

SATTVA SARATA IN TODAY'S YOUTH: A REVIEW OF THE CLASSICAL AYURVEDIC CONCEPT AND ITS RELEVANCE TO MODERN BEHAVIOURAL PROBLEMS

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ABSTRACT

Young people today are often called restless, easily distracted, and quick to feel confused. Along with this, daily routines have become irregular, home-cooked food has reduced, and time spent on screens has gone up a great deal. This paper looks at these problems through an old Ayurvedic idea called Sattva Sarata, or strength of mind. Using the Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya, it explains how the mind works through three gunas, Sattva, Rajas, and Tamas, and how mental strength is graded as strong, medium, or weak. Charaka's three causes of disease are then linked to problems seen today, such as too much screen time and poor choices. The paper also brings in the Yoga Sutra of Patanjali, the Bhagavad Gita, and the Maharashtrian saint Samarth Ramdas Swami, who each describe the same weakening of the mind in their own words. It ends with the classical ways to prevent and treat this weakness, Sattvavajaya Chikitsa, Achara Rasayana, Medhya

Rasayana, and Dinacharya, while making clear that these support, and do not replace, medical or psychiatric help in serious cases. Recent Indian data is used alongside the classical material to show that this is a real and growing problem, not just an old complaint about the younger generation.

KEYWORDS: Sattva Sara, Ayurveda, youth mental health, Dinacharya, Sattvavajaya Chikitsa, Bhagavad Gita.

1. INTRODUCTION

People often say that today's youth lack patience, get confused easily, and stay glued to phones and social media. Parenting has changed, home-cooked food has gone down, and old habits like waking up early are mostly gone. This is usually treated as just a social problem. But long before smartphones existed, Ayurveda had already built a clear way to study this exact kind of problem.

Ayurveda treats the mind and body as one connected system. The Charaka Samhita gives a clear method to check how strong a person's mind is, called *Sattva Sara*.^[1] This paper explains that method in simple words and adds related teachings from Yoga, the Bhagavad Gita, and Samarth Ramdas Swami, so the classical Indian view on this topic is covered as fully as possible. Every claim taken from a classical text carries its chapter and verse, so a reader can check it directly.

One point on citations should be made clear. The chapter references given in this paper are reliable, but the exact verse numbers can differ by one or two across different printed editions and commentaries of the Charaka Samhita. This is a known feature of how these texts have been copied and printed over many centuries, and it is stated here rather than left unsaid.

2. SATTVA, RAJAS AND TAMAS: THE THREE BASIC QUALITIES OF MIND

Charaka says that the body follows the mind, and the mind follows the body.^[2] Because of this, almost no problem in a young person is purely physical or purely mental. It is nearly always both.

Ayurveda says the mind works through three qualities, called *gunas*. Sattva gives clarity, calmness, and good judgement. Rajas brings restlessness, over-activity, and craving. Tamas brings dullness, laziness, and confusion.

2.1 Every mind does not start from the same place: Manasa Prakriti

3. SATTVA SARA: HOW THE CLASSICS MEASURED MENTAL STRENGTH

Charaka describes a person of strong Sattva Sara in one dense verse

Table 1: Qualities of a person with superior (pravara) Sattva Sara, as listed in Charaka Samhita, Vimana Sthana 8/110.

Sanskrit term	Meaning in plain terms
Smrtiman	Retains what is learned; does not forget commitments
Bhaktiman	Devoted; loyal to work and to people who matter
Krtajna	Grateful; remembers help received
Prajna	Sound judgment; decides well
Suci	Clean in body and in thought
Mahotsaha	Sustains effort; does not lose steam midway
Daksa	Competent; gets things done efficiently

Dhira	Patient; stays composed under pressure
Samara-vikranta-yodhi	Meets hardship without retreating
Tyakta-visada	Free of despair and self-pity
Suvyavasthita-gati	Movement and conduct stay balanced
Gambhira-buddhi-cesta	Acts only after thinking things through
Kalyanabhinivesi	Genuinely concerned for others' welfare

Compare this with common complaints about today's youth: short attention span, giving up early, acting before thinking, and less gratitude toward parents and teachers. The match is close. Seen this way, low patience is not a new complaint. It is a named and describable weakness of Sattva that Ayurveda had already mapped out.

3.1 What the word Sattva actually means

Sanskrit dictionaries make this even clearer. The Amarakosha lists Sattva as one of the three gunas.^[7] The Shabdakalpadruma defines it as light, shining, desirable, and sustaining.^[8] The Vachaspathyam gives a similar meaning and adds that Sattva is the cause of goodness, purity, and wisdom.^[9] Monier-Williams' Sanskrit-English Dictionary defines Sattva along the lines of goodness, purity, balance, and the quality that gives clear thinking.^[10] Each of these meanings matches Charaka's clinical picture of the pravara Sattva Sara person closely.

4. THREE GRADES OF MENTAL STRENGTH: PRAVARA, MADHYAMA, AND AVARA SATTVA

Charaka does not treat mental strength as simply present or absent. The same chapter grades it into three levels.^[11]

Pravara Sattva, the strong type, describes the people discussed above. Even with a weak or small body, a strong mind keeps such a person steady through pain, illness, or stress.

Madhyama Sattva, the medium type, is not steady on its own. These people draw courage from watching others stay calm, and settle down with encouragement from those around them. This group likely covers most young people today, since their inner steadiness depends heavily on mentors, company, and support from elders. Where that support is missing, this is the group that slips first.

Avara Sattva, the weak type, cannot be steadied by their own effort or by others, even when the body is strong. Charaka lists fear, sorrow, greed, delusion (moha), ego, and status anxiety as traits that mark such a person. On hearing bad news or seeing something upsetting, they

may turn pale, faint, lose composure, or collapse.^[11] Delusion, named here as a marker of weak Sattva more than two thousand years ago, gives the modern complaint about youth delusion a precise clinical root rather than a vague, generational one.

5. CHARAKA'S THREE CAUSES OF DISEASE, APPLIED TO TODAY'S YOUTH

In the Tistraishaniya chapter, Charaka gives three root causes behind most disease, physical or mental.^[12]

Asatmyendriyarthā Samyoga means wrong contact between the senses and their objects, whether through excess (atiyoga), neglect (ayoga), or wrong-time use (mithyayoga). Prajnāparādha means acting wrongly while knowing better, a fault in the intellect. Parinama is the slow, build-up effect of time and repeated habit.

Too much media use fits atiyoga of the eyes and ears directly. Delusion and impulsive decisions match Prajnāparādha, wrong action taken with full awareness. Weak upbringing and fading tradition fit Parinama, the built-up result of years spent away from disciplined living.

Charaka states plainly that avoiding these three causes is, by itself, the main way to prevent and treat most disease.^[12]

6. LOSS OF DAILY ROUTINE (DINACHARYA) AND NIGHT ROUTINE (RATRICHARYA)

The Ashtanga Hridaya opens its Dinacharya chapter by telling readers to wake at Brahma Muhurta, roughly ninety minutes before sunrise, to protect health and lifespan.^[6] Charaka gives a similar teaching in the Matrashitiya chapter, treating disciplined daily conduct as inseparable from staying free of disease.^[13]

A young person who wakes late, eats at random times, and stays on a phone deep into the night is not making one small mistake. Several classical rules are broken at once: the waking-time rule, the sleep-timing rule, and the rule against activity at sandhya, the meeting points of day and night, which the Ashtanga Hridaya names directly.^[6]

Ratricharya, the night routine, deserves equal attention here, especially given how directly screen-driven sleep loss shows up in the data reviewed in Section 10. The Sushruta Samhita, in its own account of daily routine, gives similar weight to timely, undisturbed sleep as a pillar of health.^[14] Two separate classical sources reaching the same conclusion makes the

point stronger.

7. FOOD, MIND, AND THE QUESTION OF SATTVIK AHARA

A point of clarity is needed here. The well-known threefold split of food into Sattvik, Rajasik, and Tamasik types, often quoted casually today, comes from the Bhagavad Gita^[19], not from the core Ayurvedic Samhitas. Charaka's own basis for food and mind is different, built as a separate working system with named parts, and it reaches a similar practical conclusion without using Gita terms.

Food as a pillar of life. Charaka names Ahara (food), Swapna (sleep), and Brahmacharya (disciplined living) as the three pillars that support the body and mind across a full lifetime.^[15] Irregular food habits do not weaken this pillar alone; sleep quality and behavioural discipline weaken along with it.

What wholesome food does. Food and drink taken the right way are said to equal prana, or life-force, because the benefit can be seen directly.^[16] It fuels digestion, nourishes the tissues, and gives clarity to the sense organs. Taken the wrong way, the same food turns harmful.

The eight determinants of eating. Charaka lists eight factors that decide whether food nourishes or harms: the food's own nature, how it is prepared, what it is combined with, how much is eaten, where it comes from, when it is eaten, how it is eaten, and the eater's own constitution.^[17] A typical young person's eating pattern today breaks several of these daily, through processed food, random combinations, odd timings, and no attention to personal digestive capacity.

How food should be eaten. Charaka also lays down the manner of eating itself: warm, lightly oiled, in the right amount, only once the previous meal is digested, in a pleasant setting, at a steady pace, without excess talking or laughing, and with full attention on the meal.^[16] Eating while scrolling a phone breaks this rule directly.

Six factors that turn food into tissue. Charaka names heat, air, oiliness, moisture, time, and their coordinated balance as the six factors that turn food into healthy tissue.^[16] Irregular meal timing disturbs exactly the time and coordination factors, no matter how healthy the food itself is.

8. RELATED TEACHINGS IN YOGA, THE BHAGAVAD GITA, AND SAMARTH RAMDAS SWAMI

Ayurveda's account of Sattva shares its vocabulary with Yoga philosophy and the Bhagavad Gita, and a similar teaching was built centuries later by the Maharashtrian saint Samarth Ramdas Swami. Reading these together is useful, since it shows a shared conclusion across classical Indian thought, and not just one text's isolated view.

8.1 Patanjali's Yoga Sutra

Patanjali holds that Shaucha, cleanliness, produces Sattva Shuddhi, purification of the mind, which in turn brings cheerfulness, one-pointed focus, and control over the senses.^[18] This is close to a technical description of what today's youth are reported to be losing: focus, and control over their engagement with screens.

Later in the text, Patanjali describes the highest state of yoga as the clear distinction a yogi sees between Sattva, the pure mind, and Purusha, pure awareness, reached only once Rajas and Tamas have settled down and Sattva has become dominant.^[18]

8.2 The Bhagavad Gita

Chapter 14 of the Gita gives its fullest account of the three gunas: knowledge comes from Sattva, greed from Rajas, and carelessness, delusion, and ignorance from Tamas.^[19] The word for delusion used here, moha, is the same term Charaka uses to describe weak Sattva.

Chapter 17 describes Sattvik food as that which increases life, strength, health, and happiness, while Rajasik food is too bitter, sour, salty, or dry, and Tamasik food is stale or badly made.^[19] Much of the processed, reheated, irregularly timed food common in a young person's diet today fits this Rajasik or Tamasik description closely.

Chapter 18 extends the same threefold division to intellect and willpower. Sattvik intellect tells right from wrong; Sattvik willpower holds the mind and senses steady through discipline; and Sattvik happiness, the text notes, feels hard at first and rewarding only later, exactly the shape of delayed reward, early rising, restraint, and study, that a generation used to instant reward on a screen finds hardest to keep up.^[19]

8.3 Samarth Ramdas Swami

Samarth Ramdas Swami (1608–1682), guru to Chhatrapati Shivaji Maharaj, wrote the Dasbodh, a twenty-chapter guide framed as a dialogue between a guru and a disciple, and the

Manache Shlok, 205 verses spoken directly to the mind and still recited daily across Maharashtra.^[20] The Dasbodh discusses Sattva guna, Rajo guna, and Tamo guna within its wider teaching on discrimination (viveka) and detachment (vairagya).^[20]

Two of his teachings matter directly here. His well-known instruction to manage worldly life well before pursuing spiritual wisdom puts daily discipline ahead of deeper growth, close in spirit to Charaka's Achara Rasayana. He also built eleven Maruti temples beside akharas, wrestling grounds, specifically to rebuild the physical and mental strength of the youth of his time.^[21] Based on this, the classical answer to weakened youth strength was never advice alone. It came with practice and community structure built around it.

The Manache Shlok opens by warning the mind against anger, wrong desire, and greed, and telling it to hold to right conduct and true resolve. One early verse recommends remembering Rama in the mind at dawn, before speech begins, a practice close in structure to the Ashtanga Hridaya's Brahma Muhurta instruction, reached independently through a different regional tradition centuries later.

9. PREVENTIVE AND CURATIVE MEASURES FROM THE CLASSICAL TEXTS

Sattvavajaya Chikitsa, control of the mind. Charaka names this one of three arms of treatment, alongside spiritual and medicine-based therapy.^[3] It works through five tools: right knowledge (Jnana), discriminative understanding (Vijnana), patience (Dhairya), memory of cause and effect (Smriti), and equanimity (Samadhi).

Achara Rasayana, renewal through conduct. Charaka lists roughly two dozen behavioural virtues, truthfulness, freedom from anger, cleanliness, self-restraint, respect for elders, and measured speech, and says that living by them gives the same benefit as a rejuvenating herbal medicine.^[22] Of everything in the classical texts, this is the most direct answer to weak upbringing and fading tradition: conduct itself works as therapy.

Medhya Rasayana, herbs that support the mind. Charaka names specific intellect-supporting herbs, including Brahmi, Mandukaparni, Shankhapushpi, and Yashtimadhu.^[22] These are meant to go alongside Achara Rasayana and Sattvavajaya Chikitsa, not to replace either.

Restoring Dinacharya and Ratricharya. A fixed early waking time, regular meals, physical activity, and avoiding stimulation at sandhya hours corrects the pattern of sense overuse

behind unregulated media use.^[6]

Balanced use of the senses. Since media overuse falls under atiyoga, the answer is not total avoidance, which is its own imbalance (ayoga), but samyoga, measured and well-timed use.^[12]

9.1 Practical ways for youth to build Sattva day to day

Turning this classical guidance into daily habits does not need a complete lifestyle change overnight; small, steady steps work best. Waking at a fixed time close to sunrise, even fifteen minutes earlier each week, rebuilds the Dinacharya rhythm Ayurveda treats as foundational.^[6] Keeping the first hour after waking free of the phone, and the last hour before sleep free of screens, directly reduces atiyoga of the eyes and ears.^[12] Eating at least one meal a day slowly, seated, without a screen, and cooked fresh at home rather than packaged, restores several of Charaka's eight determinants of eating at once.^[17] A short daily practice of quiet sitting or slow breathing, five to ten minutes, builds the one-pointed focus that Patanjali links to a purified mind.^[18] Spending regular time with a calm mentor, teacher, or elder, rather than only with screens or peers under the same pressure, supports Madhyama Sattva, since this group draws steadiness from good company.^[11] Writing down three things one is grateful for each day builds Krtajna, the gratitude Charaka lists as a mark of strong Sattva.^[1] One screen-free half-day each week, spent instead on physical activity, a hobby, or time outdoors, gives the senses the rest that balanced, samyoga-style use requires.^[12] None of these steps is difficult on its own; their value comes from repetition, in the same way Achara Rasayana treats ordinary daily conduct as a form of medicine.^[22]

10. CURRENT DATA BEHIND THE CONCERN

Some current, checked facts anchor this discussion in present-day reality rather than in classical text alone.

India's Economic Survey 2025–26, presented in Parliament in January 2026, named excessive digital device use among young Indians as a public health risk. It reported that many young users spend five to seven hours daily on social media, and referred to a 2024 study of 1,392 adolescents linking high screen time to depression symptoms in over a third of them.^[23]

Government suicide data from the NCRB shows suicide as the leading cause of death among Indians aged 15 to 29. India's National Mental Health Survey found a treatment gap of

roughly 70–92% for common mental health conditions, meaning most affected young people receive no professional care.^[24]

In February 2026, the Bihar state government formally asked NIMHANS Bengaluru for a report on regulating screen time and online gaming among minors, a sign of active government concern rather than fringe worry.^[25]

Most of these studies are correlational: they show screen time and psychological distress occurring together, not proof that one causes the other in every case. Government bodies have judged the link strong enough to act on, and that is the basis on which this paper treats the concern as current and real.

11. LIMITS OF THIS FRAMEWORK

Given the scale of the data above, suicide as the leading cause of death among Indians aged 15 to 29, depression symptoms reported in a large share of surveyed adolescents, and a national treatment gap above 70%, the limits of the classical toolkit need to be stated directly. Sattvavajaya Chikitsa, Achara Rasayana, Medhya Rasayana, and Dinacharya are supportive and preventive practices for everyday restlessness and mild disturbance of the mind. They do not replace psychiatric or psychological treatment where a young person shows signs of clinical depression, anxiety, self-harm, or suicidal thought. Charaka places Sattvavajaya Chikitsa as one of three arms of treatment, never the only arm, and assumes a treating physician's judgement stands behind its use. A reader who recognises the more serious end of what this data describes, in themselves or in someone they know, should treat that as a reason to see a doctor or mental health professional, not as a reason to rely on routine and conduct alone.

12. CONCLUSION

Classical Ayurveda gives today's youth concerns an old but exact vocabulary. Delusion is Prajnaparadha. A mind that cannot settle is depleted Sattva Sara. Hours of scrolling are atiyoga of the senses. The classical texts pair this diagnosis with working remedies: Sattvavajaya Chikitsa to train the mind, Achara Rasayana to rebuild character through conduct, Medhya Rasayana to support intellect, and Dinacharya to restore the body's rhythm on which the mind, by Ayurveda's own founding principle, depends. The Yoga Sutra, the Bhagavad Gita, and Samarth Ramdas Swami's teachings arrive at the same understanding through independent routes, which is what gives this framework its weight: not one text's

opinion, but a conclusion classical Indian thought reached again and again.

CONFLICT OF INTEREST

The author declares no conflict of interest related to this work.

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