

## IMPORTANCE OF ASSESSMENT OF SATVA IN PANCHAKARMA

<sup>1</sup>Dr Shilpa M Sutagatti, <sup>2</sup>Dr Shridhara B S

<sup>1</sup>PG Scholar, <sup>2</sup>Principal, Department of PG Studies in Panchakarma, Government Ayurvedic Medical College Bengaluru, Karnataka-India.

### ABSTRACT

*Satva* is a very unique concept of *Ayurveda*, it can be correlated with Mind though concept of *Satva* is broader than that of mind or psychic constitution. It has given prime importance in *Chikitsa*. On the basis of assessment of *Satva* mentioned in *Samhitas*, it helps in selection of *Panchakarma* procedure, selection of formulations, dose fixation. It also plays an important role in prognosis and treatment of the diseases. Hence in the present article an effort has been made to understand the concept of *Satva* and importance of assessment of *Satva* in *Panchakarma Chikitsa*.

**KEYWORDS:** *Satva, Panchakarma, Aushadhi dravya matra, Veerya, Manasopachara.*

### INTRODUCTION

*Ayurveda* is the science of life which states that the living body is composed not only of physical entities but it has certain other important factors like *satva* and *atma*<sup>1</sup>. *Satva* means *Mana*, along with *Atma* it controls the *Sharira*<sup>2</sup>. *Satva* is *Mana* and it is *Atendriya*<sup>3</sup>.

*Ayurveda* asserts that health and ill health, happiness or grief and use of creativity, arises first in mind. It is the mind that is ultimately responsible for maintaining the harmony between the parts of human life and the universe. *Ayurveda* gives central importance to *Satva*. Based on *Satva* pain tolerance that is response to *Dukha* and enjoy the *Sukha* that is response to happiness varies person to person.

*Satva* assessment is one among the *Parikshas* used in assessing the mental strength and response of the patient in general and in disease condition<sup>4</sup>, now the question arises why there is requirement of

doing so? It is necessary to know the mental strength of the patient to understand the gravity of the disease while planning the treatment and capacity of the patient to withstand the treatment.

### BACKGROUND

*Satva* is one among the *dasha vidha pariksha* and helps to know the *bala pramana* of a person. Based on *bala* (strength) *satva* is classified into three types – *pravara satva, madhyama satva, avara satva*.

#### 1. Pravarasatva

1) Person with excellent mental faculties like good intellect, enthusiasm, courageous, and bold thinks for the betterment of the mankind.

2) Eventhough the person may have weak physique but are able to tolerate the unfavourable conditions easily.

3) Tolerates and adjusts to pain and odd situations well.

4) Tolerate all *panchakarma* therapies without any complications.

## 2. Madhyamasatva

- 1) Persons with moderate mental faculties.
- 2) Able to tolerate the unfavourable conditions with difficulty, needs the support and help of others to face critical conditions.
- 3) Tolerates and adjusts to pain and odd situations moderately.
- 4) Tolerate all *panchakarma* therapies without any harmful effect.

## 3. Avarasatva

- 1) Mental faculties are inferior.
- 2) The person may have strong physique but may fail to tolerate the mild health problems and are not easily convinced by others.
- 3) Tolerates and adjusts to pain and odd situations poorly.
- 4) These are contraindicated for *Samshodhana* procedure.
- 5) Such persons are more prone to psychological problems like depression, mood swings and easily get scared by threatening things<sup>5</sup>.

*Satva* assesment is important before planning for *Panchakarma*, especially in the *Shodhana chikitsa*.

The Pravarasatva person even when suffering from pain or chronic disease is able to withstand pain and have capacity to do normal work with ease. Where in case of Avarasatva the person is unable to do routine activities, cannot bear the pain and complains a lot even in the mild condition of the disease. Such persons have lack of positiveness in them which makes the course of treatment more difficult and longer.

Pravarasatva, who withstand the severe condition of the disease with ease are mistaken with mild disease condition and

are given *Mridu Shodhana*, where as in avarasatva patient due to their less tolerance to disease and complaining nature may get mistaken with the severe disease condition and given *Tikshna Shodhana* causing evacuation of excess *Doshas* and emaciation of the body<sup>6</sup>. Hence analysing *Satva* before *Shodhana* is a must.

## Assesment of Satva in Panchakarma procedures:

### 1. Vamana Karma

- a) There is a need of assessing the *Satva* as this procedure mainly depends on the mental strength of the patient.
- b) The *Avara Satva* patient should not be selected for *Vamana*
  1. They will have aversion for *Snehapana*, and will cause ayoga of *sneha lakshanas* which have direct impact on *Vamana* therapy.
  2. As they are unable to tolerate the *vegas* and will not cooperate during the procedure.
  3. They will not do *Akanta ksheerapana* (intake of milk to full stomach) due to aversion to milk and hesitate to take the *Vamaka dravya* (Emetics).
  4. They will get tired soon, and it becomes difficult for the physician to continue the procedure which can lead to *Ayoga* or *Atiyoga vyapadas*.
  5. If there is need of *Vamana* in avarasatva person it's better to select *Madanphala* as it doesn't causes many complications compared to other *Dravyas* or *Sadhyovamana* can be given.
- c) The dosage should be less in case of avarasatva.
- d) In place of *Akanta ksheerapana Payasa* can be given which is indicated in *Sukumara*

persons also for the subjects who have aversion for milk.

## 2. Virechana Karma

a) The Avara Satva person can be selected for *Virechana Karma*, but the Dosage and *Veerya* of the *Virechana Dravya* should be taken care.

b) The selection of *Aushadhi* and dose depends also on the satva of the patient.

c) In avarasatva person the *Thikshna dravya* e.g snuhiksheera, eranda taila kalpas should be avoided and *Mridu dravyas* aragavadha and Trivrit kalpas can be used according to the disease condition.

d) In place of Classical *Virechana*, *Nitya Virechana* with lesser dose of the dravya can be adopted.

e) Specific *Anupanas* based on the disease condition along with *Virechana Dravya* to make it more palatable and effective in Avarasatva persons e.g

1) Gandharvahastadi Taila with Milk or Ushna Jala in Pakshaghata.

2) Trivrit avaleha can be given with following anupana.

A) Draksha Kashaya or Phanta in Sheetapitta.

B) Aragawadadi Kashaya in TwakaVikara.

C) Yashtimadhukashaya in TamakaSwasa.

## 3. Basti Karma

a) The satva is one among the *Basti samikshya bhava*.<sup>7</sup>

b) Plays an important role in retention of the *Basti dravya*.

c) *Anuvasana basti* retention period is less in avarasatva patients hence to increase the period of retention there is necessity of *Manasopachara*.

d) In avarasatva *Tikshna dravyas* for eg. gomutra, yavaksharajala, chinch swarasa

should be given in less dose compared to the normal dosage as the patients are unable to tolerate the effect of such dravyas.

## 4. Nasya Karma

a) *Pratimarsha Nasya* is more beneficial and easier to conduct in Avarasatva subjects compared to *Marsha Nasya*. As these people have difficulty in following the *Pariharya Vishaya*.

b) The *Mridu Veerya dravya* should be selected for *Nasya* and the minimum dose should be selected in Avarasatva subjects.

## 5. Raktamokshana

a) Person undergoing *Raktamokshana* should be mentally strong.

b) Avarasatva person may faint during the procedure by seeing the blood hence *Siravyadha* type of *Raktamokshana* is contraindicated in them<sup>8</sup>, but here the *Jaloukavacharana* (leech therapy) can be adopted which is indicated in delicate persons<sup>9</sup>.

c) In *Jaloukavacharana*, the small size leeches should be selected as it creates fewer phobias in the subject undergoing the procedure.

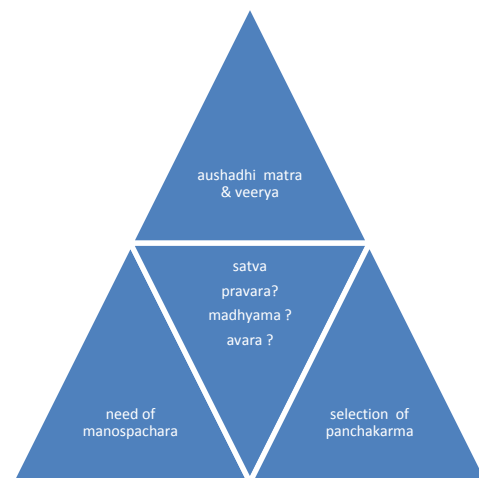


Fig.1.Relation between satva and the treatments aspects

## DISCUSSION

*Satva* plays a major role in assessment of *Shuddhi*. Basic satva of person cannot be altered. Strength of satva is directly proportional to tolerance of patient for a particular *Shodhana vidhi*. *Shuddhi* parameter is dependent on the satva of the individual. Preparation of the patient with proper manasopachara, selection of the procedure, selection of yoga (formulation), dosage, Anupana, Pathya Apathya and the Pariharya vishayas subjected to alteration as per the individual's Satva.

Assessment of *Satva* is equally important to *Prakriti* assessment. It is easy to assess once satva, needs a closer look over the subject's response towards a situation or disease condition. The will power of a person is near to once *Satva*. Pravarasatva people are ready to follow all sorts of regulation during a procedure and are well cooperative to a physician. Even with difficulties in life they are capable of managing them on their own without affecting routine work. It is vice-versa in Avarasatva person. Avarasatva people are more sensitive to any changes within the body and also to the external. In clinical practice it is observed that, the type of Satva directly influences the type of *Shuddhi*. The Pravara, Madhyama and Avara Satva person get Pravara, Madhyama and Avara *Shuddhi* respectively.

In case of Avara Satva proper manopachara is must before adopting any of the panchakarma therapy for the easy progression of the procedure and to get the complete results of the therapy. Assessment of Satva helps in assessing the subjects who are fit for panchakarma procedures and

selection of particular shodhana therapy. Hence *Satva* plays an important role in success/outcome of any *Panchakarma* therapy.

**Table no. 1 Selection of Panchakarma therapy based on Satva:**

Sl.No.	Satva	Panchakarma Procedures
01	Pravara	Vamana, Virechana, Basti, Nasya, Siravyadha, Alabu, Shringa, all types of Sweda according to disease condition.
02	Madhyama	Vamana, Virechana, Basti, Nasya, Siravyadha, all types of sweda but the potency of the drug should be moderate.
03	Avara	Virechana- mridu virechana, Nitya virechana. Basti – Ksheera sadhita, Pratimarsha over marsha if the condition is not severe, Jalouka in case of Raktamokshana. Patasweda (using cloth), with proper counselling.

## CONCLUSION

Assessment of *Satva* plays an important role in all treatment aspects mainly in the *Shodhana* procedures and also to know whether the patient can withstand the

panchakarma procedure or not. Along with which the prognosis of diseases also depends on satva of the patient. Based on the satva the selection of the treatment, selection of the *Aushadhi dravya*, the dose of the aushadhi and duration of the procedure are fixed. It is important factor on which success of the treatment depends.

## REFERENCES

1. Acharya Yadavaji Trikamaji (editor), Agnivesha, Charaka samhita, Sutrasthana; Deerghajeevitiya adhyaya: Chapter 1. Verse No.42: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2014 Page No.8.
2. Acharya Yadavaji Trikamaji (editor), Agnivesha, Charaka samhita, Vimanasthana; Rogabhishakajitiya adhyaya: Chapter 8. Verse No.119: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2014 Page No.280.
3. Acharya Yadavaji Trikamaji (editor), Agnivesha, Charaka samhita, Sutrasthana; Indriyopakramaniya adhyaya: Chapter 8. Verse No.4: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2014 Page No.55.
4. Acharya Yadavaji Trikamaji (editor), Agnivesha, Charaka samhita, Vimanasthana; Rogabhishakajitiya adhyaya: Chapter 8. Verse No.94: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2014 Page No.276.
5. Acharya Yadavaji Trikamaji (editor), Agnivesha, Charakasamhita, Vimana sthana; Rogabhishakajitiya adhyaya: Chapter 8. Verse No.119: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2014 Page No.280.
6. Acharya Yadavaji Trikamaji (editor), Agnivesha, Charaka samhita, Vimanasthana; Vyadhitarupiyama adhyaya: Chapter 7.

Verse No.5-7: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2014 Page No.257.

7. Acharya Yadavaji Trikamaji (editor), Agnivesha, Charaka samhita, Siddhisthana; Bastisutriya adhyaya: Chapter 3. Verse No.6: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2014 Page No.691.

8. Acharya Yadavaji Trikamaji (editor), Sushruta, Sushruta samhita, Shareera sthana; Siravyadhavidhi adhyaya: Chapter 8. Verse No.3: Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2002 Page No.379.

9. Acharya Yadavaji Trikamaji (editor), Sushruta, Sushruta samhita, Sutrasthana; Jaloukavacharana adhyaya: Chapter 13. Verse No.3 Varanasi, Chaukambha Sanskrit Sansthan, Reprint 2002 Page No.55.

## CORRESPONDING AUTHOR

Dr Shilpa M Sutagatti  
PG Scholar, Department of PG Studies in  
Panchakarma, Government Ayurvedic  
Medical College Bengaluru-Karnataka.  
E-mail:shilpas2688@gmail.com

Source of support: Nil,

Conflict of interest: None Declared

## Cite this article as

Dr Shilpa M Sutagatti: Importance of  
Assessment of Satva in Panchakarma  
ayurpub 2017;II(3):457-461