

A SCIENTIFIC STUDY OF SATTVA SARATA: A REVIEW

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ABSTRACT

The term *Sattva Sara* is constituted by two components i.e. “*Sattva*” and “*Sara*”. *Sara* literally means *Vishuddhatara Dhatu* (Tissue excellence), which signifies the good quality of *Dhatu* (tissue). *Sattva* is the psyche (mind). *Sattva Sara* indicates the most purified form of *Sattva*. *Sattva Sara* persons possess good quality and quantity of *Sattvaguna* in predominance. On the basis of *Sattva Sarata* the individuals have been categorized into *Pravara*, *Madhyam* and *Avar Sara*. Examination of *Sara* is important to understand the strength of body and mind. In this study the Researcher is going to explore only about the *Sattva Sara*. This study is based on the classical description of the characteristics of *Sattva Sara* individuals. Examination of *Sattva Sara* gives an idea of Status of *Sattva* (mind) in the body. The intellectual properties of an individual and present status of health can be identifying by assessing the *Sara*.

Keywords *Dhatu, Sara, Sattva Sara,*

INTRODUCTION: The word “*Sattva*” is derived from two words “*sat*” and “*tva*”, *satto bhava*. *Sattva* is being, existence, true essence, entity, character, disposition of mind, spiritual essence etc¹. *Sattva* is the quality of mind and person with predominance of *Sattva guna* are mentally stable, does not causes frustration at time of sorrow, fear, anger, happiness etc. According to Ayurveda, the essential or vital part of *Dhatu* (Tissue) is known as *Sara*. *Sara* is essence of *Dhatu* which provides strength and stability to the body². *Sapta Dhatu* are universally related to the metabolism of body and so it can be said that *Acharya* has recognized that the structural tissue and their metabolic function are deeply related to the development of human personality. The individuals have been classified into various categories on the rationale of *Sara*,

depending upon the predominance of particular *Dhatu* in the body by virtue of its quantity, quality and functions. It is to be noted that individuals designated to particular *Sara* contain not only the essence of that particular *Dhatu*, but may possess the essence of other *Dhatu* in some lesser proportion. On the basis of this inference *Charaka* and *Vagbhata* has categorized the individuals in following three groups³.

Pravara Sara: containing the essence of all the *Dhatu* and *Sattva*.

Madhyama Sara: contains the essence of all the *Dhatu* in moderate quantity.

Avara Sara: contains the essence of all the *Dhatu* at the minimal level.

Characteristics of *Sattva Sara Purusa*

Individuals having excellence of mental faculties are characterized by excellence of *Smriti* (good memory), *Bhakti* (devotion),

Kritagyata (gratefulness), *Pragya* (wisdom), *Shuchi* (purity of body, mind and ideas), *Mahotsaha* (enthusiasm), *Daksha* (skillful), *Dhira* (courageous), *Samarvikranta Yodhinah* (valour in fighting), *Tyakta Vishada* (absence of sorrow), *Suvyavasthitagati* (Decision making), *Gambhira Buddhi* (depth of wisdom) and *Kalyana Abhiniveshinah* (sincerity in actions and virtuous acts)⁴.

Smriti (Memory)

Memory is the ability to recall information and past experience⁵. *Acharya Charak* has considered excellence of memory (*smriti*) a very potent weapon for *Sattva Sara* individual. According to Ayurveda *Smriti* is one of the components of *Pragya*⁶. It is the recalling capacity of the knowledge which is perceived by the brain from past experiences i.e. *smriti smaranena*⁷. In Ayurveda *Smriti* is more related with *Mana* (mind) and *Buddhi* (intellect). Memory is stored in brain by the alteration of synaptic transmission between the neurons involved in memory. Storage of memory may be habituated or facilitated depending upon many factors, such as synaptic transmission, neurotransmitter, functional status of brain⁸. Loss of memory is considered as pathological features in the various diseases such as *Apasmarar*⁹. Impairment of memory occurs due to a person being involved in unwholesome *Artha* (unwholesome contact with the objects of senses) and this result in disorders in the process of recollection and reproduction¹⁰.

Bhakti (Devotion)

The term “*Bhakti*” show our devotion and dedication to God. The feeling of love while offering prayers to the God is the devotion to God. The belief that we show on our God is devotion. Being devoted to God give courage and strength to lead this

materialistic life peacefully. The major healing practice in Ayurveda is Devotion because it is only through devotional prayer (*Sadhana*) and meditations prescribed by one’s spiritual guru that karmic diseases can be erased and one can merge with his/her beloved form of approach is of paramount importance. Even if we are very intelligent or wise devotion is essential. Without devotion, knowledge, even spiritual knowledge, will simply burn up the mind¹¹.

Kritagyata (Gratefulness)

Kritagya (Gratitude) may be associated with other virtues, including patience, humility and wisdom. *Kritagya* is the feeling of being grateful or of wanting to give your thanks to somebody. Gratitude represents a general state of appreciation and what is meaningful and valuable to oneself. *Gratitude* is the appreciation of what is valuable and meaningful to oneself and represents a general state of thankfulness and appreciation¹².

Pragya (Wisdom)

The word *Pragya* generally refers to know, the wisdom, the intelligence, the sense of discrimination and the judgment. It can be compared with the whole process of discrimination, retention and recalling capacity of an individual. A person whose intellect, patience and memory are impaired, subjects himself to intellectual blasphemy by virtue of his bad actions¹³. Wisdom is associated with attributes such as unbiased judgment, compassion, experiential self-knowledge, self-transcendence and non-attachment, and virtues such as ethics and benevolence¹⁴. *Buddhi* also have the same synonyms a of *Pragya*. According to *Acharya Charak*, *Buddhi* is higher intellect and above the mind in the process of perception. Intellect is one of the inner

instruments of cognition. It is distinguished from mind by its determinate cognition, Intellect normally views the things in the right perspective, and Intellectual pseudo-conception forms the basis of intellectual blasphemy. *Buddhibhramsa* or impairment of intellect is a condition where eternal is viewed as ephemeral and ephemeral as eternal¹⁵.

Dhairya (Courage)

Courage is the ability to control fear in a situation, the choice and willingness to confront agony, pain, danger, uncertainty, or intimidation. Moral courage is the ability to act rightly Courage in the face of popular

opposition¹⁶, shame, discouragement, scandal or personal loss, while physical courage is bravery in the face of physical pain, hardship, death or threat of death. The term courage is still associated with inner power and inner strength. The ideal courage is to judge a situation, accept the emotion as part of human nature and use well developed habits to tackle the fear. Daniel putman states that “courage involves deliberate choice in the face of painful or fearful circumstances for the sake of a worthy goal”¹⁷. In the Hindu tradition, many examples of valour, bravery and courage have given. Mahabharata and Ramayana have many examples of both moral and physical courage.

Shuchi (Purity Of Body, Minds And Ideas)

The Sanskrit word for cleanliness is *saucam*. Cleanliness is state of being clean and free from germs, dirt, trash, dirt, waste. Cleanliness is also an exalted quality which characterizes the Satya Yuga (Golden Age) in Hinduism. Many Hindu scriptures stated that cleanliness is a way of relative to God. Cleanliness represents

the true value of an individual. An individual clean both mentally and physically is appreciated, praised and valued with high esteem. Cleanliness is important for a healthy life and purposeful life. An unclean state of body and mind can easily distract an individual from the goal. A clean mind can ensure a happy life both for the individual and those around the individual. Purity of mind shows itself in an individual’s mood. He becomes increasingly dominant of *Sattva*.

Mahotsaha (Enthusiasm)

Enthusiasm is ability to show a keen interest in a subject or an activity, as well as a readiness to get involved. Enthusiasm is a stronger feeling of excitement or interest in something. Enthusiastic people have a strong feeling of eagerness to do something. They possess an intrinsic motivation that spurs them on. The enthusiastic person focuses on their dreams, their talent or not easily demotivated by temporal crisis. They do everything with a good attitude and good energy.

Daksha (Skillful)

Skill is the ability, coming from one’s knowledge, aptitude, and practice to do something well. Skills can be divided into domain-general and domain-specific skills. In the domain of work, some general skills would include leadership, teamwork, time management, self-motivation and others, where as domain-specific skills would be used only for a certain job. Hard skills are known as technical skills, which are related to a specific task or situation. It involves both proficiency and understanding in such specific activity that involves techniques, methods, processes and procedures¹⁸. Life skill is an ability and capacity acquired through systematic, deliberate, sustained

effort to adaptively and smoothly carry out complex activities, ideas (cognitive skills), job functions involving things (technical skills) and people (interpersonal skills)¹⁹.

Tyaktavishada (Absence of Sorrow)

Sattva Sara individuals have a lot of control over their thinking. They do not worry about the past as well as the future. They spend time with positive people who enhance their life. They have a sense of humor which makes them learn to avoid taking their problems too seriously. *Sattva Sara* individuals are free from envy and jealousy. They accept their own capabilities, do not get affection from distress and material happiness. His intelligence is never bewildered by material desires as having controlled senses. He is aware of his thinking pattern. He is able to generate new and alternative ways of thinking, improving thinking skills. By focusing on their goals, persisting with new thinking, maintaining a positive mind set, these thoughts and cognitions are typically linked with negative emotional experiences such as fear, anxiety etc²⁰.

Suvyavasthita Gati (Decision Making)

Decision strategies with high cognitive effort are more likely to be used for *Suvyavasthita Gati*. Decision-making is the process of identifying and choosing alternatives based on the preferences, values and beliefs of the decision-maker. Decision-making is a problem-solving activity yielding a solution deemed to be optimal, or at least satisfactory. It is therefore a process which can be more or less rational or irrational and can be based on explicit, beliefs and tacit knowledge. Tacit knowledge is used to fill the gaps in complex decision making processes²¹. Decision-making is rather a complex process and many biological, psychological, physiological and

environmental (social, and cultural) factors influence it. The strategies of the analysis of decision-making processes and its current trends depend on the level of interpretation and domain of decision making²².

Kalyanaabhinivesha (Philanthropic)

Philanthropy is the charitable acts or other good works that help others or society. Philanthropic synonyms are “goodness”, “charitable donation” and “affecting the weal of men”. Philanthropy is defined as the act of doing charitable work, or an activity designed to improve human welfare. It is helpful in finding true purpose of life. A philanthropist is someone who engages in philanthropy, donating his or her time, money and reputation to charitable causes.

Gambhirbudhi (Depth of Wisdom)

The word ‘*Buddhi*’ is derived from the root ‘*budhgrahane*’ which means to grasp. *Buddhi* is a well-designed unit of human *Sharira* which distinguishes the stimulus either from sensory organs or memory cells²³. It is considered as the causative factor for all the activities of the person. It is the phenomenon which motivates the person to work in a particular fashion. *Buddhi* is responsible for conclusive knowledge. *Arunadatta* said that the analytical common sense between right and wrong or the capacity to classify the beneficial and non-beneficial between external materialistic and internal spiritual factors is understood as *Buddhi*²⁴.

Importance of Dhatu Sara Pariksha

To determine the strength of *Dhatu* or the strength of person *Sarata parikshana* is explained by our Acharyas²⁵. It is very important to examine *Dhatu Sarata* for the determination of prognosis of the disease and for the determination of the dose of the drugs²⁶. *Dhatu Sara* is important and

necessary examination among tenfold examination of patient. It is insufficient to judge an individual to be strong or weak only by physical appearance of either emaciated or muscular. Some people having small sized and emaciated body are found to be strong. They are just like an ant that have a small and emaciated body but can carry too heavy a load²⁷. The physician should also examine the *Sattva* (Psyche) for proper estimation of patient for dose of drug and therapy.

DISCUSSION:The *Sara* of every person is probably decided at the time of fertilization, but the antenatal, maternal and spiritual factors, and also the postnatal endogenous and exogenous factors affects the *Sara* in various extent. It does not mean that *Sattva Sara* persons always possess the same degree of *Sattva Sarata*. This may vary according to the various factors present in and outside the body, but in *Sattva Sara* individuals any decrease in *Sattva Sarata* may increase more rapidly in comparison to the others.

Sattva Sara persons have *Sattva* without the covering of *Rajas* and *Tamas mansika Dosh*. *Sattva Sara* provides the good mental strength and resistance from psycho-somatic disease. This indicates the least affection of *Sattva* (psyche) by the vitiating factors (humours and toxins), so these persons perhaps minimal chances of psycho-somatic disorders in comparison to the persons of other *Sara* and Disease of other *Dhatu* (tissue) in same body. *Sattva* (psyche) is affected by the vitiating factors and persons become diseased, are cured easily.

CONCLUSION

It is obvious from the above discussion that the views of ancient *Acharyas* about the detection of status of *Sattva* (mental strength) directly in the person were very

scientific. They instructed to examine the physio-psychological characteristics for the examination of the *Sattva Sara* or mental strength in the human. They mentioned the characteristics especially the *Smrtiman* (good memory), *Buddhi* (intellect) and *Daksha* (skillful) for the physio-psychological examination of *Sattva Sara*. These are the characteristics which are used to detect the status of mental strength in clinical examination. This indicates that the concept of *Sattva Sara* examination is made for the detection of status of *Sattva* indirectly in the patient.

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Source of support: Nil Conflict of interest:
None Declared

*Cite this Article as : [Manisha Yadav et al : A Scientific Study of Sattva Sarata: A Review]
www.ijaar.in : IJAAR VOLUME IV ISSUE VII MARCH - APRIL 2020 Page No: 723-729*