



A PHYSIOLOGICAL STUDY OF INTERRELATIONSHIP BETWEEN TRIVIDHA SATVA AND DHATU SARA

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ABSTRACT

Trividha Satva and Dhatu Sarata are two main concepts on which a person's healthy status depends. In different major texts of Ayurveda there is so much description found on Trividha Satva and Dhatu Sara. Sixteen Prakriti are mentioned on the basis of Manasika Guna predominance and eight Dhatu Sara are described depending on the specific and pure qualities of a particular Dhatu. Trividha Satva are responsible for healthy conduction of body and maintaining the quality of life of an individual and Dhatu Sarata also helps in providing strength against the disease. So there is needed to make an effort to find out the relation between Trividha Satva and Dhatu Sara and to conclude it with probable logics and concepts.

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INTRODUCTION

Ayurveda is an eternal science with absolute principles, and prakriti is one of these. Assessment of Trividha Satva is very much important for the maintenance of health as well as to prescribe therapeutics. It is designed according to predominance of any one, two or all the Trigunas i.e. Satva, Rajas and Tamas. It is known as MahaPrakriti's also and Trigunas are considered as Mahaguna's. Assessment of Trividha Satva of an individual is essential for prophylaxis and treatment of diseases. Trividha Satva is directly related to Manas (mind). So it shows the strength of mind which regulates the body because of its association with soul. Totally 16 types of Manasika Prakriti are described in Charak Samhita.^[1] After proper understanding of Satva Prakriti one should initiate appropriate therapy. Maha Prakritis are those which manifests due to influence of Satva, Raja and Tama and knowledge of the constitution is very much essential.

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Three types of psyche are described to be born from virtue, anger and delusion these are said to be superior, medium and inferior respectively. Seven, Six and three respectively are said to be the types of these psyche. To prescribe medicines, knowledge of this is essential. Sara Pariksha is one of the major examination procedure included under Dashvidha Pariksha. Dashvidha Pariksha is one of the examinations done for knowing various aspects related to patient. The concept of Sara is a good mirror to assess properties and function of Dhatus. In Ayurveda, the physician's bimodal approach of clinical examination (Disease diagnosis and Patient diagnosis) is used to determine the root cause of the disease and to determine the treatment selection. Sara Pariksha is one of the examinations done for the assessment of Bala (Charak) and Ayu (Sushrut) of the patient. Bala means biological strength or power of resistance against the disease, it can be related with immunity of the individual and Ayu is referred to as the remaining age of the patient. The individuals of specific Manas prakriti exhibit biological variations in terms of structure, function, behavior, individual response to internal and external environmental stimuli, susceptibility to different diseases, etc. Satvic, Rajasika and Tamasika are three main constitution and they have seven, six and three subtypes respectively.

Satva - Represents the essence, light or heat, kindness, truth, faith and good memory.

Rajas - Represent the motion

Tamas -Stands for inertia

Among these *Satva* 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. Their predominance presents various characteristics features on the basis of which the *Manasika Prakriti* are identified.

According to Acharya Charak

Satvic prakriti 07	Rajsik prakriti 06	Tamasik prakriti 03
Brahma Satva	Asura Satva	Pashava Satva
Arshsatva Satva	Raksha Satva	Matshya Satva
Indra Satva	Paisacha Satva	Vanaspatya Satva
Yama Satva	Sarpa Satva	
Varuna Satva	Preta Satva	
Kuber Satva	Shakun Satva	
Gandharva Satva		

Symptoms of Trividha Satva

SATVIC SATVA is one in which the *Satva Guna* dominates. *Satvic* mind denotes kindness, truth, faith and good memory. Those people who have *Satvic mind* have no obsession to materialistic things. They never hurt others. They have very calm way for expressing truth. They are very religious and have great faith in god. They are very sharp minded and hard working. They do not work for the desire of *Phala* or we can say that they have no any focus on *karma Phala*.

RAJAS SATVA are the quality of change, activity, and turbulence. It introduces a disequilibrium that upsets an existing balance. *Rajas* are motivated in its action, ever seeking a goal or an end that gives it power. It possesses outward motion and causes self seeking action that leads to fragmentation and disintegration. While in the short term *Rajas* is stimulating and provides pleasure, owing to its unbalanced nature it quickly results in pain and suffering. It is the force of passion that causes distress and conflict.

TAMAS SATVA are the quality of dullness, darkness, and inertia and is heavy, veiling or obstructing in its action. It functions as the force of gravity that retards things and holds them in specific limited forms. It possesses a downward motion that causes decay and disintegration. *Tamas* brings about ignorance and delusion in the mind and promotes insensitivity, sleep and loss of awareness. It is the principle of materiality or unconsciousness that causes consciousness to become veiled.

Charak included *Sarata* examination in “*Vimanasthana*” Adhyaya 8, “*Rogbhisakjitiya*”: A patient should be examined for *Sarata* to know certain kind of specific physical strength of that individual. On this basis individuals are examined into eight categories, depending upon the kind of excellence of their *Dhatu* as – 1) *Tvaka Sara*, 2) *Rakta Sara*, 3) *Mamsa Sara*, 4) *Meda Sara*, 5) *Asthi Sara*, 6) *Majja Sara*, 7) *Shukra Sara*, 8) *Satva Sara*

Features of different Dhatu Sara according to Samhitas:

Twak Sara (skin) Persons having the excellence of *Twak/skin* are characterized by unctuous, smooth, soft, clear, less numerous, deep rooted and tender hair and lustrous skin. A Person with a soft and pleasant skin and hair should be regarded as a *Twak Sara person*.

Rakta Sara (red blood) Persons having the excellence of *Rakta/blood* are characterized by unctuousness, red colour, beautiful dazzling appearance of the ears, eyes, face, tongue, nose, lips, sole of the hands and feet, nails, forehead and genital organs.

Mamsa Sara (muscle) Persons having the excellence of *Mamsa* or *muscle* tissue are characterized by stability, heaviness, beautiful appearance and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axillae, chest and joints of upper and lower limbs being covered with flesh.

Meda Sara (fat) Persons having the excellence of *Meda* or *adipose tissue* are characterized by the abundance of unctuousness in complexion, voice, eyes, hairs of head and other parts of body, nails, teeth, lips, urine and feces. Such individuals are endowed with wealth, power, happiness, enjoyment, charity, simplicity and delicate habits.

Asthi Sara (bone) Persons having the excellence of the *Asthi Dhatu* are characterized by strong heels, ankles, knees, forearms, collar bones, chin, head, joints, bones, nails and teeth. Such Individual is very enthusiastic and active and is endowed with strong and firm bodies as well as longevity.

Majja Sara (marrow/ nerve) Persons having the excellence of the *Majja Dhatu* are characterized by softness of organs, strength, unctuous complexion and voice and robust long and rounded joints. Such Individual are endowed with longevity, strength, wealth, knowledge, progeny and honor.

Shukra Sara (semen) Persons having the excellence of the *Shukra Dhatu* are characterized by gentleness, gentle look having eyes as if filled with milk, cheerfulness, having teeth which are unctuous, round, strong, even and beautiful, clean and unctuous complexion and voice, dazzling appearance and large buttocks.

Satva Sara (psyche or mind) The persons having the excellence of the mental faculties are characterized by good memory, believes in god, grateful, intelligent fond of cleanliness, enthusiastic, cautious, having patience, brave, fighting spirit and devoid of unnecessary tensions and worries, proper way of thinking, serious and deep thinking, proper activity and are well wisher and helping nature.

AIMS AND OBJECTIVE

-) To review the literature related with *Trividha Satva* and *Dhatu Sara*.
-) To co-relate various aspects of *Trividha Satva* and *Dhatu Sara*.
-) To draw the possible conclusion of relationship between *Trividha Satva* and *Dhatu Sarata* on the basis of randomly collected data.

CONCEPTUAL STUDY: Systematic review of literature and compilation was done on *Ayurvedic Samhitas*.

MATERIAL AND METHODS

Following materials and methods was adopted for conducting the present study. The proposed research work was done at following steps.

Literary review

Systemic review of literature and compilation was done on *Ayurveda Samhitas* etc.

Selection of case

This study has been done in healthy individuals. For this study the individuals were selected from different departments of faculty of Ayurveda V.Y.D.S Ayurvedic medical college Khurja, Bulandshahr U.P which included BAMS students, MD scholars, faculty members and some individuals from the local community of Khurja, Bulandshahr.

Sample Size

- Randomly selected 300 healthy subjects.

Inclusion criteria

- Person of either sex between 16-60 yr.
- Healthy subjects were selected randomly.
- Person who are ready to sign consent form.

Exclusion criteria

- Person below 16 years & above 60 years of age.
- Person with long term steroid and aphrodisiac drugs.
- Subject suffering with chronic diseases.
- Subject addicted to Alcohol, smoking and etc

Assessment criteria

Trividha Satva

- Assessment of *Trividha Satva* Performa was prepared for the assessment of *Satva* according to *Brihatrayi* and their commentaries.
- Maximum percentage (%) will be taken as the *Satva* of the subject.

Dhatu Sara

- A Standard *Sara Parikshana* Performa was prepared for the Assessment of *Dhatu Sarata* according to *Brihatrayi* and their commentaries.

Assessment criteria of Sara: In this study for the assessment of *Sara* a validated questionnaire and was used for its consistency as a tool. For different *Sara* themselves and could understand the *Sara* dominance in the form of percentage with the help of simple mathematical calculations. Percentage dominance of a *Sara* in an individual was calculated on the basis of the total scores obtained for each *Sara* by simple mathematical calculation as shown below:

$$\frac{\text{Total marks scored by an individual for a Sara}}{\text{Total marks allotted to that Sara}} \times 100$$

Criteria for assessment

- Uttama Sara > 70%
- Madhyama Sara- 40-70%
- Heena Sara < 40%
- Asarata – '0' percentage/ no characteristics at all

RESULTS

(Only *Uttama Sarata* individual were considered)

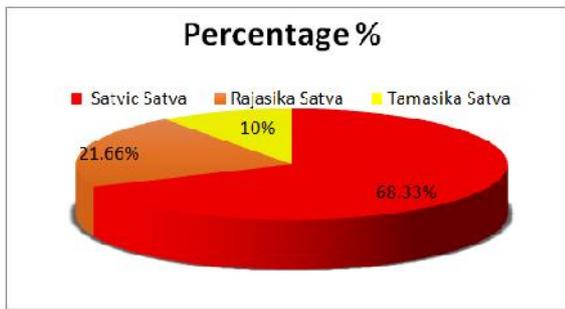
DISCUSSION

Regarding the definition of *Prakriti*, *Brahma Vaivarta Purana* has given a guideline to understand it. *Acharya Charak & Shushruta* has given the description of *Prakriti* and its origin but this seems to be an inadequate one, while *Acharya Nagarjuna* has given a complete definition of *Prakriti*. *Panchabhautika Prakriti* is mentioned only by *Acharya Sushruta*. *Acharya Vridhdha Vagbhata* has mentioned the 7 types of *Manasa Prakriti* while others have described 3 types & 7, 6 & 3 subtypes respectively. Further he says that there were innumerable kinds of personalities due to different combination by *Taratamyata* of the *Gunas* like *Satva* and others, each of them intermingling with the features of the body, give rise to *Asankhya Bheda of Manasa Prakriti*. Among the 7 types of *Sharira Prakriti*, first three are formed by each *Dosha* separately. They tend to fall ill easily. Those constitutions formed by the combination of two *Doshas* also tend to fall ill quickly, the disorders produced will have features of both dominant *Doshas*. They will be prone to disease related to hunger, thirst and other daily activities, hence it is difficult to treat them, their diseases can be pacified using drugs and therapies of dissimilar or opposite qualities and properties. The last kind persons belonging to the constitutions formed from all the three *Doshas* in equal proportion) can be managed with accustomed foods of all the tastes and with regimen as prescribed for each season. *Acharya Sushruta* has included more *Manas Bhavas* than *Acharya Charak & the behaviour of birds & animals* is mentioned as tools for understanding the similarity with human beings. *Maharshi Sushruta* has also described the *Lakshanas* regarding dreams whereas in *Kashyap Samhita* additional description regarding *Manasa Prakriti* is found.

Both *Acharya Vagbhata* and *Vridhdha Vagbhata* follow the opinions of both *Charak & Sushruta*. However in *Astanga Samgraha & in Astanga Hridaya* some different characters were also found. Literary study shows that *Sarata* examination is one of the most important qualitative estimation of *Dhatu*. In *Charak Samhita Vimanasthana* *Acharya Charak* has described *Atura Bala Pariksha* with the help of *Dashvidha Pariksha*. In this *Parikshana* he includes *Sara Pariksha* as one of the important investigation for strength. Examination of *Sara* indicates *Bala* (Physical Strength) of an individual. One cannot function without *Bala* and cannot resist without *Bala*. For both aims of *Ayurveda* science, namely maintenance of health and if diseased, to cure the disease come back to homeostatic condition, one need to know the *Bala*. *Dhatu Sarata* examination gives us idea about qualitative state of seven *Dhatu* and *Satva* (mind), it is a subjective type of examination.

OBSEVATION AND RESULT

Distribution of individuals according to Trividha Satva

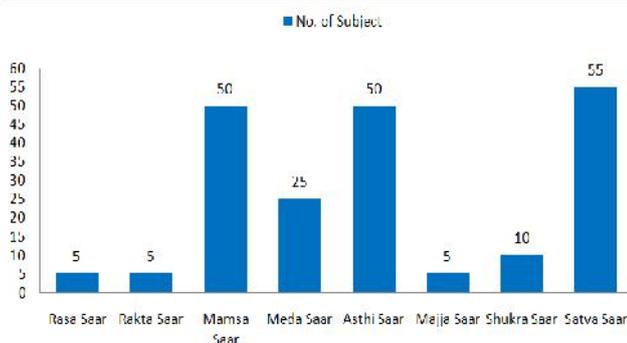


Of 300 Subjects considered for study following result was drawn in terms of number of individuals analyzed.

S.No	Types of trividha satva	No of subject	Percentage %
1	Satvic Satva	205	68.33
2	Rajasika Satva	65	21.66
3	Tamasika Satva	30	10

-) Satvic Satva were found to be 205 (68.33%) from 300 subject.
-) Rajasika Satva were found to be 65 (21.66 %) from 300 subject.
-) Tamasika Satva were found to be 30 (10 %) from 300 subject.

Analysis of Dhatu Sarata in Satvic Satva Subjects



S.NO	Dhatu Sarata	No of Subjects	Percentage %
1	Rasa Sara	5	2.4
2	Rakta Sara	5	2.4
3	Mamsa Sara	50	24.39
4	Meda Sara	25	12.19
5	Asthi Sara	50	24.39
6	Majja Sara	5	2.4
7	Shukra Sara	10	4.8
8	Satva Sara	55	26.82

-) *Rasa Sara* individuals were found to be mostly 5 (2.4 %) out of the 205 *Satvic Satva* person.
-) *Rakta Sara* individual were found to be mostly 5 (2.4 %) out of 205 *Satvic Satva* persons
-) *Mamsa Sara* individual were found to be mostly 50 (24.39 %) out of 205 *Satvic Satva* persons
-) *Meda Sara* individual were found to be mostly 25 (12.19 %) out of 205 *Satvic Satva* persons
-) *Asthi Sara* individual were found to be mostly 50 (24.39 %) out of 205 *Satvic Satva* persons

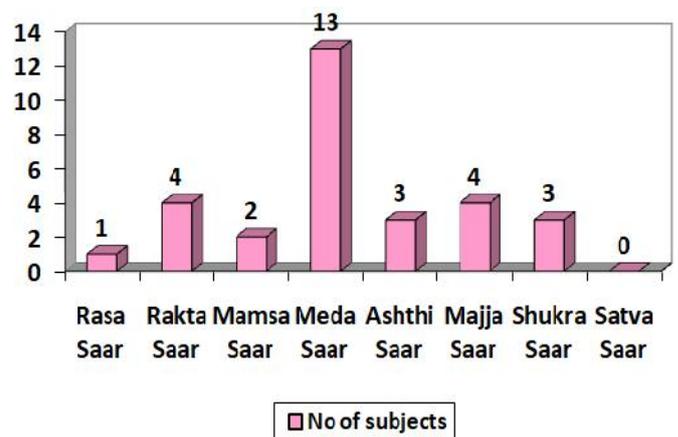
-) *Majja Sara* individual were found to be mostly 5 (2.4 %) out of 205 *Satvic Satva* persons.
-) *Shukra Sara* individual were found to be mostly 10 (4.8 %) out of 205 *Satvic Satva* persons
-) *Satva Sara* individual were found to be mostly 55 (26.82 %) out of 205 *Satvic Satva* persons

Analysis of Dhatu Sarata in Rajasika Satva Subjects

S.NO	Dhatu Sarata	No of Subjects	%
1	Rasa Sara	3	4.61
2	Rakta Sara	8	12.30
3	Mamsa Sara	4	6.15
4	Meda Sara	9	13.84
5	Asthi Sara	5	7.69
6	Majja Sara	16	24.61
7	Shukra Sara	15	23.07
8	Satva Sara	5	7.69

-) *Rasa Sara* individuals were found to be mostly 3 (4.61 %) out of the 65 *Rajasika Satva* person.
-) *Rakta Sara* individuals were found to be mostly 8 (12.30 %) out of the 65 *Rajasika Satva* person.
-) *Mamsa Sara* individuals were found to be mostly 4 (6.15 %) out of the 65 *Rajasika Satva* person.
-) *Meda Sara* individuals were found to be mostly 9 (13.84 %) out of the 65 *Rajasika Satva* person
-) *Asthi Sara* individuals were found to be mostly 5 (7.69 %) out of the 65 *Rajasika Satva* person
-) *Majja Sara* individuals were found to be mostly 16 (24.61 %) out of the 65 *Rajasika Satva* person
-) *Shukra Sara* individuals were found to be mostly 15 (23.07 %) out of the 65 *Rajasika Satva* person
-) *Satva Sara* individuals were found to be mostly 5 (7.69 %) out of the 65 *Rajasika Satva* person

Analysis of Dhatu Sarata in Tamasika Satva Subjects



S.NO	Dhatu Sarata	No of Subjects	Percentage (%)
1	Rasa Sara	1	3.33
2	Rakta Sara	4	13.33
3	Mamsa Sara	2	6.66
4	Meda Sara	13	43.33
5	Asthi Sara	3	10
6	Majja Sara	4	13.33
7	Shukra Sara	3	10
8	Satva Sara	0	0.0

-) *Rasa Sara* individuals were found to be mostly 1 (3.33 %) out of the 30 *Tamasika Satva* person.

- J) *Rakta Sara* individuals were found to be mostly 4 (13.33 %) out of the 30 *Tamasika Satva* person.
- J) *Mamsa Sara* individuals were found to be mostly 2 (6.66 %) out of the 30 *Tamasika Satva* person.
- J) *Meda Sara* individuals were found to be mostly 13 (43.33 %) out of the 30 *Tamasika Satva* person
- J) *Ashthi Sara* individuals were found to be mostly 3 (10 %) out of the 30 *Tamasika Satva* person
- J) *Majja Sara* individuals were found to be mostly 4 (13.33 %) out of the 30 *Tamasika Satva* person
- J) *Shukra Sara* individuals were found to be mostly 3 (10 %) out of the 30 *Tamasika Satva* person
- J) *Satva Sara* individuals were found to be mostly 0 (0.0 %) out of the 30 *Tamasika Satva* person.

CONCLUSION

- J) Of the 205 *Satvic Satva* Persons analyzed *Satva Sarata* were present in 26.82 % (55) individual, *Asthi Sarata* were present in 24.39 % (50) individual and *Mamsa Sarata* were also present in 24.39% (50) individual, *Meda Sarata* were present in 12.19 % (25) individual, *Shukra Sarata* were present in 4.8 % (10) individual, *Rasa, Rakta* and *Majja Sarata* were only present in 2.4 % (5) individual each. Thus *Satva Sarata, Ashthi Sarata* and *Mamsa Sarata* is much prominent in *Satvic Satva* individuals and *Rasa, Rakta* and *Majja Sarata* is less prominent in *Satvic Satva* individuals.
- J) Of the 65 *Rajasika Satva* persons observed *Majja Sarata* were present in 24.61 % (16) individual, *Shukra Sarata* were present in 23.07 (15) individual, *Meda Sarata* were present in 13.84 % (09) individual, *Rakta Sarata* were present in 12.30 % (08) individual, *Asthi and Satva Sarata* were present 7.69 % (05) individual each, *Mamsa Sarata* were present in 6.15 % (04) individual and *Rasa Sarata* were only present in 4.61 % (03) individual. So we can say that *Majja Sarata* and *Shukra Sarata* is much prominent in *Rajasika Satva* Persons and *Rasa, Rakta, Ashthi* and *Satva Sarata* is less prominent in *Rajasika Satva* Persons.
- J) Of the 30 *Tamasika Satva* Persons analyzed *Meda Sarata* were present in maximum 43.33 % (13) individual, *Rakta and Majja Sarata* were present in 13.33 % (4) individual each, *Ashthi* and *Shukra Sarata* were present in 10 % (3)

individual, *Mamsa Sarata* were present in 6.66 % (2) individual, *Rasa Sarata* was found in only 3.33 % (1) individual and *Satva Sarata* was found 0.0 % in *Tamasika Satva* Persons. Thus *Meda Sarata* is much prominent in *Tamasika Satva* persons and *Satva Sarata* is considered as “*Asara*” in *Tamasika Satva* individuals

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