

A LITERARY REVIEW ON APPLIED ASPECTS OF *DHATUSARATA* W.S.R *SUKHA*Ashwini D. Dindokar\*<sup>1</sup>, Ajay V. Warhekar<sup>2</sup> and Manoj P. Rathod<sup>3</sup><sup>1</sup>Assistant Professor, Department of Kriya Sharir, Dr V. J. D Gramin Ayurved College, Patur, Maharashtra, India 444501.<sup>2</sup>Assistant Professor, Department of Kayachikitsa, Dr V. J. D Gramin Ayurved College, Patur, Maharashtra, India 444501.<sup>3</sup>Associate Professor, Department of Kriya Sharir, Dr V. J. D Gramin Ayurved College, Patur, Maharashtra, India 444501.

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**ABSTRACT**

*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*. *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. By assessing *Dhatusarata*, one can judge the true strength of a particular *Dhatu* but only the ability or strength is not enough to get success, the liking or interest is also essential to achieve success. Aspects of *Sukha* [Happiness or Comfort] quality of particular *Dhatusaras*, which may be helpful in guiding a suitable profession to an individual which will be according to his ability and liking i.e *Sukha* for intimate success. This study will be helpful to guide the person in choosing appropriate profession which will be according to his liking i.e *Sukha* and also he will have the ability to succeed in that particular profession.

**KEYWORDS:** *Dhatusarata*, *Dashvidha Aatura Pariksha*, *Sukha*.**INTRODUCTION**

*Ayurveda* is one of the greatest gifts given by the sages of ancient in India to mankind. *Ayurveda* is designed for healthy and long life. *Agni* [digestive fire], *Prakruti* [constitution], *Dhatusarata* [tissue excellence], *Doshas* [bioenergies] are the pillars of *Ayurveda*, which help in diagnosis, treatment and Research. *Dhatu*s can be called as stabilizing pillars of the body. Well nourished *Dhatu*s give strength to maintain health and immunity. The strength of body and mind can be evaluated by *Dhatusarata* which has been specified in *Charak Samhita Viman sthan* 8<sup>th</sup> chapter while explaining *Dashvidha Pariksha* (tenfold examination).

*Dhatusarata* is qualitative, quantitative and functional assessment of *Dhatu*, by knowing *dhatusarata* an individual can choose a particular profession and achieve success. It is difficult to assess each and every quality of *Dhatusarata* mentioned in *Charak Samhita* for example *Sukha*, *Aishwarya*, *Upabhog*, *Bala* etc. Among these *Sukha* quality is quoted in *Rasa*, *Rakta*, *Mamsa*, *Meda* and *Shukra Sara*. *Sukha* is the feeling in which a person is comfortable with. Whether this feeling of liking is same in same *Dhatusaras* or it has different meaning according to qualities if *Dhatu*s should be ruled over to get success with ease. As there is a lot of saturation in

money making careers and such saturation lead to competition. Individuals have to compromise with their liking and interest. That means only ability is not enough to get success, the liking or interest is also essential to achieve success

**AIM**Study the Applied Aspects of *Sukha* in *Dhatusarata*.**OBJECTIVE**To understand the Appied Aspects of *Sukha* in *Dhatusarata*.**MATERIAL AND METHOD**For this study *Ayurvedic literature* is collected from classical text of *Ayurveda*.**REVIEW OF LITERATURE**

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. In *Sushruta Samhita*, *Ashtang Hrudaya* and *Ashtang Sangraha* 8 types of *Sara* are explained.

### Definition of Sara

Acharya Chakrapani explained *Sarata* as *Vishuddatara 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.

### 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 lustrous skin. Such individuals are endowed with happiness, good fortunes, enjoyment, intellect, Knowledge, health, excitement and longevity.<sup>[3]</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, *manaswitwam* means broad minded, enthusiasm, tenderness, moderate strength and inability to face difficulties, these individuals cannot tolerate hot environment, hot substance, etc.<sup>[4]</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>[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>[6]</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>[7]</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>[8]</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.<sup>[9]</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>[10]</sup>

While reviewing *Ayurvedic* literature, it is found that *Sukha* quality is not merely happiness. Acharya Dalhan opined this quality as *Anukul Vedana* [comfort zone] of the individual. *Sukha* is liking or the thing in which the person is comfortable with. It means *Sukha* quality related to different *dhatu*s is having different shades. By assessing *Dhatusarata* and *Sukha*, one can guide the person in choosing appropriate profession which will be according to individuals liking and also he will have ability to become successful in that particular profession.

### Applied Aspects of Sukha

- *Rasa Sara* person have radiant and fair skin while their hair and body hair are soft & nourished, so they can make their career in modelling. They can do advertisements of make up products, skin products, hair products, shampoos, and hair removing cream.
- *Rakta Sara* person are broad minded, good book surfers, posses excellent intelligence, so they can work as academicians, researchers, doctors and engineers. They have an intuitive knowledge which can make them successful in applied science.
- *Mamsa Sara* person have a robust & stout body & also have a good moral and long life, so they can be military officers & good administrators. These individuals have good muscle strength & great stamina, so they can be wrestlers, good gym trainers.
- *Meda Sara* person have melodious voice, unctuous looks, so they can be singers, broadcasters, can work as anchor. These people love sedentary life, they cannot bear exertion, so they can be good shopkeeper, hoteliers as they have pleasant voice and good communication skill.
- *Asthi Sara* person are always active, enthusiastic and have well built body. They can make their career in adventure sports like river rafting, biking [mountain] etc. They can also work as astronauts, in special forces such as marine commandos, military, NSC commandos.
- *Majja Sara* person have very expressive eyes with a proportional & stable body, so they can be exceptionally good dancers. They have very sweet voice, so they can be good singers. These people are intellectual like to read, write & deliver lectures so they can choose to work in academics fields.
- *Shukra Sara* individuals have good conversational skills, profound understanding of public affairs so

they can work as human resources manager. They are extremely attractive and thus can become good actors/ models by popular with opposite sex & able to make mark on the world. They understand luxury and and can run luxurious spas, hotels etc.

### DISCUSSION

By Knowing *Dhatusarata*, 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 *Dhatusarata* such as liking, comfort, a cause of satisfaction, a state of physical wellbeing, a feeling that makes life pleasant. 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

It has been concluded that different aspects of *Sukha* qualities varies with particular *Dhatusarata*. This study will be helpful to guide the person in choosing appropriate profession which will be according to his liking i.e *Sukha* and also he will have the ability to succeed in that particular profession. A particular designation can be assigned to an employee according to his ability and liking by knowing the applied aspects of *Sukha* in *Dhatusarata*.

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