

CRITICAL EVALUATION OF APPLIED ASPECTS OF DHATUSARATA

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Abstract: *Dhatusarata* is one of the basic concepts of *sharir* and *chikitsa* of *ayurveda*. The concept of *dhatusarata* has been described in almost all *ayurveda* classics where they have explained the anatomical, physiological as well as psychological characteristics of eight types of *dhatusarata*. The aim of assessment of *dhatusarata* is especially to determine the *bala pramana* of the patient. Exploration of the theory of *dhatusarata* reveals its widespread applications in various curative, preventive & therapeutic aspects. Role of *dhatusarata* is also found equally important in enhancing immunity, career counseling, antenatal care, daily regimen and seasonal regimens. This paper aims at detailed review of concept of *dhatusarata* and its application as per principals of Ayurveda.

Index Terms - *Dhatusarata*, *Bala Praman*, Immunity.

I. Introduction:

Ayurveda being science of life includes all the factors which are absolute or accessory in the determination of health. According to *ayurveda*, human body is nothing but a confluence of *dosha*, *dhatu* and *mala*. Among these, *dhatu*s are the basic building blocks of the body. Increase or decrease in the quantity of *dhatu*s leads to diseased condition. Whereas *dhatu* present in purest form exhibits the strength & vitality in human body, the condition being known as *dhatusarata*. Its assessment also suggests immunological status of individual which can be improved or maintained by *chikitsa* or *swasthyrakshna* measures. In recent decades, wide changes have occurred in life of people leading to unhealthy behaviors such as smoking, alcohol abuse, overeating, the irregular sleep habits, reduced physical activities, exercise, high level of stress. These factors badly affect tissue health, strength & immunity resulting in increased risk of development of non-communicable disorders such as obesity, high blood pressure, diabetes, malignancy etc. These lifestyle disorders can be prevented by improving immunity & achieving excellent quality of tissue. The aim of the present paper is to analyze concept of *dhatusarata* critically, to enlighten its role for maintenances of healthy life.

II. Aim & objectives:

- To study concept of *dhatusarata*.
- To analyse the applications of *dhatusarata* for healthy life critically.

III. Material and methods:

Ayurveda classics and their commentaries, peer-reviewed articles and research papers published in distinguished journals along with the modern correlations were studied and analyzed thoroughly. Characteristic features of *dhatusarata* are evaluated for this study and the outcome is applied to enlighten their role in healthy lifestyle.

IV. Literary review

4.1 Concept of *Dhatusarata*:

Sara is one of unique concept of *ayurved* described under tenfold examination in *Charak samhita*^[1] 'Sara' means the purest form of *dhatu*. *Acharya Chakrapani* illustrated *sara* as *vishudhataro dhatu*^[2] which means the most excellent, best, real, genuine, strong essence of *dhatu*. The definition of *sara* implies the normal functioning of *jatharagni* and its moieties *dhatvagnis*, resulting in the proper production of *dhatu* in the *saptadhatu chain*.^[3] It also signifies tissue vitality, tissue quality with excellent functional capacity which provides strength & stability to body. *Ayurved acharyas* remarkably described the physical & physio

- psychological characteristics of seven *dhatu sarata* & *satva sarata*. *Sara pariksha* is one of important tool described to determine *bala* (strength) of the person. *Acharya Charaka* emphasized that strength cannot be correlated with mass or the physique of the body i.e. well built & lean stature. It would be a misleading notion if the physician considers a well-built person to be having good strength, merely based on his physique or a lean person can always to be considered as weak as contrary condition may exist e.g. a lean body built person may be possessing good strength. This is explained with the analogy of ants which though having tiny body are able to carry heavy weights due to its strength.^[4] In order to avoid such misinterpretation *sara pariksha* should be done.

4.2 Classification of Dhatusarata:

Classical references have classified *sara* into eight categories depending upon the predominance of particular *dhatu* and predominance of *satva* (psychic factor) in the body. *Acharya Charak*, in *vimanasthana* 8th chapter, has enumerated eight types of *sara* to determine the *bala* of individual. The physical & physio-psychological characteristics of these eight types of *sara* i.e. *Rasa Sara*, *Rakta sara*, *Mamsa Sara*, *Meda Sara*, *Asthi Sara*, *Majja Sara*, *Shukra Sara* & *Satva sara* described here explores the structural & functional states of *dhatu*. The successive *sara purushas* are comparatively superior. *Acharya Charak* has also explained the characteristics of *sarvasara purusha* which are considered as the best.^[5] The contrary features of *sarvasara lakshanas* are termed as *asara* and are inferior one.^[6] The intermediate features between these two is termed as *madhya sara*.^[7]

Acharya Sushruta has also explained eight types *sara* for assessment of *ayu* of the patient; the sequences of which is reverse to *Charak samhita* i.e. *Satva Sara*, *Shukra sara*, *Majja Sara*, *Asthi Sara*, *Meda Sara*, *Mamsa Sara*, *Rakta sara*, *Rasa/ Tvak Sara*. Among these eight, there is increase in excellence of lifespan & better prosperity in preceding order. Here *Acharya Sushruta* has mostly described physical characteristic of *dhatu sarata* in one line stanza with some unique features like *achidragatra* (body without any depressions) in *mamsa sara*, *mahanetra* (big eyes) in *majja sara*.^[8]

Acharya Kashyapa, in 28th chapter has mentioned all types of *sara* with *oja sara* as an additional one; but unfortunately features of some *dhatu saratas* are unavailable today. Though little description of characteristics of *rasa sara* & *rakta sara* is available, it enlightens the clinical & immunological importance of assessment of *dhatu sarata*.^[9]

Ashtang Samgraha & *Ashtang Hridaya*, in 8th & 3rd chapter of *sharirsthana* respectively, has only enlisted the eight types of *sara* without describing particular features of each *dhatu sara* or *satva sara*. Here *Acharya Vagbhata* has beautifully explained the significance of *sara* in assessment of *bala* (strength) with example of lion & elephant.^[10,11]

Acharya Varahmihir, the author of *Brihat Samhita*, in 68th chapter, has described the characters of seven *dhatu sara* with some additional features in *mamsa sara* like *surupasch* and *vidwaan* (handsomeness and intellectuality) and *vidyantaga* and *surupsch* (knowledge and handsomeness) in *asthi sara*.^[12]

While clinical examination of *dhatu sarata*, individuals on the basis of relative health status of tissue, have been classified as *sarva sara* / *pravara sara* / *uttam sara* (optimal status of tissue health), *madhya sara* (average status of tissue health) and *asara* / *avar sara* (average status of tissue health).

4.3 Factors Necessary for Formation of Sara Dhatu:

Before Conception:

- *Sara* or excellent quality *dhatu* of mother & father
- Proper food & regiments of the mother
- Healthy season & healthy uterus

After Birth:

- Normal functioning of *jatharagi* & its moieties *dhatvagni*.
- Normal functioning *dhatuvah srotas*
- A good and healthy nourishing diet
- Proper *vihar* (Code of conduct)

4.4 Characteristic Features of Eight Types of Sara:

a) **Rasa/Tvak Sara** - Individuals having the excellence of *tvak* or skin are characterized by unctuous, smooth, soft, clear, fine, less numerous, deep rooted and tender hair and lustrous skin. Such Individuals are endowed with happiness, good fortunes, power, enjoyment, intellect, knowledge, health, excitement and longevity.^[13] One, whose skin and hairs are glistening and soft, is to be understood as *tvak sara* person.^[14] According to *Acharya Kashyapa*, *uttam tvak sara* person are devoid of skin disorders, their skin looks very fresh. *Acharya Kashyapa* says *Uttam tvak sara* person possess quality of rapid wound healthy.^[15]

b) Rakta Sara - Individuals having the excellence of *rakta* or blood are characterized by unctuousness, red colour, beautiful dazzling appearance of the ears, eyes, face, tongue, nose, lips, soles of the hand and feet, nails, forehead and genital organs. Such individuals are endowed with happiness, great genius, enthusiasm, tenderness, moderate strength and inability to face difficulties. Their body remains hot. [16] *Rakta sara* person is known to possess unctuous and coppery nails, eyes, palate, tongue, lips, palms and soles. [17]

c) Mamsa Sara - Individuals having the excellence of the *mamsa dhatu* are characterized by stability, heaviness, beautiful appearance and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, 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, strength and longevity. [18] *Mamsa sara* person is known to possess body without any depressions, the bony joints are concealed and muscles are well developed. [19]

d) Meda Sara - Individuals having the excellence of *meda dhatu* are characterized by the abundance of unctuousness in complexion, voice, eyes, hair of head and other parts of the body, nail, teeth, lips, urine and feces. Such individuals are endowed with wealth, power, happiness enjoyment, charity, simplicity and delicate habits. [20] *Meda sara* person is known to pass unctuous urine and sweat, has a melodious voice, a fleshy body and are intolerant to exertion. [21]

e) Asthi Sara - Individual having the excellence of the *asthi dhatu* are characterized by robust heels, ankles, knees, forearms, collar bones, chin, head, joints, bones, nails and teeth. Such individuals are very enthusiastic and active, and are endowed with strong and firm bodies as well as longevity. [22] *Ashti sara* person is known to possess a big head and shoulders and firm teeth, jaws, bones and nails. [23]

f) Majja Sara - Individual having the excellence of the *majja dhatu* are characterized by softness of organs, strength, unctuous complexion and voice and robust long and rounded joints. Such individual are endowed with longevity, strength, learning, wealth, knowledge, progeny and honour. [24] *Majja sara* person is known to be not lean and thin, but has superior strength, possess melodious and resonant voice and is endowed with auspicious features and has big eyes. [25]

g) Shukra Sara - Individual having the excellence of the *shukra dhatu* are characterized by gentleness, gentle look, having eyes as if 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 individual are loved by women, they are strong and endowed with happiness, power, health, wealth, honour and children. [26] *Shukra sara* person is known to possess unctuous, compact and white bones, teeth and nails and has excessive sexual desire and numerous progeny. [27]

h) Satva Sara - The persons having the excellence of the mental faculties are characterized by good memory, devotion, gratefulness, wisdom, fond of cleanliness, excessive enthusiasm, skill, having patience, brave, fighting spirit and devoid of unnecessary tensions and worries, proper way of thinking, depth of wisdom and sincerity in activities and are well-wisher and helping nature. [28]

V. Applications of Dhatusarata:

1) Dhatusarata, Genetics & Better Progeny (Suprajanan):- According to modern knowledge *sara* can be considered as the optimum degree of genetic code of an individual's DNA with respect to particular *dhatu*. Genetic code is the system of storage of genetic information in chromosomes of living cells that instruct the machinery of polypeptide synthesis to insert a particular amino acid in response to the nucleotide sequence of genetic material. In our body every individual's DNA has the different genetic code. So, the quality of *dhatu*s of every individual will depend upon the genetic code of the individual's DNA. If the genetic code of the individual's DNA with respect to that *dhatu* is optimum, the formation of the particular *dhatu* in the body will be of very good quality. *Sarvasara purusha* has the optimum degree of the genetic code with respect to all *dhatu*s. [29] Thus *sarata* or the excellent qualities of the tissues of the body are highly influenced by genetic factors. Hence for better progeny, *sarata* examination of both parents is prerequisite prior to conception. Assessment of *dhatusarata* will be helpful to improve *sarata* of mother & father by advising proper dietary supplements & regiments. It is also possible to enhance the *sarata* of *dhatu*s in fetus right from intrauterine life by improving mother's diet and following *garbhini parichary*.

2) Dhatusarata & Immunity:- *Dhatusarata* is one of basic principles helps to determine the *bala* of individual. *Bala* means biological strength or power of resistance against the disease; it can be correlated with the immunity of the individual. [30] *Sara* means an excellent, genuine part of *dhatu* which indicates the strength and efficiency of *dhatu* to resistance against the disease. As we know that *doshas* always try to defeat or attack on *dhatu* & there is always a combat between *dosha* and *dhatu*. Hence more you have excellent quality of *dhatu*, more will be power of resistance against the diseases caused by vitiation of that

particular *dhatu* or *dhatuvah srotas*. This immunological aspect of *dhatu sarata* is supported by *Kashayp samhita* e.g. *Tvak sara* individuals being more resistant to skin diseases, are devoid of skin diseases (*Tvakrograhito*) and if skin diseases occurs they will recover soon due to excellent quality of *rasa dhatu* & property of rapid wound healing capacity (*Sadykshatprarohan*). Same principle of immunology can applied to another *dhatu* for prevention & protection against particular disease enlisted below.

Table No. 1: dhatu sarata & disease protection ^[31]

Dhatu sarata Individuals	Qualities of Dhatu	Protection Against Particular Diseases	Diseases That May Occur In Particular Dhatu sarata Individuals
Rasa sara	-Excellence of rasa dhatu -Rapid wound healing capacity -Full energy & enthusiasm	-Skin disorders -Nutritional deficiency disorders -Anemia	-
Rakta Sara	-Excellence of rakta dhatu -Sharp intellect, but short tempered -Inability to face difficulties -Intolerance of heat	-Blood disorders -Anemia	-Can easily get heat stroke if remain long time in heat -May suffer from hypertension due to short temperament and little endurance
Mamsa sara	-Excellence of mamsa dhatu	-The muscle disorders like tumors, cyst, benign growth	-
Meda sara	-Excellence of meda dhatu	-Nutritional deficiency disorders	- Inclination towards suffering from hyperlipidemia, obesity, metabolic syndrome, diabetes and ischemic heart disease.
Asthi sara	-Excellence of meda dhatu	-The bone and joint disorders like osteoporosis and osteoarthritis	-
Majja sara	-Excellence of majja dhatu -Lean to moderate built but are physically strong	-The bone and joint disorders -Brain disorders like memory loss	-
Shukra sara	-Excellence of shukra dhatu	-Impotency or infertility -Emaciation despite repeated ejaculations - Joint disorders or phthisis	-

3) Dhatu sarata, Diet Regimen (Ahara) & Code of Conduct (Vihara):- As discussed earlier, formation of *dhatu sarata* is related with normal functioning of *jatharagni*, *dhatwagni*, healthy *dhatuvah srotas*, nutritious diet & healthy lifestyle. *Ahara* (food) and *vihara* affects the *sarata* in positive or negative way. Individual should try to maintain optimum health status of *dhatu*. Enhancement of *dhatu* takes place by use of foods & activates which are similar materially or possess similar properties predominately. At same time one should avoid food & activates responsible for vitiation of *dhatuvah srotas*. Clinical assessment of *dhatu sarata* explores health status of *dhatu* in terms of *uttam sara*, *madhy sara* or *asara*. An individual having poor quality of *dhatu* can be improved by advising proper dietary regiment, lifestyle modification & *rasayan chikitsa*. Thus *sara parikshana* helps to improve *asara* and *madhya sara dhatu* & also to maintain *uttam sarata* of particular *dhatu*.

Table No. 2 do's & don'ts to improve dhatu sarata

Dhatu sarata	Do's	Don'ts ^[32]
Rasa Sara	Ahara - Milk, buttermilk, sugarcane juice, Coconut water, coconut milk, fruit juice; <i>Mand</i> , <i>Peya</i> , <i>Kharjurmanth</i> , <i>Lajamand</i> Like liquid diet ; Citrus fruits like orange, sweet lime etc., Vihara - Proper Rest , Adequate sleep, Avoid Excessive worry, <i>Pranayam</i> , Meditation.	-Intake of heavy & cold substances (<i>Guru, sheet</i>) -Excess intake of unctuous substances (<i>Atisingdam</i>) -Consumption of excess food (<i>Atimatram</i>) -Intake of wholesome & unwholesome food together (<i>Samshnat</i>) -Excessive worry (<i>Chityanam atichintanat</i>)
Rakta Sara	Ahara - Pomegranate, carrot, beetroot, dates, Jiggery, groundnuts, black currents, lemon, green leafy vegetables, apples, Papaya, fig, cod-liver oil etc. Vihara - Avoid late night sleeping, Use of goggles, cap, sun coat during exposure to sun.	-Intake of substances which induces sour belching, thirst & burning sensation (<i>vidahi annpanani</i>) -Excessive consumption of unctuous, hot, spicy, watery substances (<i>Singdha</i> , <i>ushana</i> , <i>dravani annapanani</i>) -Excessive anger , anxiety (<i>Krodha</i> , <i>irsha</i>) -Sleeping during day time (<i>divaswap</i>) -Excessive exposure to heat & sun (<i>atapa</i> , <i>anal ati sevana</i>) -Exertion, injury (<i>shramabhighat</i>)
Mamsa Sara	Ahara - Milk & milk products, meat , Mutton stack, chicken ,chicken stack, egg, cereals, pulse, soybean, dry fruit, mango, coconut, banana , etc Vihara - Regular exercise, yoga.	-Excessive intake of <i>abhisyanidi</i> food -Excessive intake of heavy , bulk promoting food (<i>sthula</i> & <i>guru ahara</i>) -Intake of food immediately followed by day sleep (<i>bhuktva Praswapanam</i>).

Meda Sara	Ahara - Grita (clarified butter), butter, meat of sheep ,fish, vasa, yush, Vihara - Exercise & yoga Avoid excessive physical exertion	-Day sleep (<i>divaswapan</i>) -Excess intake of fatty food (<i>medyanam atibhakshanam</i>) -Excess drinking of varuni (a kind of wine) type of Beverages (<i>varuni atisevan</i>)
Asthi Sara	Ahara - Dry dates, coconut, cereals, millets, ragi, milk & milk products, dry fruits like almond, dry plums, egg, fish, Fenugreek, cumin, cinnamon Vihara - Exposure to sunlight every day in early morning, Suryanamskar, walking, cycling, skipping.	-Excessive or improper exercise (<i>Ati vyayam</i>) -Over strain to bone (<i>Ati sankshobhat</i>) -Violent flexion or friction among bones in excess (<i>asthanam ati vighattanat</i>) -Consumption of vata aggravating factors (<i>vatalanam atisevanat</i>)
Majja Sara	Ahara - Grita ,milk, bone marrow, dry fruits like almond, dry plumps, pistachios, walnuts Vihara - pranayama, meditation, <i>tratak</i>	-Excessive friction of <i>sandhi</i> & <i>asthi</i> (<i>utpeshat</i>) -Excess intake of <i>atyabhisandhi</i> food substances -Injury , trauma or compression of bone (<i>abhighata or prapidana</i>) -Consumption of <i>virudha adhar</i>
Shukra Sara	Ahara - Fruits with seeds, cow milk, milk product like cheese, pannier butter, wheat, black gram, nutmeg, saffron, egg, mutton soup Vihara - exercise , sexual intercourse at proper time	-Indulging in intercourse at improper time (<i>Akala yoni gamana</i>) -Suppression of sexual urge (<i>nigrahat</i>) -Excessive sexual indulgence (<i>atimaithunat</i>) -Injury by surgery, alkalise, cauterization, radiation, etc.

4) Dhatusarata & Selection of career:- In modern era of globalization & civilization, majority of our society has moved from classical sources of earnings of agriculture, small scale traditional businesses to salaried jobs in various sectors. These sectors require particular knowledge, skill, appropriate physical & psychological abilities to cope up with work demand & pressure. Hence selection of career is very crucial for successful life as well as to avoid workplace stress. Here comes the role of *dhatusarata* which explores individual's physical & psychological abilities when there is excellence of particular *dhatu*. *Dhatusarata* assessment also enlightens the zone of comfort & liking of individual through concept of *sukha* which varies with particular *dhatusarata*. Thus By identifying one's own *dhatusarata*, it is possible to guide the job seeking individuals in selecting their career that will suit to their liking as well as their ability for better future ^[33]

Table No. 3.dhatusarata & career options ^[34,35]

Dhatsarata	Physical & psychological Abilities	Career Options
Rasa/ Tvak Sarata	-Excellent Skin & hair texture -Radiant look and charming personality - Intelligent, Good communication skill - Good tasters, food lovers	- Modeling, Actors. - Sales executives, good managers, company secretary, Hospitality services, public relation officers. -Initiators, mathematicians, teachers. - Good hoteliers, Hotel management -Doctors, dermatologist, cardiologists, cardiothoracic surgeons, vascular surgeons
Rakta Sarata	-Excellent intelligence, good book surfers, innovative mind - Cannot tolerate exertion & heat - Hot temperament - Work in cool atmosphere - Do less strenuous jobs	-Academicians, researchers, software engineers, Pharmacist - Ambassadors, foreign relation officers, foreign language experts -Among doctors they can excel as neurologist, cardiologist, Psychiatrist
Mamsa Sarata	-A well-covered muscular body -Good muscle strength and great stamina. -Good memory, educational excellence - Good moral, forgiveness, patience, non-greediness.	- Military officers, navy officer - Good sportsman, wrestler, boxer, weight lifter, Gym trainer, body guards - Good administrators, social servants, leaders, boss of the organization, industrialists - Among doctors they can be oncologist, Onco- surgeons, rheumatologist, chest physicians and veterinary doctor
Meda Sarata	- Unctuous voice, unctuous look - Love sedentary life, luxury - Like to enjoy life - Unable to bear exertion, hard work	-Singers, broadcasters, announcers, commentators, anchor persons -Good hoteliers, luxury store owners, company owner, hotel owner -Good fashion critics, astrologer, Pandit, income tax officers -Among doctors they can excel as diabetologists
Asthi Sarata	- A well-built, robust, strong body -Active, enthusiastic and great endurance	-Career in adventure sports like river rafting, biking, mountaineering

	- Can withstand strenuous activity, hard work	- Good athletes, hockey, Football player - Opt for business or job that require high degree of active and alertness like special forces such as marine commandos, CRPF , black cats, military personnel, machine operators, wood cutters, nuclear scientist, space scientists, astronauts -Among doctor, they can choose career as orthopedic, surgeons, veterinary surgeons, Ophthalmologist
Majja Sarata	-Very expressive eyes with proportional and stable body -Melodious sweet voice -Soft spoken, pleasant, courteous and Extremely intelligent, good memory. -Like to read, write and deliver lectures	- Good dancers, good singers - Finance managers -Work in academic field, engineers, advocates, technologists, scientists, geologists. -Among doctors, they can be general surgeons, Onco-surgeons, hematologists, bone marrow specialist, pediatricians
Shukra Sara	-Extremely attractive, popular with opposite sex - Good conversational skills -Profound understanding of public affairs -Understand luxury, lavish lifestyle and Royal in nature. - Understand and appreciate art	-Good actors/models -Work as human resource managers, •owners of big group or business empire - Can run luxurious spas, hotels etc., - Makeup artists, painters, artisans or sculptors, fashion designers, -Among doctors they can excel as gynecologists, andrologists and sexologist.

5) **Dhatusarata & Chikitsa:-** Acharya Charaka has emphasized that, before prescribing the therapy to the patient, it is very much essential to examine the patient regarding the span of life, strength & intensity of morbidity because on the basis of morbidity the dosage of therapy is determined and the dosage is dependent upon the strength & power of resistance of the individual. Weak patient are incapable of resisting strong therapies like medicaments dominating in *agni & vayu mahabhutas*, application of alkalise & heat (cauterization) and surgical operations.^[36] Characteristic features of particular *dhatusarata* such as *raktsarata & medasarata* clearly indicates that these people are delicate and they cannot tolerate heat, physical strain & even potentially high dose of drug. Thus assessment of *dhatusarata* is one of important tool to assess *rogibala* during *shaman & shanshodan chikitsa* as well as to determine the type, time, dosage & rout of administration of drug.

6) **Dhatusarata & Rasayan Chikitsa:-** Rasayan is the specialised branch of *ayurveda* which helps to improve the *bala* (strength & immunity) of the body by obtaining excellent tissue quality.^[37] For healthy individuals; *shodhan & shaman* must be given before *rasayan chikitsa* to get the maximum benefit of it. In patient, *rasayan chikitsa* can be administered in prophylactic period for rebuilding the body strength & to avoid the recurrence of disease.

Table No. 3.dhatusarata & shodhan, rasayan chikitsa

Sarata	Shodhan Chikitsa	Rasayan Chikitsa
Rasa sara	Vaman,Virechana	Guduchi, kamal-nal, shunthi ,yastimadhu, shatavari, praval bhasma, mouktik bhasma
Rakta sara	Vaman, Virechan, Raktamokshan	Amalaki, guduchi , sariva , manjistha , bhrungraj , punarnava, loh bhasma , mandur bhasma , tamra bhasma , suvarnamakshik bhasma.
Mamsa sara	Snehan, Abhynga, Bruhan Basti	Bala, shatavari, ashwagandha, kapilu, rajat bhasma, suvarnabhasma.
Meda sara	Lekhan basti	Guduchi , shilajatu , guggulu , triphala, nimb, patol, musta , haritaki
Asthi sara	Abhynga, Snehan Swedan, basti - tikta ksheer basti	Praval bhasma ,shankha bhasma, kukkutang twa bhasma , medicated grita (tikta grita), abha, asthishrukhal, shallaki, laksha.
Majja sara	Nasya, Shirodhara, Shiroabhyanga	Suvarna bhasma, rajat bhasma , abhrak bhasma, brahmi, jatamanasi, shankhapushpi , vacha , medhyarasayan dravyas.
Shukra sara	Mrudu virechan, Basti, Utterbasti.	Ashwagandha , shatavari, woodapple seed, vang bhasma, rajat bhasma

VI. Conclusion:

Sarata stands for nature of body in terms of excellent quality of seven *dhatu* & *satva*. *Dhatusarata* indicates the structural, functional & immunological health status of *dhatu*. Concept of *dhatusarata* is employed to understand *bala pramana* of individual & it also elaborates that the physique is not the comprehensive indicator of one's strength. Physical & psychological strength & abilities of individuals can be assessed through understanding *dhatusarata*. It also plays an important role in the prevention, prognosis

and therapeutics. We can improve immunity of *asara & madhy sara dhatu* with proper food, regimen & *rasayan chikitsa* right from intrauterine life. Thus *dhatu sarata* is noble concept of *ayurved* for maintenance of healthy lifestyle.

[1] Dr. Ram Karan Sharma & Vd. Bhagwan Dash, Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Vol II, Vimanasthana 8/94, Choukhamba Sanskrit Series Office, Varanasi, Edition: Reprint 2018, Page.No.261.

[2] Edited by Vd. Yadavaji Trikamji Acharya, Charaka Samhita by Agnivesh with the Ayurved-Dipika Commentary of Chakrapanidatta, Vimana Sthana 8/102, Chaukhambha Publications, New Dehli, Edition: Reprint 2018, Page.No.278.

[3] Padmashri Dr. K. Rajagopalan, DR. Manoj Sankaranarayana, Textbook of Roga Vijnana & Vikriti Vijnana, Vol -I, Chapter 6, Choukhamba Sanskrit Series Office, Varanasi, Edition – Third, 2017, page No. 327.

[4] Edited by Vd. Yadavaji Trikamji Acharya, Charaka Samhita by Agnivesh with the Ayurved-Dipika Commentary of Chakrapanidatta, Vimana Sthana 8/115, Chaukhambha Publications, New Dehli, Edition: Reprint 2018, Page.No.278.

[5] Edited by Vd. Yadavaji Trikamji Acharya, Charaka Samhita by Agnivesh with the Ayurved-Dipika Commentary of Chakrapanidatta, Vimana Sthana 8/111, Chaukhambha Publications, New Dehli, Edition: Reprint 2018, Page.No.278.

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