



A DESCRIPTIVE STUDY TO DEVELOP A TOOL FOR THE  
ASSESSMENT OF SATVA SAARA

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ABSTRACT

Present study titled ‘*Descriptive study to develop a tool for the assessment of Satvasaara*’ is a methodological psychometric research work. The objective of the study was to develop a valid and reliable tool for the assessment of *Satvasara*. *Satvasaara* gives a measure of excellence in function of mind, which is important in diagnostic and treatment aspects. The tool development was carried out satisfying all necessary steps in a systematic way from conceptualization for identification of variables, operationalisation, item generation, item reduction, item wording and sequencing, translation and back translation, pretest, pilot study, item reduction to final administration of the tool. Content validity and face validity was obtained by expert valuation. In order to obtain concurrent validity, tool was compared with Emotional Intelligence Inventory, a validated tool to measure emotional intelligence. To ensure construct validity, factor analysis was done. The statistical method of fixation of base line for dividing groups into *Pravara Madhayama* and *Avara saara* was also detailed and the final tool is attached to the end of article.

**Keywords:** *Satva*, *Saara*, *Satvasaara*, tool, qualitative tool

**INTRODUCTION:** *Ayurveda* has its own parameters for measuring the health status, degree of morbidity and outcome of treatments. The need of the era is the development of valid and reliable tools in these three areas so that the parameters under consideration are measured genuinely which can add to the global acceptance of outcome of researches in *Ayurveda*. Tool development should follow certain essential steps and such a tool guarantee global acceptance of researches in the field of *Ayurveda*. One of eight branches of *Ayurveda* is *Bhootavidya*<sup>2</sup> and *Ayurvedic psychology* has tremendous useful knowledge to be unravelled and revalidated. Tool developed for *Satvasaara*<sup>1</sup> can be utilized

in research, academic and clinical fields in *Ayurvedic* psychology.

**Methodology**

**Tool development process**

**Nature of measure:** Qualitative

**1. Conceptualization & Operationalisation**

**Conceptualization**

Literary research was carried out to derive the concept of *Saara*<sup>3</sup>, *Saarapareeksha*, importance of *Satvasaarapareeksha*<sup>4</sup> across the classics. *Charakacharya* enlisted 13 attributes for a person with *Pravarasatvasaara*. Each attribute was individually studied for its synonyms, different meanings, and its application in various situations across the classics to find out the exact meaning and depth of

each attribute. Focus group discussions were carried out with experts. Expert panel consisted of physicians as well as academicians in government level as well as private level. In addition to this, panel of experts consisting of psychologists from various colleges and universities were included separately. Different aspects regarding each concept were analyzed and panel helped to clarify the concept as well as lacunae in the literary areas. A conceptual definition was derived for each quality.

- *Smriti* : Memory
- *Bhakti* : Devotion and submission to ones commitment
- *Krutajna* : Gratefulness
- *Prajna* : Quest for knowledge
- *Suchi* : Cleanliness of mind body and speech
- *Mahotsaham* :Enthusiasm
- *Daksha* : Alertness
- *Dheera*: Courageous
- *Samaravikrantayodhina* : Focused effort to attain goal
- *Tyaktavishada*: Pleasant mind
- *Suvyavasthitagati* : Steadiness in mind and activities
- *Gambheerabuddhicheshta* : Ability to learn, differentiate and act
- *Kalyanaabhinivesha* : Positive attitude

### Operationalisation

In order to operationalise concepts the 13 variables were grouped under 3 domains Intellectual, Attitude and Activity domains. The 3 domains were fixed based on the fact that any function of mind can be explained under headings of *Trigunas*<sup>5</sup>. Proper combination of the three domains is essential for good *Satvasaara* just like the proper combination of *Trigunas* contribute to good mental status. For Eg: Knowledge

of a person influence activity and attitudes of person.

**Intellectual domain** : *Smriti, Praajna, Gambheerabuddhicheshta,*

*Suvyavasthitagati,*

**Attitude domain**: *Bhakti, Krutajna, Suchi, Dheera,* *Samaravikrantayodhina,*

*Tyaktavishada, Kalyanaabhinivesha,*

**Activity domain**: *Mahotsaham, Daksha*

### Instrument of evaluation

- More number of variables came under attitude domain. So questionnaire method was chosen as the instrument for measurement. Since mode of rating fixed to be self, subjects who were educated minimum at the primary levels were included.

### 2. Item generation

Available questionnaires for intelligence and attitude scales were analyzed as a primary step to minimize response bias and to discourage the process of guessing. Items/Statements were generated from suggestions of experts for each variables identified. The main hurdle behind the generation of items was to minimize the response bias. Each variable was multi dimensional. It was impossible to include all dimensions of variables in the tool. So, important dimensions of the variable were identified with the help of expert opinion.

#### Variable1 : *Smriti*

This variable measures memory of a person. Memory of a person is normally influenced by individual's power to recollect, duration since the event, stimulus that is addressing the individuals' memory and particularity of events. Items were generated on the basis of these assumptions. An item generated for *smriti* was "I can recall personally meaningful events/conversations with great detail and clarity long after they have happened". This item gives more importance to event.

### **Variable 2:Praajna**

This variable measures ones interest to gather knowledge. There are many methods for updating knowledge. Reading habit of a person is directly associated to his knowledge seeking interest. Such persons may also indulge in active discussions of recent issues. Statements were framed on the basis of these assumptions. Eg: An item generated for *praajna* was “*I search for new ideas and theories and discuss my new concept with others*”. A person strongly agreeing this item is definitely a *praajna*

### **Variable3: Gambheerabuddhicheshta**

This variable measures intelligence. There are many tests available to assess intelligence like Bhatia’s test. But in this tool the intelligence of a person was measured by his problem solving skill and decision making skill. Statements were framed on the basis of two aspects individual and social. Those who critically examine things will definitely have concrete views and will be more comfortable with their own decision. *Buddhirnischayatmika* .Eg : An item generated for *buddhi* was, “*I like to select everything needed for me myself*”. Agreement to this statement shows that they are confident and comfortable with their decision. A good decision will be from a thoughtful brain. Another item generated for *buddhi* was “*I stick to the logic rather than peoples sensitivities while making a decision*”. A person who strongly agrees this has ability to understand people’s opinion and is able to overcome social stigma for an appropriate decision. This is possible only with good intelligence. In this way intelligence was measured.

### **Variable 4 :Suvyavasthita gati**

This variable measures steadiness of mind. It can be best understood by a persons’ ability to stick to a decision. Even though most of the people take decision to control their diet but they fail to stick on to this decision when they see tasty food. So, an item generated on this aspect will definitely give a measure of stability of mind. Eg: An item generated for *Suvyavasthitagati* was “*I can follow dietary restrictions*”.

### **Variable 5 :Bhakti**

From discussions, it was concluded that *Bhakti* is devotion and submission to ones commitment. A believer has devotion and submission to god and an atheist has devotion and submission to his views. *Gurubhakti, Bhratrubhakti, Bhartrubhakti, Pitrubhakti, Desabhakti* all can be included under this meaning. New items were generated Eg: “*it is my nature to obey respectable personalities*”. Agreement to this item can measure attitude of *Bhakti* in a person.

### **Variable 6:Krutajna**

This variable measures gratefulness, a thankful appreciation of what is received. Grateful persons would be appreciative of the contribution of others to their well-being. They appreciate simple pleasure and hence they will experience subjective benefits more frequently in daily life. Eg: An item generated for *Krutajna* was “*If I had to list everything that I feel grateful for, it would be a very long list*”

### **Variable 7: Suchi**

This variable measures cleanliness. Cleanliness of a person is not just physical. Mental & verbal cleanliness should be included<sup>6</sup>. Eg : An item generated for *Suchi* was “*My legs are always clean*”. This gives a measure of physical cleanliness. Another item generated for *Suchi* was “*I got some money from the*

road and I am in need of money, I will certainly use the money". Item was negative statement and supposed to measure mental cleanliness. Another item generated for *Suchi* was "If a +2 student is ignoring his studies it is advisable to scold him by words to regain his interest". It was a negative statement generated to measure verbal cleanliness.

#### **Variable 8: Dheera**

This variable measures courage. Another variable defined was *Samara vikrantayodhina*. Both are very much related. To differentiate between *Dhairya* and *Samara vikrantayodhina* was difficult. The main differentiation between *Dheera* and *Samaravikranta* can be sort out as follows. *Dheera* is not bothered about outcomes, winning/ losing. *Samaravikrantayodhina* always try to win and will take up any issues for benefit only. *Dheera* always behaves as he wishes, no matter situation is favorable or not. These were assumptions made before generating items. An item generated for *Dhairya* was, "I am not bothered about consequences in arguing what is right to me".

#### **Variable 9: Samaravikranta yodhina**

This variable measures attitude of constant effort to win. Another variable closely related to this was *Suvyavasthitagati*. To maintain concentration for a long time comes under *Suvyavasthitagati*. To act according to ones will come under *Dhairya*. Uniqueness of *Samara vikrantayodhina* is, however adverse the situation is, they will fight to win. An item generated for *Samara vikrantayodhina* was "I don't mind taking challenges when situation demands". Person will take up challenges only if there is a demand. This will give a measure of *Samara Vikrantayodhina* than

*Dhairya* because *Dheera* take up challenges even if there is no demand.

#### **Variable 10 :Tyakta vishada**

This variable was supposed to give a measure of person's ability to manage emotions. It was difficult to differentiate it from next variable *Kalyanaabhinivesha*. *Tyaktavishada* is pleasant mindedness and *Kalyanaabhinivesha* is positive attitude. There are various factors that cause sadness for a person. But most common causes are jealousy, comparisons etc. An item generated for *Tyaktavishada* was "you become upset when you see other people succeed where you have failed". This gives a measure of mismanagement of emotions due to comparison. One item to measure *Tyaktavishada* was based on rules and regulations society imposes a person which hampers with his/her happiness. The item generated to measure this aspect was "I worry too much about what other people think". Other emotions that a person should manage to remain happy are anger, fear etc. Some items were generated on this aspect. For Eg: "I tend to over react to situations of anger and grief". This item is a negative question for attitude of *Tyaktavishada*.

#### **Variable 11: Kalyana abhinivesha**

This variable was supposed to measure positive attitude of an individual in environmental, personal and educational aspect. An item generated for *Kalyanaabhinivesha* was "In uncertain times, I usually expect the best". Agreement to this item measures positive attitude intra personally. Another item generated for *Kalyanaabhinivesha* was "I have to guard against overstretching myself in order to help everyone". This statement shows positive attitude of a person to society by which person forgets his own personal matters for the sake of others . Those

persons who have *Kalyana abhinivesha* will have a graceful disposition

### Activity domain

#### Variable 12: Mahotsaham

This variable was supposed to measure dynamic nature of an individual. A person with *Mahotsaha* is always alert to effectively utilize his time. Person will be enthusiastic to execute his response on time. Items were generated on these aspects. An item generated for *Mahotsaha* was “For me, each day is important and eventful”. Agreement to this item directly gives a measure of enthusiasm. Another item generated for *Mahotsaha* was “Demands of everyday life make me depressed” this was a negative statement. A person with *Mahotsaha* will never respond as strongly agree to this statement.

#### Variable 13: Daksha

This variable was supposed to measure alertness of a person. Managing daily stress is a skillful task. To meet demands of one’s family and office without stress requires good skill. Items were generated on the basis of this assumption. An item generated for *Daksha* was: “I can balance my requirements according to needs of my job and my family”. Another item generated on *Daksha* was “In a discussion, I am talented enough to convince others and finalize my own views”. This was generated on assumption that to win over a discussion, whatever topic may be, it requires good communication skill.

Total 172 statements were prepared and subjected to discussion.

### 3. Item selection

A discussion was conducted in *Kriya Sareera* department. 172 statements were analyzed for clarity, relevance and suitability. 75 statements were selected after analysis. These 75 statements were submitted to 10 experts working in

different departments from different *Ayurveda* colleges in Kerala for their expert opinion. Proforma had 2 parts, one to mark the relevance of each domain and the other to mark the content validity of each statement to *Satvasaara*. Responses of experts were formatted in 7 point Likert scale. Experts were requested to comment on ambiguous, double barreled, confusing statements and also to predict response bias.

### 4. Item reduction

The Proforma was collected and analyzed statistically using SPSS. Descriptive statistics were obtained and those statements having mean below 4 with less standard deviation were eliminated. This was for obtaining content validity. At the end of expert analysis of content validity 20 statements were eliminated and 55 statements which have valid content were kept.

### 5. Item wording

Statements were modified so that it is understood by a 12 yr old student.

### 6. Item sequencing

Done to make the questionnaire relevant and interesting and to increase variety of response set.

### 7. Formatting the response

- Levels of measurement - ordinal scale
- Scoring pattern - Single construct with single cut off
- Scale of measurement - 5 point Likert scale

### 8. Translation and back translation

Two experts first translated the tool into Malayalam. The language expert did the reverse translation into English. After a series of discussions, translations of all items were agreed upon.

### 9. Pre-testing

Pre testing was done among subjects and they were asked to comment on logical



sequence of items, as well as conciseness and comprehensiveness of the tool. Features like "being simple and clear" were taken into account using 3 point Likert scale. Statement structure and sequence was tested and corrections were done. The Items which were reported as confusing were deleted. 3 statements were eliminated and 52 statements which are simple clear and valid were kept.

#### 10. Pilot study

##### Administration of tool

Pilot study was carried out in and around Government Ayurveda College Pariyaram Kannur. Permission was obtained from Superintendent Govt. Ayurveda College Hospital Kannur to carry out survey. Study was planned to conduct on 30 subjects who were bystanders of in-patients Government Ayurveda College Kannur. After administering *Satvasaara* analysis tool, comparison tool i.e. Emotional Intelligence Inventory had to be administered for same subjects. So a total of 45 subjects were selected to minimize attrition. Subjects were selected according to the inclusion criteria. Tool having 52 statements were administered among 45 subjects. They were instructed to report ambiguous or confusing statements if present. Date of administration and name of subject was recorded in excel work sheet. It took 1 week for data collection. And collected data was analyzed statistically.

#### 11. Administration of emotional intelligence questionnaire

Emotional intelligence inventory a questionnaire developed by Kerala University to measure emotional intelligence was given to 15 bystanders after 3 days of administration of *Satvasaara* tool and data was collected. This data was compared with total scores

of *Satvasaara* obtained from the pilot study.

Emotional intelligence inventory

Psychometric properties of Emotional intelligence inventory

Reliability – Cronbachs alpha - 0.86 (N=432)

Validity-validated

#### 12. Data analysis

Statistical analysis was done using SPSS.

##### Distribution of responses

Tool sought variability in responses

#### 13. Item reduction

For item reduction, Item with endorsement rate > 95% in one direction was discarded. Eg: "I am really thankful for my family and friends" had a mean value of 4 with standard deviation 0.232. It had no variability. Cronbachs alpha was also used to reduce items. Cronbachs alpha calculated for questionnaire with 52 items was 0.89. Significant increase in the value of Cronbachs alpha when certain items were deleted was checked and those items were deleted permanently. Cronbachs alpha, reliability and content validity of each item was evaluated and 52 item scale was reduced to 36 item scale consisting of 9 items for intellectual domain, 22 items for attitude domain and 5 items for activity domain. Cronbachs alpha was found to be 0.85 for the refined tool. Cronbachs alpha for individual domains were also computed and attitude domain had value 0.74, Intellectual domain 0.614, and activity domain 0.618.

#### 14. Item scoring

Attitude domain contributed more to reliability of tool. It is difficult to assess intellectual as well as activity domain using a questionnaire. For more reliable results, other tests like memory tests should be conducted along with this tool. Experts advised to give weightage to

domains based on their contribution to reliability and to number of questions, in terms of percentage. Value of Cronbachs alpha obtained for full tool was 0.85. Percentage contribution of each domain was calculated dividing value of each domain Cronbachs alpha with value of total Cronbachs alpha. Percentage

contribution of question was obtained by dividing number of questions in each domain with total number of questions in the tool. Weightage 5 was given to attitude domain, 2 to intellectual domain and 1 to activity domain. Weightage value of 5, 2 and 1 were obtained through the following calculation.

**Table 1 Table describing weightage process**

Domains	Cronbachs alpha	% cronbachs alpha(x)	no of question	%of question (y)	Weigtage (xy)
Intellectual	0.614	72.2%	9	25%	1.8=2
Attitude	0.741	87.1%	22	61%	5.2=5
Activity	0.618	72.7	5	13.8%	1.0=1

**Table 2 Table showing transformation of raw scores into final score**

Domain	Raw score	Transformed score
Intellectual domain score	X	2x
Attitude domsain score	Y	5y
Activity domain score	Z	Z

**Total satva= 2X+5Y+Z**

### 15. Interpretation

Maximum possible score based on weight will be 665 { (22 x 5 x 5)+(9 x 5 x 2)+(5 x 5 x 1)}

**Pravarasatvasaara:** above 498(75% of total score)

**Madhyamasatvasaara:** between 400 – 498 (60%-75%)

**Avarasaara:** below 400(below 60%)

### 16. Scale evaluation

Tool developed for *Satvasaara* through this study is the self-assessment tool for normal subjects. The tool contains 36 items in a five choice Likert scale format with the scores ranging from one to five. There are 29 positive and 7 negative questions. The tool yields a quantitative

measure of intellectual domain, attitude domain and activity domain of a person. Possible score range were respectively from 18-90 for intellectual domain, 110-550 for attitude domain, 5-25 for activity domain .Overall range of possible scores is 133 -655 considering the total number of items. Higher scores indicate higher levels of *Satvasaarata*.

### Psychometric properties of *Satva saara* analysis tool as obtained in pilot study

#### Reliability

Internal Consistency Reliability :(Homogeneity) - Refers to consistency of answers to items .

In the tool developed, internal consistencies of total *Satvasaara*and individual domains are as follows.

**Table 3 Table showing reliability statistics satva saara tool as per pilot study**

Cronbach's Alpha	Cronbach's Alpha Based On Standardized Items	N Of Items
0.852	0.863	36

Cronbach's alpha of 0.70 and above is acceptable.

**Table 4 Table showing reliability statistics individual domains as per pilot study**

Domains	Cronbach's Alpha
Intellectual	0.614
Attitude	0.741
Activity	0.618

### Validity evaluation

#### Content validity & face validity

Face validity indicates whether on the face of it, the instrument appears to be assessing the desired qualities. Content validity indicates the extent to which the questionnaire probes the various aspects of the area it is supposed to measure (content coverage). It relates to the idea of completeness. Systematic method followed in various stages of development of this tool viz. conceptualization, item generation, item analysis and item selection helped to ensure the validity of the test. All dimensions of *Satvasaara* are included in the questionnaire which gave the tool a high content validity. Judgment by experts whether the scale appears appropriate for measuring *Satvasaara* was done. Experts measured the extent to which the questionnaire probed the various aspects of the *Satvasaara*. Good content validity is established. Face Validity was also done by subject experts and they concluded that the tool can provide a good measurement of *Satvasaarata*.

#### Criterion validity:

This is base line tool that developed in this area. Hence the tool was compared with emotional intelligence inventory, a tool that measures a person's emotional development, maturity and general mental health. Scope of *Satvasaara* is wider than emotional intelligence yet emotional intelligence score is predicted to have a positive correlation to *SatvaSaara*. Attitude domain was predicted to have

more correlation to emotional intelligence since attitude domain was more inclined to emotional aspects. Pearsons correlation coefficient showed a correlation of 0.6 to total *Satva* which is satisfactory and a good correlation to attitude domain of 0.73 when p value = 0.05. This shows that *Satvasaara* is positively correlated to EII.

#### Trait interpretations of *Satvasaara* analysis tool

##### *Pravarasatvasaara*

*Satvasaara* measures how well mind functions in one's body. If mind functions to its optimum, persons are endowed with strong memory, gratefulness and wisdom. Refined mental health of *Pravarasatvasaara* persons improves the knowledge seeking ability. They are firm, courageous and can turn any unfavourable circumstances into favourable ones. They can solve difficult problems. Positive mental health will reflect in energy levels and other attitudes of individual. *Pravarasatvasaara* persons are least affected by stress and are suitable for any difficult jobs. In short *Pravarasatvasaara* persons will be positive and optimistic.

##### *Madhyamasatvasaara*

These persons possess moderate memory, gratefulness and wisdom. They enjoy features of *Pravarasatvasaara* with good external support. They are moderately enthusiastic and can bear moderate pain. Prognosis of disease afflicted will be good with counselling and mental support and



can withstand moderate stress. They are suitable for any jobs which possess less stress.

#### **Avarasatvasaara**

These persons have less memory, gratefulness and wisdom. They cannot win over difficult situation even with good mental support. Strong treatments and medications are contraindicated and they are susceptible to mental diseases. They should prefer jobs with little or no stress not far away from home.

### **DISCUSSION**

#### **Statements in the intellectual domain**

Statements 1, 6, 7, 26, 27, 28, 29, 30, 31 measures intellectual domain. *Smriti* is measured by statement no 1. After item reduction only one statement remained for measuring *Smriti* and this statement measures emotional memory of a person. *Gambheerabuddhi* is measured using statements 29, 30, 31. These statements measure decision making and problem solving skill of a person. *Praajna* is measured by statements 6 and 7. To measure *Praajna*, interest to update knowledge was key point focused. In order to generalize this aspect to population of all educational status and socio economic status, *Praajnatva* was measured by interest in reading newspapers and other magazines and discussion on the new knowledge attained. Thus concept of *praajna* which is a quality of scholar is simplified or narrowed down to a generalisable field. *Suavyavasthitagati*, steadiness in mind and activities is measured by statements 26, 27 and 28. Statements were framed on two aspects - steadiness of mind and steadiness of activities but after statistical reduction of items the statements retained measure the steadiness of mind only. It includes ability of person to concentrate on work till

completion and to stick to *Pathyas* controlling *Laulya*.

#### **Statements in the attitude domain**

*Bhakti*, devotion and submission to ones commitment was measured by statements 2 and 3. *Bhakti* was most difficult variable to frame items. Generalizing the concepts to population; avoiding answers that produce socially desirable bias was the main hurdle. Statements included can be answered by subjects of all religion and socioeconomic status but the statements measure *Bhakti* in very subtle level. Indian culture emphasizes *Bhakti* and so everyone grown up in this atmosphere automatically get some essence of it. So more statements are required to differentiate different levels of *Bhakti*. *Krutajna* was measured by statements 4 and 5. *Suchi* (cleanliness) was measured by statements 8, 9 and 10. From the pilot study statements to assess the orderliness in a person were reflected to have more variability and hence were selected ahead of other statements. *Dheera* was assessed through statements 16, 17, 18 and *Samara vikraanta* through statements 20, 21, 22. *Tyaktavishada* is pleasant mind and *Kalyanabhinivesa* is positive attitude. Statements 23, 24 and 25 measure *Tyaktavishada*. All the three statements were negative. In pilot study, maximum variability was shown for these statements. Same variable can be measured by two statements, 'I have the ability to control my emotions' and 'I cannot hold situations of anger and grief'. But latter elicits emotional memories more than the former. So, negative questions are best suited for measuring *Tyaktavishada*. Extreme feelings are avoided to measure *Tyaktavishada*. No questions were generated to assess stability of person after death of a dear one since such an experience is not common and answers

will differ between exposed and unexposed persons. Statements 32, 33,34,35,36 measure *Kalyanaabhinivesha*. Ability of a person to interact with surroundings in a positive way is analysed through *Kalyanaabhinivesha*.

#### Statements in the activity domain

:Statements 11, 12, 13 measure *Mahotsaha* and statements 14,15 measure *Dakshyam*.

#### Limitations of the study

1. Important dimensions with more emphasis on emotional aspect are only included in order to shorten questionnaire.
2. Some of the variables contain minimum number of statements only.
3. Other methods apart from questionnaire were not employed for measuring intellectual and activity domains

#### Satva saara analysis tool (english)

**Instructions:** You are expected to indicate to what extent each of the statement is true in your case. Five answers are given along with each statement, viz., ‘strongly agree’, ‘agree’, ‘uncertain’, ‘disagree’, and ‘strongly disagree’. Please make a ‘’ mark at the appropriate answer. You have to respond to all the statements. As the statements relate to individual characteristics, there are no right or wrong answers to any of them. Hence, you may mark the first response that comes to your mind after reading each statement. Your responses will be kept confidential and will be used only for research purposes

1. I can recall personally meaningful events or conversations with great detail and clarity long after they have happened.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
2. Love can change ones character  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
3. I always obey the respected persons.

- a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
4. If I had to list everything that I feel grateful for, it would be a very long list.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
5. I became what I am today because of my own hard work and effort despite lack of any help or support.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
6. I am a voracious reader and prefer variety of books, news papers and magazines.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
7. I search for new ideas and theories and discuss my new concept with others.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
8. I hardly ever lose or misplace things.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
9. Every item in my home has its own particular place.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
10. I always try to be well dressed and presentable.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
11. For me, each day is important and eventful.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
12. Demands of everyday life often get me down.  
a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree
13. In a discussion, I am talented enough to convince others and finalize my own views.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

14. I can balance my requirements according to needs of my job and needs of my family.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

15. I make plans for future and bring my plans into reality.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

16. I prefer jobs that are extremely unpredictable.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

17. I have a controversial opinion and I am able to present it in a group.

a.Strongly agree b. agree  
c.uncertain d.disagree e.strongly disagree

18. I am not bothered about consequences in arguing what is right to me.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

19. I feel anxious in stressful situations

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

20. Whatever the situation may be my mind always whisper try and I will win

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

21. I see myself as a powerful person who can overcome stressful situations.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

22. I have overcome setbacks to conquer an important challenge.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

23. I worry too much about what other people think.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

24. I tend to overreact to situations of anger and grief.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

25. Maintaining close relations have been difficult and frustrating for me.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

26. I have difficulty in maintaining my focus on to projects that take more than few months to complete.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

27. I have no difficulties coming up with personal time table and sticking to it.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

28. I can follow dietary restrictions

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

29. When a challenge is presented I am usually able to identify an appropriate solution.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

30. I stick to the logic rather than peoples sensitivities while making a decision.

a.Strongly agree b. agree  
c.uncertain d.disagree e.strongly disagree

31. I like to select everything needed for me myself.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

32. In uncertain times I usually expect the best.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

33. People generally like talking to me because I listen well and is sensitive to their emotion and verbal cues.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

34. I maintain healthy relationship to everyone even if they have a bad profile.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

35. I have to guard against overstretching myself in order to help everyone.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

36. I have a pleasant face always.

a.Strongly agree b. agree c.uncertain  
d.disagree e.strongly disagree

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