

**A COMPREHENSIVE STUDY OF SARA PARIKSHA IN AYURVEDA WITH MODERN  
PHYSIOLOGICAL AND CLINICAL CORRELATION****Dr. Kamal Kishor Joshi<sup>1\*</sup>, Dr. Ruchi Gupta<sup>2</sup>, Dr. Km. Preeti<sup>3</sup>, Dr. Aparna Singh<sup>4</sup>**<sup>1</sup>P.G. Scholar, Department of Panchkarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.<sup>2</sup>Professor, Department of Panchkarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.<sup>3</sup>P.G. Scholar, Department of Panchkarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.<sup>4</sup>P.G. Scholar, Department of Panchkarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.**\*Corresponding Author: Dr. Kamal Kishor Joshi**P.G. Scholar, Department of Panchkarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India. DOI: <https://doi.org/10.5281/zenodo.19908262>**How to cite this Article:** Dr. Kamal Kishor Joshi<sup>1\*</sup>, Dr. Ruchi Gupta<sup>2</sup>, Dr. Km. Preeti<sup>3</sup>, Dr. Aparna Singh<sup>4</sup> (2026). A Comprehensive Study Of Sara Pariksha In Ayurveda With Modern Physiological And Clinical Correlation. World Journal of Pharmaceutical and Medical Research, 12(5), 64–71.

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**ABSTRACT**

*Ayurveda*, the ancient science of life, focuses on the preservation of health and prevention of disease through a holistic understanding of the human body and its functional components. Classical *Ayurvedic* texts describe several diagnostic approaches for proper assessment of an individual, among which *Dashavidha Aatura Pariksha* is considered an important and systematic tenfold method for patient examination. One of the key components of this examination is *Sara Pariksha*, which is primarily used to evaluate the qualitative excellence of body tissues (*Dhatus*) and to determine the overall strength (*Bala*) and vitality of an individual. In *ayurvedic* literature, *Sara* is described as “*Vishuddhatara Dhatu*” meaning the purest and most refined essence of the body tissues, indicating their optimal nourishment and functional capacity. According to classical descriptions, eight types of *Sara* are recognized: *Rasa Sara*, *Rakta Sara*, *Mamsa Sara*, *Meda Sara*, *Asthi Sara*, *Majja Sara*, *Shukra Sara*, and *Satva Sara*. Each type is characterised by distinct physical and psychological attributes that reflect the functional excellence, stability, and proper nourishment of the corresponding *Dhatu*. The assessment of these characteristics provides valuable information regarding the structural integrity, physiological efficiency, and mental stability of an individual. Individuals possessing superior *Sara* generally demonstrate better tissue quality, improved vitality, and enhanced resistance to disease. *Sara Pariksha* also plays a crucial role in determining *Bala pramana*, which enables the physician to assess the strength and functional status of the body tissues. This evaluation helps in understanding the overall physiological condition, psychological state, and susceptibility to disease. Furthermore, the assessment of *Dhatu Sarata* assists physicians in clinical decision-making by guiding the selection of appropriate therapeutic interventions such as *Shodhana* and *Shamana* therapies and determining suitable medicine and their dosage. Thus, *Sara Pariksha* serves as an essential diagnostic tool in *Ayurvedic* practice for evaluating tissue excellence and supporting effective and individualized healthcare management.

**KEYWORDS:** *Bala, Sarata, Dhatu, Ayurveda, Pramana, Pariksha.***INTRODUCTION**

*Sara Pariksha* is one of the important components of *Dashavidha Aatura Pariksha*, the tenfold method of patient examination described in *Ayurveda*. It plays a significant role in assessing the *Bala* (strength) of an individual. According to *Charaka*, eight types of *Sara*

are described based on the qualitative excellence of the *Saptadhatu* and *Sattva*.<sup>[1]</sup> *Chakrapani* explains *Sara* as “*Vishuddhatara Dhatu*” which refers to the purified or superior essence of the body tissues.<sup>[2]</sup> Each type of *Sara* is characterised by specific physical and psychological attributes, which help in determining the overall strength

and vitality of a person. In clinical practice, evaluating the strength of the patient (*Rogi Bala*) is an important as assessing the strength of the disease (*Rog Bala*) for proper diagnosis and treatment planning. External body appearance alone should not be considered a reliable indicator of strength. Even individuals who appear thin small, or lean may possess considerable strength. This concept is illustrated by the classical analogy “*Pippillika Bhara Haranavat Siddhi*” where ants, despite their small size, are capable of carrying loads heavier than their own body weight.<sup>[3]</sup> The primary objectives of *Ayurveda* are maintenance of health in healthy individuals and treatment of diseases in the Diseased. *Sara Pariksha* can therefore be applied to both healthy and diseased individuals to assess the *Bala Pramana* (extent of strength). In the *Charaka Samhita*, particularly in the *Kalpasthan*, it is mentioned that individuals with *Heena Bala* and *Madhyama Bala* should undergo *Mridu* (mild) or *Madhyama* (moderate) *Samshodhana* therapy, highlighting the clinical importance of assessing *Bala* before therapeutic procedures.<sup>[4]</sup> Furthermore, the timing of drugs administration (*Aushadha Kala*) also depends on the patients strength. A *Balavan* (strong) patient may take medicine early in the morning on an empty stomach, whereas a *Durbala* (weak) patient should take medicine along with light and wholesome food.<sup>[5]</sup> Thus, there is a strong relationship between *Rogi Bala* and *Chikitsa*

(treatment).<sup>[6]</sup> Similarly, the concept of *Dwividha Upakrama* described in the *Sutrasthana* is also dependent on the strength of the individual. The classical text emphasize that a physician should initiate treatment only after carefully evaluating ten important factors: *Dosha, Aushadha, Desha, Kala, Satmya, Agni, Satva, Oka, Vaya* and *Bala* rather than relying solely on therapeutic formulas.<sup>[7]</sup>

*Kashyapa* further expanded this concept by introducing an additional type of *Sara*, known as *Oja Sara*. Thereby describing nine types of *Sara*. In contrast. *Sushruta* also mentioned eight types of *Sara* but arranged them in a reverse order: *Satva Sara, Shukra Sara, Majja Sara, Asthi Sara, Meda Sara, Mamsa Sara, Rakta Sara* and *Twak Sara*.<sup>[8]</sup> In the classical sequence described by *Charaka*, there is a progressive enhancement in *Ayushya* (longevity) and *Saubhagya* (prosperity). each type of *Sara* is identified through specific physical and psychological characteristics. Which assist in evaluating both physical and mental strength. Based on the level of tissue excellence, *Acharya Charaka* further classified *Sarata* into three categories: *Sarva Sara* (excellent tissue quality), *Madhyama Sara* (moderate tissue quality) and *Asara* (poor tissue quality).<sup>[9]</sup>

**Table No. 1: Classification of Sara According to Different Acharya.**

SARA	CHARAKA SAMHITA	SUSHRUTA SAMHITA	ASTANGA HRIDAYA & SAMGRAHA	KASHYAPA SAMHITA	BRIHATA SAMHITA
TWAKA SARA	✓	✓	✓	✓	✓
RAKTA SARA	✓	✓	✓	✓	✓
MAMSA SARA	✓	✓	✓	✓	✓
MEDA SARA	✓	✓	✓	✓	✓
ASTHI SARA	✓	✓	✓	✓	✓
MAJJA SARA	✓	✓	✓	✓	✓
SHUKRA SARA	✓	✓	✓	✓	✓
SATVA SARA	✓	✓	✓	✓	
OJAS SARA				✓	

#### Physical and functional-Psychological Characteristics of Different Sara Purusha

##### TWAKA SARA

तत्र स्निग्धश्लक्ष्णमृदुप्रसन्नसूक्ष्मात्यगम्भीरसुकुमारलोमा सप्रभेव च त्वक् त्वक्साराणाम्। सा सारता सुखसौभाग्यैश्वर्योपभोगबुद्धिविद्यारोग्यप्रहर्षणान्यायुष्यत्वं चाचष्टे ॥ (च.वि. 8/103)<sup>[10]</sup>  
सुप्रसन्नमृदुत्वग्रोमाणं त्वक्सारं विद्यादिति येषां । (सु.सू. 35/18)

##### Physical Features of Twak Sara

- ❖ *Snigdha* (Unctuous, well-moisturized)
- ❖ *Shlakshna* (Smooth texture)
- ❖ *Mridu* (Soft)
- ❖ *Prasanna* (Clear and radiant)
- ❖ *Sukshma* (Fine texture)
- ❖ *Gambhira* (Even tone)
- ❖ *Sukumara Loma* (Fine body hair)

- ❖ *Sa-Prabha* (Natural glow)

##### Functional & Psychological features of Twak Sara

- ❖ *Sukha* (comfort & happiness)
- ❖ *Saubhagya* (good fortune)
- ❖ *Aishvarya* (prosperity)
- ❖ *Upabhoga* (capacity to enjoy life)
- ❖ *Buddhi* (intellect)
- ❖ *Vidya* (learning ability)
- ❖ *Arogya* (good health)
- ❖ *Praharshana* (cheerfulness)
- ❖ *Ayushya* (longevity)

##### RAKTA SARA

कर्णाक्षिमुखजिह्वानासौष्ठपाणिपादतलनखललाटमेहनं स्निग्धरक्तवर्णं श्रीमद्भाजिष्णु रक्तसाराणाम्। सा सारता सुखमुद्धतां मेधां मनस्वित्वं

सौकुमार्यमनतिबलमक्लेशसहिष्णुत्व-मुष्णासहिष्णुत्वं  
चाचष्टे ॥ (च.वि. 8/104)<sup>[11]</sup>  
स्निग्धताम्रनखनयनतालु-जिह्वौष्ठपाणिपादतलं रक्तेन ।  
(सु.सू. 35/18)

**Physical Features of Rakta Sara-** Karna (ears), Akshi (eyes), Mukha (face), Jihva (tongue), Nasika (nose), Oshtha (lips), Pani (hands), Padatala (soles), Nakha (nails), Lalaata (forehead), Mehana (genital region) In all these body parts.

- ❖ Snigdha (unctuous)
- ❖ Rakta Varna (reddish complexion)
- ❖ Shrimad (lustrous)
- ❖ Bhajishnu (attractive, impressive appearance)

#### Functional & Psychological features of Rakta Sara

- ❖ Sukha (comfort)
- ❖ Uddhata (enthusiasm, energetic nature)
- ❖ Medha (intelligence)
- ❖ Manasvitva (strong will power)
- ❖ Saukumarya (delicate body)
- ❖ Anati-bala (moderate strength, not extremely strong)
- ❖ Aklesha-sahishnutva (tolerates stress well)
- ❖ Ushna-asahishnutva (intolerant to heat)

#### MAMSA SARA

शङ्खललाटकृकाटिकाक्षिगण्डहनुग्रीवास्कन्धोदरकक्ष्व  
क्षः पाणिपादसन्धयः स्थिरगुरुशुभमांसो पचिता  
मांससाराणाम् । सा सारता क्षमां धूमिलीत्यं वित्तं विद्यां  
सुखमार्जवमारोग्यं बलमायुश्च दीर्घमाचष्टे ॥  
(च.वि.8/105)<sup>[12]</sup>  
अच्छिद्रगात्रं गूढास्थिसन्धि मांसोपचितञ्च मांसेन । (सु.सू.  
35/18)

**Physical Features of Mamsa Sara-** Shankha (temple), Lalaata (forehead), Krikaatika (nape of neck), Akshi (eyes), Ganda (cheeks), Hanu (jaw), Greeva (neck), Skandha (shoulders), Udara (abdomen), Kaksha (axilla), Vaksha (chest), Pani-Pada Sandhi (joints of hands & feet) these body part are.

- ❖ Sthira (Firmness)
- ❖ Guru (Heaviness)
- ❖ Shubha Mamsa (Well-Proportioned & Symmetrical)
- ❖ Pichita (Compact & Well-Built)

#### Functional & Psychological features of Mamsa Sara

- ❖ Kshama (Tolerance, patience)
- ❖ Dhriti (Mental stability, perseverance)
- ❖ Alolupata (Non- greediness, content nature)
- ❖ Vitta (Wealth)
- ❖ Vidya (Knowledge)
- ❖ Sukha (Comfort)
- ❖ Arjava (Straightforward nature)
- ❖ Arogya (Good health)

#### MEDA SARA

वर्णस्वरनेत्रकेशलोमनखदन्तौष्ठमूत्रपुरीषेषु विशेषः स्नेहो  
मेदःसाराणाम् । सा सारता

वितैश्वर्यसुखोपभोगप्रदानान्यार्जवं सुकुमारोपचारतां चाचष्टे  
॥ (च.वि. 8/106)<sup>[13]</sup>  
स्निग्धमूत्रस्वेदस्वरं बृहच्छरीरमाया-सासहिष्णुं मेदसा ।  
(सु.सू. 35/18)

**Physical Features of Meda Sara-** Varna (complexion), Swara (voice), Netra (eyes), Keshha (hair), Loma (body hair), Nakha (nails), Danta (teeth), Oshtha (lips), Mutra (urine), Purisha (stool) these body part are.

- ❖ Snigdhta (Unctuousness)

#### Functional & Psychological features of Meda Sara

- ❖ Kshama (tolerance, patience)
- ❖ Dhriti (Mental stability, perseverance)
- ❖ Alolupata (Non- greediness, content nature)
- ❖ Vitta (Wealth)
- ❖ Vidya (Knowledge)
- ❖ Sukha (Comfort)
- ❖ Arjava (Straightforward nature)
- ❖ Arogya (Good health)

#### ASTHI SARA

पार्श्विगुल्फजान्वरलिजत्रुचिबुकशिरः पर्वस्थूलाः  
स्थूलास्थिनखदन्ताश्चास्थिसाराः । ते महोत्साहाः क्रियावन्तः  
क्लेशसहाः सारस्थिरशरीरा भवन्त्यायुष्मन्तश्च ॥ च.वि.  
(8/107)<sup>[14]</sup>  
महाशिरः स्कन्धं दृढदन्तहन्वस्थिनखमस्थिभिः । (सु.सू.  
35/18)

**Physical Features of asthi sara-** Parshni (heel), Gulpha (ankle), Janu (knee), Uru (thigh), Lalat (forehead), Jatru (clavicle), Chibuka (chin), Shirah (head), Parva (joints), Asthi (bones), Nakha (nails), Danta (teeth) these body part are:

- ❖ Sthula (well-developed, prominent)

#### Functional & Psychological features of Asthi Sara

- ❖ Mahotsaha (High enthusiasm)
- ❖ Kriyavant (Active, hardworking)
- ❖ Klesha Saha (Tolerant to hardship)
- ❖ Sthira Sharira (Stable body)
- ❖ Ayushman (Long life)

#### MAJJA SARA

मृदङ्गा बलवन्तः स्निग्धवर्णस्वराः स्थूलदीर्घवृत्तसन्धयश्च,  
मज्जसाराः । ते दीर्घायुषो बलवन्तः  
श्रुतवित्तविज्ञानापत्यसम्मानभाजश्च भवन्ति ॥ (च.वि.  
8/108)<sup>[15]</sup>  
अकृशमुत्तमबलं स्निग्धगम्भीरस्वरं सौभाग्योपपन्नं महानेत्रश्च  
मज्जा । (सु.सू. 35/18)

#### Physical Features of Majja Sara

- ❖ Mridu Anga (Soft body parts)
- ❖ Balavanta (Strong)
- ❖ Snigdha Varna (Unctuous complexion)
- ❖ Snigdha Svava (Soft & deep voice)
- ❖ Sthula-Dirgha-Vritta Sandhi

**Functional & Psychological features of Majja Sara**

- ❖ *Dirghayu* (Long life) *Shruta* (Knowledgeable)
- ❖ *Vitta* (Prosperity tendency)
- ❖ *Vijnana* (Wisdom, intelligence)
- ❖ *Apatya* (Good progeny)
- ❖ *Samman* (Respected personality)

**SHUKRA SARA**

सौम्याः सौम्यप्रेक्षिणः क्षीरपूर्णलोचना इव प्रहर्षबहुलाः  
स्निग्धवृत्तसारसमसंहतशिखरदशनाः प्रसन्नस्निग्धवर्णस्वरा  
भ्राजिष्णवो महास्फिचश्च शुक्रसाराः। ते स्त्रीप्रियोपभोगा  
बलवन्तः सुखैश्वर्यारोग्यवित्तसम्मानापत्यभाजश्च भवन्ति ॥  
(च.वि. 8/109)<sup>[16]</sup>

स्निग्धसंहतश्वेतास्थिदन्तनखं बहुलकामप्रजं शुक्रेण । (सु.सू. 35/18)

**Physical Features of Shukra Sara**

- ❖ *Saumya* (Gentle appearance)
- ❖ *Ksheerapurna Lochana* (Milky, full eyes)
- ❖ *Snigdha & Vritta Dashana* (Smooth, rounded teeth)
- ❖ *Prasanna Snigdha Varna*
- ❖ *Snigdha Svara*
- ❖ *Mahasphicha* (Well-developed buttocks / pelvic region)

**Functional & Psychological features of Shukra Sara**

- ❖ *Stri-Priya / Upabhoga Shakti*
- ❖ *Balavan* (Strong)
- ❖ *Sukha* (Comfort & happiness)
- ❖ *Aishwarya & Vitta* (Prosperity tendency)
- ❖ *Arogya* (Good health)
- ❖ *Apatya* (Good progeny)
- ❖ *Samman* (Respect)

**SATVA SARA**

सौम्याः सौम्यप्रेक्षिणः क्षीरपूर्णलोचना इव प्रहर्षबहुलाः  
स्निग्धवृत्तसारसमसंहतशिखरदशनाः प्रसन्नस्निग्धवर्णस्वरा  
भ्राजिष्णवो महास्फिचश्च शुक्रसाराः। ते स्त्रीप्रियोपभोगा  
बलवन्तः सुखैश्वर्यारोग्यवित्तसम्मानापत्यभाजश्च भवन्ति ॥  
(च.वि. 8/110)<sup>[17]</sup>

स्मृतिभक्तिप्रज्ञाशौर्यशौचोपेतं कल्याणाभिनवेशं सत्त्वसारं  
विद्यात्। (सु.सू. 35/18)

**Functional & Psychological features of Satva Sara**

- ❖ *Smritimanta* (Good memory)
- ❖ *Bhaktimanta* (Devoted / emotionally stable)
- ❖ *Kritajna* (Grateful nature)
- ❖ *Prajna* (Wise / Intelligent)
- ❖ *Shuchi* (Clean & disciplined)
- ❖ *Mahotsaha* (High enthusiasm)
- ❖ *Daksha* (Efficient / skillful)
- ❖ *Dhira* (Courageous / emotionally steady)
- ❖ *Samar Vikranta* (Brave in war)
- ❖ *Tyakta Vishada* (Free from depression)
- ❖ *Suvyavasthita Gati* (Well-controlled movements)
- ❖ *Gambhir Buddhi* (Deep intellect)
- ❖ *Kalyan Abhiniveshi* (Inclined towards good deeds)

**SARAVA SARA**

तत्र सर्वैः सारैरुपेताः पुरुषा भवन्त्यतिबलाः परमसुखयुक्ताः  
क्लेशसहाः सर्वारम्भेष्व्वात्मनि जातप्रत्ययाः  
कल्याणाभिनवेशिनः स्थिरसमाहितशरीराः  
सुसमाहितगतयः सानुनादस्निग्धगम्भीर-महास्वराः  
सुखैश्वर्यवित्तोपभोगसम्मानभाजो मन्दजरसो मन्दविकाराः  
प्रायस्तुल्यगुणविस्तीर्णा-पत्याश्चिरजीविनश्च ॥ (च.वि. 8/111)<sup>[18]</sup>

**Functional & Psychological features of Satva Sara**

- ❖ *Atibala* (Immense strength and endurance)
- ❖ *Parama sukha yuktah* (Immense happiness and pleasure)
- ❖ *Kleshasahah* (Tolerates hardships of life)
- ❖ *Sarva arambheshu atmani jata pratyayaah* (They believe and are confident of achieving success in any and all works and tasks they uptake)
- ❖ *Kalyana abhiniveshinah* (They are always indulged in good and noble deeds)
- ❖ *Sthira samahita sharirah* (Have stable, strong and compact body)
- ❖ *Susamahita gatayah* (Their works and activities are well planned and organized)
- ❖ *Sa anunada snigdha gambhira maha svarah* (They have resonant, unctuous, deep and loud voice)
- ❖ *Sukha aishvarya vitta upabhoga* (Enjoy pleasure, goodness and wealth)
- ❖ *Sammama bhajo* (They gain respect in the society)
- ❖ *Manda jarasoh* (They age slowly)
- ❖ *Manda vikarah* (The disease will not afflict them or even if they afflict their intensity will be mild, they will not be troubled by diseases)
- ❖ *Prayah tulya guna vistirna apatyaya* (They will have many children who are also adorned with similar qualities and features mentioned above)
- ❖ *Chirajivinascha* (Will enjoy longevity)

**Asara Purusha Lakshana**

In *charaka samhita*, *Asara Purusha* refers to a person lacking excellence (*Sara*) of *Dhatu*s, meaning the tissues are not well-developed or of poor quality.

**Physical Features of Asara Purusha**

- ❖ Poorly developed body tissues (*Dhatu* weakness)
- ❖ Dull, dry, and rough skin (lack of luster)
- ❖ Weak muscles and flabby body
- ❖ Thin or brittle bones
- ❖ Lifeless hair, weak nails, and teeth
- ❖ Poor complexion

**Functional & Psychological features of Asara Purusha**

- ❖ Low physical strength (*Alpa Bala*)
- ❖ Low stamina and easy fatigue
- ❖ Poor immunity → prone to diseases
- ❖ Less tolerance to stress, pain, and exertion
- ❖ Low confidence and enthusiasm
- ❖ Poor memory and concentration
- ❖ Emotional instability & weak will power

**Madhya Sara Purusha Lakshana**

In *charaka*, *Madhya Sara Purusha* refers to a person having moderate (average) quality of *Dhatus*—neither excellent (*Sara*) nor poor (*Asara*).

**Physical Features of Madhya Sara Purusha**

- ❖ Moderately developed body tissues
- ❖ Body is neither very strong nor weak
- ❖ Average complexion (not very glowing, not dull)
- ❖ Normal development of muscles, bones, hair, nails, and teeth
- ❖ Body structure is balanced but not exceptional

**Functional & Psychological features of Madhya Sara Purusha**

- ❖ Moderate strength (*Madhyama Bala*)
- ❖ Can perform daily activities comfortably
- ❖ Average endurance → can tolerate moderate stress and exertion
- ❖ Fatigue occurs after moderate work
- ❖ Average intelligence and memory
- ❖ Moderate confidence and enthusiasm
- ❖ Emotionally fairly stable but not highly strong-minded

**Table No. 2: Modern correlation, Physiological significance and Clinical Importance of Sara Pariksha.**

TYPES OF SARA	MODERN CORRELATION	PHYSIOLOGICAL SIGNIFICANCE	POSSIBLE CLINICAL DISORDERS	CLINICAL SIGNIFICANCE IN PRACTICE
<i>Twaka Sara</i>	Integumentary system (skin, connective tissue, collagen structure)	Maintains protective barrier, regulates body temprature, prevents fluid loss and supports immune defense	Dermatitis, eczema, psoriasis, xerosis(dry skin), recurrent skin infections	Helps evaluate skin integrity, nutritional status, hydration level and wound healing potential
<i>Rakta Sara</i>	Hematological and circulatory system	Responsible for oxygen transport, nutrient delivery and maintenance of tissue perfusion	Anemia, circulatory disorders, bleeding disorders, nutritional deficiency disorders	Indicates oxygen carrying capacity of blood and efficiency of tissue perfusion
<i>Mamsa Sara</i>	Musculoskeletal system	Provides locomotion, posture maintenance, joint stability, and physical strength	Muscle wasting, myopathy, sarcopenia, generalized muscular weakness	Reflects muscle mass, physical endurance, and overall functional capacity
<i>Meda Sara</i>	Adipose tissue and lipid metabolism	Stores energy, provides insulation, supports endocrine functions and metabolic regulation	Obesity, dyslipidemia, metabolic syndrome, insulin resistance, type -2 diabetes mellitus	Useful in assessing metabolic health, lipid balance and energy reserve of the body
<i>Asthi Sara</i>	Skeletal system and bone mineral metabolism	Provides structural framework, protects vital organs and maintains mineral homeostasis	Osteopenia, osteoporosis, fractures, degenerative joint disease	Helps assess bone strength, skeletal stability and risk of fractures
<i>Majja Sara</i>	Bone marrow and nervous system	Responsible for hematopoiesis and neural coordination including sensory and motor functions	Bone marrow disorders, neuropathy, neurodegenerative diseases, weakness	Reflects bone marrow activity and neurological health
<i>Shukra Sara</i>	Reproductive system and endocrine regulation	Maintains reproductive capacity, hormonal balance and vitality	Infertility, oligospermia, hormonal imbalance, sexual dysfunction	Indicates reproductive health, fertility potential and endocrine stability
<i>Satva Sara</i>	Psychological and cognitive functions of the central nervous system	Regulates mental stability, cognition, emotional control and stress adaptation	Anxiety disorders, depression, stress- related disorders, cognitive impairment	Helps evaluate psychological resilience, coping ability and mental strength

**Table No. 3: Assessment of Dhātu Sara According to Modern Correlation.<sup>[19]</sup>**

DHATU SARA	CLINICAL ASSESSMENT PARAMETERS	DIAGNOSTIC MARKERS
<i>Twaka Sara</i>	Smooth, soft, and well-hydrated skin; good complexion; proper elasticity; absence of dryness, scaling, or lesions; good wound healing capacity	Skin hydration test, collagen density assessment, Blotting paper test, sebumeter dermatological examination, serum vitamin A, vitamin C, vitamin E levels, Body hair per unit area, Level of plasma proteins
<i>Rakta Sara</i>	Healthy reddish coloration of lips, tongue, nails, and conjunctiva; good vitality;	Hemoglobin level, MCHC, MCH, MCV, PCV, RBC count, hematocrit, peripheral blood smear, oxygen

	absence of pallor; efficient peripheral circulation	saturation
<i>Mamsa Sara</i>	Well- developed muscle bulk; firm musculature; good muscle tone and strength; physical endurance and stability of body movements	Creatine phosphate, glycogen content, and myoglobin content in muscle fiber, level of creatine kinase, Electromyography, hand grip dynamometer, Mid-arm and mid- thigh circumference
<i>Meda Sara</i>	Proper body nourishment; softness and smoothness of body; balanced fat distribution; absence of excessive leanness or obesity	Body mass index (BMI), body fat percentage, lipid profile, serum cholesterol and triglyceride levels, skin fold test, BMR, waist-hip ratio
<i>Asthi Sara</i>	Strong bones and joints: healthy teeth and nails; good skeletal stability and posture	Bone mineral density assessment, serum calcium, serum phosphorus, vitamin D levels, X-ray
<i>Majja Sara</i>	Well- filled joints; good physical strength; stable neurological function; proper coordination and cognitive capacity	Bone marrow examination, neurological examination
<i>Shukra Sara</i>	Signs of reproductive vitality; good fertility potential; proper sexual health and overall vitality	Semen analysis, reproductive hormone profile (testosterone, estrogen, FSH, LH), fertility assessment tests
<i>Satva Sara</i>	Strong memory, emotional stability, confidence, decision-making ability, and good stress tolerance	IQ Testing Emotional Intelligence Assessment, Psychological Evaluation Scales, Stress Tolerance Assessment Tools, EEG

### Importance of Sara Pariksha

#### 1. Assessment of Bala (strength)

In *Ayurveda*, *Sara Pariksha* serves as a reliable method for evaluating the inherent strength (*Bala*) of an individual. Mere observation of external physique such as emaciation or corpulence is insufficient to determine actual strength. Individuals with a lean or small body frame may possess substantial functional strength, whereas those with a well built or bulky appearance may not necessarily be strong. This principle is well illustrated in *Charaka Samhita* by the analogy of *Pippilika Bhara Harana Nyaya* where a small ant is capable of carrying loads many times its own weight. Furthermore, *Chakrapani* highlights that a large-bodied animal like an elephant may exhibit less functional strength compared to a comparatively smaller yet more powerful lion.

#### 2. Role in Chikitsa

*Sara Pariksha* plays a crucial role before initiating treatment. Assessment of *Bala* and *Dhatu Sarata* helps in Determining the prognosis of the disease, Deciding the appropriate dosage and potency of medications, assessing the patient's suitability for *Shodhana* therapies. Individuals with *Avara Sara* exhibit reduced strength and may require *Rasayana* therapy for enhancement of tissue quality and vitality. Certain features such as *Sukumaryata* (delicacy) and *Anatibala* (reduced strength), commonly observed in *Rakta Sara* and *Meda Sara* individuals, indicate poor tolerance to intensive or aggressive treatments (e.g., *Tikshna Aushadhi* or *Shodhana*). Such patients demand careful handling and modified therapeutic approaches.

#### 3. Significance in Vyadhikshamatva (immunity)

*Dhatu Sarata* reflects the optimal status of body tissues in terms of quantity, quality, and function. This balance

helps the body resist abnormal *vridhhi*, *kshaya*, and *dhatu pradushaja vikara*. Individuals with predominance of a particular *dhatu sara* demonstrate enhanced ability to withstand disease processes and recover efficiently.

#### 4. Importance in ensuring healthy progeny

The concept of *sara* extends to reproductive health, where *garbhakara bhavas* influence the qualitative status (*sarata*) of the offspring. Assessment of parental *Dhatu Sarata* prior to conception aids in predicting and enhancing the health status of the progeny. In case of *Dhatu Asarata*, appropriate therapeutic interventions can be advised to improve tissue quality.

#### 5. Utility in occupational suitability

*Sara Pariksha* assists in identifying an individual's physical and mental capabilities, thereby guiding appropriate career selection. *Rasa* and *rakta sara* individuals characterized by clear complexion, attractive appearance, and lower tolerance to heat and physical strain, making them suitable for cosmetic and modelling professions. Those with *mamsa* and *asthi sara* possess strong and stable body structures, making them more suitable for physically demanding roles such as army and police services. *Majja Sara* individuals, characterized, a pleasant voice, and cooperative nature, are more suitable for administrative and managerial roles.

### DISCUSSION

*Sara Pariksha* represents a highly refined diagnostic approach in *Ayurveda* for assessing the qualitative excellence of *Dhatu*s and the overall functional strength (*Bala*) of an individual. Unlike conventional evaluation based merely on anthropometric appearance, it emphasizes the intrinsic quality, nourishment, and functional efficiency of tissues. Classical principles establish that physical build alone cannot accurately

reflect strength, thereby highlighting the importance of *Dhatu Sarata* in determining true physiological capacity.

In the context of modern biomedical science, *Sara Pariksha* demonstrates significant correlation with structural, functional, and biochemical parameters of various body systems. Each *Dhatu Sara* reflects the integrity of a specific system: *Twak Sara* corresponds to skin health, collagen integrity, and barrier function; *Rakta Sara* to hematological status including hemoglobin concentration and oxygen-carrying capacity; *Mamsa Sara* to musculoskeletal strength, muscle mass, and endurance; *Meda Sara* to lipid metabolism, adipose tissue function, and metabolic balance; *Asthi Sara* to bone mineral density and skeletal stability; *Majja Sara* to bone marrow activity and neurophysiological coordination; *Shukra Sara* to reproductive efficiency and endocrine regulation; and *Satva Sara* to cognitive function, emotional stability, and stress adaptability. These correlations can be objectively assessed through clinical examination and diagnostic markers such as BMI, lipid profile, bone density studies, hormonal assays, hematological indices, and psychological evaluation tools.

Clinically, *Sara Pariksha* plays a pivotal role in individualized healthcare by guiding prognosis, therapeutic planning, and selection of appropriate treatment modalities, including *Shodhana*, *Shamana*, and *Rasayana* therapies. It also provides insight into *Vyadhikshamatva* (immunity), as superior *Dhatu Sarata* is associated with enhanced disease resistance, better tolerance to stress, and faster recovery. Furthermore, its application in reproductive health and occupational suitability reflects its holistic and preventive dimension, making it highly relevant in both classical and modern integrative medicine.

## CONCLUSION

*Sara Pariksha* is a comprehensive and scientifically relevant diagnostic tool that bridges classical *Ayurvedic* wisdom with modern biomedical understanding. By evaluating the qualitative status of *Dhatu*s and correlating them with measurable physiological, biochemical, and psychological parameters, it provides a multidimensional assessment of health and strength. Its utility in individualized treatment planning, prediction of disease susceptibility, enhancement of immunity, and promotion of overall well-being underscores its importance in contemporary clinical practice. Thus, *Sara Pariksha* serves as a vital integrative framework for achieving precise, personalized, and preventive healthcare.

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