



Ayurvedic Aspect of Dhatusarata & Its Clinical Significance

Akanksha Kisanrao Jadhao¹ Dr. Jagruti Chaple^{2*}

¹Mahatma Gandhi Ayurved College Hospital And Research Center, Salod (H), Datta Meghe Institute of Medical Sciences

(Deemed to be University), Wardha, Maharashtra, India.

²Dept of Kriya Sharir, Mahatma Gandhi Ayurved College, Hospital And Research Center Salod (H), Datta Meghe Institute of Medical Sciences

(Deemed to be University), Wardha, Maharashtra, India.

Abstract: The conventional medical system known as Ayurveda was developed in India thousands of years ago. Ayurvedic specializations such as Agni, Prakruti, and Dhatusarata are the foundation for research, diagnosis, and treatment. Ayurveda states that the human body comprises Dosha, dhatu, and mala. As Dosha is the structural and operational component of the human body, mala is to maintain the body's health and cleanliness, and dhatu gives strength to our body. They serve as the body's foundation. Seven dhatus are necessary for the human body's development and survival. The term "SARA" refers to the most crucial and refined portion of dhatu. The most purified or vital part of dhatus is known as Sara. Dhatu Sara pariksha serves as a useful mirror for evaluating the characteristics and purposes of dhatus. Dhatu sarata also determines the strength of a person. The description of dhatusarata [tissue excellence] has been given under Dashavidha pariksha [tenfold examination] in Charak Samhita, Viman sthana, 8th chapter. Charak says one should commit to something other than a strong or weak foundation. Instead, it depends on Sara or the superior quality of dhatus. It is proven that certain people with small frames and slim builds can be powerful. Individuals with various dhatu sarata have varying aptitudes for particular tasks. Therefore, people should select a career by determining their dhatu sarata. Some quantitative criteria must be developed to evaluate these attributes by tissue excellence or dhatu sarata. One can determine a dhatu's true strength by evaluating Dhatu sarata. Dhatu sarata helps to determine the bala praman of an individual. For the enhancement of immunity, selection of career, antenatal care, and dietary regimen, dhatu sarata plays an important role. This study aims to elaborate on the concept of dhatu sarata and its application.

Key words: Dhatusarata, Bala, Praman, Immunity, Health, Career Assistance.

*Corresponding Author

Dr. Jagruti Chaple, Dept of Kriya Sharir, Mahatma Gandhi Ayurved College, Hospital And Research Center Salod (H), Datta Meghe Institute of Medical Sciences (Deemed to be University), Wardha, Maharashtra, India.

Received On 10 December 2022

Revised On 20 February 2023

Accepted On 01 March 2023

Published On 01 May 2023

Citation Akanksha Kisanrao Jadhao | Dr. Jagruti Chaple, Ayurvedic Aspect of Dhatusarata & its Clinical Significance. (2023). Int. J. Life Sci. Pharma Res. 13(3), L35-42. <http://dx.doi.org/10.22376/ijlpr.2023.13.3.SP1.L35-42>

This article is under the CC BY- NC-ND Licence (<https://creativecommons.org/licenses/by-nc-nd/4.0/>)



Copyright @ International Journal of Life Science and Pharma Research, available at www.ijlpr.com

I. INTRODUCTION

With Ayurveda's recent introduction to the west, is gaining respect. Ayurvedic siddhantas are extremely priceless and immortal. The ancient acharyas put a lot of work into comprehending and enforcing lakshanas for every concept described in Ayurveda, acknowledging the relationship between people and nature and viewing them as one. The panchamahabutas are Ayurveda's nomenclatures for the elements that make up nature. A specific configuration of these five mahabutas, expressed in the body as tri doshas, saptadhatu, and trimalas also make up our bodies. Dosha, Dhatu, and Mala are the basic components of our body. Human physiology depends upon the balanced state of Dosha, dhatu, and mala. Dhatu, among them, is the fundamental component of the body. Diseased conditions result from either an increase or reduction in the amount of dhatus. While dhatu, in its purest form known as dhatu sarata, reveals the strength and vigor of the human body. Additionally, it provides recommendations for how an individual's immunological health may be maintained or improved through chikitsa or swasthyraksha practices. Wide-ranging changes in people's lives in recent decades have resulted in unhealthy habits like smoking, drinking too much alcohol eating too much, sleeping irregularly, engaging in fewer physical activities, exercising less, and having high blood pressure. Under the tenfold examination in charaksamhita, the concept of Sara is explained¹. 'Sara' means the purest form of dhatu. Acharya chakrapani explained Sara as vishudhataro dhatu². Both physical and psychological parameters characterize every particular Sara. These criteria and traits can be used to assess a person's strengths. A doctor should not use the size or appearance of a person's body to determine if they are strong or weak. Small, slender people appear to be strong enough. It is comparable to the proverb "Pippillika Bhara Haranvat Siddhi," which states that even little ants can carry far heavier loads than they do. Ayurveda places a strong emphasis on keeping healthy people well and healing sick and healthy people well and healing sick people. Both sick and healthy people can perform the Sara Pariksha to learn the bala praman. The Bala is also significant in the context of samshodhana; according to the kalpasthan of charak samhita, madhyam[average] and heena bala persons should be given madhyam and mridu [mild] samshodhan. The essence of dhatus that provide strength and stability to the body from birth to death is known as sara. The proper production of dhatu in the saptadhatu chain requires the normal functioning of jatharagni and dhatvagni³. Its assessment helps us to determine the bala of an individual. There are eight types of sara^{4,m1]} Rasasara2] Raktasara3] Mamsasara4] Medasara5] Asthisara6] Majjasara7] Shukrasara 8] Sattva Sara. The study aims to discuss the Ayurvedic aspect of Dhatusarata & its clinical significance. This study aims to understand how the Ayurvedic idea of dhatu sarata works and to investigate the therapeutic importance of dhatu sarata.

I.1 Classification of Dhatusarata

Acharya Charak, in vimanasthana eighth chapter, has explained eight sorts of sara. The physical & physio- psychological characteristics of those eight sorts of Sara, i.e., Rasa Sara, Rakta Sara, Mamsa Sara, Meda Sara, Asthi Sara, Majja Sara,

Shukra Sara & Satva Sara. Acharya Charak has additionally explained the characteristics of savasana purusha that square measure thought-about because the best.⁵ The contrary options of savasana lakshanas square measure are termed as Asara and square measure inferior.⁶ The intermediate option between these 2 is termed Madhya Sara.⁷ Acharya Sushruta has an explained eight varieties of Sara for assessment of aya of the patient; the sequences of that are reverse to Charak Veda, i.e., Satva Sara, Shukra Sara, Majja Sara, Asthi Sara, Meda Sara, Mamsa Sara, Rakta Sara, Rasa/ Tvak Sara.⁸ Acharya Kashyapa, in the twenty-eighth chapter has mentioned every type of Sara with oja Sara as a further one.⁹ Ashtang Samgraha and Ashtang Hridaya, in the eighth & third chapters of sharirsthana severally, have explained the eight sorts of Sara. With the example of lion & elephant Acharya Vaghbata has superbly explained the importance of sara in assessment of bala.^{10,11}

I.2 Special Features of Eight sorts of Sara

I.2.1 Rasa/Tvak Sara

Fulsome, smooth, soft, clear, fine, less, varied, deeply frozen, tender hair, and lustrous skin are characteristics of persons with the perfection of twak or skin. Also, the person possesses Uttam Bala¹². Such people are fortunate to be happy according to perceptive riches, strength, pleasure, intelligence, knowledge, longevity, good health, and fun¹³.one whose skin and hairs are soft to be understood as twak saar¹⁴. According to Acharya Kashyapa, a person who is Uttam twak saar is free of skin conditions, as evidenced by their look fresh. Moreover, they possess quick-healing wound characteristics¹⁵.

I.2.2 Rakta Sara

People of the quality of rakta or square blood measure characterized by smarminess; the soles of the hands and feet, the nails, the forehead, and the venereal organs all have a gorgeous, sparkling red color. The Pinna of ears, conjunctiva of eyes, face and oral cavity, tongue, palms and soles, nails, forehead, and genitals of uttamrakta sara person are pink colored [rakta varna] and lustrous [snigdha]. The person having uttam rakta dhatu is highly intelligent and, genius, arrogant. Such people cannot sustain extremely hot environmental conditions and have moderate physical strength. Such people are blessed with great joy, genius, zeal, tenderness, average strength, and incapacity to overcome obstacles. Their heat never goes away.¹⁶ It has full, copper-colored nails, eyes, lips, tongue, palate, palms, and soles.¹⁷

I.2.3 Mamsa Sara

People with the mamsa dhatu are distinguished by stability, weight, attractive appearance, and embellishment of temples, forehead, nape, eyes, cheeks, jaws, nose, joints of the higher and middle limbs, shoulder, abdomen, axillae, and the chest is covered in the flesh on the lower limbs. Plumpy body frame since birth: Such people are blessed in the degree of forgiving, persevering, and not being conceited, riches, wisdom, joy, simplicity, good health, and longevity.¹⁸ The bone joints are

concealed and lack any depressions. Well-developed muscles are present.¹⁹

1.2.4 *Meda Sara*

People with the Excellence of meda dhatu are distinguished by an abundance of smarminess in their voice, eyes, hairs, and other physical features like body, nails, teeth, lips, urine, and feces. The features of Uttam meda Sara person are soft stool and unobstructed urine flow. People having meda sarata never suffer from constipation. They do not like to do physical work. Hate physical exercise. They easily gain weight. Despite a bulky body, such a person cannot withstand hard work. These individuals have success, influence, joy, charitable giving, simplicity, and sensitive customs.²⁰ Meda Sara is perceived as combining a melodic voice, meaty and profuse amounts of urine and sweat physique, and is intolerant o labor.²¹

1.2.5 *Asthi Sara*

Strong heels, ankles, knees, forearms, collarbones, chin, heads, joints, bones, nails, and teeth are characteristics of people with asthi dhatu excellence. Such people square measure passionate and active, and square measure blessed with robust and firm bodies still as longevity.²² Ashti sara person is understood to possess an enormous head and shoulders and strong teeth, jaws, bones, and nails. Uttam asthi sara individual is very enthusiastic. Since the bones give strength and power, these people can do heavy physical work or exercise. According to the Sushruta head, shoulder, teeth, nails, bones, and jaws, an asthi sara person is prominent and large.²³

1.2.6 *Majja Sara*

People with the majja dhatu are distinguished by their vigor, fulsomeness, softness of organs, fulsome complexion and voice, and sturdy, long, and rounded joints. Uttam majja Sara has soft skin, a strong body, and the size of wrist joints is 12 angulis. Such individuals have longevity, strength, learning, wealth, knowledge, issue, and honor.²⁴ Majja sara person is understood to be not lean and skinny; however, has superior strength, possesses a melodious and resonant voice and is blessed with promising options, and has massive eyes.²⁵

1.2.7 *Shukra Sara*

While describing symptoms of shukra sarata, acharya Sushruta has emphasized only on characteristics of teeth, bones, and nails. People with shukra dhatu are gentle, light-looking, cheerful, and have eyes that look as though they are filled with milk. They also have full, round teeth. Voice and skin that are rounded, robust, even, and lvey, massive buttocks and stunning appearance. The preference for such individuals is for girls; they've been robbed of their sexual freedom, power, health, riches, honor, and youngsters.²⁶ A Shukra Sara person is believed to possess fulsome bright teeth, short, compact nails, and a compact body. However, he has numerous problems as well as excessive physical attractiveness.

1.2.8 *Satva Sara*

People with satva saar square measure characterized by sensible memory, devotion, appreciativeness, wisdom, keenness on cleanliness, excessive enthusiasm, skill, having patience, brave, fighting spirit and absence of surplus tensions and worries, correct means of thinking, depth of knowledge and sincerity in activities and square measure protagonist and serving to nature, uttam sattva sara person is very cautious and courageous, they believe in god, he is well-wisher of others. A person having uttam sattva sarata looks very calm and quiet. Uttam sattva sara persons complete their work quietly.²⁸

1.3 Clinical study of Dhatusarata

1.3.1 *Dhatusrata & Immunity*

The basic principle which helps to verify the balance of the individual is dhatu sarata. The natural strength or power of resistance against the disease is known as bala which may correlate with the individual's immunity. Sara means the purest form of dhatu. Kashayp samhita supports the immunological aspect of dhatu sarata²⁹. If you have an excellent quality of dhatu,then the power of resistance against any disease is also more.

Table No. 1: dhatu sarata & unwellness protection

Dhatusara	Qualities of Dhatu	Protection Against diseases	Diseases which will Occur In particular, dhatu Sara person
Rasa sara	1]Rapid wound healing capability,2]unctuous and smooth skin, hairs are deep-rooted and delicate,3]mental features:- happiness, power, intelligence	1]Skin disorders 2]Anemia	—
Rakta Sara	1]mental features:-Sharp intellect, however, short-tempered; 2]eyes, face, tongue, nose, lips, palm, sole of feet, nails, and forehead are unctuous, red, and brilliant.3]mental features:-wealth, lack of greed, simplicity, health	1]Anemia 2]Blood disorders	1]Hypertension 2]Intolerance of warmth 3]heat stroke
Mamsa sara	1] Excellence of mamsa dhatu,2]temples, forehead, napes, eyes, cheek, jaws, neck, and shoulder, equipped with firm, heavy, good-looking muscles.	1]Tumors 2]benign growth 3] muscles disorder	—

	2]mental features:- forbearance, lack of greed, wealth, longevity		
Meda sara	1]Excellence of meda dhatu, 2]complexion, voice, eye, hair, skin hairs, nails, teeth, head, urine, and feces are unctuous 3]mental features:-wealth, power, happiness, enjoyment, charity	disorders related to nutritional deficiency	1]Diabetes, 2]Obesity, 3]Ischemic heart disease 4]metabolic syndrome 5] hyperlipidemia
Asthi sara	1]Excellence of Asthi dhatu 2]Heels, ankles, knees, elbow, collar bone, chin head, and joints are prominent 3] mental features:-Enthusiastic, active, enduring, having a firm body.	1]Osteoporosis, 2]Osteoarthritis	—
Majja sara	1]Excellence of majja dhatu 2] Soft organs, a strong, buttery complexion, sweet voice, long and rounded joints. 3]mental features:- long-lived, respectful, understanding, progeny	1]The brain and joint disorders 2]memory loss	—
Shukra sara	1] Excellence of Shukra dhatu 2]unctuous, rounded, firm, compact teeth, charming person, looking with charm, eyes as if filled with milk. 3]mental features:- liked by women, strong, and endowed with happiness.supremacy, health, wealth, and honor.	1]Impotency, 2]infertility	—

1.3.2 Dhatusarata & Shodhan Chikitsa

Acharya Charaka has emphasized that, before prescribing medical care to the patient, it's abundantly essential to look at the patient relating to the span of life, strength & intensity of morbidity. On the basis of morbidity the dose of

medical care is determined, and the dose is dependent upon the strength & power of resistance of the individual., Weak patients cannot resist strong therapies for, e.g., Cauterization³⁰. To improve the quality of dhatu and obtain excellent tissue quality shodhan chikitsa is done before rasayan chikitsa so that the individual obtains the maximum benefits.

Table no.2 dhatu sarata and shodhan chikitsa

Dhatu sarata	Shodhan chikitsa
Rasa sara	Vaman, Virechana
Rakta sara	Vaman,Virechana,Raktamokshana
Mamsa sara	Snehan,Abhyanga,Bruhan Basti
Meda sara	Basti [lekhana]
Asthi sara	Snehan,Swedan,Abhyanga,Basti
Majja sara	Shirodhara,Nasya
Shukra sara	Virechan [mrudu],Basti

1.3.3 Dhatusarata & choice of career

In today's competitive world, most people in our society have been affected by classical sources of earnings from agriculture to salaried jobs in various sectors. These sectors demand skill, physical, and psychological talent. The right selection of

careers gives you a great future. Here comes the role of dhatu sarata. Proper assessment of individual dhatu gives detailed knowledge about dhatu sarata, skill, physical and mental health, and career choices. Hence by distinguishing one's dhatu sarata, it is attainable to guide job-seeking people in choosing their career for a better future.³¹

Table No. 3. Dhatusarata & career choices

Dhatsarata	Career choices
Rasa/ Tvak Sarata	Doctors, Dermatologist, Modeling, Actors, Teachers
Rakta Sarata	Neurologists, Cardiologist, Academicians, researchers, Pharmacist
Mamsa Sarata	Oncologists, Chest physicians, Military officers, Weight lifters, Gym trainer
Meda Sarata	Good hotelier, Income tax officer, singers, broadcasters, announcers, commentators, anchor
Asthi Sarata	Good athletes, Hockey, Football players, Veterinary surgeons, Space scientisises
Majja Sarata	sensible dancers, sensible singers, Hematologists, Bonemarrow specialists, engineers, advocates
Shukra Sarata	Sexologists, gynecologists, andrologists, fashion designers, good actors, models, makeup artist

1.3.4 Dhatusarata & Rasayan Chikitsa

Rasayana chikitsa is an unique branch of ayurveda . The word rasayan means the way to attain excellent rasadi dhatus.

Rasayan chikitsa helps to improve the balance of the individual.

³² Several medicinal plants have been described as rasayan in Ayurveda. To attain good results, shodhan and shaman must be given before rasayan chikitsa.

Table No. 4.D hatusarata and rasayan chikitsa

Dhatu sarata	Rasayan Chikitsa
Ras sara	Shatavari, shunti praval bhasma,yastimadhu,mouktik bhasma
Rakta sara	Loh bhasma,amalaki,bhrungraj,punarnava,tamra bhasma
Mamsa sara	Rajat bhasma,ashwagandha,svaarnabhasma,shatavari,kapilu
Meda sara	Haritaki,nimb,patol,shilajatu,guggulu
Asthi sara	Laksha,shallaki,praval bhasma,shankha bhasma,medicated grita
Majja sara	Vacha ,jatamanasi, shankhapushpi, abhrak bhasma, brahmi
Shukra sara	Rajat bhasma, ashwagandha, shatavari, vang bhasma

1.3.5 Dhatu sarata and Diet regimen

Dhatu sarata depends on the normal functioning of dhatwagni, jatharagni, healthy strotas, and a diet full of nutrition. Sarata

get affected by ahara. With a good diet regimen, enhancement of dhatu takes place. ³³

Table no.5 Dhatu sarata and Dietary regimen

Dhatu sarata	Dietary regimen
Rasa sara	Coconut milk, citrus fruit, milk, buttermilk, manda, peya, juice
Rakta sara	Papaya, fig, cod –liver oil, groundnut green leafy vegetable, jaggery,
Mamsa sara	Dry fruits, soybean, chicken, mango, coconut, meat, mutton, cereals
Meda sara	Fish, vasa, grita, yush, butter
Asthi sara	Cumin, fenugreek, milk and milk products, dates, plum, egg, fish
Majja sara	Walnuts, almonds, plums, grita, milk, dry fruits
Shukra sara	Egg, black gram, dairy products like cheese, pannier, mutton, milk, wheat

1.4 Classification Of Dhatu Sarata According To Strength

According to strength, dhatu sarata can be classified into three types. Pravara Sara, Madhyam Sara, Avar Sara

1.4.1 Characteristics of Pravara Sara

The pravara Dhatu sarat is a dhatus that contains all of its essences or a Dhatu of its highest quality. Another interpretation of Pravar Sara is as follows; if a person possesses the majority of the characteristics of dhatu Sara, then that person's dhatu is known as Pravara or uttam sara dhatu.

1.4.2 Characteristics of madhyam sara

If a person possesses a few of the dhatu sara's characteristics, then that Dhatu or that person is known as madhyam Sara .³⁴

1.4.3 Characteristics of Avara sara

If a person has characteristics opposite to pravar dhatu sara, that dhatu is known as an asara dhatu ,and the person is referred to as an asara individual. ³⁵

1.4.4 Raktasarata And Haematological Parameters

A different study evaluated the relationship between blood parameters and Dhatu Sarata. The association between rakta sarata and the MCHC, MCH, CI, and MCV was favorable and significant. The highest correlation value was positive for MCHC ³⁶. Laboratory results from 372 healthy people who participated in a survey for rakta Sara had normal laboratory parameters. According to the study,62 of the 63 pravara rakta sara instances were discovered to be sarva rasa instances were discovered to be sarva rasa saatmya ³⁷. According to a study, 'while considering dhatu sarata by gender, males have greater values for the hematological indicators in each dhatusara than females. In contrast to women, men's higher sara scores indicate greater strength.³⁸

1.5 Clinical Significance Of Dhatu Sarata

Sara Pariksha is important for analyzing the patient's bala praman. Sara pariksha plays an important role in improving the immunity of asara and Madhya sara dhatu with proper food and medication. Pregnant women need proper nourishment for growing a fetus. Based on Bala, the doctor chooses the sort of medication and its dosage to be administered in samshodhan or samshamana chikitsa. Even the aushadha kala is reliant on the patient's bala. Dhatusaar evaluation is also useful in samprapti vighatana chikitsa. It provides information about the state of individual dhatu.

1.6 **Dhatu Sarata And Bala**

According to the dhatu sarata and bala research study, people with uttam sarata have exceptional physical efficiency indices. Still, those with madhyam sara have low average physical efficiency indices ³⁹. The aforementioned study is a clear indication of what the dhatusarata say about a person's bala.

1.7 **Dhatu Sarata Computation**

In addition to expressing the numerous clinical parameters according to Ayurveda, problems with computation uniformity arise in a study. The weighted mean has a lot of potential for illustrating Dhatu Sarata ⁴⁰. This approach allows the researcher to focus on the individual Dhatu's status while not overlooking their portion or share of the overall Sarata in that person. Various research studies have been done on specific Dhatusara in-depth. But some places continue to be inactive. To further investigate the scope of Mamsasara Pariksha, measuring the stiffness of the muscles in the neck, shoulders, and temporal region may be suggested. After All, Mamsasara people are distinguished by their stability, weight, and rigidity of muscles. According to the studies above, many other variables are linked to and dependent on a person's sarata.

5. REFERENCES

1. Dr. Sharma RK, Bhagwan Dash Vd. 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. Yadavaji Trikamji Vd, editor. Acharya, Charaka Samhita by Agnivesh with the Ayurved-Dipika commentary of Chakrapanidatta, vimana Sthana. Page.No. Vols. 8/102. New Delhi: Chaukhambha Publications, Edition: Reprint; 2018. p. 278.
3. Padmashri Dr. K. Rajagopalan, DR. Manoj Sankaranarayana, textbook of Roga vijnana & Vikriti vijnana, Chapter 6. In: Choukhamba Sanskrit series Office, Varanasi, edition – third. Vol. I; 2017, page No. 327.
4. Charaksamhita SPV, Vol. I. reprint edition 2011, Chaukhambha Orientalia, Varanasi, India (Jaikrishnadas Ayurveda Series NO. 36). Cha.Vi.8/102-106. p-378.
5. Yadavaji Trikamji Vd, editor. Acharya, Charaka Samhita by Agnivesh with the Ayurved-Dipika commentary of Chakrapanidatta, vimana Sthana. Page.No. Vols. 8/111. New Delhi: Chaukhambha Publications, Edition: Reprint; 2018. p. 278.
6. Yadavaji Trikamji Vd, editor. Acharya, Charaka Samhita by Agnivesh with the Ayurved-Dipika commentary of Chakrapanidatta, vimana Sthana. Page.No. Vols. 8/112. New Delhi: Chaukhambha Publications, Edition: Reprint; 2018. p. 278.
7. Yadavaji Trikamji Vd, editor. Acharya, Charaka Samhita by Agnivesh with the Ayurved-Dipika commentary of Chakrapanidatta, vimana Sthana. Page.No. Vols. 8/113. New Delhi: Chaukhambha Publications, Edition: Reprint; 2018. p. 278.
8. Sharma PV, editor. Sushruta Samhita by Sushruta with English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhambha Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.
9. Sarma PH. Kashyapa Samhita by Vruddha Jivaka with the Vidyotini Hindi commentary, Sutra Sthana, Lakshanadhyaya 28, Choukhamba Sanskrit Sansthan. Page.No. Varanasi: Edition [reprint]; 2008. p. 54.
10. Dr. Sharma S, editor. Ashtanga Samgraha of Vraddha Vagbhata with Sashilekha.
11. Edited by Pt. Hari Sadashiv Shastri Paradkar Bhishagacharya. Ashtang Hridya of Vagbhata with

Sara and Agni are somehow connected because Dharus are created after food is consumed, and the Jatharagni reacts to it. Bhootagnipaka is applied after Jatharagnipaka. Then Dharwagnipaka takes place, which helps Dhatus by replenishing and nourishing them. In the body, Dhatus exist in two states. Poshyadhatu and Poshakadhatu. Sara directly measure the nourished Sthayi/poshya Dhatus ⁴¹. For a person to be healthy, the balance of Dosha, Dhatus, and Mala is crucial, as these are the three basic constituents. The strength of Dhatus depends on the person's Ahara-Vihara and Agni.

2. CONCLUSION

Datusarata represents the structural, functional, and immunological health status of dhatu. Individuals' physical and psychological strengths and abilities can be assessed through understanding dhatu sarata. Individual's bala praman can be estimated with the help of examination of dhatusarata. Rasayan chikitsa, proper food, and regimen help to improve the immunity of asara and madhy sara dhatu right from intrauterine life. Hence to cure any disease and to maintain a healthy life, the knowledge of Dhatu Sarata is very important.

3. AUTHOR CONTRIBUTION STATEMENT

Miss . Akanksha Kisanrao Jadhao conceptualized and gathered the data concerning this work and designed the manuscript. Dr.Jagruti Chaple analyzed these data, and necessary inputs were given to design the manuscript. Both authors discussed the methodology and results and contributed to the final manuscript.

4. CONFLICT OF INTEREST

Conflict of interest declared none

Sarvangsundara & Ayurvedasayan commentaries, Sharir Sthana 3/117. Varanasi: Chaukhamba Surabharati Prakashan [reprint]; 2007, Page No.407.

12. Chaple J, Dawale A. Quantitative estimation of BALA (physical fitness) with respect to DHATU SARATA. *Int J Res Ayurveda Pharm.* 2013 Oct;4(5):705-7. doi: 10.7897/2277-4343.04516.

13. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/103, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.268.

14. Sharma PV, editor. Sushruta Samhita by Sushruta with the English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhamba Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.

15. Sarma PH. Kashyapa Samhita by Vruddha Jivaka with the Vidyotini Hindi commentary, Sutra Sthana, Lakshanadhyaya 28, Choukhamba Sanskrit Sansthan. Page.No. Varanasi: Edition [reprint]; 2008. p. 54.

16. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/104, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.268.

17. Sharma PV, editor. Sushruta Samhita by Sushruta with English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhamba Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.

18. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English. Translation & critical exposition, Volume II, Vimana Sthana 8/105, Choukhamba Sanskrit Series Office.Varanasi, Edition: Reprint 2018. Page. No.268,269.

19. Sharma PV, editor. Sushruta Samhita by Sushruta with English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhamba Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.

20. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/106, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.269.

21. Sharma PV, editor. Sushruta Samhita by Sushruta with the English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhamba Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.

22. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/107, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.269.

23. Sharma PV, editor. Sushruta Samhita by Sushruta with the English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhamba Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.

24. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/108, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.269.

25. Sharma PV, editor. Sushruta Samhita by Sushruta with English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhamba Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.

26. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/109, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.270.

27. Sharma PV, editor. Sushruta Samhita by Sushruta with the English translation of text & the commentary of Dalhanacharya, Sutra Sthana 35/16, Chaukhamba Visvabharati Oriental Publisher & Distributors, Reprint. Page. Vol. 332; 2010.

28. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/110, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.270.

29. Dr. P.S.bbadgi, Chapter 6, Choukhamba Publication , New Delhi, Edition :Reprint. In: Textbook of Ayurvediya Vikriti vijnana &Roga vijnana. Vol. I; 2019, Page No.554.

30. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 8/94, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.261.

31. Likhar PU, Likhar UM. Study of DHATU Sarata and its significance in career assistance.

32. Ghate US, Indapurkar KV. Study of Dhatu Sarata and its association with blood indices. *Int J Res Ayurveda Pharm.* 2014;5(3):309-14. doi: 10.7897/2277-4343.05363.

33. Dr. Sharma RK, Bhagwan Dash Vd. Agnivesha's Charaka Samhita text with English Translation & Critical Exposition, Volume II. Vimana Sthana 5/13-19, Choukhamba Sanskrit Series Office. Varanasi: Edition [reprint] 2018. Page. No.178.

34. Acharya Vidyadhar Shukla, Prof. Ravidutta Tripathi, Charak Samhita of Agnivesha, Volume I. Vimana Sthana 8/113, P. 648, Publisher: Chaukhamba Sanskrit Pratishthana. Delhi 2010.

35. 9. Acharya Vidyadhar Shukla, Prof. Ravidutta Tripathi, Charak Samhita of Agnivesha, Volume I. Vimana Sthana 8/112, P. 648, Publisher: Chaukhamba Sanskrit Pratishthana. Delhi 2010.

36. Ghate Umesh S, Indapurkar Kavita V. www.ijrap.net.

37. Sharma P, Vyas M, Bhojani MK, Kaushik R. Significance of Sara Pariksha in Ayurveda: A critical.

38. Gunawat CP, Gehlot S. Variation in haematological parameters in different Dhatu Sara individuals as per sex. *Int J Res Ayurveda Pharm.* 2015;6(5):598-601. doi: 10.7897/2277-4343.065112.

39. Chaple J, Dawale A. Quantitative estimation of 'Bala'(Physical fitness) with respect to Dhatusarata. Int J Res Ayurveda Pharm. 2013;4(5):705-7. doi: 10.7897/2277-4343.04516.
40. Gunawat CP, Singh G, Patwardhan K, Gehlot S. Weighted mean: A possible method to express Dhatu Sarata. J Ayurveda Integr Med. 2015 Oct;6(4):286-9. doi: 10.4103/0975-9476.172386, PMID 26834429.
41. Pradeep K. The importance of SARA pareeksha in AYURVEDA-a conceptual review.