will be Bhogi (pleasure-seeking). The Kanti will be Prasanna (pleasing) and Nirmala, if any injury occurs it will get cured very easily and quickly. The diseases occurring to this type of children will be Sadhya.^[26]

These characteristics can be grouped in to two as;

- a) Physical characteristics
- b) Socio-psychological characteristics

Table 2: Physical characteristics of Twak Saarata from different Samhita.

SN	Charaka Samhita	Sushruta Samhita	Kashyapa Samhita	Brahata Samhita
1.	Snigdha	--	--	Snigdha
2.	Slakshana	--	--	--
3.	Mrudu	Mrudu	--	Mrudu
4.	Prasanna	Prasanna	Prasanna	--
5.	Alpa	--	--	--
6.	Gambhira	--	--	--
7.	Sukshma	--	--	Tanu
8.	Sukumara	--	--	--
9.	Prabha	--	Kanti	--
10.	--	--	Nirmala	--
11.	--	--	Absence of Skin Disease	--

12.	--	--	Rapid Wound Healing	--
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Table 3: Socio-Psychological characteristics of Twak Saarata from different Samhita

SN	Characteristics	Charaka Samhita	Sushruta Samhita	Kashyapa Samhita	Brahata Samhita
1.	Sukha	+	-	-	-
2.	Saubhagya	+	-	-	+
3.	Aishwarya	+	-	-	-
4.	Upbhoga	+	-	+	-
5.	Buddhi	+	-	-	-
6.	Vidya	+	+	-	-
7.	Arogya	+	-	-	-
8.	Praharsha	+	-	-	-
9.	Ayushya	+	-	-	-
10.	Dhana	-	-	-	+
11.	Vichakshna	-	-	-	+

DISCUSSION

Saara is the purest form of a Dhatu, which indicates the Bala of a person against Vyadhi. Bala can be considered as Vyadhikshamatva and strength of the person. Assessment of Saara is one among the Dashavidha Pareeksha.

Twaksaara means it is the assessment of Rasa Dhatu. Individual who is having following features of Rasa Saara they are called as Twaksaara individual. Its known as Twaksaara because, Rasa moves all over the body and Twak also present all over the body and also assessment Rasa Saara is possible only through Twak. The Twaksaara person will have physical as well as psychological features. The physical features can be categorized as, features related to Twak,

features related to *Loma* and some features related to both *Twak* and *Loma*.

- a) **Snigdhatta / Unctuous** - *Snigdhatta* is one which brings about *Kledana*. Promotes nourishment and provides strength and complexion. *Twaksaara* individual will have unctuous *Twak* and *Loma*, i.e will not be having dry or scaly *Twak* and dry *Loma*.
- b) **Shlakshna / Smooth** - Property which provide smoothness on touch. *Twaksaara* individual will have smooth *Twak* and *Loma* on touch.
- c) **Mrudu / Soft** - Property which provides poor resistance on touch. *Twaksaara* individual will have soft *Twak* and *Loma* on touch.
- d) **Prasanna / Bright** - Property which provide brightness to the *Twak* and *Loma*, *Twaksaara* individuals *Twak* and *Loma* appears bright.
- e) **Sookshma / Minute** - Property which provides minute *Loma*. *Twaksaara* individual will be having very minute *Loma*, that from far presence of *Loma* cannot be recognized.
- f) **Alpa / Less** - Property which provides less *Loma*. *Twaksaara* individual will be possessing very less *Loma*, that is distribution of *Loma* on body is very less.
- g) **Gambheera / Deep rooted** - *Twaksaara* individual will have deep rooted *Loma*, that is *Loma* is too strong that it is very difficult to pull off.
- h) **Sukumara / Delicate** - Property which provides delicate *Twak*. *Twaksaara* individuals will be having delicate *Twak*.
- i) **Saprabha / Glow** - Property which provides some sort of glow to the *Twak*. *Twaksaara* individual will have glowing *twak*, that which can be seen from far.
- j) **Chavi / Complexion** - Property which provides complexion of *Twak*. *Twaksaara* individual will be having good complexion.
- k) **Sadhyakshataparoha/ wound healing property** - Property which provides fast healing. *Twaksaara* individual will have fast wound healing property,

they will get recovery fast from any injury to *Twak*.

Psychological features include, *Sukha*, *Saubhagya*, *Aishwarya*, *Upabhoga*, *Buddhi*, *Vidya*, *Arogya*, *Praharshana*, *Ayushya*, *Dhana*, *Vichakshana* – Assessing these things is very difficult now a days and these psychological factors not only depends on *Saara* it also be influenced more by *Prakruti*, *Ahara*, *Vihara*, *Dosha*, *Rutu*, *Desha*, *Kala* etc.

CONCLUSION

Saara, is one among *Dashavidha Pareeksha* and it gives idea about state of *Dhatu*, as it is considered as purest form of *Dhatu*. The state of *Rasa Dhatu* in body is assessed via *Twak*, so it is known as *Twaksaara*. *Twaksaara* individuals will have good state of *Twak* and are devoid of *Twakgata Vikaras*. Hence knowing the state of *Twaksaara* is very important for diagnosis and for treatment.

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How to cite this article: Chaitra N, Pratibha Kulkarni, Prashanth Kekuda T R, Arpitha A Warriar, Anu Jos, Chaitra T M. Concept of Saara with special reference to Twaksaara. J Ayurveda Integ Med Sci 2020;5:426-430.

Source of Support: Nil, **Conflict of Interest:** None declared.

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