



Review Article

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A REVIEW ON CONCEPT OF SATWA PARIKSHA AND IT'S APPLICATION

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Received on: 14/06/17 Accepted on: 26/07/17

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DOI: 10.7897/2277-4343.083178

ABSTRACT

Swastya rakshana and *vyadhi prashamana* is the main motto of Ayurveda. To treat the diseased person or *atura*, *pariksha*(examination) is the first step. To do the examination of the person, in *Ayurveda trividha pariksha*, *shad vidha pariksha*, *asta vidha pariksha* etc. are explained. Among them *Dasha vidha pariksha* is one through which the *bala pramana* of *vyadhi* and *atura* can be understood. In *Ayurveda*, *satwa* means *Manas*, it performs its activities along with *atma*. As, *manas* or *satwa* is one among the component of *ayu*, it is necessary to maintain *satwa* in normalcy. Whenever the *satwa* is disturbed, it is need it to treat, before treating it, it is necessary to do examination of it. So, here in the present article concept of *satwa*, its types, examination and applications are discussed.

Key words: *Satwa*, *Pravara satwa*, *Madhyama satwa*, *Avara satwa*.

INTRODUCTION

Acharya Sushruta explained the *swasta lakshanas* as, balance of *dosha*, balanced state of *agni*, balanced state of *dhatu*, *mala*, *kriya*, *prasannata* of *atma*, *indriya* and *manas*, so normal state of *manas* is very essential to maintain the psychological state of the health. *Acharya Charaka* while explaining *satwa pariksha* said that *satwa* is nothing but the *manas*. *Manas* play a very important role in the maintenance of the health of an individual. When the patient come to the doctor some Patients are crying, shouting, vigorously but some Patients are sitting quietly, not much impact of disease are seen on the patient. It's due to the severity of disease as well as the reason behind it that is *Satwa*. *Satwa pariksha* is one among the *dashavidha pariksha*, hence in the presentation an effort is made to know what is meant by *satwa pariksha*, types of *satwa* and its clinical application.

Derivation of satwa

Sato bhava: ¹

Sat + twa

(*shabdakalpadruma*)

Satwa is derived from two terms 'sat and twa'

Definition of satwa

'*Yatra satwam prakashakam jnana hetu: satwam*'²

Satwa is the *jnana prakashaka hetu*.

Satwam hitakarakam iti bhava:(shabdakalpadruma)

That which is *heeta* is known as *satwa*.

According to *Acharya Charaka*,

"*satvachetisatvamuchyate mana: tachsharirasya tantrakam atmasamyogath*"³ *Cha. Vi. 8/129*

Acharya charaka told that *satwa* is *manas*. Along with *atma* it does it work.

Synonyms of Satwa

According to Monier Williams

Satwa is said as Being, exisistance, reality, entity, true essence, disposition of mind, character, spiritual essence etc...⁴

According to practical dictionary of sanskrit

1 Being, existence, entity.

2 Nature, essence. Ex. Amruta satwa, procedures like *satwapatana*.

3 Natural character, inborn disposition

4 Life, spirit, breath, vitality, principle of vitality

5 Consciousness, mind, sense.

6 An embryo.

7 Substance, thing, wealth.

8 An elementary substance, such as earth, air, fire

9 A living or sentient being, animal, beast; etc

Derivation of pariksha

It is *stri linga shabda* derived from *pari + iksa+ guroccha hala:*⁵

The word *Pariksha* is derived from the root "*iksh*" means- to view, to consider, with the preposition "*pari*" fixed before the root which means from all sides. Thus, *Pariksha* means viewing or examine a object from all sides.

Definition of pariksha

"*Parikshayathe vyvasthanayate vastu swaropanaya ithi*"

The due process of examination by which the exact nature of an object is determined is known as *pariksha*.

Synonyms: *Uplabdhi, Sadhana, Jnana and Pramana*

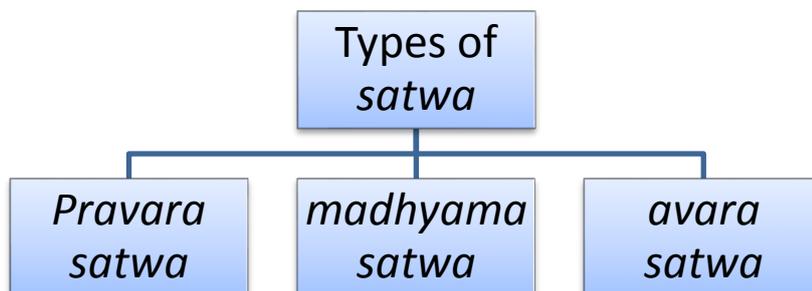
Synonyms of pariksha

To examine, look around, examine, try, inspect carefully, observe perceive etc

TYPES OF SATWA

On the basis of *bala*, *acharya charaka* classified *satwa* in to three types⁶

Schematic diagram 1 representing types of satwa



Pravara satwa

The persons with *pravara satwa* posses the *satwa sara lakshanas* mentioned in *saara pariksha*.

Qualities of *satwa sara* are,

Table 1: Satwa sara lakshanas

Satwa sara Lakshanas	Meanings of these lakshanas
<i>Smrutivanto</i>	Good memory,
<i>Bhaktimanta</i>	Devotion,
<i>Krutjna:</i>	Great fullness,
<i>Prajna:</i>	Wisdom,
<i>Suchayo:</i>	Purity,
<i>Mahotsaha:</i>	Excessive enthusiasm,
<i>Daksha</i>	Skill,
<i>Dheera</i>	Courage,
<i>Samaravikarantayodhintyakta</i>	Valour in fighting,
<i>Vishadha:</i>	Absence of sorrow,
<i>Suvyavastita gati gambira buddi</i>	Proper gait and depth of wisdom,
<i>chesta: kalyanabhiniveshi</i>	Sincerity in actions and virtuous acts.

Even though they posses weak physique, because of virtuous qualities of *satwa guna* can tolerate *nija* and *agantuja vyadhis* without much difficulty.

Madhyama satwa

Individuals having *madhyama satwa*, tolerate the pain themselves, when they realize that others can tolerate it and they gain strength from others.

Avara satwa

Individuals with *avara satwa* though posses big *shareera* because of inferior *satwa guna* are not consoled by others in spite of repeated assurance and are susceptible to fear, grief, greed, delusion and ego. When they listen to stories describing wrathful, fearful, hateful, terrifying and ugly 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. Individuals with *madhyama satwa*, tolerate the pain themselves, when they realize that others can tolerate it. Individuals with *avara satwa*, though posses plump *shareera* cannot tolerate even mild pain in spite of repeated reassurance.

According to Sushruta⁷

Acharya sushruta not separately mentioned the types of *satwa* and *satwa pariksha*, but he explained according to the *pradhana guna* of the *manas*,

“*Satwam tu vyanabyudaya kriyadi viklavakaram*”*su su 35/38*
Satwa guna of the person at the time of *vyasana*, *abhudaya* and *chedya bhedyadhi shastra karma* does not cause *dukha*.

“*Satwavan sahate sarvam samstabhyatmanam atmanaa*”
Satwa guna yukta purusha from his *atmabala* or *manobala* he overcomes from the pain or harm caused by the *shareerika* and *manasika vyadhi*.

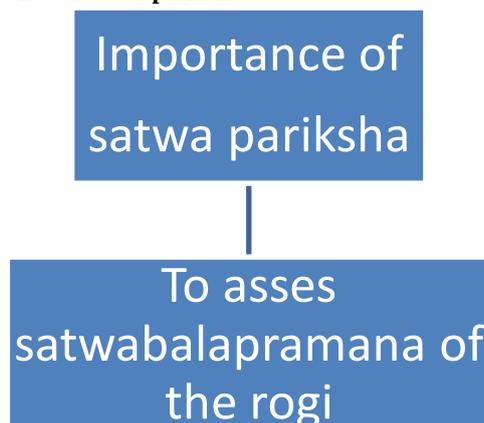
Rajasa: stabhyamano anye: sahate naiva tamasa: su su 35/38.
Rajo guna pradhana purusha with help of others he can bear and overcomes from his problems.

But *tamo guna yukta purusha* does not bear and overcomes from such problems.

Importance of satwa pariksha⁸

“*Balapramana vishesha grahaana heto:*” *cha.vi 8/94*

Schematic diagram 2. represents, importance of satwa pariksha



Applications of *satwa pariksha*

Satwa pariksha is useful to categorise the patient in to guru vyadhita and laghu vyadhita

Acharya charaka while classifying the disease on the basis of *adhista bheda* said as *sharirika* and *manasika*. In *shareerika* and *manasika vyadhi*, the *satwa bala* of the patient can be assessed by the *satwa pareeksha*.

If the *satwa bala* of the patient is good and has serious illness he looks like *laghu vyadhita* and one who is having good physique and less *satwa bala*, he looks like *guru vyadhita*.

Satwa pariksha helps in the selection of the patient

Vagbhata in the context of *anupakramaniya atura* says that the persons who are *vyagra, chanda bhiru* etc should not be treated. *Chanda, shokha, bheeru*, etc are the qualities of *avara satwa* persons; hence they should not be treated.

Satwa bala urjakara ahara

The one who wants have good mental status like in *madhyama* and *avara satwa* person should take the *ahara* which is “*ista varna gandha sparsha*”, *vidhi vihita yukta*. Such *ahara* does *satwa urjana* i.e increases the *mano bala*.

Ex. *Nitya sevana of ghrta* and *ksheera, achara rasayana*.

DISCUSSION

On the definition of *satwa*

Acharya charaka told *satwa* is *manas* and it works with the combination of *atma*. In the *pratyaksha jnanotpatti, charaka* told that *pratyaksha jnana* is perceived by the combination with *atma, indriya, mana* and *artha*. Whenever there is mis combination happens it is not possible to gain the knowledge.

SATWA LAKSHANAS VS DEHA PRAKRUTI LAKSHANAS

Manasika Guna of Vata Prakriti

Table 2: Manasika gunas of vata prakriti person and Maha guna pradhanyata

Vata prakriti persons manasika lakshana	Maha guna pradhanyata
<i>Bahu-pralapa</i> (Delirious)	<i>Rajsika</i>
<i>Na Jitendriya</i> (Not having self control)	<i>Rajsika</i>
<i>Prajagaruka</i> (Wakeful)	<i>Rajsika</i>
<i>Matsarya</i> (Jealousy)	<i>Rajsika</i>
<i>Gandharva-chit</i> (Fond of music)	<i>Rajsika</i>
<i>Anavasthit-atma</i> (Unstable minded)	<i>Rajsika</i>
<i>Anavasthita-mati</i> (Absent minded)	<i>Rajsika</i>
<i>Sheeghra Traasa</i> (Easily get irritated)	<i>Rajsika</i>
<i>Sheeghra Raga-viraga</i> (Short tempered)	<i>Rajsika</i>
<i>Shritagrahi</i> (Quick grasping)	<i>Rajsika</i>
<i>Alpa-smriti</i> (Short memory)	<i>Tamasika</i>
<i>Nastika</i> (Atheists)	<i>Tamasika</i>
<i>Stena</i> (Thieving Nature)	<i>Tamasika</i>
<i>Adhriti</i> (Impatient)	<i>Tamasika</i>
<i>Kritghna</i> (Ungrateful)	<i>Tamasika</i>

Vata Prakriti & Satwa

Because of *Chala Guna* of *Vata*, *Vata Prakriti* individuals are unstable minded, having lack of patience and easily get emotionally disturbed. Due to *Shighra Guna* they are quick in action but unable to complete it & easily get irritated. *This Shighra Guna* causes quick in likes and dislikes, quick in understanding and forgetting. Here *Rajasika Bhava* of *Mana* is

having identical *Lakshanas* to that of *Vataprakriti* which matches with the statement given by *Sharangadhara* i.e. The *Vatadosha* is *Rajagunatmaka*.

Manasika Guna of Pittaprakriti

Table 3: Manasika gunas of Pittaprakriti person and Maha guna pradhanyata

Pitta prakriti persons manasika lakshana	Maha guna pradhanyata
<i>Nipunamati</i> (Sharp understanding)	<i>Satwika</i>
<i>Sucharita</i> (Chaste)	<i>Satwika</i>
<i>Medhavi</i> (Brilliant)	<i>Satwika</i>
<i>Shoora</i> (Courageous)	<i>Satwika-Rajasika</i>
<i>Vigrihya-Vakta</i> (Debate oriented speaker)	<i>Rajasika</i>
<i>Maanee</i> (Proud)	<i>Rajasika</i>
<i>Aashrita-(Vatsalya)</i> Affectionate to dependents	<i>Rajasika</i>
<i>Kshipra-(Prakopa)-Prasad</i> Short tempered, Quick composing	<i>Rajasika</i>
<i>Klesha- (Asahishnuta)</i> Diminished adaptability	<i>Rajasika</i>
<i>Madhya-Jyana-Vijyana</i> Moderate Knowledge	<i>Rajasika</i>

Pittaprakriti & Satwa

Due to *Tikshna Guna of Pitta*, *Pitta Prakriti* individuals are very brave but they are not able to tolerate any physical or mental exertion. They are short tempered, egoistic, clever and can make quick but good decisions. *Drava Guna* of *Pitta* provides softness to their nature. Though they are short tempered but easily able to resolve their anger and are always ready to provide help to one who come to their shelter.

Most of the *Gunas* of *pittaprakriti* are identical to *Lakshanas* of *Satwika & Rajasika Purusha*. Though *Sharangadharacharya* has given that, *Pittadosha* is *Satwa Guna* dominant but some *Rajasika Bhavas*, which one can see in *Pittaprakriti*, are due to its *Tikshna & Ushna Gunas*.

Manasika guna of kapha prakriti

Table 4: Manasika gunas of kapha prakriti person and Maha guna pradhanyata

Kapha prakriti persons manasika lakshana	Maha guna pradhanyata
<i>Dukha-Klesha-Gharma-Atapta</i> (Not get easily irritate by sorrow, stress & heat)	<i>Satwika</i>
<i>Buddhaya Ukta</i> (Intelligent)	<i>Satwika</i>
<i>Satya-Sangha</i> (Honest)	<i>Satwika</i>
<i>Dharmatma</i> (Following moral)	<i>Satwika</i>
<i>Vadanti na Nishthura</i> (Do not speak harsh words)	<i>Satwika</i>
<i>Smitimaana</i> (Possess good memory)	<i>Satwika</i>
<i>Vinit</i> (Humble)	<i>Satwika</i>
<i>Kshamavan</i> Forgiving nature	<i>Satwika</i>
<i>Aarya</i> (Cultured)	<i>Satwika</i>
<i>Sulajja</i> (Bashful)	<i>Satwika</i>
<i>Satwa-guna-upapanna</i> (Good quality of <i>Satwa-guna</i>)	<i>Satwika</i>
<i>Dridha-Shashtra-Mati</i> (Strong loyalties towards <i>Shashtra</i>)	<i>Satwika</i>
<i>Pari-Nishchit-Vakya-Pad</i> (Firm to their own words)	<i>Satwika</i>
<i>Guru-Maan</i> (Give respect to teachers)	<i>Satwika</i>
<i>Prasanna-Darshan- Aanana</i> (Having happy face)	<i>Satwika</i>
<i>Vidyavant</i> (Knowledgeable)	<i>Satwika</i>
<i>Shaant</i> (Pacific)	<i>Satwika</i>

Asheeghra- Aarambh- kshobhvikara (Slow in initiating action, Slow in getting irritated slow manifestation of diseases)	Tamasika Satwika Tamasika
Kritjya (Grateful)	Satwika
Dhritimaan (Firm minded)	Satwika
Sahishnu / Klesha-kshama (Tolerable)	Satwika
Alolup (Not greedy having less desire)	Satwika
Chiragrahi (Delayed grasping power)	Tamasika
Dridha-vairee (Firm enmity)	Tamasika

Kapha prakriti & Satwa

Due to *Sthira Guna* of *Kapha*, *Kapha Prakriti* individuals are very stable, calm, thoughtful, withstands with physical and mental exertion. They do not get easily irritated by emotional upsets. Due to *Manda Guna*, though they take time for decision making but can take good decisions for well being. *Mridu & Snigdha Gunas* of *Kapha* provide softness to their nature. By correlating *Manasika Bhava* of *Dehaprakriti* with *Lakshanas* of *Satwa*, it is seen that *Kapha-prakriti* is having maximum *Lakshanas* matching with *Satwika Purusha* but it also contains some *Tamasika Purusha Lakshanas*. As given by *Sharangadhara*, *Vata*, *Pitta & Kapha* are *Rajasika*, *Satwika & Tamasika Pradhana*, respectively. But *Acharya Sushruta* has given one important *Guna* of *Kapha-prakriti* as *Satwaguna-utpanna* which mean *Kaphaprakriti* individuals are *Satwika* in nature. Both statements are not in contrast to each other because *Tamasika Lakshanas* which are found in *Kaphaprakriti* individual are due to its *Sthira*, *Manda & Guru Gunas*. Where as *Sattivakta* which is found in *Kaphaprakriti* is due to *Snigdha*, *Shlakshna*, *Madhura*, *Mridu*, *Sheeta & Accha Gunas*.

From the above *lakshanas* of *deha prakriti* and *manas lakshanas* it confirms that, *Kapha prakriti* persons have a *satwa guna pradhanyata* and have *pravara satwa*. *Pitta prakriti* persons have *rajo guna pradhanyata* and have *madhyama satwa*. *Vata prakriti* persons have *tamo and rajo guna pradhanyata* so they are *avara satwa*.

CONCLUSION

In the context of *dasha vidha pariksha satwa* means *manas* and it does its functions along with *atma*. *Pravara*, *madhyama* and *avara* are types of *satwa pariksha* according to *rogi bala pramana*. Based on *lakshnas* told in the *samhita*, the *pravara*, *madhyama* and *avara*, the patient is categorised. *Pravara satwa* is *pradhana* in *kapha prakriti* persons. *Madhyama satwa* is *pradhana* in *pitta prakriti* persons. *Avara satwa pradhana* in *vata prakriti* person.

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Cite this article as:

Ajit N B et al. A review on concept of Satwa pariksha and it's application. Int. J. Res. Ayurveda Pharm. 2017;8(Suppl 3):104-107 <http://dx.doi.org/10.7897/2277-4343.083178>

Source of support: Nil, Conflict of interest: None Declared

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