



A Critical Review of Sara Pariksha in Ayurveda: Challenges and Future Perspectives

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The entire wisdom of Ayurveda addresses leading a healthy life; individual-focused treatment is the key to good health. The oldest and most reliable science of life is Ayurveda. It provides detailed information on Dashavidha Aatura Pariksha. Sara is defined in Ayurveda as Saraha Vishuddhataro Dhatu, which translates to "essence of all Dhatu." Acharya Charaka described eight different kinds of Sara. Each is distinguished by both psychological and physical parameters. Physical constitution (Prakruti), morbidity (Vikruti), excellence of Dushya or tissue elements (Sara), compactness of tissues or organs (Samhanana), measurement of body constituents (Pramana), homologation (Saatmya), psychic condition (Satwa), power of food intake and digestion (Aaharshakti), power of exercise performance (Vyayam Shakti), and age (Vayah) for Bala Pramaan are the ten-fold examination of patients. Vikruti Pariksha is employed to access the Bala of Dosh, whereas the other nine are used to evaluate the Bala of Rogi. One element of Dashvidha Aatur Pariksha, or Sara Pariksha, is utilized to assess the strength of Dhatu as well as of the person.

Keywords: Bala, Dhatu, Future Perspective, Sarata

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Introduction

Dashvidha Aatura Pariksha, one of the ten categories of *Ayurvedic* procedures for examining a person or patient, includes *Sara Pariksha*. The main determinant of a person's strength is *Sara Pariksha*. According to the quality of *Saptadhatu* and *Sattva*, *Acharya Charaka* has described eight varieties of *Sara*.^[1] *Sara* is '*Vishudhataro Dhatu*', meaning the essence of all *Dhatus*, according to *Acharya Chakrapani*.^[2] Each individual *Sara* is defined by both psychological and physical characteristics. When determining a person's strength, these characteristics and factors are useful. As in the diagnosis and treatment of the disease's evaluation of the strength of the patient is as important as the evaluation of the strength of the disease. The size or appearance of a person's body should not be used by a doctor to determine if they are strong or weak. Those who are little, skinny, and lean appear to be sufficiently powerful. It is comparable to "*Pippillika Bhara Haranvat Siddhi*," which indicates that ants, despite their diminutive appearance, are capable of carrying far greater weight than they themselves.^[3] Maintaining the health of the healthy and healing the sick are the fundamental goals of *Ayurveda*. Both healthy people and those who are ill can perform the *Sara Pariksha* to discover the *Bala Pramana*. *Heena* (inferior) and *Madhyam* (average) *Bala* people should receive *Mridu* (mild) and *Madhyam* (average) *Samshodhana*, according to the *Kalpasthanas* of *Charak Samhita*, indicating the significance of the *Bala* in the context of *Samshodhana* as well.^[4]

Additionally, *Aushadha Kala* is dependent on the patient's *Bala*. Early in the morning, *Balwana Rogi* receives medication without food, but *Durbala Rogi* is told to take medication together with healthy, light food.^[5] The relationship between *Chikitsa* and *Rogi Bala* is quite strong.^[6] The *Charaka Sutrasthanas*' *Dwividha Upakrama* is similarly dependent on the individual's *Bala*. The *Samhita* even states that a wise doctor should cure a patient after thoroughly evaluating these 10 entities—*Dosha*, *Aushadha*, *Desha*, *Kala*, *Satmya*, *Agni*, *Satva*, *Oak*, *Vaya*, and *Bala*—rather than only using formulas.^[7]

Twak Sarata

Ras Sarata is incorporated in and said to be as *Twak Sarata*.

Physical and Physio-Psychological Features of Various *Sara Purusha Twak Sarata*'s physical attributes: Fine, thin, delicate hairs and shiny, unctuous, smooth, soft, and clean skin are characteristics of *Twak Sara* people. The Physio-Psychological Features of *Twak* The essence of *Sarata* is linked to longevity, happiness, prosperity, power, pleasure, intelligence, knowledge, health, and joy. A person with *Uttam Twak Sara* has the ability to heal wounds quickly, according to *Acharya Kashyap*.^[8]

Rakta Sarata

Physical attributes of *Rakta Sarata*: According to *Acharya Charaka*, *Raktsarpurush* are characterized by their unctuousness, redness, and the exquisite, brilliant appearance of their ears, eyes, face, tongue, nose, mouth, palms, nails, forehead, and sexual organs. *Rakta Sarata*'s physio-psychological traits include happiness, strong intelligence, zeal, tenderness, moderate strength, and the incapacity to overcome obstacles.^[9]

Mamsa Sarata

Mamsa Sarata's physical attributes include: Temples, foreheads, napes, eyes, cheeks, jaws, necks, shoulders, abdomens, axillae, chests, hands, and feet are all well-developed with solid, hefty, and attractive muscles in people who possess the essence of *Mamsa Dhatu*. Features of *Mamsa*'s Physio-Psychology The core of *Sarata* is patience, self-control, wealth, wisdom, contentment, simplicity, longevity, health, strength, and absence of greed.

Meda Sarata

A person who possesses the essence of *Meda Dhatu* has notable unctuousness in their complexion, voice, eyes, hair, skin hairs, nails, teeth, lips, urine, and faeces. Features of *Meda*'s Physio-Psychology *Sarata*: This quality denotes riches, authority, joy, pleasure, altruism, simplicity, and tact in interactions.

Asthi Sarata

A person with *Asthi Dhatu Sara* has prominent heels, ankles, knee joints, elbows, collarbones, chin, head, flanks, and joints, as well as bones and teeth. *Asthi Sarata*'s physio-psychological traits include: They have a firm body, are long-lived, overly active, and energetic.

Majja Sarata

Majja Sarata's physical attributes include soft body parts, a strong, voluptuous complexion, sweet vocals, and noticeable, long, rounded joints. *Majja sarata's* physio-psychological traits include longevity, strength, and the capacity for learning, riches, understanding, procreation, and a courteous demeanour.

Shukra Sarata

Physical attributes of *Shukra Sarata*: People with *Shukra Dhatu Sarata* are ecstatic, look delicate and charming, have rounded, firm, even, and compact teeth, have a pleasant and unctuous complexion and voice, and have prominent buttocks. Their eyes also seem to be filled with milk. *Shukra Sara's* Physio-Psychological Features: Women are strong and blessed with happiness, luxury, health, riches, honor, and children, just like them.

Satva Sarata

Features of *Sattva Sarata*: A man should be considered *Satva Sara* if he has a great memory, is intelligent, brave, and clean in his habits, and if his mind is endowed with rare and wonderful qualities like purity of thought and a fierce and unwavering devotion to the gods and the reverend. He should also work tirelessly to further the absolute good.

Sarva Sarata

Sarva Sarata characteristics include: a person who possesses all of the essences of *Dhatu* and *Satva* will be very strong and happy, enduring, confident in all actions, inclined to benevolent acts, have a firm and balanced body with balanced movements, have a resonant, melodious, deep and high voice, be endowed with happiness supremacy, wealth, enjoyment, and honors; and have slow A technique to identify the degree of *Sarata*, such as *Sarva*, *Madhyam*, Or *Asara Purush*, was proposed by Chaple J. et al. (2013). An individual may be deemed to have "*Sarva Sara*" if they possess more than 75% of all the qualities suggested in the *Charaka Samhita*. category. *Madhyama Sarata* can be applied when the components fall between 75% and 25%. It may fall under "*Asarata*" if the features are less than 25%. [10] Gunwant C. P. et al. (2015) proposed using a weighted mean score for all *Sarata* in order to categorise them into distinct groups. For example, if the features of *Dhatu Sarata* are less than 33.3%,

They can be classified as *Asara*; if they are between 33.3-66.6%, they can be classified as *Madhyam Sara*; and if feature ranges from 66.7 to 100%, it might be regarded as *Sarva Sarata*. As they go on to explain, this approach enables researcher to split study sample in half using weighted mean scores, with "Median" serving as midpoint. "Below median category" can be seen as representing somewhat "suboptimal *Sarata*," whereas "above median category" can be interpreted as representing "better *Sarata*" in this instance. [11]

1. Classification of Sara according to different Acharya

Sarata	Charaka Samhita	Sushruta Samhita	Ashtanga Samgraha and Hridaya	Kashyap Samhita	Brihat Samhita
Twak Sara	+	+	+	+	+
Rakta Sara	+	+	+	+	+
Mansa Sara	+	+	+	+	+
Meda Sara	+	+	+	+	+
Asthi Sara	+	+	+	+	+
Majja Sara	+	+	+	+	+
Sukhra Sara	+	+	+	+	+
Satva Sara	+	+	+	+	
Ojas Sara				+	

Importance of Sara Parikshan

Sarata is a tool used in *Ayurvedic* texts to evaluate a person's strength because physical appearance alone—such as an emaciated body—is insufficient to determine a person's *Bala*. [12] People who are small, slim, and thin in appearance may have enough strength, and prominent and corpulent persons may have less strength. In this regard, *Charaka* has cited an example as "*Pippillika Bhara Haranvat Siddhi*", which means that a small-looking ant can carry much more weight than its weight. [13] Elephants with large, fat bodies are weaker than lions with lean, short bodies," *Chakrapani* remarked. [14] In the case of *Chikitsa*, *Bala* must be evaluated before to therapy in order to ascertain the prognosis of the illness and the appropriate dosage of medication. Alternatively, to determine if the patient is suitable for *Shodhan* treatment. *Rasayana* therapy helps improve *Avar Sara's* balance. [15] The characteristics of *Rakta Sarata* and *Meda Sarata*, such as *Sukumaryta* and *Anatibalam*, for instance, suggest that the patient is fragile or unable to withstand harsh therapy (*Tikshan Aushad* or *Shodan*) and requires extra care during healing.

A balanced state of the *Dhatu* that resists any abnormal *Vridhi* (increase), *Kshaya* (reduction), or *Dhatu-Sarata* is the concept of *Dhatu Sarata* from three perspectives in *Vyadhikshamatva*. Vitiation of that *Dhatu*, or *Pradushaja Vikara*. A person with a certain *Dhatu's Sara* predominates can easily endure and even recover from the disease's symptoms. People who have *Pravar Rasa Dhatu Sara*, for instance, may readily and frequently endure fasting. To produce the best offspring, parents should be examined to find out their *Dhatu Sarata* since during pregnancy, *Garbhakara Bhavas* alter the *Sarata* and *Asarata* of the kids. We can suggest treatment for *Sarata* enhancement in *Dhatu Asarata* condition by looking at the parents. *Sara Pariksha* assists in selecting a specific occupation, since each one requires a certain set of physical and mental characteristics from its workers.

For instance, those with *Rasa* and *Rakta Sara* have lovely, glossy, rosy skin. Attractive appearance, and intolerance for physical stress and heat, making them ideal for the modelling and cosmetics industries. The strong bodies of *Asthi* and *Mamsa Sara* people are capable of handling challenges, and their eager and active personalities make them more suited for the military and law enforcement. *Majja Sara* people's intelligence, resonant, melodic voice, and cooperative demeanour may make them better suited for administrative positions. Factors affecting *Dhatu Sarata Ahara Matra*: Eating inappropriate food in much smaller amounts than necessary would not be enough to support all bodily tissues (*Shareeragata Dhatus*) and could result in exhaustion of all *Dhatu Sarata*. [16]

Vaya Pramaan: Since all of the *Dhatus* are fully developed and mature, *Madhyama Avastha* (middle age) best reflects the characteristics of the *Dhatu Sarata*. In *Balaya* and *Jeerna Avastha*, *Dhatus* are *Aparipakava*. Deterioration of the *dhatus* happens because vitiation of *Vaat* prevents the *Ahara Rasa* from adequately nourishing the *Dhatu*. [17] *Garbhotpadaka Bhava*: The *Dhatu Sarata* is determined in large part by the factors that shape the foetus, or *Garbhotpadaka Bhavas*. During embryogenesis, maternal factors give rise to body tissues like *Rakta*, *Mamsa*, and *Meda*, whilst paternal factors give rise to *Asthi* and *Shukra*. A growing fetus's *Dhatus* is nourished with *Rasaja Bahava*, also known as *Rasa*. The *Satva* of the foetus is determined by *Satvaj Bhava*. [18]

Sara, the finest form of *dhatus*, is known as *Agni*. *Agni's* optimal operation determines the quality of *dhatu*. The *Agni* also aids in keeping the *dhatus* in a homeostatic state (*Dhatu Samya*) when it is *Sama*, or balanced. [19] Although a verified, standardized instrument to evaluate *Dhatu Sarata* has not yet been created, several authors have proposed a number of objective and subjective metrics.

Discussion

Understanding a person's psychological and physical strength is made easier with the help of *Sara Pariksha*. Based on the patient's strength, it also aids in accurately determining the type and dosage of medication that should be provided. A variety of researchers have taken up the task of evaluating various *Dhatu Sara* and their correlation with different criteria. The majority of these factors are subjective, yet they could help with the person's analysis. The finest type of *Dhatu* is called *Sarata*. In its most pure state, the *Dhatu* exhibits certain traits that are described in the *Dhatu Sarata*. The characteristics of *Dhatu Sarata* are directly correlated with the level of purity of *Dhatu*. *Acharyas'* descriptions of the *Dhatu Sarata's* characteristics are arbitrary. Numerous authors in this review proposed objective techniques to evaluate these subjective characteristics.

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Performing *Sara Pariksha* in a patient is highly useful for determining the strength of both the patient and the disease. By assessing this strength, a physician can conveniently prescribe appropriate medication. Ayurvedic texts provide an abundant description of *Sara Pariksha*, which is widely used by Ayurvedic physicians in diagnostic procedures. However, information related to *Sara Pariksha* is scattered across various Ayurvedic texts. Nowadays, we live in an era of rapid technological advancement, where AI tools are being integrated into various systems, including healthcare, to simplify life. Implementing AI in Ayurveda could significantly enhance Ayurvedic diagnostic procedures. In the future, a key challenge in Ayurveda will be the development of AI tools for *Sara Pariksha* assessment. If feasible, this would make *Sara Pariksha* easier for Ayurvedic physicians to perform.

Furthermore, lifestyle and dietary habits have drastically changed over time. An AI tool could also incorporate parameters to suggest dietary regimens based on an individual's *Sara*—whether deficient or excessive in certain aspects. By evaluating *Sara Pariksha*, AI could potentially predict future diseases. For example, individuals classified as *Meda Sara Purusha* may be more prone to conditions such as Type 2 diabetes (DM2) and obesity.

Conclusion

Since *Dhatu Sarata* is useful in many areas of life, such as *Bala* evaluation, *Chikitsa*, *Vyadhi* *shamatva*, having the best offspring, career choice, etc., a doctor should be familiar with the notion. *Agni*, *Vaya*, *Dhatu Pramaan*, *Garbhotpadaka Bhava*, and *Ahaar Matra* are some of the elements that affect the *Dhatu Sarata*. Numerous scholars proposed various techniques for evaluating *Dhatu Sarata*; the majority of these are objective techniques that are unsuitable for evaluating subjective factors and only provide an indication of the quantitative or physical nature of *Dhatu Sarata*. When diagnosing a condition, *Sara Pariksha* is crucial. It refers to the anatomical, physiological, and immunological absoluteness of *apkins*. Indigenous disparities in terms of body *apkinsi* were evaluated at the time of examination. Since it aids in the diagnosis of the croaker's illness and the case's capacity to recuperate and regain health, *Sara Pariksha* is unquestionably necessary.

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