A CROSS SECTIONAL SURVEY STUDY ON SATVA PAREEKSHA AND IT’S RELATION WITH TRIGUNA

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ABSTRACT

Satva Pareeksha helps in understanding the severity of illness based on Satva Bala. And it clarifies the concept of Laghu Vyadhita and Guru Vyadhita. By understanding the Satva Bala of an individual the tolerance of patients as well as strength of the disease can be understood. Trigunas in different proportions influence the mental and intellectual calibre of every individual. Guna indicates the attitude with which human mind functions and determines the individual’s personality. The study was conducted among 100 volunteers fulfilling the inclusion criteria, irrespective of age, sex, religion and socio-economic state were selected. Assessment was done by using self-prepared questionnaire, based on grading, data obtained were analysed to compile and analyse the Triguna and Satva Pareeksha. Out of 100 volunteers 89% volunteers showed positive relation between Satva Pareeksha and Triguna. Pravara Satva-Satva Guna relation were maximum. Volunteers in the age group between 30-39 years were the maximum who showed positive relation between Satva Pareeksha and Triguna.

Keywords: Triguna, Satva Pareeksha, Pravara, Madhyama, Avara, Satva, Raja, Tama.

INTRODUCTION

Acharya mentioned “Rogamadou Pareekshet Tatho-nantaram Aoushadam”, it is essential that prior to any treatment or therapy one should have complete knowledge about Roga and Rogibala; the patient should undergo Darshana, Sparshana, and Prashna Pareeksha for the better diagnosis and treatment. Thus, the Pareekshas are having importance for the management of disease.

Satva is one among the Tridanda¹. Its synonym is Manas. It regulates the body when it is associated with the soul². Satva Pareeksha is one among the Dasha Vidha Pareeksha. Pravara Satva, Madhyama Satva, Avara Satva lakshanas are explained by Acharya Charaka³. This categorization is helpful to understand the severity of illness based on Satva Bala. Hence the concept of Laghu Vyadhita and Guru Vyadhita are explained. By understanding the Satva of an individual the tolerance as well as strength of the disease can be understood³.

Individuals having Pravara Satva have good memory, love for both god and elders, intelligent, Shucht, enthusiastic, capable, courageous, valour in fighting, absence of sorrow, proper gait and depth of wisdom, sincerity in actions and virtuous acts⁴. Charaka men-
tioned that, even though Pravara Satva persons possess weak physique, because of virtuous qualities can tolerate Nija and Agantuja vyadhis without much difficulty. 

Individuals having Madhyama Satva, tolerate the pain themselves, when they realize that others can tolerate it and they gain strength by seeing others.

Individuals with Avara Satva, even though possess huge Shareera, cannot tolerate even mild pain, they are not consoled by others and cannot sustain their mental strength despite repeated assurance, and they are susceptible to fear, grief, greed, delusion and ego. When they listen to stories describing wrathful, fearful, hateful, terrifying situation or come across visions of flesh or blood of an animal or man, they fell victims to depression, pallor, fainting, madness, giddiness or falling on the ground, or even seeing such events may even lead them to death.

In Sushruta Samhita personality of a man is explained based on Triguna; Satvika, Rajasika, Tamasika Purusha lakshanas are explained. Guna is Sadviteeya. Until when Guna will be there, till then the universe will be there. One who is devoid of Guna is devoid of universe. Guna is Sahaja Prakruti which stays inside a person, Guna is called as quality, impulse and propensity.

The term Guna refers to the inherent energy or tendency with which Prakruti is created and with which human mind functions. Prakruti is composed of Trigunas; Satva, Raja and Tama in different proportions influence the mental and intellectual calibre of every individual. Guna indicates the attitude with which human mind functions. Dominance of Guna determines the individual’s personality. Satvika response to clarity of thoughts and purity of Mind and is bright or illuminating (Prakasha). Pleasure in its various forms, such as satisfaction, joy, happiness, bliss, contentment etc. are produced due to satva.

Rajas denotes passionate and is the principal of activity in things. It always moves and makes other things move. It is the cause of all painful experiences and itself of the nature of pain.

Tamas is the principle of passivity and negativity in things. It is opposite to Satva in being heavy (Guru) and in obstructing the manifestation of objects. So far it restrains the motion of things. Produces ignorance and darkness and leads to confusion. It induces sleep, drowsiness, and laziness. It also produces the state of apathy or indifference (Vishada).

The three Gunas reciprocally involve one another and form a Unity in Trinity. They are so interdependent that they can never be separated from one another. These three not only co-exist but also cohere. They are in inseparable complex. In some, at one time, one may be dominant and the other two recessives. There is no human nature which is not a complex of these three Gunas.

OBJECTIVES:
- To analyse the Satva Pareeksha.
- To analyse the possible relation between Satva Pareeksha and Triguna.

METHODOLOGY:
- Sample source
  - The volunteers for the study were taken from Southern part of Karnataka.
- Sample size
  - The study included 2 types of volunteers, they were
    1. Respondent/Actual volunteers: 100 in number
    2. Household members: 100 in numbers
- Study design
  - It is a cross sectional survey study. Data was collected by using questionnaires. Printed documents were prepared in participant’s mother tongue explaining about the study they were going through. Informed consent and signature were taken. 2 sets of questionnaires were prepared based on classical references. Proforma was prepared to analyse the Satva Pareeksha in the aspect of Pravara, Madhyama, Avara Satva and Triguna in terms of Satvika, Rajasika, Tamasika Guna considering the references given in the classics. And the related questions were taken to justify the same. Both the questionnaires were given to the respondent also to the household members to answer on behalf of respondent to make sure the data obtained was precise and to increase the authenticity of the study. Data collected was documented, analyzed and interpreted.
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- **Inclusion criteria:**
  - Subjects under the age group of 30 to 60 years were selected, irrespective of Sex, Religion and Socio-economic Status.

- **Exclusion criteria:**
  - Subjects diagnosed with Systemic diseases, Autoimmune diseases, Malignancy.
  - Subjects suffering from psychological disorders.

**OBSERVATIONS:**
Out of 100 volunteers 36% were Male and 64% were female. 49% were having Pravara Satva predominance, 28% were having Madhyama Satva predominance and 23% were having Avara Satva predominance. Among Pravara Satva the highest number of volunteers they were; 55.10% of volunteers belong to the age group of 30-39 yrs. Among Madhyama Satva the highest number of volunteers they were; 13% of volunteers belong to the age group of 30-39 yrs. Among Avara Satva the highest number of volunteers they were; 16% of volunteers belong to the age group of 30-39 yrs.

Out of 100 volunteers 57% were having Satva Guna predominance, 19% were having Rajo Guna predominance. 24% were having Tamo Guna predominance. Among Satva Guna, the highest number of volunteers they were; 56.14% of volunteers belong to the age group of 30-39 yrs. Among Rajo Guna, the highest number of volunteers they were; 42% of volunteers belong to the age group of 30-39 yrs. Among Tamo Guna, the highest number of volunteers they were; 66.66% of volunteers belong to the age group of 30-39 yrs.

55.05% of volunteers showed positive relation between Pravara Satva and Satva Guna. 20.22% of volunteers showed positive relation between Madhyama Satva and Rajo Guna. 24.71% of volunteers showed positive relation between Avara Satva and Tamo Guna.

**RESULTS:**

**Table 1:** Distribution of subjects according Satva Pareeksha

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Satva</th>
<th>No. Of volunteers</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pravara</td>
<td>49</td>
<td>49%</td>
</tr>
<tr>
<td>2</td>
<td>Madhyama</td>
<td>28</td>
<td>28%</td>
</tr>
<tr>
<td>3</td>
<td>Avara</td>
<td>23</td>
<td>23%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Chart 1:**

Distribution of subjects according *Satva Pareeksha*
Table 2: Distribution of volunteers as per Triguna.

<table>
<thead>
<tr>
<th>SI. no</th>
<th>Triguna</th>
<th>No. Of volunteers</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Satva Guna</td>
<td>57</td>
<td>57%</td>
</tr>
<tr>
<td>2</td>
<td>Rajo Guna</td>
<td>19</td>
<td>19%</td>
</tr>
<tr>
<td>3</td>
<td>Tamo Guna</td>
<td>24</td>
<td>24%</td>
</tr>
</tbody>
</table>

Chart 2:

Distribution of volunteers as per Triguna

Table 3: Distribution of subjects who showed positive relation between Satva Pareeksha and Triguna.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Satva Pareeksha</th>
<th>Triguna</th>
<th>No. Of volunteers</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pravara Satva</td>
<td>Satva Guna</td>
<td>49</td>
<td>55.05%</td>
</tr>
<tr>
<td>2</td>
<td>Madhyama Satva</td>
<td>Rajo Guna</td>
<td>18</td>
<td>20.22%</td>
</tr>
<tr>
<td>3</td>
<td>Avara Satva</td>
<td>Tamo Guna</td>
<td>22</td>
<td>24.71%</td>
</tr>
</tbody>
</table>

Chart 3:

Distribution of subjects who showed positive relation between Satva and Triguna.

**DISCUSSION**

- The volunteers taken for the study were taken within the age group from 30-60. Here in the study the number of volunteers were maximum in the age group 30-39 which constituted 57% of the study and the least in the age group 50-59 which were 16% of the total number of volunteers. Here the time required to conduct a single study required was around 45 mins.

- According to Acharya Charaka the maximum potential of health physically and mentally is attained in the age group 30-60. The results obtained shows that the number of volunteers having
Satva Guna predominance is maximum in the age group 30-39yrs.

- There are two aspects in understanding the concept the relation between Satva as a Guna and Satva as in Manas. Acharya Charaka mentions Satva as Manas where the Satva is considered as the factor to be examined by considering various criteria of tolerance to various external and internal stimuli is mentioned. Here Manas or mind is examined for its endurance for treatment procedures like Shodhana. Hence understanding Satva goes through numerous facets of examinations.

- Satva is a factor which comes along from the time of birth, and a factor which moulds a person’s personality. Therefore, to understand the persons Satva the Saara purusha lakshanas were taken.

- The results obtained shows that the number of volunteers having Pravara Satva is higher in the age group of 30-39 than the other groups.

Acharya Sushruta not separately mentioned the types of Satva and Satva Pareeksha, but he explained according to the Pradhana Guna of the Manas. Satva Guna of the person at the time of Vyasana, Abhyudaya and Chedya Bhedayadi Shastra Karma does not cause Dukha. Satva is the capacity of mind which does not cause the frustration (agony, misery) at times of sorrow, joy (happiness, prosperity) etc. (other emotions like anger, fear). Satva Guna Yukta Purusha from his Atmabala or Manobala he overcomes from the pain or harm caused by the Shareerika and Manasika Vyadhi. Rajo Guna Pradhana Purusha with help of others he can bear and overcomes from his problems. But Tamo Guna Yukta Purusha does not bear and overcomes from such problems.

By inferring both references it can be understood that Satva Pareeksha by Acharya Charaka and Triguna’s explained by Acharya Sushruta are two different way of approach but is directly related.

**CONCLUSION**

Satva and Triguna can be assessed systematically and graded with the help of questionnaire prepared. Volunteers who possess Satva Guna had Pravara Satva. Volunteers who are predominant of Rajo Guna had Madhyama Satva. Volunteers predominant of Tamo Guna come under the category of Avara Satva. It is proved that there is positive relation between Satva Pareeksha and Triguna in the present study.

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