



Review Article

Concept of *Sukha* (comfort) mentioned in *Dhatusarata* (tissue excellence) w.s.r. to vocational guidance

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Abstract

Agni (digestive fire), *Prakruti* (constitution), *Dhatusarata* (tissue excellence), *Dosha* (bio-energies) are the specialties of Ayurveda on which diagnosis, treatment and research are based. The description of *Dhatusarata* (tissue excellence) has been given under *Dashavidha Pariksha* (tenfold examination) in *Charak Samhita*, *Viman Sthana*, 8th chapter. Some qualities, which are mentioned in *Dhatusarata* are difficult to assess, e.g. *Sukha*, *Aishwarya*, *Upabhoga*, *Bala*, etc., There is a need to develop some quantitative parameters to measure these qualities according to tissue excellence i.e. *Dhatusarata*. By assessing *Dhatu Sarata*, 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. The purpose of this study is to elaborate the concept of *Dhatusarata* and reveal different aspects of *Sukha* according to the quality of that particular *Dhatu* in context of vocational guidance. It will help to establish interrelationship between *Dhatusarata* and vocational guidance. It will be assessed whether this *Sukha* quality is merely happiness or having different shades according to the excellence of *Dhatu* and whether this study is useful in guiding the person to choose appropriate profession, which will be according to his liking and ability. It has been concluded that shades of *Sukha* quality varies with 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.

Key words: Career guidance, *Dhatusarata*, happiness, *Sukha*, vocational guidance

Introduction

Ayurved is one of the greatest gifts given by the sages of ancient India to mankind. Ayurved is designed for healthy and long life. *Agni* (digestive fire), *Prakruti* (constitution), *Dhatusarata* (tissue excellence), *Doshas* (bio energies) are the pillars of Ayurveda, which help in diagnosis, treatment and research.

Human physiology depends on balanced state of *Dosha*, *Dhatu* (tissues) and *Mala* (waste materials). Among these, *Dhatu* can be called as stabilizing pillars of the body. Well-nourished *Dhatu* 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* 8th chapter while explaining *Dashavidha Pariksha* (tenfold examination). *Dhatusarata* is qualitative,

quantitative and functional assessment of *Dhatu*. By knowing true strength of *Dhatu*, 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, e.g. *Sukha*, *Aishwarya*, *Upabhoga*, *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 *Dhatusaras* or it has a different meaning according to qualities of *Dhatu* should be ruled out to get successes with ease. As there is a lot of saturation in money making careers and such saturation leads 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.

The present study has been taken up to understand the concept of *Sukha* and its shades as per different *Dhatusaras*. With the help of *Dhatusarata* and different shades of *Sukha*, an individual can be guided in choosing appropriate profession, according to his ability and liking to become successful in that particular profession.

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This conceptual study will be helpful in various vocational guidance centers for advising career to job seekers according to their liking and ability. It will also help in assigning a particular designation to an employee based on his ability in multinational companies. One can advise a particular job profile according to one's *Dhatusarata*.

Materials and Methods

Only textual materials are consulted for present study and from which the relevant references have been collected. The principal Ayurvedic texts referred in this study are *Charak Samhita*, *Sushruta Samhita*, *Kashyap Samhita* and the available commentaries on them. Modern texts and related websites have also been searched.

Characteristic features of *Dhatusarata*, i.e. tissue excellence in terms of qualities and functions are evaluated for this study and the outcome is applied in vocational guidance.

Review of Literature

Sukha is happiness and this quality is available in various *Dhatusaras*. *Sarata* is described by Chakrapani as *Vishuddatara Dhatu* (highest level of tissue excellence).^[1] The different meanings of *Sara* are strength, strong, highest, excellent, essence.^[2] Charakacharya^[3] and Sushrutacharya^[4] described *Dhatusaras*. Both *Samhitakar*s have described eight types of *Sara* namely *Tvak Sara* or *Rasa Sara*, *Rakta Sara*, *Mamsa Sara*, *Meda Sara*, *Asthi Sara*, *Majja Sara*, *Shukra Sara* and *Satva Sara*. Description of *Sara* is also given in *Kashyap Samhita*.^[5] Acharyas of Ayurved have clearly mentioned that *Uttarottara Dhatusarata* is *Shreshtha*, i.e. *Rakta Sara* is superior to *Tvak Sara*, *Mamsa Sarata* is superior to *Rakta Sarata* and so on.

Following characteristics of different *Dhatusaras* are available in various texts of Ayurved:-

Rasa / Tvak Sara

The skin is unctuous (*Snigdha*), smooth (*Shlakshna*), soft (*Mridu*), charming (*Prasanna*), delicate (*Sukumara*), lustrous (*Saprabha*) and the hair on the skin are unctuous (*Snigdha*), smooth (*Shlakshna*), soft (*Mridu*), pleasant (*Prasanna*), delicate (*Sukumara*), minute (*Sukshma*), sparse (*Alpa*), deep rooted (*Gambheera*). Person with *Uttam Tvak/Rasa Sara* is endowed with happiness (*Sukha*), good fortune (*Soubhagya*), sovereignty (*Aishwarya*), enjoyment (*Upabhoga*), intelligence (*Buddhi*), knowledge (*Vidya*), health (*Aarogya*), pleasure (*Praharsha*) and longevity of life (*Ayushyatwa*).^[3]

One, whose skin (*Tvak*) and hairs (*Roma*) are good looking (*Suprasanna*) and soft (*Mrudu*), is to be understood as *Tvak Sara* person.^[4]

A child who is free from skin diseases (*Tvakrogarahita*), is pleasure seeking (*Bhogi*), has very clear and sharp features (*Prasanna Vyanjana Chavi*), and the wounds heal early (*Sadyakshatprarohatva*), is considered as a having skin as constitution essence.^[5]

Rakta Sara

Ears (*Karna*), eyes (*Netra*), face (*Mukha*), tongue (*Jihva*), nose (*Nasa*), lips (*Oshtha*), palms (*Panitala*), soles of the foot (*Paadatala*), nails (*Nakha*), fore head (*Lalata*), penis (*Medhra*) are unctuous (*Snigdha*), red (*Raktavarna*), beautiful (*Shrimad*) and dazzling (*Bhrajishnu*). This *Rakta Saaratva* gives happiness (*Sukha*), arrogance (*Uddhatam*), good grasping power (*Medha*), self-respect (*Manasvitvam*), delicacy (*Soukumaryam*), less strength (*Anatibalam*), inability to face difficulties (*Akleshahishnutvam*) and intolerance of heat (*Ushnasahishnutvam*).^[3]

Rakta Sara person is known to possess unctuous (*Snigdha*) and coppery nails (*Tamra Nakha*), eyes (*Nayana*), palate (*Talu*), tongue (*Jihva*), lips (*Oshtha*), palms and soles (*Pani padatala*).^[4]

Mamsa Sara

Temples (*Shankha*), forehead (*Lalaat*), atlanto-occipital joint (*Krukatika*), eyes (*Akshi*), zygomatic bone region (*Ganda*), jaw (*Hanu*), neck (*Griva*), shoulder (*Skandha*), abdomen (*Udara*), axilla (*Kaksha*), chest (*Vaksha*), joints of limbs are stable (*Sthira pani-pada sandhi*), heavy (*Guru*), good looking (*Shubha*) and well-covered with muscles (*Mamsopachita*). This *Mamsa Sarata* gives forgiveness (*Kshama*), patience (*Dhruti*), non-greediness (*Aloulya*), wealth (*Vita*), knowledge (*Vidya*), happiness (*Sukha*), kindness (*Aarjava*), strength (*Bala*), health (*Aarogya*) and long life (*Deerghayu*).^[3]

Mamsa Sara person is known to possess few depressions (hollows) in the body, have well-covered (concealed) bones and joints and musculature.^[4]

Meda Sara

Complexion (*Varna*), voice (*Swara*), eyes (*Netra*), hairs (*Kasha*), small hairs (*Loma*), nails (*Nakha*), teeth (*Danta*), lips (*Oshtha*), urine (*Mutra*), faces (*Purisha*) are excessively unctuous (*Snigdha*). This *Medasarata* gives wealth (*Vita*), sovereignty (*Aishwarya*), happiness (*Sukha*), enjoyment (*Upabhoga*), charity (*Pradaan*), kindness (*Aarjava*), delicacy and they cannot tolerate severe treatment (*Sukumaropacharata*).^[3]

Medasara person is known to pass unctuous (*Snigdha*) urine (*Mutra*) and sweat (*Sweda*), has a mellow voice (*Snigdha Swara*), a bulky body (*Brihat Sharira*) and are incapable of doing physical labor (*Aayasa Asahishnu*).^[4]

Asthi Sara

Heels (*Parshni*), ankles (*Gulpha*), knees (*Janu*), forearm (*Aratni*), collarbones (*Jatru*), chin (*Chibuk*), digits (*Parva*), bones (*Asthi*), nails (*Nakha*), teeth (*Danta*) are robust or big (*Sthula*). This *Asthisarata* gives enthusiasm (*Mahotsaha*), activeness (*Kriyavanta*), endurance (*Kleshasaha*), well-built body (*Sara-sharir*), strong stable body (*Sthira-sharira*) and long life (*Aayushmant*).^[3]

Ashtisara person is known to possess a big head and shoulders (*Maha shira skandha*) and big teeth (*Brihat danta*), big jaws (*Brihat Hanu*), bones and nails (*Brihat asthi* and *Brihat nakha*).^[4]

Majja Sara

Soft body (*Mrudvanga*), strong (*Balavanta*), unctuous complexion (*Snigdha varna*), melodious voice (*Snigdha*

svara), prominent joints (*Sthula sandhi*), long joints (*Dirgha sandhi*), rounded joints (*Vrutta sandhi*). This *Majjasarata* gives long life (*Dirghayusha*), strength (*Balavanta*), well learning (*Shrutabhaj*), richness (*Vittabhaja*), special knowledge of science (*Vidhnyanbhaj*), progeny (*Apatyabhaj*) and respect (*Sammanbhaj*).^[3]

Majjasara person is known to be not lean and thin (*Akrusha*), but to be powerful (*Uttam Bala*) to possess mellow (*Snigdha*) and sonorous (*Gambhira*) voice (*Swara*) and is endowed with good fortune (*Soubhagyopapanna*) and has big eyes (*Mahanetra*).^[4]

Shukra Sara

Gentleness (*Soumya*), gentle look (*Soumyaprekshina*), milky white sclera (*Kshirpurna netra*), good sexual capacity (*Praharshabahula*), unctuous (*Snigdha*), round (*Vritta*), firm (*Sara*), even (*Sama*) and compact (*Samhat*) teeth (*Danta*) and their teeth resemble like Arabian jasmine (*Shikhar danta*), have pleasant and unctuous complexion and voice (*Prasanna snigdha varna swara*), these people are lustrous (*Bhrajishnu*) and have prominence of gluteus region (*Mahasphik*). This *Shukrasarata* gives liking by women (*Stripriyatva*), they enjoy intercourse (*Stri upabhogitva*) and have strength (*Balawanta*), happiness (*Sukhabhaj*), sovereignty (*Aishwaryabhaj*), health (*Aarogyabhaj*), wealth (*Vittabhaj*), respect (*Sammanbhaj*) and good progeny (*Apatyabhaj*).^[3]

Shukrasara person is known to possess unctuous (*Snigdha*), compact (*Samhat*) and white (*Shweta*) bones (*Asthi*), teeth (*Danta*) and nails (*Nakha*) and has excessive sexual desire and children (*Bahula kamapraja*).^[4]

While reviewing Ayurvedic literature, it is found that *Sukha* quality is not merely happiness. Acharya Dalhana opined this quality as *Anukul Vedana* (comfort zone) of the individual.^[6] *Sukha* is liking or the thing in which the person is comfortable with. It means *Sukha* quality related to different *Dhatusaras* is having different shades. By knowing these shades of a particular *Dhatu* of that person, one can get an appropriate idea about his likings or the things he is comfortable with. By evaluation of *Dhatusarata*, one can know the true strength or ability of an individual. Thus by assessing *Dhatusarata* and *Sukha*, one can guide the person in choosing appropriate profession which will be according to individual's liking and also he will have the ability to become successful in that particular profession.

Concept of Vocational Guidance

A vocation is a career or calling and this is derived from the Latin vocare, which means "to call". Vocational guidance means helping someone finding at least a suitable career choice. Vocations or careers can be randomly categorized into areas such as service, technical, mechanical, creative, health and business etc.^[7]

Vocational exploration courses offer students an opportunity to search different career possibilities as well as learn which vocational areas they have potency or talent in. For instance, many vocational guidance classes give tests to the students which test their ability with numbers, words, mechanical concepts and many more subjects. Tests designed to measure

an individual's personality traits, intelligence quotient (IQ) as well as his or her main values and interests are administered and analyzed by career counselors.

Vocational guidance is useful for all students who want to choose their career categories (around 11th class) as well as for all individuals who want to tailor the career according to their personal interests. It is observed that some people change several careers in their life, while others stay in the same field during all their working years. All this depends on feeling of comfort, i.e. *Sukha* in their jobs.

Interrelation between *Dhatusarata* and Vocational Guidance

Vocational guidance offers students the opportunity to search for different career possibilities as well as to learn which vocational areas they have aptitude or talent. By identifying one's own *Dhatusarata*, it is possible to guide the students in selecting their career that will suit to their liking as well as their ability for better future. If we recognize this and follow the guidelines according to *Dhatusarata*, we will not end up with the physical and mental health hassles that can lead to major complications.

Rasa / Twak Sara

Persons have radiant and fair skin while the hair and body hair are soft and nourished so they can make their career in modelling. They can do advertisements of make up products, skin products, hair products, shampoos, shaving creams and hair removing creams. They can work as sales executives as they are good looking, endowed with good communication skills. These people are intelligent so they can be good managers, initiators and are better with marketing departments. They can do hotel business; hotel management as these people love food.

Rakta Sara

As they possess excellent intelligence, are good book surfers and as they have innovative mind, they can work as academicians, researchers, doctors and engineers. They can very well understand people, so they can be consultants/counselors and good administrators. They have an intuitive knowledge which can make them successful in applied sciences. They cannot tolerate exertion and also hot temperament so they should always work in cool atmosphere and do less strenuous jobs.

Mamsa Sara

These individuals have a robust and stout body and also a good moral and a long life so they can be military officers and good administrators. These individuals can make their career in sports as they have good muscle strength and great stamina. They have a well covered body, good strength so they can be wrestlers, good gym trainers. They can choose modeling as a career because of having a strong and healthy body.

Meda Sara

These people have melodious voice, so they can be singers, broadcasters. These people have unctuous looks and voice, so they can work as anchor persons. These people love sedentary life and like to enjoy life. They are unable to bear exertion; they love luxury so they can be good hoteliers, luxury store owners.

They have a taste of what is best suited so they can be good fashion critics.

Asthi Sara

They are inborn athletes as they are active, enthusiastic and have a well built body. They are motivators, work initiators so they can be leaders. They can make their career in adventure sports like river rafting, biking (mountain), mountaineering etc., as these people are amazing in combination with endurance. They have great combination of bravery and body; they can withstand strenuous activity so they can work as astronauts, in Special Forces such as marine commandos, military, NSC commandos, black cats etc.

Majja Sara

These persons have very expressive eyes with a proportional and stable body, so they can be exceptionally good dancers. They have very sweet voice so they can be good singers. They have expressive features, also are very pleasant to look at so they can make their career in acting and modeling. They have lots of patience for a thing to get its results, so they can work as scientists. These people are soft spoken, pleasant, courteous and extremely intelligent so they can be good doctors. They have money and can resourcefully use it to maximum benefits so they can be finance managers. These people are intellectual, like to read, write and deliver lectures so they can choose to work in academic field.

Shukra Sara

They hardly do any work as they are endowed with luxuries from the very day they are born. Their human or conversational skills are very good. They have a profound understanding of public affairs so they can work as human resource managers. They are extremely attractive and thus can become good actors/models by being popular with the opposite sex and able to make mark in the world. They understand luxury and can run luxurious spas, hotels etc., They are beautiful and are connoisseurs (understand and appreciate art) of art and beauty themselves so they can be makeup artists, painters, artisans or sculptors.

Discussion

Description of *Dhatusarata* available in Ayurvedic texts is subjective. Objective data is more acceptable rather than descriptive one for statistical analysis.

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*. From literary study of *Dhatusarata* and *Sukha*, a questionnaire can be developed to assess *Sukha* in different *Dhatusarata* more precisely. *Rasa/Twak Sara* persons are rich in skin texture, i.e. their skin is radiant and fair, they have supple and nourished hair so we can say that these persons have *Sukha* of skin and hair texture. They can choose their career in modeling.

Rasa/Twak Sara persons are also very good tasters, they have a great sense of taste. So they can be good hoteliers. They can go on entire day on water or juice alone without feeling any physical distress because they naturally store plenty of energy in anticipation of such periods of deprivation. So it can be stated that these persons are expert in taste perception that means

they like various tastes and they are very much comfortable with that.

Rakta Sara persons have *Sukha* in reading, writing, discussing, i.e. they have intellectual liking. *Sukha* in this context means a cause of satisfaction, so if this quality is utilized in their profession then they will be definitely successful and also enjoy their profession.

Mamsa Sara persons have a god gift of good physique. So it can be affirmed that they have *Sukha* in a state of physical wellbeing. They can utilize this quality accordingly by choosing their career as military officer or navy officer, sports like body building, wrestling, weight lifting etc.

Meda Sara persons have *Sukha*, i.e. they are comfortable with luxurious life. Here *Sukha* means a feeling that makes life pleasant. They cannot tolerate exertion so they require sedentary jobs. They are intelligent and suitable for administrative jobs. These people have boon of melodious voice, so they can be singers, announcers, commentators etc.

Shukra Sara persons have *Sukha* in art and beauty. *Sukha* in this context means liking, so if their career is related to some art or cosmetics etc., then they will be definitely successful and satisfied also.

Sukha quality is not mentioned in *Asthi* and *Majjasara* people. But *Asthisara* people are indulged in work and they love work, so we can say that they get *Sukha* or these people are comfortable with continuous work.

In case of *Majjasara* people, they are intellectually so strong that they are above the *Sukha* or comfort level. These people always think for others so they don't think about self-comfort.

Overall, it is found that *Sukha* quality has different shades in all *Dhatusaras* such as liking, comfort, a cause of satisfaction, a state of physical wellbeing, a feeling that makes life pleasant etc.

By knowing the *Sukha* or comfort zone of a particular *Dhatu* of individual, it will help to get an appropriate idea about his abilities/likings or the things he is comfortable with. Also by knowing *Uttam Dhatusarata* of an individual, it will be easier to know about the true strength. So by the combination of these two, it is very easy to guide the person in choosing appropriate profession which will be according to individual's liking and also becomes successful in that particular profession.

An objective criterion in the form of questionnaire can be developed by this literary review. A retrospective study can be undertaken with the help of this manuscript and questionnaire to see whether successful people of same profession are having similarity in their *Dhatusarata* or not.

Conclusion

It has been concluded that shades of *Sukha* qualities varies with particular *Dhatusaras*. 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 this concept of *Dhatusarata* and *Sukha*.

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हिन्दी सारांश

धातुसारता में वर्णित सुख लक्षण की परिकल्पना विशेषतः व्यावसायिक मार्गदर्शन के संदर्भ में

हेमांगिनी वाघुलाडे, महेशकुमार हारित

आयुर्वेद में धातुओं का विस्तृत एवं विश्लेषणात्मक विवरण मिलता है। शरीर की रचना व क्रिया में धातुओं का विशिष्ट महत्व है। धातुसारता के लक्षणों में दृष्टिगत होता है कि 'सुख' यह लक्षण पांच धातुओं की सारता में मिलता है। प्रत्येक धातु की संरचना व क्रिया अलग-अलग है। इस सुख लक्षण का अर्थ प्रत्येक धातु के संदर्भ में अलग-अलग होना चाहिए। रस धातुसारता में वर्णित सुख व शुक्र धातुसारता में वर्णित सुख एक नहीं हो सकते। दोनों में ही उल्लेखित सुख के स्तर अलग-अलग हैं। धातु सारता में सुख के यही अलग-अलग स्तर व्यक्तित्व में विभिन्नता लाते हैं। यही विभिन्नता व्यक्तियों के पसंद-नापसंद या उनकी क्षमताओं से जोड़ा जा सकता है। इसलिए व्यक्ति का व्यावसायिक क्षेत्र उसकी धातुसारता के सुख के अनुसार जितना अधिक होगा उस व्यक्ति के अपने क्षेत्र में सफल होने के अवसर उतने ही अधिक होंगे। सुख का विश्लेषणात्मक विवरण यह स्थापित करता है कि इसका व्यावसायिक सफलता से निकटता का सम्बंध है।