

## 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 *Tridanda*<sup>1</sup>. Its synonym is *Manas*. It regulates the body when it is associated with the soul<sup>2</sup>. *Satva Pareeksha* is one among the *Dasha Vidha Pareeksha*. *Pravara Satva, Madhyama Satva,*

*Avara Satva lakshanas* are explained by *Acharya Charaka*<sup>1</sup>. 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 understood<sup>3</sup>.

Individuals having *Pravara Satva* have good memory, love for both god and elders, intelligent, *Shuchi*, enthusiastic, capable, courageous, valour in fighting, absence of sorrow, proper gait and depth of wisdom, sincerity in actions and virtuous acts<sup>4</sup>. *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<sup>5</sup>.

Individuals having *Madhyama Satva*, tolerate the pain themselves, when they realize that others can tolerate it and they gain strength by seeing others<sup>5</sup>.

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<sup>5</sup>.

In *Sushruta Samhita* personality of a man is explained based on *Triguna*; *Satvika*, *Rajasika*, *Tamasika Purusha lakshanas* are explained<sup>6</sup>. *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<sup>7</sup>.

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<sup>8</sup>.

*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<sup>8</sup>.

*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*)<sup>8</sup>.

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*<sup>8</sup>.

#### 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<sup>9</sup>. Data collected was documented, analyzed and interpreted.

➤ **Inclusion criteria:**

- Subjects under the age group of 30 to 60 years<sup>10</sup> were selected, irrespective of Sex, Religion and Socio-economic Status.

➤ **Exclusion criteria:**

- Subjects diagnosed with Systemic diseases, Auto-immune diseases, Malignancy.
- Subjects suffering from psychological disorders.

**OBSERVATIONS:**

Out of 100 volunteers 36% were Male and 64% were female. 49% were having *PravaraSatva* predominance, 28% were having *Madhyama Satva* predominance and 23% were having *Avara Satva* predominance. Among *PravaraSatva* 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.

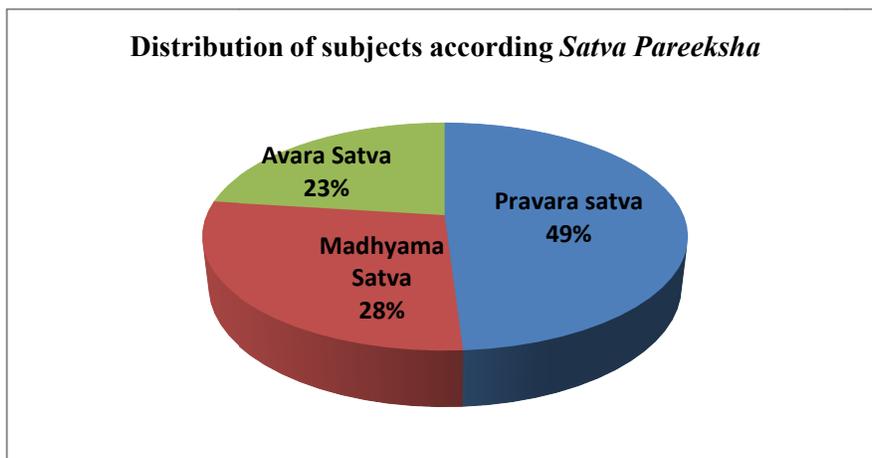
55.05% of volunteers showed positive relation between *PravaraSatva* and *Satva Guna*. 20.22% of volunteers showed positive relation between *Madhyama Satva* and *Rajo Guna*. 24.71% of volunteers showed positive relation between *Avara Satva* and *Tamo Guna*.

**RESULTS:**

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

Sl. No	Satva	No. Of volunteers	%
1	<i>Pravara</i>	49	49%
2	<i>Madhyama</i>	28	28%
3	<i>Avara</i>	23	23%
	<b>Total</b>	<b>100</b>	<b>100%</b>

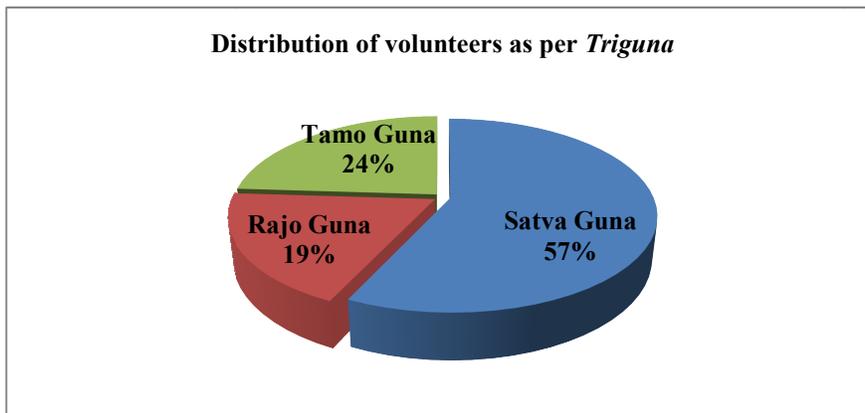
**Chart 1:**



**Table 2:** Distribution of volunteers as per Triguna.

SI.no	Triguna	No. Of volunteers	%
1	Satva Guna	57	57%
2	Rajo Guna	19	19%
3	Tamo Guna	24	24%

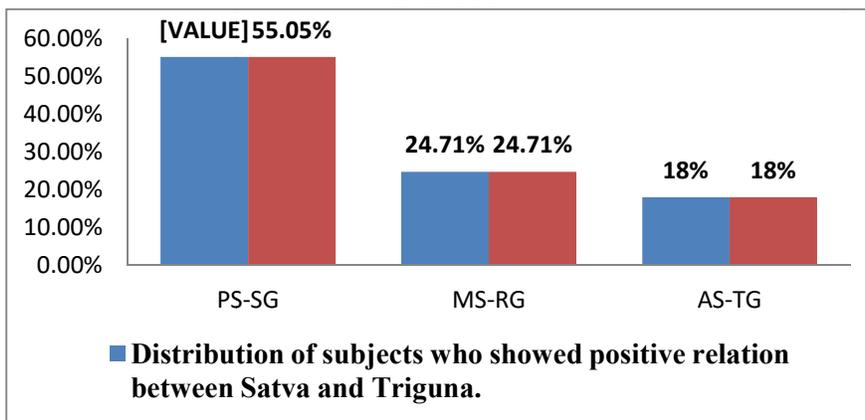
**Chart 2:**



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

SI. No	Satva Pareeksha	Triguna	No. Of volunteers	%
1	Pravara Satva	Satva Guna	49	55.05%
2	Madhyama Satva	Rajo Guna	18	20.22%
3	Avara Satva	Tamo Guna	22	24.71%

**Chart 3:**



## 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<sup>10</sup>. 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*<sup>11</sup>. 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 Bhedyadhi 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<sup>12</sup>.

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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