

AN UNDERSTANDING OF PHYSICAL CHARACTERS OF MAMSA SAARA PURUSHA

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ABSTRACT

Tridoshas along with *Dhatu*s maintain the human body to be in healthy state by maintaining internal homeostasis. *Doshas* having the function of *Dooshana Karma* and *Dhatu*s having *Dharana Karma*. The best qualities of *Dhatu*s are expressed in terms of *Saara Purusha Lakshanas*. In Ayurveda the *Saara* word is used for the *Vishuddhatara Dhatu*. *Saara* assistances in evaluation the bestow qualities of *Dhatu*s, hence *Saara Purusha Lakshanas* are described for *Sapta Dhatu*s and *Satwa* i.e. *Manas*. In classic specific *Lakshana* are attributed for each. *Saara* clinically helps in assessing *Bala* and *Sthiramsha* helps mainly assessing the *Bala* of *Purusha* (individual) and as well as *Atura* (patient) in order to plan treatment. In this paper an attempt is made to understand the *Mamsa Saara Purusha Lakshana* by reviewing the classics.

Keywords: *Mamsa, Saara, Mamsa Saara Purusha, Dhatu, Bala.*

INTRODUCTION

Dosha Dhatu Mala is the principle integral cause of the human body¹. *Dosha* in normalcy helps *Dhatu* to carry out their physiological function hence, maintain homeostasis². *Dhatu*s are the one which help in sustaining the body by its action and helps in nourishing their successive *Dhatu* as well as body³. *Mamsa Dhatu* is third among the *Sapta Dhatu*s derived from the *Rakta Dhatu*. The literal meaning of *Mamsa* is meat, flesh or muscle and *Saara* word meaning as strength / most excellent of the *Dhatu*⁴. The best qualities of *Dhatu* are expressed in terms of *Saara Purusha Lakshanas*. In Ayurveda the *Saara* word is used for the *Vishuddhatara Dhatu*⁴ (tissue excellence) It helps in assessing *Bala* and *Sthiram-*

*sha*¹¹ helps mainly assessing the strength of *Swasthya* (healthy individual) and as well as *Atura* (patient)⁵. Hence to estimate the bestow qualities of *Dhatu*s, *Asta Saara Purusha Lakshana* are elaborated in classics of Ayurveda. Examination of *Saara* is included among the *Dasavidha Atura Pareeksha* explained in *Charaka Samhita*, to approximate the quality of *Dhatu*s⁵.

Aim and objective:

A review on understanding of *Mamsa Saara Purusha Lakshana* in *Charaka Samhita*, *Sushruta Samhita*, *Astanga Hrudaya*, *Astanga Sangraha* in the

light of commentaries and dictionary for specific understanding.

Materials and Methods:

This article is a review on *Mamsa Saara Purusha Lakshana* compiled from *Charaka Samhita*, *Sushruta Samhita*, *Astanga Hrudaya*, *Astanga Sangraha*.

DISCUSSION

Saara means the excellence and the purity of virtuous state of *Dhatu* and *Manas*¹². It specifies healthy status of the body and resistance to the diseases. Assessment of *Saara* helps in determining the present health status of an individual. *Saara* is such a concept which just by looking at a person coming to a conclusion is difficult. Even though person may look lean but he may be *Saaravan* like an Ant which can lift weight more than its body weight, whereas person may be hefty but he can't do more of physical work or lift weight more than his body weight like an Elephant⁶. In classics for *Mamsasaara Purusha* following characters are attributed such as *Sthira* (stable), *Guru* (heavy), *Subha* (good looking) and *Mamsopachita* (well-built muscle) should be assessed in regions such as *Sankha* (temporal region), *Lalata* (forehead region), *Krikatika* (occipital region), *Akshi* (peri orbital region), *Ganda* (throat), *Hanu* (Mandibular region), *Greeva* (Neck), *Skandha* (Shoulders), *Udara* (Abdominal), *Kaksha* (Axillar region), *Vaksha* (Chest), *Pani Sandhi* (Joints of Upper Limbs) and *Pada Sandhi* (Joints of Lower Limbs) region. They will have psychological properties like *Kshama*, *Dhriti*, *Alaulya*, *Vitta*, *Vidya*, *Sukham*, *Arjavam*, *Bala* and *Deeghaayu*⁷.

In *Mamsa Saara Purusha* there are specific regions where individual possess well developed *Mamsa Dhatu* with good nourishment when compared to other *Saara* individuals. *Mamsa Dhatu* of these individuals are having good looking, stable, heavy and well developed. As *Lepana* is the *Sresta* karma of *Mamsadhatu*⁸. When *Mamsa Dhatu* is well-

nourished and well developed then it covers all body parts especially bones⁹. That is the reason in *Mamsasaara* individuals bony prominence in the above mentioned body parts is not seen clearly when compared to other *Saara* individuals.

In all these places one can see the qualities like *Sthira* (stable), *Guru* (heavy), *Subha* (good looking / appearance) and *Mamsopachita* (well-built musculature) as explained in samhita. Here we can deduce that *Sthira* (stable) and *Guru* (heavy) qualities are due to *Pruthvi Mahabhuta* which is predominant in *Mamsa Dhatu*.

Sthira property can be understood as stability because of which there is stability to body through bones and joints. Any abnormal movements or flickering movements can be taken as deficit of this property of *Mamsa Dhatu*.

Guru property means heavy, here calculating weight of each part is not possible so overall weight of a person should be considered. As it is considered as an average 35% (female 30-35%, male 35-40%) of total body weight is of muscle. It should be compared to a normal individual of that age & height.

Subha means good looking or pleasing appearance of a person is due to proper muscle covering without any bony prominence over the body surface with attracting shape.

Parts mentioned in *Saara Purusha Lakshana* verse when observed carefully we will come to know that most of these parts are such places which can't be developed by doing exercise, so in *Mamsa Saara Purusha* there is a disposition to well develop these areas, naturally giving them a pleasing or good look.

Mamsopachita means well-built or well developed musculature.

Sankha is considered to be temporal region. Here we can understand the *Mamsasaarata* of this body part as in temporal region there is well developed temporalis muscle covering the temporal bone. Due to which there will not be any bony prominence observed or no depression is seen in this part. *Lalata* is considered to be forehead region. We can clearly

observe the fore head region of a person either having wrinkles or without wrinkles. When a person is having well developed forehead muscles then forehead of that person looks clear without any wrinkles. Whereas if muscle is not well-nourished or developed then wrinkles are seen. **Krikatika** and **Greeva** consider to be occipital and neck region of a person respectively. These areas are prominent due to the bony prominence. But when there is properly covering of occipitalis, rectus posterior minor, rectus posterior major, oblique capitus superior and trapezius muscles then the occipital bony prominence and vertebral prominence is not seen. **Akshi** considered being Peri-orbital region this part should be understood not just as eyes but as peri orbital region which is well covered with orbicularis oculi muscle. When muscle is covering the eye properly or when it is in proper state then the eyes are in proper position or else either eyes are protruded or may even look sunken. **Hanu** (mandibular region) and Ganda (throat), muscles that cover the neck and mandible like platysma, sternocleidomastoid, scalene etc muscles when person is asked to stretch neck muscles these muscles are seen clearly and prominent due to stretch. When not properly formed may not be seen prominent. **Skandha** (shoulder region) in this region the well-developed muscles like trapezius, deltoid, latissimus dorsi, pectoralis etc are covering the region which does not make bony appearance of scapula or clavicle. **Udara** in the region of abdomen when there is well developed transverse abdominis, rectus abdominis and internal & external abdominal oblique muscles then the person will have proper shape instead of having protruded belly due to more and more accumulation of fat. **Kaksha & Vaksha** in chest region when pectoralis major & pectoralis minor muscles are well covering then in that region bony prominence of ribs is not seen due to covering of muscles over the bone. There will not be much bony prominence of clavicle is also observed. **Pani Pada Sandhi** joints of upper and lower limbs are well covered with either muscles or with tendons

due to which these joints places looks deep seated, and concealed.

Verse in Susruta Samhita and commentary on *Mamsa Saara* also gives the same meaning and it is understood as *Achchidra Gaatram* i.e *Animna Shareera* means person is not lean, *Goodhaasthi Sandhi* means bones and joints are well covered and are deep seated without bony prominence, *Mam-sopachita* means person is having well developed musculature and *Mamsa* is covered all over the body¹⁰.

They are endowed with psychological properties like *Kshama* (Forgiveness), *Dhriti*, *Alaulya* (Non Greedy), *Vitta* (Wealthy), *Vidya* (education), *Sukham* (happy), *Arjavam*, *Bala* (Strength) and *Deerghayu* (Longlife). *Mamsasaara purusha* have *Kshama*, they will be efficient in forgiving others. They are having strong mentality, they can sustain any stress or they are less susceptible to stress therefore these individuals excel in activities which can also include lots of physical and mental stress. They do not possess greediness. They are happy, having long life, and good mental strength. These persons are always courageous and strong in managing stressful situations. Therefore they can be good in doing physical work also. Consequently they can be good body builders also.

CONCLUSION

Saara is considered to be an important concept of Ayurveda. It helps in assessing *Bala* and *Sthiramsha* of an individual. On exposure to some similar conditions in the external environment some people develops diseases and some will not. This is because of the natural strength which is specific in those individuals. *Saara* is one among the important factor which helps in preventing the aetiology in causing a disease. It is described under *Dashavidha Pareeksha* which is performed to understand the life span of an individual.

The knowledge of *Saarata* of a person will therefore help in understanding his Physiology, psychology

and susceptibility to diseases. The concept of *Saara* is a good mirror to assess properties and function of *Dhatu*.

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