



RELATION OF PRAKRITI-SAAR-SATVA WITH PROFESSIONAL SUCCESS – A SURVEY STUDY

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ABSTRACT

Ayurveda is the traditional system of medicine originated in India thousands of years ago. *Prakriti Dhatusarata* and *satva Parikshan* are some specialties of *Ayurveda* on which diagnosis, treatment and research are based. *Dhatu sara Parikshan* is a good mirror to assess the properties and functions of *dhatu*s. *Prakriti Parikshan* is mainly aimed at assessing *dosha* composition in one's body and *satva Parikshan* is the assessment of one's mental health. Today, everyone aspires to increase their level of achievement in their chosen fields and gain a competitive edge over their competitors. For this, one should know the best professional areas according to their physical and mental capacity and speciality. By this one should not only be able to choose the perfect profession for him but also achieve great success. For this it should be seen if there is relation between different *prakruti*, *sarata* and *satva* with professional success. *Dosha* dominancy and degree of excellence of *dhatu*s in one's body and one's mental health when considered together, the qualities of a person can be observed in more detail and from that it can be determined how he will be successful, moderately successful or less successful in business. So here efforts have been made to study the relationship between *Prakriti-saar-satva* and performance of Professionals.

Keywords: Prakriti, Sarata, Satva, professional success, Professional guidance

INTRODUCTION

Today we see people doing various businesses. Among them, it is observed that some individuals are very successful in their business. Some people change their profession. While some individuals achieve moderate success in their business and continue their business. What factors can make a person successful in business? Considering this, it can be seen that the person must have the necessary qualities for that profession.

In Ayurveda, the consideration of qualities in a person is seen in detail at the time of *prakruti* examination, *sarata* examination and *sattva* examination. Therefore, it is the need of the hour to consider whether the *dosha prakruti*, *Dhatusarata* and *sattva* of a person working in business have any effect on business success. In Ayurveda, it has been described that a person of *Vata Prakriti* is one with little wealth and little means, and a person who is *Mamsasara* or *Medasara* is rich in finances^[1], and there is a description of three types of *Sattva*, which are called as *Avar Sattva*, *Pravara Sattva* and *Madhyam Sattva*, which are those who lose courage immediately in times of crisis, stand with courage and hold courage with assurance respectively.^[2] So, there is a need today to examine whether a person can be more successful in his business by examining the *prakruti-sarata-satva* of all these.

Objective Of the Study –

The study will help to know if the success or failure of individuals in their business depends on one's *prakruti*, *saar* and *satva*. That is, it is going to be studied whether individuals with specific *prakruti*, specific *saar* and specific *satva* are more successful in this particular profession.

If we find any such connection, this will be helpful for students to choose the right career path through proper vocational guidance.

Materials And Methods -

Source of Data –

From many businesses of present days, Volunteers who are doctors selected. Doctors of either gender who are fulfilling the criteria of inclusion are selected irrespective of gender, caste, creed etc.

Methods of collection of data -

50 doctors who are practicing medicine as per inclusion criteria are selected and their *prakruti-saara-satva* were analysed.

Inclusion Criteria -

Age - 35-55 years, Gender - Both, B.A.M.S. Degree holders who are practicing medicine more than 10 years and less than 15 years.

Exclusion Criteria -

Those who do not fulfill inclusion criteria, volunteers who are not willing to participate in the study.

Study design –

50 practitioners were selected for this survey study. *Prakruti*, *saar* and *satva Parikshan* was done. To determine professional success, the average number of patients per day was taken into consideration. And then it was determined if the practitioner is successful. *Prakruti-saar-satva Parikshan* was done by validated questionnaires.

Importance Of Prakruti-Saar-Satva Parikshan – Prakruti –

The word *prakriti* is the natural state of any substance like *Laghu*, *Guru*, *Shit*, *Ushna*, *Krusha*, *Sthul* etc. *Sahaj* is said to be so because these qualities exist naturally in the *dravyas* without any effort. They do not arise artificially or through any *samskara*. The relation of such qualities is constant in that substance i.e., constant from birth to destruction. Such qualities are called the *prakriti* of that *dravya*. *Prakriti* is immutable and eternal. Therefore, *Bhav Svabhava Nit-yataha* Law is stable and invariable. By the word *Prakriti*, here in this short essay, *Sukrashonita* in relation to healthy men. A state of health from the period of conjugation till death is indicative of a *doshaj* body disposition. Such a specific *Prakriti* is acquired spontaneously by the *beej*. The word *Prakriti* here is used as the root cause for the existence. In the root causes of the body, maternal and paternal elements i.e., *shukra* and *shonit* are involved. *Panchamahabhuta* under *Shukra Shonita* is the real root cause that creates the fetus. Therefore, the combination of *Panchamahabhutas* and the position of *Sukrashonita Vati Doshas* are mainly responsible for the creation of

deha prakruti.^[3] *Vatadi doshas* are said to be the main reason (*hetu*) of *prakruti*. That *Vatadi doshas* have an indelible and permanent impression on the body throughout life. Therefore, *deha prakruti* is also called *dosha prakruti*.^[4] Different *deha* and *manas prakruti* have specific bodily and personality traits. Also, specific *prakruti* people are susceptible to specific diseases. And they are expected to follow specific *dincharya* and *rutucharya* to maintain their *swasthya*. By doing *prakruti Parikshan* of a person we can advise them *aahar vihar* suitable for them.

Saar –

What we mean by the word *saar* or essence:

More specifically, *saar* means essence or purer *dhatu* in *Ayurveda*.^[5]

The word *sara* means the best part of the *dhatu*. *Dhatusarata* means the best state, strength and perfection in its all qualities of the particular *dhatu* in one's body. The balance between *dosha-dhatu-mala* in one's body is called health.^[6] These *dhatu* are categorized in four types – *Shuddha*, *Vishuddha*, *atyarthshuddha* and *Vishuddhatar*. '*Shuddha*' are the *dhatu*s performing all the natural functions of the body. *Dhatu*s performing *bal-Varanadi karm* are *Vishuddha dhatu*s. *Atyarthshuddha dhatu*s are the purer form of *dhatu* performing the special sensory functions for e.g., sense of touch, will be better in body with purer *rakta dhatu* as sensation of touch is said to be function of *rakta* and *sira*.^[7] *Vishuddhatar dhatu* is the *dhatu* responsible for functions mentioned in specific *Dhatusarata*. *Dharan karya* of the body includes this continuous process of transformation of *Shuddha dhatu* in *Vishuddha dhatu* and again vice versa. *Dhatu* purer than *Vishuddha dhatu* is responsible for the life that is created i.e., combination of for elements *sharir*, *indriya*, *satva* and *atma*. Due to the strength of this *Vishuddhatar dhatu*, longevity is also achieved. This type of powerful *Vishuddhatar dhatu* is called '*saar dhatu*'.^[8] The concept of *saar* includes properties like strength, rigour, supremacy etc.

If the body has a *dhatu saar*, even if the *dhatu poshakamsha* (nutrient level) of that particular *dhatu* is not obtained for some time, the function of the that

dhatu can be continued properly, just as a *rasa sara* person can maintain the vitality of the body even if he does not get the *ras dhatu poshakamsha* for some time. As *saarvan dhatu* holds great strength, they have good *vyadhikshamatva* or immunity. So, they do not develop disease related to that *dhatu vikruti*. Even if such a disease occurs rarely, it is cured quickly. For example, a *Raktasaar* person is less likely to develop diseases like *kushtha*, *visarpa*, *raktapitta* etc caused by *rakta vikruti*, and if it occurs, it recovers quickly. *Acharya Kashyapa* has said that *Tvakrograhita* is seen in *rasa saara* person.^[9]

Saarata is said to be only of *dhatu*s. *Dharan karya* is done by not only *dhatu* but also by *updhatu* and *mala* partially. But the concept of *saratva* is only for *dhatu*s because *dharan karya* of the body is mainly performed by *dhatu*s.^[10] *Arundatta* deliberately mentions this point. Therefore, there is no description of *doshasaratva*, *upadhatusaratva* or *malasaratva* in the texts.

Satva –

The word '*Satva*' means mind.^[11] *Satvapariksha* is test of mind. By the word test of mind, test of strength of mind is expected. *Charakacharya* in the eighth chapter of *Vimanasthana* has mentioned the *satva Parikshan* in the *deha desha Parikshan* under *Darshan Pariksha* which is as follows.

“*Satva*' should be tested in this way. Mind alone is called *Satva*. That *satva* unites with the soul and controls the body. It is basically of three types. (1) *Pravara satva* (2) *Madhyam satva* (3) *Avar satva*. So, Human beings also are of three types: *Pravara satva*, *Madhyam satva* and *Avar satva*. Humans of *Pravara satva* are like *Satvasaara*. It is explained in the description of *sarata*. In *Satva sarata*, although a human being is small in body, due to excess of *satva guna*, he is not afraid of big troubles or diseases arising from internal and external causes and does not get tired.

Men of *Madhyam satva* do their work by basing themselves on the support of others. Or they do their work by getting assurance from others. Of course, when a crisis or disease occurs, taking the example of other people such as when a certain person is at-

tacked by a crisis or disease, he was freed by taking certain measures such as a certain doctor, he endures the crisis or disease, bearing that in mind to get rid of the crisis or disease. Or being told by other people that “don't be afraid, you will recover by taking this remedy or by taking the treatment of a certain physician”. After listening to this assurance, he endures the crisis or disease.

A man of *Avar satva* does not recover himself even by seeing the examples of others or he can't control his emotions even when others convince him. Can't have the patience. When distress comes, they cry, scream, they do not bear even the slightest pain. Such men of *Avar satva*, though big in body, are unable to face small troubles. Fear, grief, greed and pride always live together with them. They fall prey to various psychological diseases.”^[12]

By *satva Parikshan*, we can know if the patient is of *pravara*, *madhyam* or *avar satva* and counsel and treat them accordingly.

Granthokta Description Of 'Vyavasaya' –

The *samhitas* texts make a few mentions of the concept of 'Vyavasaya'. In the *sutrasthan* eleventh chapter of *Charak Samhita*, 'Vyavasaya' is mentioned in the description of the three 'eshana' as follows –

“People whose mind, intellect, virility and prowess have not been destroyed and who desire their welfare in this world and the Hereafter have three *Eshanas* (desires). 1) *Prana Eshana* 2) *Dhana Eshana* 3) *Paraloka Eshana*.

Dhan Eshana comes second after *Prana Eshana* because money is needed till *Prana* exists. Means of obtaining wealth should be found. What can be the greater fruit of sin in the world than life, that there is plenty of life but no material to enjoy, so one should work hard to get wealth. Now the means of obtaining wealth are described as 1) *krushi* (Agriculture) 2) *pashupalan* (cattle-breeding) 3) *vanijya* (trade) 4) *Rajopseva* (the service of the king) etc. Those activities which are not condemned by superior people and work which becomes a means of strengthening one's attitude and getting abundant wealth should be practised. By practicing these good means of obtaining wealth one should live a long and happy life.”^[13]

The best ways to acquire wealth are described in *Panchatantra* as well. They are as follows-

There are six means of obtaining wealth – 1) *bhiksha* (alms) 2) *nrapseva* (the service of the king) 3) *krushikarm* (Agriculture) 4) *Vidyoparjan* (acquisition of education) (5) *vyavahar* (Trade) 6) *vanik karm* (mercantile Business). Among these six measures, trade is the best means of obtaining wealth. *Bhiksha* is not reliable because sometimes you get it, sometimes you don't get it, *Nrapseva* it is a very difficult job to maintain the king's favour. Also, Crops are completely dependent on rainfall; excessive rainfall leads to wet drought and no rainfall at all leads to dry drought. For the acquisition of knowledge, one has to serve Guru a lot and it is a very difficult task to manage it, so trade is the best means of getting wealth.

A question is raised in the eleventh chapter of *Charaka Siddhithana* that whom you can call 'sadatur' (ever-ill persons). In his reply, the Acharya says that the royal servants, *Veshya* (prostitute) and *Panyajivi* (tradesman) are the people who are *Sadatur*. Businesses like trades have been mentioned on this occasion.^[14]

Need Of Career Assistance in Modern Age -

In ancient times, most of the businesses were seen to be passed down from generation to generation. Like carpenters, blacksmiths, goldsmiths, doctors, sculptors, tailors, shoemaker, stonemasons, etc., the children working in those professions grew up under the guidance of their elders and as they continued their father's business, the question of which profession to pursue did not arise at that time. Therefore, the need for business guidance should not have been felt at that time.

In present times the situation has changed and the tradition of doing the same business for generations has been broken. Currently there are many businesses sub-disciplines available. There is a huge competition to get admission in it, children have to work hard to pass the competition. One has to study day and night. A lot of financial costs have to be borne and in the long run precious time is also wasted. If success is not achieved by applying the business education acquired through hard work for the individual, then

there is a possibility of suffering, often there is a tendency to commit suicide. Therefore, while choosing a profession, it is necessary to check whether the inclination of the body, mind and intelligence is useful for that profession or not. Business guidance experts are people who determine the aptitude test of a person for a particular subject. But even by doing this, it is seen that there are times of failure in the business, so *Ayurveda's* leading physician, *Venimadhava Shastri*, a senior physician, had done some research by adding the basic *ayurvedic Siddhant* and *saar Parikshan* and asserted that this should be studied more deeply. *Vaidya Venimadhav Shastri* published an article on career guidance in the Gujarati paper titled 'What Happens After Matriculation' which is not available now. But *Vaidya Venimadhava Shastri Joshi's* thoughts regarding the business guidance on the basis of *saarata Parikshan* in his book named '*Manav saarasaratva – Parikshan*' are as follows.

"Every person's achievement in life depends on his physical effort, mental state. It depends on his choice. A nation's fighters can never be *rakt asaar*, *mamsa asaar* or *asthi asaar*. And a skilled trader will never be merely *asthisaar*. A nation's fighters must be hard-hearted, hard-working, hard disciplined like an *asthisaar* person. A person who is coward due to *asthi asaarata*, emaciated and feckless due to *mamsa asaarata* and self-indulgent due to *rakta asaarata* can never be nation's fighter. These are the people who work with trickery rather than power and who talk sweetly and get things done. Only these people can trade. A child who is *asthi saar*, such a man will not be useful if he turns to trade, he will be wasted. He will not be able to keep up with the customers with his straight, dignified tough talk. Disciplined work is more suitable for him. He needs to join the army as a profession. A person who is not only *asthisaar* but also *majjasaar*, the person can be a judge, while the addition of *mamsa dhatu saarata* can make a good commander. Those who are fortunate enough to have a field of work that suits their *dhatu saarata* are successful in it. If a business comes to him which is not in accordance with his *dhatu saarata* i.e., contrary to its nature, there is a great possibility that he will fail.

Generally, a person gets opportunity based on his *dhatu saaratva*, so their success, fortune, fame, and wealth depend on the *dhatu saaratva*. As their tendencies tend to go in the same direction, they often find suitable profession, but if they don't, they fail."^[15]

The tradition of that *saarata* is also seen. *Asthi dhatu saar* individuals tend to have mostly *asthi dhatu saar* offspring, and so the trends in those families tend to be the same. As a result of this, the family members expect the next generation to be efficient and in accordance with the family's tradition, fame, and ambitions. While protecting the family's feelings, the physician should advice the family the *aahar vihar* which will produce offspring who are *sarva dhatu saar* and are efficient.

This family trend is also present in the nations that have been freed from sovereignty. Countries are very much in need of great people who are successful in various fields; such people are not created automatically. They have to be created. In the last 150 to 200 years, England dominated the world in all areas. Although this is a very small country, they have created and planted talented people in the corners of the world. It did not seem necessary to attempt it in a more profound scientific sense, as things like the cold air of England, the spirit of force, health or the habit of exertion, etc. are favourable for a higher success rate. But a country like Bharat needs to try. The country needs talented people in every field. If they are to be created, it should be considered that which professional field needs specific *dhatu saaratva* and if there is a great need for any *dhatu saarata* in any field, the person of that *dhatu saarata* should be taken to that field and given scope for their development. Adaptability should be created to progress in diet and science.

If parents want their offspring to work and succeed in a particular field, they should examine the *dhatu saarata* of both their bodies to see if there is such a *dhatu saarata* in accordance with the goal achievement. A diet that creates the *saar dhatu* replacing *asaar dhatu* and which protects *saratva* of already *saarvan dhatu* is important for the desired progeny.

This type of *ahar-vihar* can be planned in *ra-sayanakal* which is mentioned earlier the pregnancy of the mother in *Ayurved*.

Vocationally, while choosing a profession one must see whether the student's choice is made by artificial reasons as the interest is temporarily induced or it is a natural result of his *dhatu saarata*. For example, a *rasa asaar* person, seeing a physician or doctor around him plying his trade with success without much effort, chooses the same profession will fail utterly if he will not be able to endure the suffering and pains of patients. Because *rasa saar* man is fragile and pitiful - he will not be able to endure continuous listening of sufferings and pains. And if he has *asthi dhatu asaarata* in him, he will also be a coward. A coward and a man unbearable to griefs is unfit to study medicine. There are many types of talent examinations for the candidates for admission to various courses or branches of industry like medicine, trading, banking, civil services etc. along with these examinations *dhatu sarata* examination can also be helpful towards providing candidates their most suitable occupation options.

Even if the candidates are admitted to all the courses and industries through *dhatu saarata* examination, due to the effects of that occupation on the body, there is a possibility of developing *dhatu asaarata* of the *dhatu*s, so this examination will also suggest the diet necessary for the candidates to avoid the further *dhatu asaarata* and be undoubtedly successful in that occupation.

The career assistance process in modern times is described as a student who comes for business guidance is given an idea of many existing businesses, their branch sub-disciplines. Aptitude test is conducted to select the profession which can be more useful to the student out of these many professions and at the same time it is checked whether he has a suitable personality for that profession. Useful personality traits are as follows:

Power of concentration, attitude to care for others, good self-confidence, healthy, power to work for a long period of time, more than average, working with responsibility for a long time, power to be conscientious,

power to deal with people with empathy, power to work under pressure for long time etc.^[16]

From these personality traits aptitude is calculated and based on that person is advised career options suitable for him.

Observations And Result –

According to the characteristics of *Prakriti, saarata and satva* described in the texts of *Charaka Samhita, Sushruta Samhita, Ashtanga hrudaya, Ashtanga samgraha, Kashyapa Samhita*, 50 medical practitioners, 42 males and 8 females, were examined and the conclusion of their professional success is as follows.

Conclusion of 50 Medical Practitioners' success rate according to Prakriti:

There are 23 people with *Kapha* predominant *prakriti*, among them 16 people are highly successful, and 7 persons are moderately successful.

There are 20 people with a *Pitta* dominated *prakriti*, among whom only 1 person is highly successful whereas 19 individuals are moderately successful.

There are 7 people with *Vata Pradhan prakriti*, among them no one is highly successful. 2 people are moderately successful and 5 people are averagely successful.

Conclusion of 50 Medical Practitioners' success rate according to Satva:

There are 20 people with *Pravar satva*, among them 17 people are with good success and 3 persons are with moderate success.

There are 30 individuals with *Madhyam satva*, among them 25 people are moderately successful, and 5 persons are averagely successful.

Conclusion of 50 Medical Practitioners' success rate according to saarata:

There are 17 people with *rasa saar* in which 5 persons are *uttam rasa saar* are very successful and out of 12 persons with *madhyam rasa saar*, 10 persons are moderately successful, and 2 persons are averagely successful.

There are 5 individuals with *rakta saara* and all of them are of *madhyam rakta saara* out of which 1 person is very successful and 4 are moderately successful.

There are 17 *mamsa saar* persons out of which 6 are of *uttam mamsa saar* and all are very successful. And out of 11 *madhyam mamsa saar* persons, 1 person is highly successful, and 9 persons are moderately successful.

There are 5 *meda saar* persons, all of them are *madhyam meda saar*, 2 of them are highly successful and 3 persons are moderately successful.

There are 4 persons with *Asthisara* all of them are of *madhyam Asthisara* out of which 2 persons are very successful and 2 persons are moderately successful.

Not a single individual of *Majja*, *Shukra* and *Satva Sara* have been found.

There are 2 persons who are *asaar*, both of them are averagely successful.

DISCUSSION

I have studied 50 people who have taken up the medical profession for this short research paper. Out of these fifty persons, 42 were men and 8 were women.

All these were examined according to the *prakriti, saar* and *satva Parikshan* questionnaires.

All these people are B. A. M. S. degree holders. All of them have more than 10 years and less than 15 years of experience in the medical profession.

Here the success rate of medical professionals is measured by how many patients come to that person in a day i.e., in about 8 hours. Using this scale, it was decided that if the number of patients is above 70, then the medical professional is considered to be a very successful medical professional, if the number of patients is between 40 to 70, then a moderately successful medical professional and if less than 40 patients are coming, then an averagely successful medical professional is considered. Because a doctor gets 480 minutes in a day i.e., 8 hours. If one of them takes about 5 minutes to examine a patient, it can examine a maximum of 96 patients. Hence the above number is fixed here to determine the success rate.

From a percentage point of view, 70% of *Kapha*-predominant persons are highly successful, 95% of *Pitta*-predominant people are moderately successful and 71% of *Vata*-predominant persons are moderately successful.

From a percentage point of view, 85% individuals with *Pravara satva* are highly successful and 83% individuals with *Madhyam satva* appear to be moderately successful.

From a percentage point of view, 100% of individuals with *uttam rasa saarata* and *uttam mamsa saarata* appear to be highly successful.

When *Prakriti*, *Sattva* and *Sara* are considered together, it can be seen from the observations of this study that people who have *Kapha Pradhan Prakriti*, *Pravara Satva*, *Uttam Rasa saarata* or *Uttam mamsa saarata* are more successful in the medical profession.

Based on the specific time available to me for study, available tools, available literature and proper guidance and support, I have tried to examine professional success in accordance with *prakriti, satva* and *sara*.

Here, among the many professions, data only from the medical profession is presented and more detailed information can be obtained if a larger number of medical practitioners are examined. At the same time, this brief research study can also serve as a reference to establish the relationship between *prakriti, saarata* and *satva* and the success rate in other professions.

CONCLUSION

By this study one would be able to understand the relationship between *prakriti-saar-satva* and professional performance of people and extrapolate on its basis and make a right choice of profession. This research helps in establishing a relation that is based on the professional performance of medical professionals and their *prakriti-saar-satva*, as a result, it is possible to apply this relationship to other professions and aid in determining which person should pursue which specific job in order to become an asset to society.

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