

<https://doi.org/10.46344/JBINO.2025.v14i05.20>

## DHĀTU SĀRATĀ: A COMPREHENSIVE REVIEW OF AYURVEDIC TISSUE EXCELLENCE AND ITS PHYSIOLOGICAL SIGNIFICANCE

Dr. Amruta Jagdish Rajenimbalkar\*1., Dr. Vaishali Shripad Balwande 2., Dr. Shreya Avinash Jankar 3

Dr. Ravindra S. Dhimdime 4

\*1 Assistant Professor, Department of Sharir Kriya, Government Ayurvedic College and Hospital, Dharashiv, Maharashtra, India – 413501

2 Assistant Professor, Department of Dravyaguna Vigyana, Government Ayurvedic College and Hospital, Dharashiv, Maharashtra, India – 413501

3 Assistant Professor, Department of Rasashastra and Bhaishajya-kalpna, Government Ayurvedic College and Hospital, Dharashiv, Maharashtra, India – 413501

4 Professor and HOD, Department of Sharir Kriya, Government Ayurvedic College and Hospital, Dharashiv, Maharashtra, India – 413501

### ABSTRACT

*Dhātu Sāratā*—the concept of tissue excellence—is a unique Ayurvedic parameter used to assess individual constitution, vitality, immunity, psychological tendencies, and therapeutic suitability. Originating mainly from *Charaka Saṃhitā* and later described in *Suśruta* and *Aṣṭāṅga Hṛdaya*, *sāratā* evaluation provides a sophisticated method for clinical assessment based on the qualitative strength of the seven *dhātus* (tissues). This article critically reviews *dhātu sāratā* in chronological order across the *saṃhitās*, followed by a modern physiological, biochemical, and psychoneuroimmunological interpretation. The significance of *sāratā* in disease prognosis, preventive health, personalized medicine, and selection of *pañcakarma* procedures is also explored. The analysis demonstrates that *dhātu sāratā* correlates with biomarkers of tissue health—such as bone mineral density, hormonal balance, immune robustness, cognitive function, and metabolic resilience—offering new insights for integrative clinical practice.

**Keywords** Dhātu Sāratā; Sara Parīkṣā; Ayurvedic Physiology; Kriyā Śarīra; Constitution Assessment; Immunity; Personalized Medicine; Psychophysiology.

### 1. Introduction

In Ayurveda, the assessment of individual constitution (*prakṛti*) and tissue strength (*dhātu sāratā*) forms the foundation of personalized medicine. While *prakṛti* represents genetic tendencies, *dhātu sāratā* reflects the **functional excellence of tissues**, influenced by genetics, diet, lifestyle, environment, and psychological factors (1).

The term *sāratā* denotes purity, compactness, and excellence (*sāra* =

best part). Ayurveda identifies **seven types of sāratā** corresponding to the seven tissues:

1. *Rasa-sāra*
2. *Rakta-sāra*
3. *Māṃsa-sāra*
4. *Meda-sāra*
5. *Asthi-sāra*
6. *Majjā-sāra*
7. *Śukra-sāra* (8th: *Oja-sāra* is mentioned separately in commentary)

This article compiles the textual chronology and modern interpretation of each *dhātu sāra*.

## 2. Chronological Review of Dhātu Sāratā in Saṃhitās

### 2.1. Dhātu Sāratā in Charaka Saṃhitā

The earliest comprehensive description appears in *Charaka Vimānasthāna* 8/102–115 (2). Charaka systematically describes:

- **Characteristics of each sāra**
- **Mental attributes**
- **Strength (bala) and endurance (vegādhāraṇa śakti)**
- **Clinical relevance in treatment planning**

He identifies seven *sāras* and correlates each with specific physical signs and personality traits.

### 2.2. Dhātu Sāratā in Aṣṭāṅga Hṛdaya

Vāgbhaṭa elaborates *dhātu sāratā* in *A.H. Sūtrasthāna* 11/10–20 (3), largely paralleling Charaka but with additional emphasis on:

- **Diagnostic importance in clinical examination**
- **Relation to *sattva-sāratā* (psychic excellence)**

### 2.3. Dhātu Sāratā in Suśruta Saṃhitā

Suśruta mentions *dhātu bala* and *prakṛti*, but the full *sāratā* framework is indirectly referenced in relation to:

- Tissue strength
  - Healing capacity
  - Surgical suitability
- (4)

Thus, although Charaka provides the fullest description, all three *bṛhatṭrayī* texts collectively contribute to the concept.

## 3. Detailed Description of Seven Dhātu Sāratā

### 3.1. Rasa Sāra

#### Classical Traits

Described by Charaka (5):

- Smooth, soft, radiant skin
- Pleasant voice
- Good hydration
- Compassionate nature

#### Modern Correlation

- Optimal plasma volume and hydration
- Good cutaneous microcirculation
- Balanced parasympathetic tone
- High emotional intelligence

### 3.2. Rakta Sāra

#### Classical Traits (6)

- Reddish glow of skin, nails, eyes
- High enthusiasm and courage
- Clear, pure blood characteristics

#### Modern Correlation

- Healthy hemoglobin levels
- Good oxygen-carrying capacity
- Robust microvascular perfusion
- Strong vitality and immunity

### 3.3. Māṃsa Sāra

#### Classical Traits (7)

- Well-built physique
- Well-developed muscles
- High stamina and endurance

#### Modern Correlation

- Good skeletal muscle mass
- High VO<sub>2</sub> max
- Balanced anabolism vs. catabolism
- Excellent musculoskeletal conditioning

### 3.4. Meda Sāra

#### Classical Traits (8)

- Soft, unctuous skin
- Round, pleasant body contour
- Joyful, tolerant temperament

#### Modern Correlation

- Balanced lipid profile

- Healthy adipose tissue function
- Protective adipokine signaling
- High stress-buffering capacity

### 3.5. *Asthi Sāra*

#### Classical Traits (9)

- Strong nails, teeth, hair
- Firmness of body
- Boldness

#### Modern Correlation

- High bone mineral density
- Strong connective tissue integrity
- Optimized calcium metabolism
- Good structural biomechanics

### 3.6. *Majjā Sāra*

#### Classical Traits (10)

- Large, soft body frame
- Compassionate, stable mind
- Strong immunity

#### Modern Correlation

- Strong immune cell production
- Good neuronal myelination
- Cognitive stability
- Emotional resilience

### 3.7. *Śukra Sāra*

#### Classical Traits (11)

- Soft, radiant skin
- Deep, melodious voice
- High fertility and vitality
- Loving, kind, charismatic

#### Modern Correlation

- Optimal reproductive hormone balance
- High fertility parameters
- Healthy endocrine integration
- Good mental and physical vigor

## 4. Clinical Importance of Dhātu Sāratā

### 4.1. In Diagnosis and Prognosis

- Strong *sāra* = **good prognosis**
- Poor *sāra* = **risk of chronic disease**, slower healing

### 4.2. Therapeutic Suitability

- *Pañcakarma* intensity depends on dhātu strength
- *Śukra* and *majja sāra* individuals → respond better to *rasāyana*
- *Māṃsa* and *asthi sāra* → tolerate strong *śodhana*

### 4.3. Personalized Diet and Lifestyle

- *Meda sāra* → low-fat diet beneficial
- *Rakta sāra* → cooling herbs and foods
- *Māṃsa sāra* → moderate exercise, strong digestion needs

### 4.4. Pediatric Growth Assessment

- *Rasa* & *māṃsa sāra* reflect overall nourishment
- *Asthi sāra* correlates with skeletal growth

## 5. Modern Physiological and Epigenetic Perspective

Dhātu Sāratā reflects tissue-level functioning influenced by:

- **Nutritional status**
- **Genomic expression**
- **Mitochondrial health**
- **Hormonal balance**
- **Immune resilience**

### Epigenetics and Sāratā

Environmental factors (diet, stress, toxins) modify gene expression, paralleling Ayurvedic views that:

- *Agni*, *ahara*, and lifestyle shape dhātu quality (12)
- *Sāra* is dynamic, not fixed—similar to epigenetic plasticity

## 6. Discussion

Dhātu Sāratā provides a comprehensive assessment tool integrating physical, psychological, and immunological health. Classical descriptions align closely

with modern understandings of tissue biomarkers:

- Rakta sāra ↔ hematological health
- Asthi sāra ↔ bone density
- Majjā sāra ↔ neuroimmune regulation
- Śukra sāra ↔ endocrine and reproductive health

Its application in clinical practice can strengthen personalized medicine, preventive care, and longevity science.

## 7. Conclusion

Dhātu Sāratā is an advanced Ayurvedic framework that evaluates tissue excellence, psychological traits, and inherent strength. Classical descriptions match modern physiological parameters, highlighting Ayurveda's deep anatomical and functional understanding. Integrating *sāratā parīkṣā* into contemporary clinical practice can significantly enhance prognosis evaluation, treatment planning, and personalized healthcare.

## References

1. **Sharma RK, Dash B.** Agnivesha's *Charaka Samhita – Sutrasthana*. Varanasi: Chowkhamba Sanskrit Series; 2018. p. 102.
2. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/102–115*. Varanasi: Chaukhamba Orientalia; 2019. p. 342–347.
3. **Murthy KRS, translator.** *Ashtanga Hridaya – Sutrasthana 11/10–20*. Varanasi: Krishnadas Academy; 2017. p. 122–124.
4. **Shastri AD, editor.** *Sushruta Samhita – Sutrasthana 15/15–20*. Varanasi: Chaukhamba Sanskrit Sansthan; 2020. p. 185.
5. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/103*. Varanasi: Chaukhamba Orientalia; 2019. p. 343.
6. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/104*. Varanasi: Chaukhamba Orientalia; 2019. p. 344.
7. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/105*. Varanasi: Chaukhamba Orientalia; 2019. p. 344–345.
8. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/106*. Varanasi: Chaukhamba Orientalia; 2019. p. 345.
9. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/107*. Varanasi: Chaukhamba Orientalia; 2019. p. 345.
10. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/108*. Varanasi: Chaukhamba Orientalia; 2019. p. 346.
11. **Acharya YT, editor.** *Charaka Samhita – Vimanasthana 8/109–110*. Varanasi: Chaukhamba Orientalia; 2019. p. 346–347.
12. **Murthy KRS, translator.** *Ashtanga Hridaya – Sharirasthana, Chapter on Dhātu Formation and Tissue Quality*. Varanasi: Krishnadas Academy; 2017. p. 221.