

EXPLORING SUKHA IN DHATUSARATA: THE INTERPLAY OF COMFORT AND TISSUE EXCELLENCE IN AYURVEDA

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ABSTRACT

In Ayurvedic philosophy, *Dhatu Sarata* refers to the excellence or predominance of specific bodily tissues (*dhatu*s) that influence an individual's physical constitution, psychological tendencies, and spiritual disposition. Among the eight recognized *saratas*, each is associated with distinct traits, including a unique expression of *Sukha*—a Sanskrit term denoting happiness, ease, or bliss. This paper explores the correlation between *Sukha* as experienced through *Dhatu Sarata* and the broader understanding of happiness in both Ayurvedic and philosophical contexts. It posits that *Sukha* is not merely a transient emotional state but a reflection of constitutional harmony and resilience. For instance, individuals with *Mamsa Sarata* (muscle tissue excellence) often exhibit physical strength and emotional stability, contributing to a grounded sense of well-being. Conversely, those with *Medas Sarata* (fat tissue excellence) may experience comfort and

indulgence, yet may be prone to lethargy, affecting their deeper experience of *Sukha*. The study synthesizes classical Ayurvedic texts with contemporary interpretations of happiness, suggesting that *Dhatu Sarata* serves as a subtle diagnostic lens through which one's capacity for sustained *Sukha* can be understood. It further argues that cultivating awareness of one's *dhatu* constitution allows for personalized approaches to health, lifestyle, and spiritual practice, ultimately enhancing holistic happiness.

KEYWORDS: *Dhatu Sarata*, *Sukha*, Happiness, Comfort.

INTRODUCTION

Contemporary scholarship increasingly acknowledges the intricate interplay between traditional healing systems and modern understandings of health and well-being. Traditional Ayurvedic principles, with roots stretching back millennia, offer a holistic framework for understanding human existence that encompasses physical, mental, and spiritual dimensions. Ayurveda, as an ancient Indian science of life, operates on the premise that an individual's health is maintained through balance among the three doshas (vata, pitta, kapha), the seven dhatus (tissues or elements), and other subtle aspects of the human constitution. The motto “dosha, dhatu, mala, mulam hi shareeram” encapsulates the integrated nature of these elements, positing that every component—from the gross anatomical to the subtle energetic—contributes to the overall integrity of the body. Modern perspectives on health have thus gradually shifted to embrace multifactorial influences, including genetics, lifestyle, environment, and psychosocial stressors. Consequently, the domains of physical health and mental well-being are increasingly considered interdependent rather than isolated constructs. Mental health in modern terminology is defined not solely by the absence of illness but as a state of complete physical, mental, and social well-being, echoing the holistic notions inherent in Ayurvedic philosophy. In the classical science of Ayurveda, the concept of *Dhatu Sarata*—the excellence or predominance of bodily tissues (*dhatus*)—serves as a subtle yet profound lens through which an individual's physical constitution, psychological tendencies, and spiritual inclinations are understood. Each *dhatu*, from *Rasa* (plasma) to *Shukra* (reproductive tissue), when predominant in quality and function, gives rise to a unique set of traits that influence not only health and vitality but also the experience of *Sukha*—a Sanskrit term encompassing happiness, ease, comfort, and inner contentment.

Literature Review

The concept of *Dhatu Sarata* originates from foundational Ayurvedic texts such as the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*. These texts describe *Sara* as the most refined, pure, and functional aspect of each *dhatu* (bodily tissue), which contributes to an individual's strength (*bala*), vitality, and psychological disposition.

- **Charaka Samhita (Vimanasthana 8)** elaborates on *Dashavidha Pariksha* (tenfold examination), where *Dhatu Sarata* is used to assess the quality and excellence of

tissues. It links *Sara* to both physical and mental traits, aiding in diagnosis and personalized treatment.

- **Sushruta Samhita** emphasizes that *Ojas*, the essence of all *dhatu*s, is the seat of immunity and vitality, and its quality is directly influenced by the excellence of individual *dhatu*s.
- **Ashtanga Hridaya** provides scattered references to *Sara* in the context of constitution (*prakṛti*), longevity, and disease resistance. Each *dhatu* when predominant in quality contributes not only to physical strength (*bala*) and immunity (*ojas*), but also to psychological traits and the capacity for *Sukha*—a term encompassing happiness, ease, and contentment.
- *Charaka Samhita* links *Sukha* directly to *Sara Pariksha*, As individuals with superior *dhatu* quality experience greater comfort, resilience, and emotional stability.
- *Ashtanga Hridaya* describes *Sukha* as a natural outcome of constitutional harmony, where *dhatu sarata* supports both sensory pleasure and mental clarity. For example-*Rasa Sarata* individuals are described as cheerful and emotionally balanced whereas *Mamsa Sarata* types are grounded and stable, contributing to a steady experience of *Sukha*. *Shukra Sarata* individuals are said to possess charm, vitality, and deep emotional satisfaction.

Ayurveda does not treat *Sukha* as a mere emotional state but as a reflection of *svasthya*—complete well-being. The *dhatu*s serve as the substratum for both physical and subtle experiences, and their excellence determines the capacity to experience joy, peace, and fulfillment.

- *Sukha* in *Dhatu Sarata* is thus a bridge between **somatic harmony** and **psychospiritual flourishing**.
- The Ayurvedic view aligns with broader Indic philosophies, where *Sukha* is seen as a natural state when *doṣhas*, *dhatu*s, and *agni* are in balance.

Happiness is a universal aspiration and a fundamental component of human well-being. Despite its importance, the concept of happiness is elusive and can be difficult to define and measure. Happiness is typically associated with positive emotions such as: Joy, Contentment, Gratitude, Serenity. These emotions are often fleeting but contribute to an overall sense of well-being when experienced frequently.

Modern physiology links happiness to several key neurochemicals:

- **Dopamine:** Drives pleasure and reward.
- **Serotonin:** Regulates mood and emotional stability.
- **Oxytocin:** Enhances bonding and trust.
- **Endorphins:** Reduce pain and boost pleasure.

These chemicals interact with brain regions like the **prefrontal cortex**, **amygdala**, and **limbic system**, shaping how we feel and respond to life events.

Practices like: **Mindfulness and meditation**, **Gratitude journaling**, **Acts of kindness**, and **Strong social connections** can all increase happiness over time. It's not just about what happens to us—it's about how we interpret and respond to life.

DISCUSSION AND CONCLUSION

Dhatu Sarata can be used to assess not only physical strength but also emotional disposition and vocational suitability. This implies:

- Individuals with certain *dhatu* excellences may be constitutionally predisposed to higher levels of happiness.
- *Sukha* is not uniform—it varies in quality and depth depending on the dominant *dhatu*.

Constitutional view of happiness aligns with modern physiological models, where neurotransmitters like dopamine, serotonin, and oxytocin regulate emotional well-being. Just as *Dhatu Sarata* reflects tissue harmony, modern science sees happiness as emerging from neurochemical balance and brain-body integration. Moreover, *Sukha* in Ayurveda is not limited to sensory pleasure—it encompasses **ease**, **contentment**, and **spiritual alignment**, echoing the broader dimensions of happiness explored in positive psychology and contemplative neuroscience.

The correlation between *Sukha* in *Dhatu Sarata* and happiness reveals a profound truth: **happiness is not merely circumstantial—it is constitutional**. Ayurveda teaches that the excellence of bodily tissues influences not only physical health but also emotional resilience and spiritual fulfillment. When the *dhātus* are balanced and refined, the individual experiences *Sukha* as a natural state of being.

This integrative understanding encourages a personalized approach to well-being—where cultivating one's unique *Sārata* through diet, lifestyle, and spiritual practice becomes a

pathway to sustained happiness. It bridges ancient wisdom with modern science, offering a holistic model of human flourishing that honors both the body and the soul.

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