



Study Review Of Sattva Pareeksha From Charak Dashvidh Rogi Bala Pareeksha And It's Need For Standardization

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Abstract: Ayurveda is a complete system of healthcare with its greatness in preserving the health of individual as well as in curing disease. Complete understanding of Principles of Ayurveda Science as described by *Acharyas* is essential to get mastery and supremacy in clinical methods. Thorough examination of the patient is the initial step in clinical medicine followed by planning suitable appropriate therapeutics. Acharya Charaka has described *Rogapariksha* & *Rogipariksha* for the diagnosis & prognosis of the disease. In *Rogi Pariksha* Acharya Charak has mentioned ten fold examination i.e. *Dosha, Dushya, Desh, Kal, Vaya, Satmya, Sattva, Saara, Samhanan, Aahar Shakti, Vyayam Shakti* are *Dashvidh Rogi Bal Pariksha*. All these areas of examination are important for examining patient's health and prognosis of disease. In today's era people are having stress, strain, anxiety, depression and multiple mental issues. This affects their complaints and history taking to Doctor which affects proper diagnosis and prognosis of their actual disease. For example we observe people having *Laghu Vyadhi* (minor disease) like Acne or mild Fever focusing only on these minor conditions to people and exaggerating their condition to doctor and as well as we observe people having *Guru Vyadhi* (major illness) like Cancer and behaving calmly, accepting disease and going properly for treatment. This mindset of people is called "Sattva" in Ayurveda. It is essential to determine Sattva of patient to avoid misdiagnosis and ultimately making mistake in treating them. Sattva is considered as mind and proper examination of mental condition is mentioned in Charak Dashvidh Rogi Bala Pariksha.

Present article elaborately discusses about the need of Standardization and performing Sattva Pariksha described in Ayurveda for the diagnosis of disease.

Keywords - Sattva Pareeksha, Rogi Bala Pareeksha, Standardization.

Introduction-

The word “Sattva” is derived from term “Sat” and “Tva”, meaning of the word is Sattvo Bhava.[1] Satt refers to existence, reality, truth; Sattva is being true existence, spiritual essence and stable condition of mind and character.[2] The stable condition of mind and character means person who having dominance of Sattva Guna are mentally stable and does not get frusted, with happiness, anger, fear etc.[3]

Sattva is positive thinking, goodness, happiness of mind, which is necessary for prognosis of Vyadhi. According to Ayurveda Dashvidha Pariksha[4] for examination of patient Bala are needed, and Sattva Pariksha is one of them, Hence It is very necessary to examine patients Sattva to access his prognosis. Status of Sattva is associated with person's surroundings i.e. Sattva differs person to person, hence Vyadhi Sadhyaasadhyatva depends upon the Sattva of individual.

Depending upon the status of Sattva individual suffering from disease can be classified into two groups. One who suffering from a severe disease but presents it as a mild disease, because of superiority excellence of Sattva, strength and body is called guru vyadhit. The other who in spite of suffering from a mild disease presents himself as suffering from a severe disease due to inferiority of Sattva is called laghu vyadhita.[5] Ignoring the Sattva of patient lead a physician to bad therapeutic decision, this may further lead to inadequate management of disease which further increase severity of disease or end of life. Dravavyapasraya, Yuktivyapasraya and Sattvavajaya Chikitsa are the three ways described in the Ayurveda for the treatment of diseases. Sattvavajaya means to overcome or control the mind, or method of restraining mind from their objects (Artha)[6] which helps in the improvement of mental status or Sattva of patient.

The Triguna mentioned in Ayurveda are Sattva, Raja and Tama[7]. Among these Sattva is not a Dosha because it is Nirvikar (immutable) and other two ,Raja and Tama is Manasika Dosha of the individual. These three Gunas play vital role in forming the Manasika Prakriti of the individual. There predominance presents various characteristics features on the basis of which the Manasika Prakriti are identified. According to Acharya Charak there are 16 Sattvik Bhava- 7 Satvic prakriti , 6 Rajsik prakriti and 3 Tamasik prakriti [8]. These can be considered under Personality Traits in our Science.Sattva pariksha is completely a Rogi Bala Pariksha. Many times Scholars correlate it with Triguna mansik prakriti or with Shodash Sattvik Bhava.

Sattva Pariksha examination is clearly mentioned in Charak Vimansthan Chapter 8. Pravara, Madhyam and Avar Sattva and their Lakshanas are well mentioned. Questionnaire regarding examination of Sattva could be prepared using these points.

Review of literature-

Sattva Pariksha is briefly mentioned in Charak Samhita. Sattva Guna ,Dosha related to Mansik prakriti are studied from Charak, Sushrut and Vagbhat Samhita. Previous work done on this subject is studied from Articles and websites from Internet.

Discussion

Importance of Sattva pariksha In the context of *Dashavidha pariksha*-

Sattva is depicted at point of examination to assess strength of individual and disease. Pravara, madhyama and avara are types of Sattva according to rogi bala pramana. Based on the strength, the pravara, madhyama and avara Sattva are three categories of Sattva.[9] Sattva pariksha (method of assessment of status of Sattva) is useful to access the bala (strength) of an individual

Points of Examination in Sattva Pariksha-

Pravar Sattva - Following ten points are measure of strength of *Sattva* of an individual. The person of *pravar Sattva* comprise the qualities of *Sattva sara* individuals are *Smritimanto* (good memory), *Bhaktimanto* (believe in God), *Kratgya* (greatfulness), *Prgya* (wisdom purity), *Suchyo* (cleanliness), *Mahotsaha* (excessive enthusiasm), *Daksha* (courage), *Dhira* (having patience), *Samarvikranta-yodhina* (brave, fighting spirit), *Tyakatavishada* (devoid of unnecessary tension and sorrow), *Suvayavsthit gati* (proper way of thinking), *Gambhir Buddhi Chesta* (thinking deeply and do accordingly), *Kalyana-abhiniveshina* (well-wisher and helping nature) [10]. Even though they posses weak physique, they can tolerate every panic condition due to the superiority (majority) of *Sattva guna*.

Madhyam Sattva -A person with *madhyam Sattva* can tolerate the pain, by appreciation from others. When they are appreciated, motivated, inspired and encouraged they can fight against the frightened situation.

Avar Sattva- The severity of presentation of symptoms depends on the predominance of *Sattva guna* as some patients with less severe pathology are in state of panic, whereas, some are sitting quietly even after having severe disease. Individual who posses big physique but weak *Sattva* cannot be consoled easily. These are susceptible to fear, grief, greed, delusion and ego. Whenever they listen or come across the fearful, terrifying and panic situations or vision or blood, they fall victims to depression, pallor,

fainting or death. Such individuals may possess plump physique but they cannot tolerate even mild pain or ill feeling in spite of repeated assurance.

Depending upon the status of *Sattva* individual suffering from disease can be classified into two groups. One who suffering from a severe disease but presents it as a mild disease, because of superiority excellence of *Sattva*, strength and body is called *guru vyadhit*. The other who in spite of suffering from a mild disease presents himself as suffering from a severe disease due to inferiority of *Sattva* is called *laghu vyadhita*. Ignoring the *Sattva* of patient lead a physician to bad therapeutic decision, this may further lead to inadequate management of disease which further increase severity of disease or end of life. The examination of *Sattva* (*pariksha*) is one of the ten factors mentioned for assessing the strength of the patient (*aturabala*) and the *dosha* of every individual. Here the *Sattva* guna predominance is essential for optimum mental strength (*pravaraSattva*). It facilitates the response of an individual to disease affliction. The optimum *Sattva* level promotes physical strength irrespective of body morphology. Hence, the *Sattva pariksha* plays an integral part in the diagnosis of any condition.

Conclusion -

Pravara Sattva determines confidence, behavior, attitude, enthusiasm of an individual, *Pravara Sattva* individuals are mostly successful, and they are mentally stable. They are helpful, considerate, cooperative. The minds are trained according to their repeated action. The superiority of *Sattva* is responsible for the perfection of body as well as mind because the physique is merely an out-picturing of the status of *Sattva*. [11] Body follows mind so if the mental status is pure then one gets divine body, hence the good mental health is important in treatment of major illnesses. *Madhyam Sattva* patients need a lot of encouragement and hopeful words from Physician. They search for encouraging words to make up their minds in accepting and treatment of any disease. If these type of patients are detected early they could be properly guided according to their needs. Patients with *Avara Sattva* are Psychologically very weak. Their actual disease diagnosis need proper *Sattva Pariksha*. As *Sattva Pariksha* plays important role in *Rogi Bala Parikshan* as well as Prognosis of disease, it should must be examined in every patient.

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