



ORIGINAL RESEARCH PAPER

Ayurveda

SATVA PARIKSHAN

KEY WORDS: Sattva, Mental Health, Stress, Charak Vimana Sthana.

Bhumica Bodh*	P.G. Scholar, Department of Sharir Rachana, National Institute of Ayurveda, Jaipur, Rajasthan, India *Corresponding Author
Sunil Kumar Yadav	Associate Professor, Department of Sharir Rachana, National Institute of Ayurveda, Jaipur, Rajasthan, India
Pankaj Chimpa	P.G. Scholar, Department of Swasthawritta, National Institute of Ayurveda, Jaipur, Rajasthan, India

ABSTRACT

Ayurveda has always focused upon both mental health and physical health equally. Therefore, whenever we do assessment of patient or physical attributes of a person, both the mental state and physical state of a person is kept in the mind. Sometimes, only a mental stress can be the cause of illness of a person. In the present era, with the rise of competition and technology; mental stress has taken its toll among the population. Many psychometric evaluation tools of mental pain scale have been designed in modern science nowadays. In Charak Vimana Sthana chapter 7; Vyadith Rupiya Vimaniya, two types of patients are described- one who despite of suffering from a more serious disease, carries himself normally. On the other hand, the other one who is suffering from a mild disease but reacts severely to the situation. Such behaviour is dependent on Sattva of a person. Therefore, there should be a parameter to assess the Sattva of a person to avoid confusion while management. This article is based on Charak Vimana Sthana where Charak has described about Sattva, its types and characteristics on the basis of a questionnaire.

INTRODUCTION

There is more to man's personality than his body.¹ They can be called as drives or forces of it or lifestyle. Whatever dimensions of it maybe, it consists of something beyond the obvious fact of flesh and blood body.

In Ayurveda, the *Prakriti* has been used in the sense of personality. *Sushruta* has also used the word *kaya Prakriti*² and *Mahaprakriti*³ in the same sense. In Indian literature *Prakriti* has been either used in the metaphysical sense of primordial ground substance of *Samkhya* or its points out to natural disposition, temperament, nature and constitution of an individual. The importance of knowledge of *Prakriti* of patient for a physician has been greatly emphasized in Ayurveda.⁴

Charaka has also given stress on the constitutional, temperamental, psychological and emotional aspects of personality because *Prakriti* and *Sattva Pariksha* have been included in the ten investigations methods of the Ayurveda. The application of the knowledge of human personality in the field of diagnosis and treatment is the original contribution of Ayurveda. The clinical and therapeutic utility of knowledge of *Prakriti* have been vividly described *Charaka* in the chapter 7 of *Vimanasthana* whereas the detailed regimen that are to be followed by the persons belonging to the different *Doshaja Prakriti* have been dealt separately.

Although now the psychiatry and psychoanalytical schools have also started to give importance to this aspect of humanity while treating the patient for mental ailments; but still the medical field does not recognize the importance of this aspect in the treatment of physical diseases whereas a great stress has been laid in Ayurveda on this very aspect in the treatment of mental as well as physical ailments.

Ayurveda regards that Trigunas (Satva, Raja, Tamas) are the basic constitution of Panchabhuta and each Mahabhuta has got its own specific Trigunatnaka constitution . It is, quite evident that Panmahabhuta cannot be explained without understanding its upper cosmological link, i.e. Trigunas which are directly related to ground (Prakriti), etc

The classification of *Sattva* types has been made by Ayurveda specialists so that the treatment maybe done after taking into consideration the psychic differentiation of the persons. The

inclusion of *Sattva Sara (Pravara, Avara, Madhyama)* in the topology theory of *Sara* further indicates the great importance which has been given in Ayurveda. *Sattva* has been regarded the essential constituent of life and it has been recognized as one of the chief determinants of human organism, as regards to its development and formation of human personality.

MATERIAL AND METHODS

Questionnaire is designed to measure the *Sattva* .The question is prepared from the Ayurveda texts of *Charaka* and *Sushruta* where reference of *Sattva* is given. The question is matched with the characteristics features of *Sattva Sara* and *Sattva Prakriti* to determine whether it is *Pravara, Avara* or *Madhyama*.

RESULTS AND DISCUSSIONS

In *Charak Samhita*, chapter 8, *Rogabhishakjitiya Vimaniya*; it has been stated that during *Dashvidha Pariksha*(ten investigations regarding patients) assessment of *Sattva* plays an important in measuring *Bala* of patient.⁵ *Sattva* is related to the mental state of a person. According to measuring *Bala* of a person *Sattva* is of three types- *Pravara, Madhyama, Avara*.⁶ The *Pravara Sattva* person comes under *Sattvasara Purusha*.

A person with *Pravara Sattva*, can withstand and deal with any physical and mental ailments irrespective of their physical ability.They deal with any situation calmly.

Madhyama Sattva Purusha, are a little dependent on others and need support in the ups and downs of their life now and then. They can dwell well if morally supported by their confidantes. *Avara Satva Purusha*, cry excessively and suffer anxiety a lot, irrespective of their physical ability. They do not follow the examples of others. They are always unhappy and their state of mind changes according to what they listen and see.

Therefore, even from the physical assessment; we cannot determine the strength of a person. His mental state also plays an important role in tolerance power of a person.

CONCLUSION

All the references thus worked out, and the questionnaire made is given below:

S.NO.	QUESTION	PRAVARA	MADHYMA	AVARA
-------	----------	---------	---------	-------

1.	How do you respond to adverse conditions?	By own will power	After being supported by others	Cannot tolerate at all
2.	How frequently you do undergo depression, madness, giddiness, fall on ground after seeing flash and blood or hearing some terrifying news?	Never experienced	sometimes	frequently
3.	Do you forget small daily routine things and have to set a reminder?	never	sometimes	always
4.	Are you spiritual?	Strong believer	Variable according to situation	Non believer
5.	What is your natural reaction, if a work is assigned to you?	Does it with hard work and full zeal	Depends on your interest to complete it	Unwillingness to do
6.	How do you handle a stressful situation?	Have patience and solves it calmly	Takes a little time to attain patience and self-control	Gets afraid and has a nervous breakdown

REFERENCES

1. Ledford J, Bischof: Interpreting Personality Theories, Page 12
2. Kaviraja Ambika Dutt Shastri (2012) Edited With Ayurveda-Tattva-Sandipika, Shushrut Samhita 3.4.98
3. Kaviraja Ambika Dutt Shastri (2012) Edited With Ayurveda-Tattva-Sandipika, Shushrut Samhita 3.4.99
4. Satya Pal Gupta; Psychopathology In Indian Medicine; Chaukhamba Sanskrit Pratishthan, Delhi. 2000: isbn:9788170802396
5. Carak Samhita, Pt. Kashinatha Shastri, Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, 2009, Vimana Sthana Chapter 8 Verse 97.
6. Carak Samhita, Pt. Kashinatha Shastri, Dr. Gorakha Natha Chaturvedi, Chaukhamba Bharati Academy, 2009, Vimana Sthana Chapter 8 Verse 119