



## UNDERSTANDING SATTVA PAREEKSHA – A COMPREHENSIVE CLINICAL GUIDE TO MENTAL STATUS EVALUATION

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### ABSTRACT

Ayurveda, an ancient system of medicine, considers human existence as dependent on the harmonious interaction of Shareera (body), Indriya (senses), Sattva (psychic strength) and Atma (spirit). Which Sattva component influences health and illness. Sattva, representing psychic strength (Sattva Bala), bridges the connection between body and soul, facilitating normal sensory function. The assessment of Sattva Bala, crucial in clinical practice, aids in diagnosis, treatment planning and prognostic evaluation by determining an individual's resilience and coping abilities. Therefore, integrating Sattva assessment, including Manasika Bhava evaluation, into clinical protocols is essential to optimise treatment efficacy. Individuals with higher Sattva Gunas demonstrate superior coping abilities, influencing their overall mental well-being and treatment response. According to the National Mental Health Survey of India (2015-16), the prevalence of mental disorders in India is estimated to be around 10-12% of the population. Sattva Bala is important for all individuals who are carrying out any activity, and it can also be assessed in pathological conditions. Whether the pathological condition is related to bodily or psychological factors, there will be a disturbance in the sattva that needs to be examined. A non-randomized, cross-sectional survey was conducted across 220 subjects to elicit the significance of Sattva Pareeksha among clinicians. Discussion was done based on the importance of Sattva Pareeksha and uses of Sattva Pareeksha in clinical practice. This paper aims to critically analyse the concept of Sattva Pareeksha as depicted in Ayurvedic literature, advocating for its

systematic integration into clinical protocols to enhance patient care and treatment outcomes. So, in this study, analysis of the role of Sattva Pareeksha in clinical practice will be done.

**Keywords:** *Sattva*, *Sattva Bala*, Mental Status

## INTRODUCTION

In Ayurveda, an ancient system of holistic medicine, the concept of 'Ayu' encompasses various aspects contributing to a balanced life. Among these, Sattva is a crucial element, often equated with the mind (Manas) and consciousness (Chitta). It plays a pivotal role in determining mental clarity and emotional stability and assessing overall health through *Sattva Pareeksha*—a fundamental component of *Dashavidha Pareeksha*. *Sattva Pareeksha* aims explicitly to evaluate the *Sattva Bala* or strength of *Sattva* in patients. This assessment is essential for every individual, as it directly influences one's ability to perform daily activities effectively.

Moreover, disturbances in *Sattva* can indicate underlying pathological conditions rooted in bodily or psychological factors. Therefore, a comprehensive understanding and examination of *Sattva* are crucial in both preventive health care and therapeutic interventions within the framework of *Ayurveda*. This article explores the significance of *Sattva* in Ayurvedic practice, its role in maintaining holistic well-being and the methods employed to assess and restore its balance in pathological conditions.

**AIM:** To establish the significance of *Sattva Pareeksha* in clinical practice with a survey study.

### OBJECTIVES

#### PRIMARY OBJECTIVE

To prepare a questionnaire to assess *Sattva Bala* in apparently healthy individual.

#### SECONDARY OBJECTIVE

1. To review on *Sattva Pareeksha*
2. To review on *Sattva Bala*
3. To understand *Pravara*, *Madhyama* and *Avara Sattva* in apparently healthy individuals.

### MATERIAL AND METHODS

Data will be collected from the *Brihatrayee*, *Laghutrayee* and other *Ayurvedic* classics, research articles, relevant journals, periodicals, magazines and

other digital media, internet, studies conducted on related works and other sources. The understanding *Sattva Pareeksha*— a comprehensive clinical guide to mental status evaluation will be analysed.

### METHODS

A non – randomized, cross-sectional survey study was conducted across 220 Subjects (Ayurvedic Practitioners) study to elicit the significance of *Sattva Pareeksha*. The formulation of the questionnaire was based on available literary sources and standardized using Cronbach's alpha. The data were collected through Google forms from the samples and was statistically analysed. The details on the questionnaire were discussed.

### REVIEW OF LITERATURE

**Derivation of *Sattva*:** *Sato bhava*<sup>1</sup>, *Sat + twa*, *Sattva* is derived from two terms 'sat and twa'

**Definition of *Sattva*:** *Sattva* is the *jnana prakashaka hetu*.<sup>2</sup>

One which is *Hita* is known as *Sattva*.

Acharya Charaka said that *sattva* is *manas*. Along with *Atma* it does it work.<sup>3</sup>

#### Derivation of *Pareeksha*

It is derived from *Pari + Iksha + Guroccha hala*:<sup>4</sup> The word *Pariksha* is derived from the root "*Iksha*" means- to view, to consider, with the preposition "*pari*" fixed before the root which means from all sides. Thus, *Pariksha* means viewing or examine an object from all sides.

#### Definition of *Pareeksha*

"*Parikshayathe vyvashapyate vastu swaroopanaya ithi*"<sup>5</sup> (चक्रपाणि) The due process of examination by which the exact nature of an object is determined is known as *Pareeksha*.

So, *Sattva Pareeksha* is the examination of *manas* this includes status of *manas*, *bala* of *manas*.

- **Bhava's which are carried through Sattva** <sup>6</sup>  
Inclination(*bhaktih*), Behaviour(*sheelam*), Purity(*shaucam*), Hatred(*dveshah*), Recollection(*smrtih*), Ignorance(*moha*), Liberality(*tyaaga*), Envy(*maatsaryam*), Fear(*bhayam*), Anger(*krodhah*), Stupor(*tandraa*), Enthusiasm(*utsaahah*), Sharpness(*taikshnyam*), Softness(*maardava*), Profoundly(*gambheeram*), Fickleness(*anavasthitam*). These are the factors associated with mind which carries from *janma* to *janma*. These are only divided into 3 types of *sattvabala*.
- **Sattva pareeksha (Mental Status examination):**

**A) ASSESSMENT OF SATTVA BALA** <sup>9</sup> (Gangadhara)(Yogendranathsen)

**Table 1: Gradings of Sattva Bala (Mental strength)**

<i>Sattva Bala</i>	<i>Purushaah</i>
<i>Pravara (Shuddham)</i>	<i>Pravara Sattva Purushaah</i>
<i>Madhyama (Raajasam)</i>	<i>Madhyama Sattva Purushaah</i>
<i>Avara (Taamasam)</i>	<i>Avara Sattva Purushaah</i>

a) **Pravara sattva:** People having strong minds do not look like diseases in spite of suffering from ailments because they have good tolerance power, and they do not display pain or suffering of any disorder. They take their diseases easily, do not exaggerate them and handle them with ease. The body build doesn't define how strong the person is mental-

*Sattva pareeksha* is one among the *Dashavidha Pareeksha* <sup>7</sup> and also it is one among the *Dashavidha Pareeksha Bhava*. <sup>8</sup>

- **Why Sattva Pareeksha is important?**

Unskilled physicians are unable to examine the exact nature of a disease only by the visual examinations of the patient who commit mistakes in determining the seriousness or mildness of the condition. hence *Sattva Pariksha* has its importance to avoid such errors.

To determine if a person is *Sattvavaan*, it is essential for the success of the treatment that the patient be *Sattvavaan*.

ly. They are also less prone to diseases and would respond readily to treatment. The people with *pravara sattva* possess the *sattva saara lakshanas* mentioned in *saara pareeksha*.

*Aacharya Sushruta* mentioned that the people who have *Sattva* dominant *manas*, can control themselves by their own and need not require others counselling. <sup>10</sup>

**Table 2: Sattwa saara Lakshanas** <sup>11</sup>

<i>Sattwa Saara Lakshanas</i>	Meanings of these <i>lakshanas</i>
<i>Smrutivantah</i>	Good memory
<i>Bhaktimantah</i>	Devotion
<i>Krutjnah</i>	Gratefulness
<i>Prajnah</i>	Wise and cleverness
<i>Suchih</i>	Purity
<i>Mahotsahaa</i>	Excessive enthusiasm
<i>Dakshaa</i>	Skilful
<i>Dheeraah</i>	Courageous
<i>Samaravikarantayodhinah</i>	Valour in fighting (face situation)
<i>Tyakta Vishadhah</i>	Devoid of depression and anxiety
<i>Suvyavasthita gati</i>	Proper gait
<i>Gambira buddhi, chestah</i>	Dept of wisdom, effortful
<i>Kalyanabhiniveshinah</i>	Sincerity in actions and virtues acts

- b) **Madhyama Sattva:** These people will get courage and confidence after seeing strong minded people. When they see that strong-minded people are tolerating their hardships and pain better than them, they get confidence from them. The people who have *Rajas* dominant *Sattva*, can't control themselves by themselves but if others are convincing & helping, then they can control themselves.<sup>12</sup>
- c) **Heena Sattva/ Avara Sattva:** People are unable to maintain their courage either by seeing their own or others *Sattva Bala*. Despite having a *Maha Shareera*, they are unable to bear minor pain in their body. There are always *Bhaya*, *Shoka*, *Lobha*, *Moha* that is they always suffer from these diseases.

Seeing of Raudra, Bhairava, Dvishita, beebhatsa, vukta kathaa hearing this, seeing the flesh of animals and blood they will get a *Vishaada*, *Vaivarnya*, *Moorchaa*, *Bhrama*, *prapatana* or people may die due to these reasons.

The people who have *Tamas* dominant *manas* can neither be controlled by themselves nor by others.<sup>13</sup>

#### • Application of Sattva Pareeksha

##### 1. Sattva Pareeksha in Guruvyadhita and Laghuvyadhita

- a) *Guruvyadhita* - The patient suffering from a *Guru Vyadhi* may appear to be suffering from *Laghu Vyadhi* because of the *Pravara sattva*.
- b) *Laghuvyadhita* - The patients having *Laghu Vyadhi* may appear to be suffering from *Guru Vyadhi* because of the *Avara Sattva*.<sup>14</sup>

To differentiate these two conditions of patient *Sattva Pareeksha* is necessary.

##### 2. Sattva Pareeksha in Manasika Roga (Mental disorders)

- a) Consumption of inappropriate or impure food and drink (*Viruddha*, *Dushta*, *Ashuchi poorna annapaana*), disrespect towards gods and teachers (*Deva*, *Guru*, *Dvija apamaana*) and mental agitation due to fear, joy or erratic behavior (*Bhaya*, *Harsha*, *Vishamaceshtaa*) can cause *unmada roga* in individuals possessing *alpha sattva*.<sup>15</sup>

- b) Consumption of harmful or impure food (*Ahita*, *Ashucikara Bhojana*), along with disturbances in the qualities of *rajas* and *tamas*, and mental factors such as worry, desire, fear, anger, grief, and confusion, can lead to the disease of *apasmara* in individuals possessing *alpha sattva*.<sup>16</sup>
- c) Consumption of factors such as emaciation, excessive faults, contradictory dietary intake, sudden impacts and injuries can cause *moorcha roga* in individuals possessing *alpha sattva*.<sup>17</sup>

##### 3. Sattva Pareeksha in Madyapaana

A person desiring to consume alcohol should always consider their food, drink, age, health, strength, time, the three *doshas*, and the three types of *Sattva*. Excessive alcohol consumption leads to the depletion of *Sattvika* quality, causing delusion, fear, grief, anger, madness, epilepsy, vertigo, injuries, intoxication and fainting disorders.<sup>18</sup>

##### 4. Sattva Pareeksha in Arishta<sup>19</sup>

In the context of *ayu pareeksha* many factors have been coated. Among which pertaining to *sattva* is also one of the important examinations. The progression of disease and the decline in mental strength can lead to ominous symptoms (*arishta lakshana*). Because of that assessment of mental strength is necessary.

#### • Reasons for Sattva Bala Kshaya (depletion of mental strength)<sup>20,21,22,23,24</sup>

- ✓ Mental disturbances such as desire, grief, greed, joy, fear, delusion, anger, worry, and agitation.
- ✓ Depletion of vitality (*ojokshaya*)
- ✓ Envelopment of mind by *rajas* and delusion (*rajomohavritamanas*)
- ✓ The pursuit of desires and their attainment, as well as the experience of grief and other negative emotions, are considered manifestations of *adharma* (wrongful conduct).

##### B) ASSESSMENT OF SATTVA LAKSHANA (CONDITION OF SATTVA)

Some of the tools are mentioned to understand the condition of the mind. As per the *Vaidyakeeya Subhashita*. We get certain assessments to understand the mind of a person.

Manasika bhava can be assessed by *sattva pareeksha*.  
*Sukshma Abhyantar Maanasa Bhavas* can be analyzed or examined on the basis of following parameters

1. Postures of body indicate psychological postures of person as in the state of worry, Happiness, Anger, Fear etc. such condition the body posture

& status of person definitely get some specific postures.

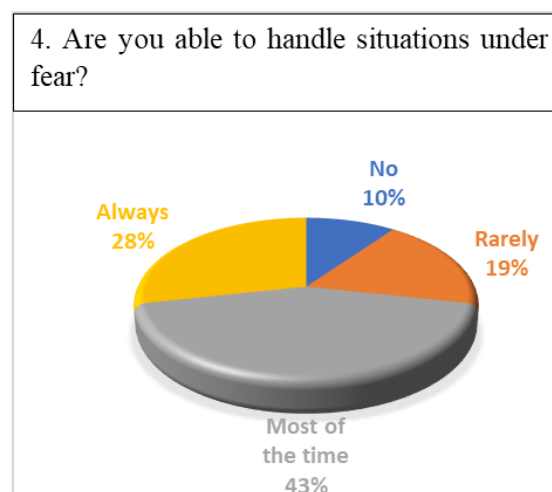
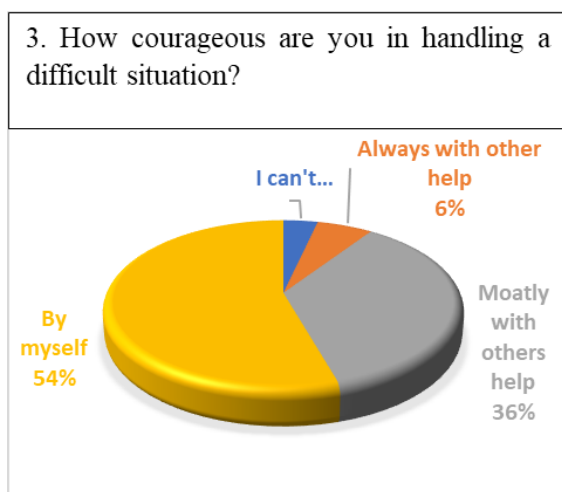
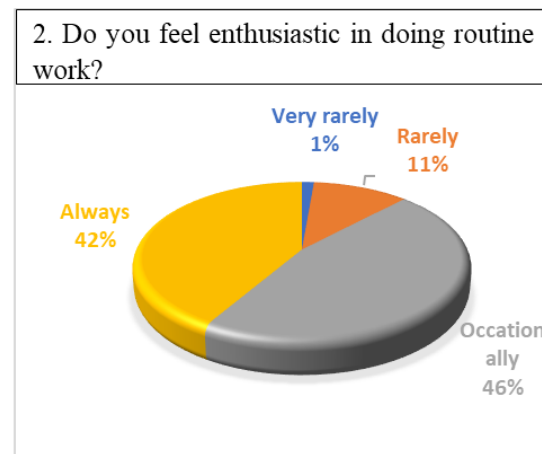
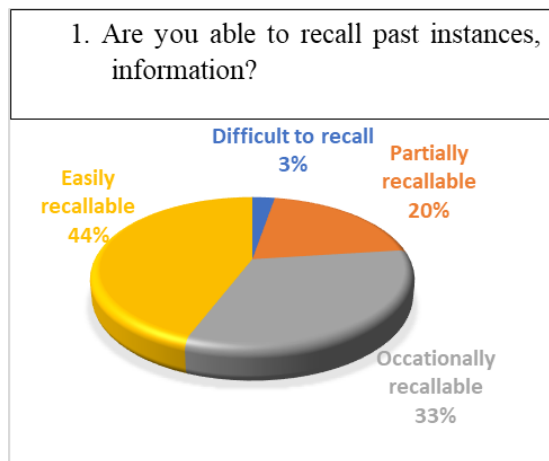
2. Direction of Sensory functions.
3. Physical movement as well as Sensorial, Psychological movement gets disturbed. It also reflects sensory & motor functions.
4. Talking or speaking style.
5. Movements of eyes and mouth or face.

## OBSERVATION AND RESULTS

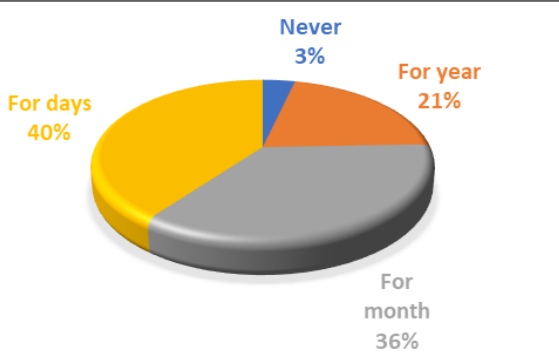
### GENEREL OBSERVATION:

I sent a questionnaire to 300 samples through google form, got only 220 samples reply, 80 samples are rejected.

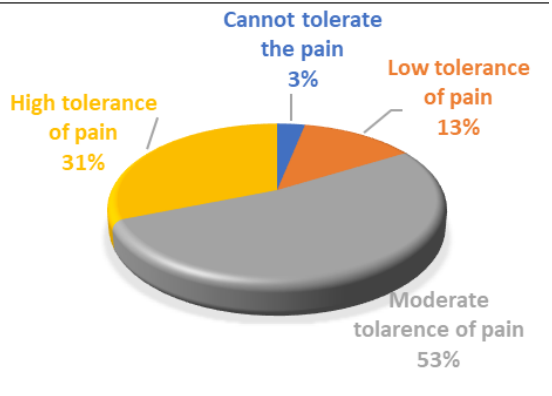
The questions from the standardized questionnaire with the response from subjects are as given below:



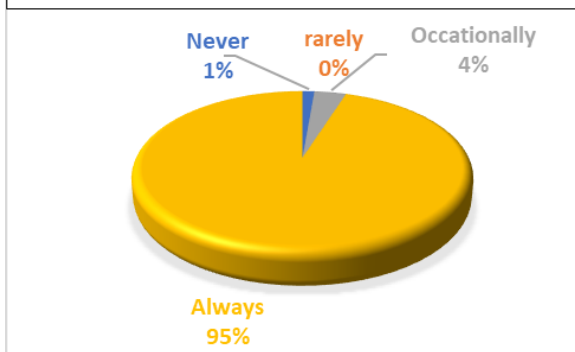
5. How long do you feel sorrowful whenever at loss of close relatives?



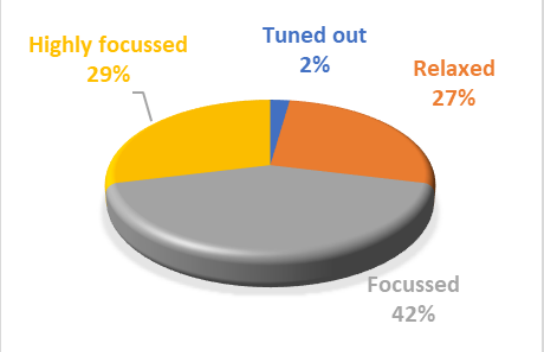
6. How well can you tolerate pain?



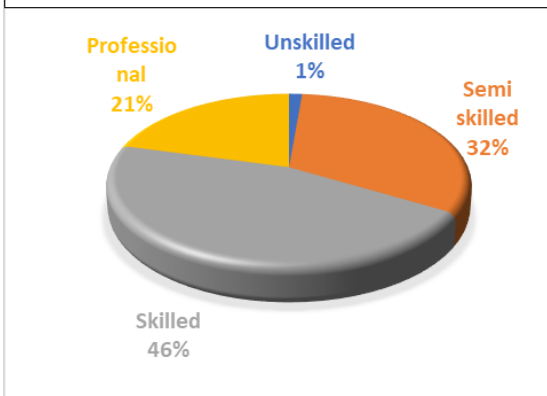
7. Do you have gratitude towards people who have helped you?



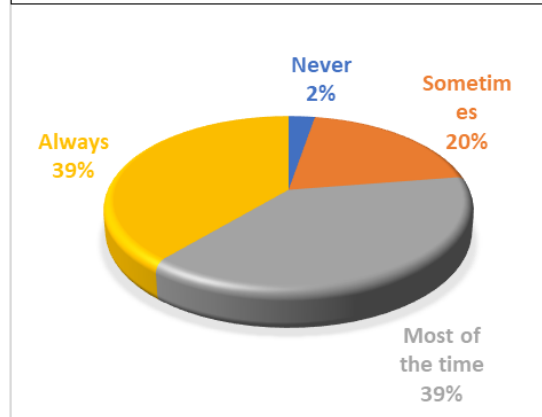
8. Are you cognizant of the surroundings and events occurring around you?



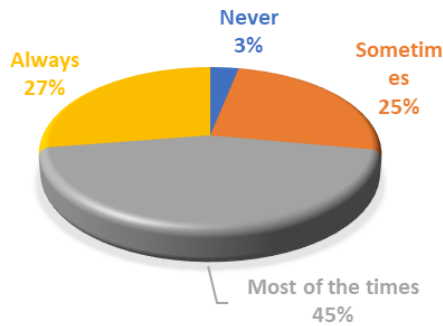
9. How well are you skilled in your professional activities?



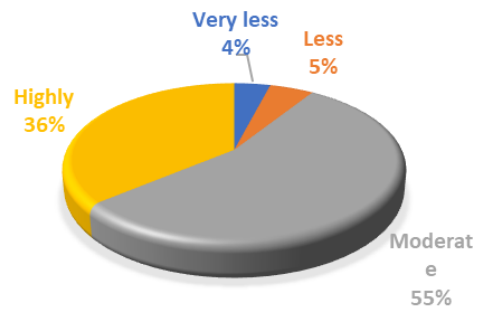
10. Are you able to fight for yourself?



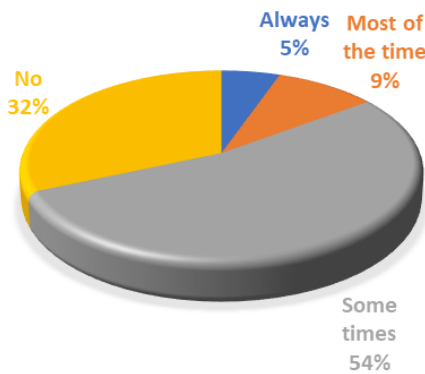
11. Are you able to justify yourself properly in debate to win over?



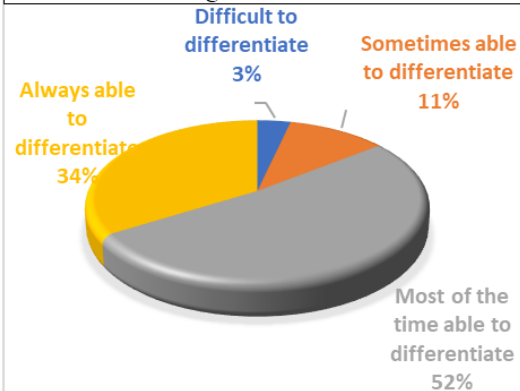
12. How sincere are you in your daily activities?



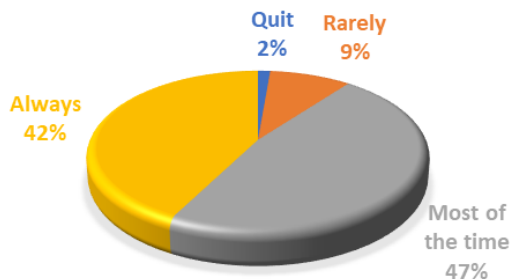
13. Do you have excessive desire or greed for any materialistic attributes?



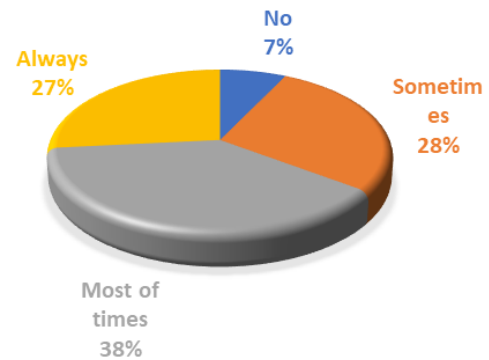
14. Are you able to differentiate right and wrong properly in a given situation/challenge?



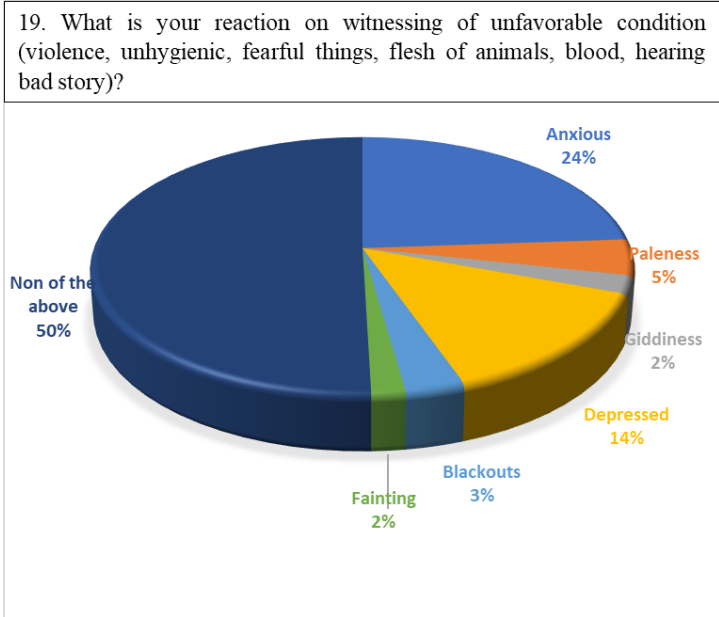
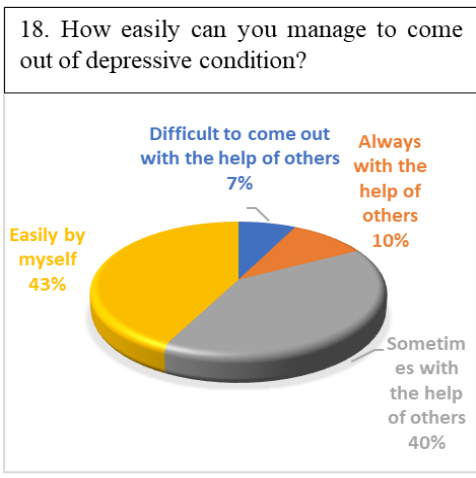
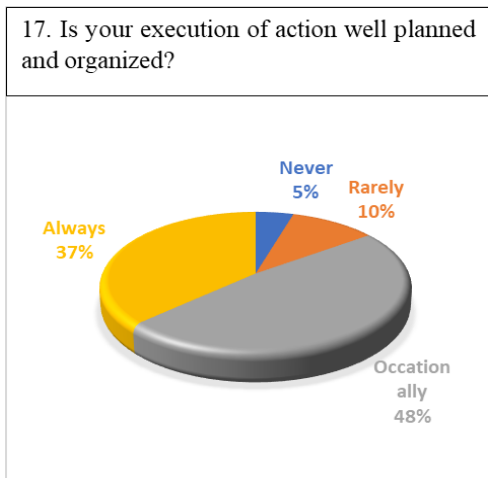
15. Are you committed in completing the given tasks?



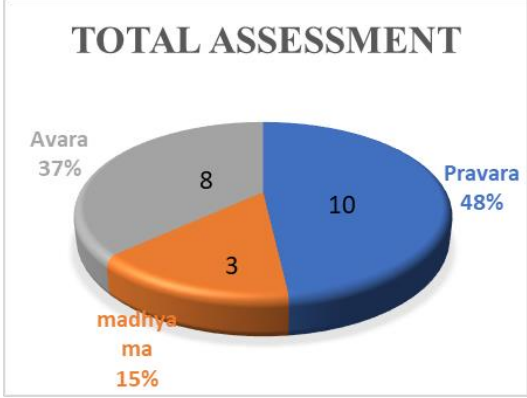
16. Do you analyze every aspect in a situation to get a favorable output?







Sl. No.	Total Score	Sattva Bala
1.	1-39	Avara
2.	40-54	Madhyama
3.	55-79	Pravara





## DISCUSSION

### Discussion on the term Sattva

- *Manas* is general term where in “*Sattva Utkarsha*” denotes the optimum state, indicating that *Doshas* are not prominent. This state requires the predominance of *Sattva Guna* for normalcy to be exhibited in *Manas*, hence it is considered to be Sattva.
- When discussing the *Gunas*, the word “*Sattva*” is commonly used. When discussing *Vikaras*, the word “*Manas*” is often used.

### Application of Sattva Pareeksha

The main aim of *Ayurveda* is “*Svasthanya svaasthya rakshanam aaturasya vikaara prashamanam*”(the protection of health for the healthy and the alleviation of ailments for the sick). Therefore, understanding how *Sattva Pareeksha* (assessment of mental qualities) contributes to both maintaining health (*svastha*) and treating illness (*atura*) involves the *Trividha Skandha* (three-fold categories) to evaluate the strength (*bala*) and characteristics (*lakshana*) of *Sattva*.

#### 1. Understanding the Sattva Pareeksha in healthy individuals

- Prevention - *Sattva Pareeksha* helps prevent the manifestation of *Shaarireeka* (physical) and *Maanasika*(mental) disorders.
- Maintenance - It aids in preserving the *Pravara sattva* (optimal mental quality)
- Promotion - understanding the individual's susceptibility to various situations or diseases. For individuals with *Alpa sattva* (insufficient mental quality), adhering to *Sadvrutta* (righteous conduct) is essential to improve their mental and physical well-being.

#### 2. Understanding Sattva Pareeksha in Aatura

##### c. Aushadha Skandha - Probable treatment for Avara Sattva

S. No	Type of karma	Contraindications	Alternative treatment
1.	Samshodhana	Chanda, Shoka, Bheeru i.e. Avarasattva	Mrudu Shodhana
2.	Snehana	Chintaka(Ayoga of Sneha Lakshanas)	Pravichaarana Snehapana
3.	Swedana	Teekshana Swedana e.g. Bashpa sweda, Kuti sweda, Jambir pottali sweda	Nadi swedana, Hasta swedana or Pata swedana
4.	Vamana	Teekshna Vamana /Vacha Kalpa Prayoga	Mrdu/Sadya vamana Use of Madanphala, Mridu dravyas like Dhamargava ,Ikshwaku or Ghreya yoga

### A. Sattva Pareeksha for Assessment of Bala of Sattva through Hetu skandha

**a. For diagnosis** - All mental states (*manasika bhava*) can impact individuals differently based on their *Sattva* levels—*Pravara Sattva*, *Madhyama Sattva* and *Avara Sattva*.

- *Pravara Sattva* individuals are affected by these mental states but typically return to normalcy quickly. *Madhyama Sattva* individuals take more time to recover, while *Avara Sattva* individuals require extended periods and often need external assistance to regain balance.
- When confronted with fears (*bhaya*), grief (*shoka*), desires (*kaama*) and similar factors, *Avara Sattva* individuals are more prone to developing diseases. Their susceptibility can lead to the conversion of these mental disturbances into *Dosha Dushtikara Nidana* (factors causing dosha imbalances), eventually leading to illness (*vyadhi*).
- By conducting *Sattva Pareeksha* (assessment of mental qualities), we can identify and prevent such diseases, particularly in individuals with *Avara Sattva*, thereby aiding in their susceptibility and prevention strategies.

##### b. Why is Sattva Pareeksha important in Guruvyadhita and Laghuvyadhita?

- In *Guruvyadhita* (severe diseases), if only a small amount of *Aushadha* (medicine) is administered, the disease will progress further. Conversely, in *Laghuvyadhita* (mild diseases), if a *teekshna* or potent *Aushadha* (medicine) is given, it may lead to the condition being worsened or aggravated (*beshaja kshapita*).

5.	Virechana	Teekshna virechana (Jayapala kalpa, Snuhiksheera)	Mrdu /Nitya Virechana/Sadyovirechana Aragvadha, Trivrit kalpas
6.	Basti	Teekshna & Shodhana Basti e.g. Gomutra Basti, Kshaar Basti	Mrdu and Ksheer /Ghrita Basti /Matra Basti
7.	Nasya	Marsha Nasya due to inability to follow the Pariharya Vishaya. If patients do not follow rules after Nasya due to Alpa Sattva, then complication can observe.	Pratimarsha Nasya with Mrdu Veerya Dravya & Minimum dose dravya
8.	Raktamokshana	Bhiru, Durbala, Sukumara	Jalauka is suggested as best way for Rakatomokshana in Sukumara

#### d. In Shamana Chikitsa

*Shamana aushadhi* (palliative medicine) is indicated for individuals who are not excessively sensitive or fragile (*Naatikleshasahaanaam*) as mentioned in the text (क.खि.२/५२).

If a person with lesser mental resilience (*Avara sattva*) has significant physical strength (*Shareerika balavaan*), counseling with *Shamana aushadhi* (palliative medicine) and *Mrudu shodhana* is advised. For example, using *Haritaki* in the treatment of *Atisara* (diarrhoea) can help in the elimination of vitiated doshas with some difficulty, improve digestion (*jatharagni*), and reduce heaviness of the body. However, it may also increase the frequency of bowel movements (*Vega* of *Malapravrutti*). Therefore, before starting the treatment, it is important to inform and counsel the patient about these potential effects.

#### e. Sattva Pareeksha to implement Shastrakarma

In cases of weakness (*Durbala*), confusion (*Bhrama*), intoxication (*Mada*), fainting (*Moorchaa*), blurred vision (*Timira*), and cowardice (*Bheeru*), procedures like *Paaneeya kshaara* (alkaline water treatment) and *Agni Karma* (thermal therapy) are contraindicated due to the patient's lower mental resilience (*Avara sattva*). Therefore, conducting a thorough *sattva pareeksha* (mental and emotional assessment) before performing *shastrakarma* (surgical procedures) is essential.

#### f. Perspectives of application of Sattva Pareeksha

- **Preconception:** In preconception, it is emphasized that a state of *saumanasya* (mental tranquillity) is crucial for successful conception. Therefore, in cases of infertility, when assessing the patient, if we find a lower level of mental resilience (*Avara sattva*), we

should consider administering *sattvavajaya chikitsa* to elevate the mental state to *Madhyama* or *Pravara* levels.

- **In Garbhaavasthaa:** During pregnancy (*garbhavastha*), it is important to maintain mental well-being, as constant happiness (*harshayetsatatam*) is crucial for supporting the pregnancy and preventing deterioration to *avara sattva*. Mental happiness plays a significant role in retaining conception and positively influences foetal development. Consequently, it is essential for the mother to remain happy throughout the gestational period, as her joy contributes to the healthy development of the foetus.

#### g. Sattva Pareeksha to prevent progress of disease

In chronic diseases, a person may develop *Avara sattva* (lower mental resilience), which can contribute to the progression of the disease. Conducting a *Sattva Pareeksha* (mental and emotional assessment) helps to prevent the worsening of the condition by advising appropriate *Sattvavajaya chikitsa* (mental rejuvenation therapy).

#### B. Sattva Pareeksha for General assessment of Sattva/ Sattva Lakshana

##### a. Hetu skandha: Manasa Hetu and Shareerika Vyadhi

For both *Shareerika* (physical) and *Maanasika* (mental) ailments, the involvement of mental states is significant. Therefore, conducting *Sattva Pareeksha* (mental assessment) is necessary. Through *Sattva Pareeksha*, we can understand the mental factors (*Manasika nidana*) that may contribute to physical diseases as well. To determine the appropriate treatment, a thorough assessment of the causes is essen-

tial, as these causes can also be present in physical ailments.

Table No. *Manasa Hetu and Shareerika Vyadhi*

Sr. No.	Manasa Hetu	Shareerika Vyadhi
1.	Shoka	Vatika Gulma (Ch.Chi. 5/9), Vatarsha (Ch.Chi.14/13 )
2	Krodha	Paittika Gulma (Ch.Chi. 5/12)
3	Bhaya, Shoka	Agantu Atisara (Ch.Chi. 19/11 )
4	Dvesha	Dvishtarhasamyogaja Chardi (Ch.Chi. 20/१८)
5	Bhaya, Shoka, Lobha (Ch.Chi. 26/117), Krodha	Arochaka ( च. चि. २६/ १२४), (Ch.Chi. 26/118)
6	Bhaya, Shoka, Krodha, Trasa, Irshya	Rajayakshma ( च. चि. ८/२७) Shukra ojo kshaya (Ch.Su.17/76)
8	Daurmanasya	Avrushyanaam ( च. सू. २५/ ४०)

While describing the causative factors for vitiation of different *Srotas*, some psychological factors have been included. They are mentioned in the following table,

Table No. *Manasa Hetu and Srotas*

Sr. No.	Manasa Hetu	Srotas
1	Bhaya	Ambuvaahini (Ch.Vi. 5/11)
2	Chintyaanaam caatichintanaat	Rasavaahini (Ch.Vi. 5/13)
3	Krodha, Shoka, Bhaya	Svedavaahini (Ch.Chi. 5/22)

**b. Importance of Sattva Pareeksha in Linga Skandha**

- Through *Sattva Pareeksha* (mental assessment), we can evaluate the mental state (*Manasika Bhava*) in the early stages (*poorvarupa avastha*) of a condition. This allows us to administer *Sattvavajaya chikitsa* (mental rejuvenation therapy) to prevent the manifestation of symptoms of the disease.
- Through *Sattva Pareeksha* (mental assessment), we can understand the mental characteristics

(*Manasika Lakshana*) that may be present in physical diseases (*Shaareerika Vyadhi*). To determine the appropriate treatment, it is necessary to assess these characteristics (*Lakshana*).

- In the following table some other psychological symptoms of different ailments have been mentioned, which indicates that how *Shaareerika Vyadhi* create *Manasika Lakshana*
- Table No. *Shaareerika Vyadhi* and *Manasika Lakshana*

Sr. No.	Shaareerika Vyadhi	Manasika Lakshana
1.	Kshataksheena	Manodainyam ( च. चि. १०/१२)
2.	Vataja grahaneedosh	Manasah sadanam ( च. चि. १५/६२)
3.	Agnivisarpa	Pramoodhasamjnya, vyathitacetah, arati, pramohayati samjnya ( च. चि. २१/३६)
4.	Kardamavisarpa	Samjnyasmrtihantaa ( च. चि. २१/३८)
5.	Gambheera hikka	Deenamanaa ( च. चि. १७/३०)
6.	Trshnaa	Cittanaasha ( च. चि. २२/९)
7.	Vrana upadrava	Moha, unmaada ( च. चि. २५/३०)
8.	Seemanta viddha	Unmaada, bhaya, chittanaasha ( सु. शा. ६/२७)

**c. Importance of Sattva Pareeksha in Chikitsa**

In treatment, **Sattva Pareeksha** (mental assessment) helps determine whether to include *Sattvavajaya chikitsa* (mental rejuvenation therapy). *Sattva pareeksha* is essential in three types of treatment: *daivavyapashraya* (spiritual remedies), *yuk-tivyapashraya* (rational therapies), and *sattvavajaya chikitsa*.

For *rasayana* therapy, the person should possess qualities such as *dhruti* (steadfastness), *smruti* (memory), *bala* (strength), and *shraddhadhana* (faith), and should be free from mental disorders (*Manasika dosha*).

#### d. How to increase Sattva Bala?

The *pravara sattva* (highest mental resilience) can decline to *avara sattva* (lower mental resilience). However, *avara sattva* can sometimes be elevated back to *Madhyama sattva* (moderate mental resilience). It is challenging to restore *avara sattva* to *pravara sattva*.

- **Sattva** (mental resilience) is strengthened by the following factors: favourable colour (*Ishtavarna*), pleasant smell (*Ishtagandha*), agreeable taste (*Ishtarasa*), pleasant touch (*Ishtasparsha*), properly prepared food and drinks (*Vidhivihitamannapaanam*), and the presence of intelligence, patience, and self-awareness (*Dheedhairyaatmaadivijnayanam*).
- **Sadvrtaacaryaa** (virtuous conduct) leads to both good health (*Arogya*) and mastery over the senses (*Indriyavijayam*).
- The consumption of medicine in between 2 meals (*Antaraabhaktam*) is beneficial for the heart (*Hrdyam*) and strengthens mental resilience (*Mano-balakaram*).
- **Sattvavajaya Chikitsa** (mental rejuvenation therapy) encompasses the following elements: knowledge (*Jnyanam*), understanding (*Vijnyanam*), patience (*Dhairyam*), memory (*Smrtih*) and concentration (*Samadhih*).
- **Trivargasyaanvavekshanam** involves contemplating the three objectives of life: *Dharma* (duty), *Artha* (prosperity) and *Kama* (pleasures). *Tadvidyasevaa* refers to consulting knowledgeable individuals and following their advice based on *Shastra* (scriptural knowledge). *Atma, Desha, Kula, Kala,*

*Bala, Shakti jnyanam* entails having knowledge about oneself, including one's place and body, lineage, age, vitality, and capabilities.

- *Acharya charaka* said that when a person has been stressed by the loss of some favorite subject, he should be treated by providing the desired articles and consolation.

- He has also advised that if the patient has developed psychosis due to emotional disorders such as “*Kama, Bhaya, Krodha, Harsha, Irshya & Lobha*” it should be treated by producing the opposite nature of emotions.

Example: If *Bhaya* (fear) and *Shoka* (grief) are the causes (*nidana*) of the condition, they may lead to *Bhayaja Atisara* (fear-induced diarrhoea) or *Shokaja Atisara* (grief-induced diarrhoea) due to *vatakopa* (*vata* aggravation). Such conditions should be treated with *Harshanaashvaasanaa* (measures that bring joy and reassurance).

#### DISCUSSION ON OBSERVATIONS

The questionnaire is designed based on the characteristics of *Pravara, Madhyama* and *Avara*. These questions will help with clinical practice.

- **Are you able to recall past instances and information?**

This can include inquiries about recent events like diagnosed with any illness (covid exposure) or undergone any investigation, treatment, diet and lifestyle, past experiences like panic attack, surgery.

It can help in tracing out the *Nidana* and its accuracy.

- **Do you feel enthusiastic about doing routine work?**

Inquire about their level of motivation, positive attitude towards taking medicine/any treatment. It can help to plan the treatment.

- **How courageous are you in handling a difficult situation?**

- **Are you able to handle situations under fear?**

Ask about specific instances where they have encountered adversity and how they managed to cope with or overcome those challenges.

Signs of courage may include assertiveness, confidence and a willingness to confront difficult emotions or situations.

*Bhaya* is mentioned as the *nidana* for many diseases. Planning the mode of treatment.

For example, if the patient is indicated for *raktamokshana* -The probable mode of *raktamokshana* for the person who is *bheeru*, *sukumara* is *jalauka-vacharana* and for the person who is *dheera*, other mode of *raktamokshana* like *shiravyadha* can be opted.

- **How long do you feel sorrowful whenever at loss of close relatives?**

- **How easily can you manage to get out of depressive condition?**

Inquire about their coping strategies, social support network and any factors that may influence their grieving process.

Signs of prolonged grief may include persistent sadness, tearfulness, social withdrawal, difficulty in concentrating, disrupted sleep or appetite.

*Shoka* is mentioned as *nidana* for many diseases.

*Tyaktavishaada* - One of the reasons for smooth progress of treatment.

- **How well can you tolerate pain?**

Evaluating pain perception, coping strategies and functional impairment.

Observe the patient's facial expressions, body language and verbal responses during the clinical encounter. Signs of pain intolerance may include grimacing, guarding or protecting the painful area, agitation or verbal expressions of distress.

It can help with planning *shashtra karma* and *vraha chikitsa*.

- **Are you cognizant of the surroundings and events occurring around you?**

Evaluating the level of consciousness, orientation, attention and perception.

This is one of the criteria in mental status examinations.

- **Do you have gratitude towards people who have helped you?**

Gratitude involves understanding their interpersonal relationships, emotional expressions and ability to recognize and appreciate support from others.

Signs of gratitude may include saying "thank you," expressing appreciation through body language (such

as smiling or nodding) or acknowledging the efforts of others in helping them.

This can help in selecting patients for the treatment.

- **Are you able to fight for yourself?**

- **Are you able to justify yourself properly in debate to win over?**

- **How well are you skilled in your professional activities?**

Evaluating their cognitive function, functional abilities and vocational performance.

This gives an idea about quality of life of patient which in turn impacts the health and wellbeing of the patient.

- **How sincere are you in your daily activities?**

Involves evaluating their commitment, honesty, integrity and authenticity in their actions and interactions.

- **Are you committed to completing the given tasks?**

follow-through in pursuing goals and responsibilities.

These two questions can help to see if the patient will adhere to the treatment protocol or rules.

- **Do you have excessive desire or greed for any materialistic attributes?**

Evaluating their attitudes, behaviors and motivations related to material possessions and wealth.

Ask about their desires, aspirations and behaviors related to acquiring and accumulating material goods.

- **Are you able to differentiate right and wrong properly in a given situation/challenge?**

Assessment of *Lobha*, *Moha* aids as in understanding its contribution as a part of *Nidana* for *Vyadhi Ut-patti*. As per *acharya charaka* as *nidana parivarjana* is said to be the first line of treatment, assessing the above qualities will us adopt holistic treatment.

- **Do you analyze every aspect in a situation to get a favorable output?**

- **Is your execution of action well planned and organized?**

A person having qualities of *Gambheera buddhi*, *Gambheeraceshta*, sets a very good example for being a *Bhishagvasya*(one among the quality of *rogi*)

By this we are able to understand the characteristics of these *Trividha Sattva Bala*. The prospects in the



tool or parameters in the tool each can contribute to better understanding of *Sattva Bala* like courage is present differently in *Pravara*, *Madhyama* and *Avara*. So, when we put together it will be a tool to analyse a final assessment of *Pravara*, *Madhyama* and *Avara*.

## CONCLUSION

*Sattva Pareeksha* plays a crucial role in prevention and maintenance of *Sattva Bala* within *Svastha*. It is instrumental in diagnosing diseases and determining appropriate treatments through *Trividhaskandha*. For individuals with *Avara Sattva*, who are highly susceptible to mental disturbances and emotional triggers such as fear, grief, and desire, *Sattva Pareeksha* is essential in identifying and addressing these root causes to prevent diseases.

In *Guruvyadhita*, administering insufficient medication can worsen illness, while in *Laghuvyadhita*, potent medication might lead to adverse effects. So, with the help of *Sattva Pareeksha* we can differentiate the *Guruvyadhita* and *Laghuvyadhita*. *Sattva Pareeksha* thus aids in selecting the specific *Panchakarma* procedures based on an individual's *sattva bala* (mental strength). For those with *Avara Sattva* but good physical strength, *Shamana Aushadhi* combined with *Mrudu shodhana* can be done.

Moreover, *Sattva Pareeksha* helps identify *Manasika Hetu* (mental causes) in *Shareerika Vyadhi* (physical ailments) and understand *Manasika Lakshanas* (mental symptoms) associated with *Shareerika Vyadhi*. Evaluating these symptoms is crucial for determining an effective treatment plan. Enhancing *Sattva Bala* can be achieved through proper nourishment, such as *Istavarna*, *Gandha*, and *Rasa*, along with dietary and lifestyle modifications like *Satvaavajaya chikitsa* and adherence to virtuous conduct (*Sadvrutta paalana*).

In clinical practice, *Sattva Pareeksha* assesses behaviour, appearance, desire, attitude, confidence, enthusiasm, and pain tolerance to determine whether a person has *Pravara*, *Madhyama* or *Avara Sattva*.

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