

## A REVIEW ON CONCEPT OF *DHATUSARATA* & ITS UTILITY IN MAINTAINING HEALTH

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### ABSTRACT

*Ayurveda* is not merely the science for treating illness but also the science of life which helps to maintain health. The main aim of *Ayurveda* is to maintain the health of a healthy individual & treating the illness. In *Ayurveda*, *Sara Pariksha* is one among the ten types of methods to examine a patient, Stated as *Dashvidha Aatura Pariksha*. *Sara Pariksha* primarily determines the strength of a person i.e of mind & body. *Acharya Chakrapani* illustrated *Sara* as '*Vishudhatara Dhatu*' which means the essence of Dhatu. Eight types have been explained by *Acharya Charaka*, each one characterized by both physical as well as psychological status. For any physician for the purpose of diagnosis of disease there should acquaintance of *Tridoshas*, *Sapta dhatu* & *Malas*

etc. Like that Knowledge of *Sarata* is equally important. In this review article mainly focuses on material & importance available on *DhatuSarata* in *Ayurvedic* Literature.

**KEYWORDS:** *Sara Pariksha*, *DhatuSarata*, *Dashvidha*, *Aatura Pariksha*.

## INTRODUCTION

In Ayurveda, *Dhatusarata* [tissue excellence] is the special feature of *Ayurvedic* concept. *Sara pariksha* is one among the ten types of methods to examine the person or a patient, which is describe as *Dashvidha Aatura Pariksha*.<sup>[1]</sup> *Sarata* primarily determines the strength of a person. Eight types of *Sara* are explained by *Acharya Charaka*, each one characterized by both physical as well as psychological parameters. On the basis of excellence of *Saptadhatu* & *Satva* eight types of *Sara* have been explained by *Acharya Charaka*. *Acharya Chakrapani* illustrated as '*Vishuddhatara Dhatu*' which means the essence of *Dhatu*.<sup>[2]</sup> Every particular *Sara* is characterized by the both physical as well as psychological parameters. These parameters & characters are helpful in deciding the strength of a person. Aim of *Sara Pariksha* stated by *Acharya Charaka*, that is only by examination of the body of a person the *Vaidya* cannot decide that the person who is *Sthula* is strong (*Balwan*), the person who is *Krusha* is weak, the person who is of big body is strong enough (*Balwan*) & the person who is *Alpa sharir* is of *Alpabala*. Taking such a decision is not appropriate. Is is seen that some person who are of less height & are slim are strong enough. They have the capacity to carry the load i.e (to do work like) ants. Is is seen that the ant is small in size but it has got the load carrying capacity multiples times to weight. This *Siddhant* (theory) is called "*Pippilika Bhara Haranvat Siddhi*" which denotes that small looking ants can carry much weight than its own weight.<sup>[3]</sup> The concept of *Sarata* is useful for understanding the physical as well as psychological strength of a person. *Sara* gives best product of *Dhatu* i.e *Oja* (essence of all *Dhatu*) & *Oja* is responsible for strength & immunity. It also helps in rightly assessing the dose & type of medicine to be prescribed on the basis of strength of the patient.

## AIM

To study the concept of *Dhatusarata* & its utility in maintaining health.

## OBJECTIVE

To understand the concept of *Dhatusarata* & its utility in maintaining health.

## MATERIAL AND METHOD

For this study *Ayurvedic* literature is collected from classical text of *Ayurveda* available in central library of Government *Ayurved* College Nanded.

## Review of Literature

**Nirukti of Sara word** – The term ‘Sara’ is derived from the root ‘Sru sthire’ with suffix ‘Ghana’, it means essential, best, highest, most excellent, real, true, genuine, strong & vigorous.

## Definition of Sara

- Acharya Chakrapani explained Sarata as Vishuddhatara Dhatu i.e highest level of tissue excellence.<sup>[2]</sup> Different of meaning of Sara are strength, strong, highest, excellent, essence, supreme. Acharya of Ayurveda have clearly mentioned that Uttarottara Dhatusarata is Shreshtha, i.e Rakta Sara is superior to Twak Sara, Mamsa Sarata is superior to Rakta Sarata and so on.
- During metabolism of Various tissue a stage comes when the tissue is totally devoid of impurities & is capable of performing its function with excellence. This stage is termed as Dhatusarata.
- In Charak Samhita Vimansthan – 8, Eight types of Sara are explained i.e Rasadi saptadhatu Sara and Satvasara.<sup>[1]</sup> In Kashyap Samhita, Kashyap mention 9 types of Sara, he explained Ojasara extra.<sup>[4]</sup> In Sushruta Samhita<sup>[5]</sup>, Ashtang Hrudaya<sup>[6]</sup> and Ashtang Sangraha<sup>[7]</sup> 8 types of Sara are explained.
- According to Bala (strength)- Sara are of three types
  1. Pravara Sara- Best quality tissue.
  2. Madhyam Sara- Moderate quality tissue- having Madhyam Bala & Madhyam Ayushya (life).<sup>[8]</sup>
  3. Asara- Poor quality tissue which has different lakshan than that of Sara person having Alpabala, Alpaayushya.<sup>[9]</sup>
- **Characteristics of different Dhatusaratas**
  1. Rasa Sara: Individual having the excellence of Twaka or Skin are characterised by unctuous, smooth, soft, clear, fine, less numerous, deep routed and tender hair and lusturous skin. Such individuals are endowed with happiness, good fortunes, enjoyment, intellect, Knowledge, health, excitement and longevity.<sup>[10]</sup>

According to Acharya Kashyap, Twak Sara persons resistant to skin diseases and if they occurs they will recover soon and fast wound healing.<sup>[4]</sup>

A man with a soft, smooth & pleasant skin & hair should be regarded as a man of *Tvaka Sara*.<sup>[5]</sup>

2. *Rakta Sara*: Individual having the excellence of *Rakta* or blood are characterised by unctuousness, red colour, beautiful dazzling appearance of the ears, eyes, face, tongue, tip of nose, lips, sole of the feet and palms, nails, forehead and tip of penis. Such individuals are endowed with happiness, *Udhatam* means great genius, *Manasvitwam* means broad minded, enthusiasm, tenderness, moderate strength and inability to face difficulties, these individuals cannot tolerate hot environment, hot substance, etc.<sup>[11]</sup>

A man whose finger nails, eyes, tongue, palate, lips, palms of hand & sole of feet are glossy & tinged with a shade of red should be regarded as a man of *Rakta Sara*.<sup>[5]</sup>

3. *Mamsa Sara*: Individuals having the excellence of *Mamsa* or muscle tissue are characterized by stability, heaviness, beautiful appearance & plumpness of temples, forehead, nape of neck, eyes, cheeks, jaws, shoulders, abdomen, axillae, chest and joints of upper and lower limbs being covered with flesh. Such individuals are endowed with forgiveness, patience, non-greediness, wealth, knowledge, happiness, simplicity, health, incredible strength and longevity.<sup>[12]</sup>

A man with an erect & upright frame, & deep seated bones, & joints in thick layers of flesh, should be regarded as a man of *Mamsa sara*.<sup>[5]</sup>

4. *Meda Sara*: Individuals having excellence of *Meda* or adipose tissue are characterized by the abundance of unctuousness in complexion, voice, eyes, hairs of head and others parts of body, nails, teeth, lips, urine and faces. Such individuals are endowed with wealth, power, happiness, enjoyment, charity, simplicity and delicate habits means require mild treatment, these individuals cannot tolerate maximum dose of drugs.<sup>[13]</sup>

A man with large & bulky body, & who is capable of enduring a large amount of fatigue or physical exertion & who naturally talks in soft & melodious voice & whose bodily secretions like urine & perspiration are characterized by unctuousness should be regarded as a man of *Meda sara*.<sup>[5]</sup>

5. *Asthi Sara*: Individuals having the excellence of *Asthi* or bone tissue are characterized by robust heel, ankles, knees, forearms, collar bones, chin, head, joints, bones, nails and

teeth. Such individuals are very enthusiastic and active and endowed with strong and firm bodies as well as longevity.<sup>[14]</sup>

A man with a large head, & a large pair of shoulders & having firm teeth, bones, cheek-bones & finger nails, should be regarded as a man of *Asthi sara*.<sup>[5]</sup>

6. *Majja Sara*: Individuals having the excellence of *Majja* or marrow are characterized by softness of organs, strength, unctuous complexion and voice and robust long and rounded joints. Such individuals are endowed with longevity, strength, learning, wealth, knowledge, progeny and honour.<sup>[15]</sup>

A man with a thin & sinewy body & who exhibits traits of excessive strength & possesses a deep resonant voice, & who is successful in every walk of life, should be regarded as a man of *Majja sara*.<sup>[5]</sup>

7. *Shukra Sara*: Individuals having the excellence of *Shukra* Dhatu are characterized by gentleness, gentle look, having eyes as filled with milk, cheerfulness, having teeth which are unctuous, round, strong, even and beautiful, clean and unctuous complexion and voice, dazzling appearance and large buttocks. Such individuals are loved by women, they are strong & endowed with happiness, power, health, wealth & children.<sup>[16]</sup>

A man with glossy, white & close set bones, teeth & nails & who has begotten a large family of children & shows a marked amative tendency should be regarded as a man of *Shukra Sara*.<sup>[5]</sup>

8. *Satva Sara*: Individuals having the excellence of mental faculties are characterized by good memory, devotion, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, proper gait, and depth of wisdom, sincerity in actions and virtuous acts.<sup>[17]</sup>

A man who is possessed of a good retentive memory & intelligent, valorous & cleanly in his habits & whose mind is graced with such care & excellent virtues as purity of thoughts & a fervent & unflinching devotion to God & the reverend & who exerts himself for the furtherance of the absolute good should be regarded as a man of *Satva Sara*.<sup>[5]</sup>

## DISCUSSION

From the above review study, we can be well known about the concept of *Sarata* is useful for understanding the physical as well as psychological strength of a person. *Sara* gives best product of *Dhatu* i.e *Oja* (essence of all *Dhatu*) & *Oja* is responsible for strength & immunity. It also helps in rightly assessing the dose & type of medicine to be prescribed on the basis of strength of the patient. On the basis of *Bala* physician decides the type of medicine & its dose to be given in *Samshodhana* or *Samshaman chikitsa*. The assessment of 8 types of *Sarata* & their association with distinct parameters have been taken up by various researchers.

In this way, different types of *Sara* are explained with their *lakshana* in *Charaka & Sushruta Samhita*.

By Knowing *Dhatu sarata*, one can know about the abilities for particular profession but to get intimate success, one must concentrate on the comfort zone i.e *Sukha*. Overall, it is found that *Sukha* quality has different shades in all *Dhatu sarata* such as liking, comfort, a cause of satisfaction, a state of physical wellbeing, a feeling that makes life pleasant e.g *Rasa sara* individuals choose their career in modelling, *Rakta Sara* individuals can choose their career in Academics, *Mamsa & Asthi Sara* individuals can choose their career in Military officer, Navy officer etc. So it is very easy to guide the person in choosing appropriate profession which will be according to individuals liking and also become successful in that particular profession.

## CONCLUSION

From above all verses, following Conclusion can be drawn.

1. *Sara* being one of the parameters for the assessment of strength of an individual has potentially for advanced research in this domain. Researchers can develop some standardized tools or parameters for the assessment of *Dhatu sarata* of an individual.
2. This can be of great help for physician in maintaining the uniformity in assessing the qualities of each *Dhatu sarata*. *Dhatu sarata* gives an outlook about *Bala* of the *Aatura & Swastha* individual.
3. Further scope of this study can be done on *Asaradhatu Sara* individuals for their betterment of *Dhatu* through *Rasayan* (*Rasadi Dhatu Aayan*) therapy with particular *Aahar, Vihara & Aushadhi*.

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