



APPLIED ASPECT OF SATVAVAJAYA CHIKITSA

Rita Singh¹, C. B. Singjh², Yogesh Kumar³, Ajay Kumar⁴, Shailendra Singh⁵

¹Professor & HOD, Dept. of Panchkarma, M.S.D.S. Ayurvedic PG College & Hospital, Fatehgarh, Farrukhabad, UP.

²Asso. Professor & HOD, Dept. of Kayachikitsa, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly, UP.

³Asso. Professor & HOD, Dept. of Ayurved Samhita & Siddhant, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly, UP.

⁴Asso. Professor & HOD, Dept. of Swasthavritta & Yoga, S.R.M. Govt. Ayurvedic College & Hospital, Bareilly, UP.

⁵M.O. I/C, State Ayurvedic Dispensary, Ballia, Bareilly, UP.

Corresponding Author: Rita Singh

<https://doi.org/10.46607/iamj2011112023>

(Published Online: November 2023)

Open Access

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Article Received: 09/10/2023 - Peer Reviewed: 25/10/2023 - Accepted for Publication: 10/11/2023.



ABSTRACT

The human being is a tripod having three pillars, Satva (mind), Atma (soul) and Sharira (body). Here, Satva is a connecting link between Atma and Sharira, which is otherwise called Manas. It has an immense influence on the health and ill health of the individual. 'Prasanna' Manah is a sign of a healthy life.

In Ayurvedic contexts, Chikitsa is classified into two parts based on resources (Vyapashraya Bheden): 1. Daivvyapashray Chikitsa 2. Yuktivyapashray Chikitsa. Daivvyapashray Chikitsa refers to Mantra, Ausadhi, Mani, Mangala, Bali, Upahara, Home, Niyam, Prayashchita, Upvasa, Swastyayanapatha, Pranipata, Gamana etc. Yuktivyapashrya Chikitsa refers to Samsodhana (Vamanadi) and Upshamana (Pachanadi). In another context, Acharya Charak and Acharya Vagbhat explained Trividham Ausdham as; 1. Daivvyapashray Chikitsa, 2. Yuktivyapashrya Chikitsa 3. Satvavajaya Chikitsa. Their Satvavajaya Chikitsa further explained, "Aiming to control the mind or is a method of restraining the mind from unwholesome objects." Satvavajaya Chikitsa is that typical Ayurvedic approach that prevents the impaired Dhi, Dhriti and Smriti and brings them

back to a normal state. Hence, it plays a significant role in maintaining a harmonious state between these three factors, ultimately leading to a happy and healthy state of the individual.

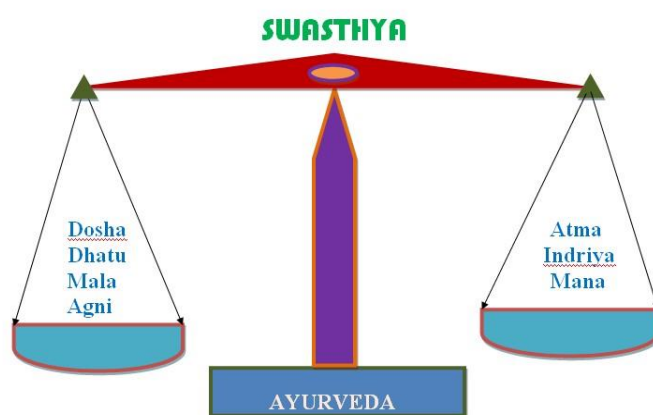
Keywords: Ayurveda, Vyapashraya Bheda, Daivvyapashray Chikitsa, Yuktivyapashrya Chikitsa, Satvavajaya Chikitsa, Samsodhana (Vamanadi), Upshamana (Pachanadi), Mantra, Ausadhi, Mani, Mangala, Bali, Upahara, Home, Niyam, Prayashchita, Upvasa, Swastyayanapatha, Pranipata, Gamana etc.

INTRODUCTION

The union of body, senses, mind and soul is called Ayu (life)¹. A human being is a tripod having three pillars, Satva (mind), Atma (soul) and Sharira (body)². Here, Satva is a connecting link between Atma and Sharira, which is otherwise called Manas. It has an immense influence on the health and ill health of the individual. 'Prasanna' Manah is a sign of healthy life³.

In our classics, Chikitsa is classified into two parts based on resources (Vyapashraya Bheden): 1. Daivvyapashray Chikitsa 2. Yuktivyapashrya Chikitsa. Daivvyapashray Chikitsa refers to Mantra, Ausadhi, Mani, Mangala, Bali, Upahara, Home, Niyam, Prayashchita, Upvasa, Swastyayanapatha, Pranipata, Gamana etc. Yuktivyapashrya Chikitsa refers to Samsodhana (Vamanadi) and Upshamana (Pachanadi)⁴. In another context Acharya Charak explained Trividham Ausdham as; 1. Daivvyapashray Chikitsa,

2. Yuktivyapashrya Chikitsa and 3. Satvavajaya Chikitsa. Their Satvavajaya Chikitsa further explained, "Aiming to control the mind or is a method of restraining the mind from unwholesome objects⁵." The same thing is also well supported by Acharya Vagbhata⁶. Satvavajaya Chikitsa is that typical Ayurvedic approach that prevents the impaired Dhi, Dhriti and Smriti and brings them back to a normal state. Hence, it plays a significant role in maintaining a harmonious state between these three factors, ultimately leading to a happy and healthy state of the individual. In our classics, Swasthya (Health) is defined as an equilibrated state of Dosha (physiological unit of body), Dhatus (anatomical unit of body), Mala (waste products), Agni (digestive fire), Shari-rika Karma (normal physiological actions) and pleasure of Atma, Indriya and Mana⁷.



General Causes of Manas Roga

In general, Mansika Roga are caused by-

1- Asatmendriyarth Samyoga-

Asatmendriyarth Samyoga, means improper contact between Indriya and Artha like Atiyoga, Heenayoga and Mithyayoga⁸.

2- Pragyapradha-

There it is told that derangement in Dhi, Dhriti and Smriti will lead to the inauspicious deeds resulting into aggravation of Sharirika and Mansika Doshas⁹. Further it is told that those who are not following courtesy and good conduct, insulting to Guru, Devta and knowing doing Ahit Artha Sevana and indul-

gence into causes of Unmada, walking inappropriate time (like midnight, Durdina), Aadesh (like Samshan, Chaitya, Chatwara Sthana etc.), friendship with mean deed persons and not following the Sadvritta (good conduct) and the person who are having Irshya, Abhimana, Bhaya, Krodha, Lobha, Moha, Mada, Bhrama, Nindita Karma. Summarizing all other Karmas which are done by encapsulating Mana and Atma

Losing your temper



Satvavajaya Chikitsa

Aims of Satvavajaya Chikitsa¹²

- 1- To help individual to discriminate between thoughts and action.
- 2- To help individual to discriminate between objective and imagined dangerous and to respond selectively to each.
- 3- To divert mind and make the person to involve with commitment in other or next activity.
- 4- To initiate Bhakti or regard or strengthened his believes in Istadaivam.
- 5- To take out phobic nucleus by making awareness of subject knowledge and true facts.

Satvavajaya Chikitsa is defined as which is aimed to control mind or it's a method of restraining mind from unwholesome objects.

“Satvavajayah Punah Ahitebhyo Arthebhyo Mano Nigrah.”¹³”

“Satvavajayah Punarahitanmanonigrah.”¹⁴”

(Ahita- Something is unwholesome to the other means each Indriya has its own object that only it can perceive i.e., Gandha is the object of Ghranendriya.)

Satva, which is considered as ubhayendriya has been referred to as having at least five Arthas. Therefore, it

by Raja and Moha. These are collectively falls under Pragyapradhas¹⁰.

Specific Causes of Manas Roga

“Mansah Punah Ishtashyalabhat Labhat Cha Anishtsya Upjayte.”

Getting the undesirable things and not getting the desirable things will leads to the Mansika Roga¹¹. It includes love failures, losing temperament etc.

Love Failure etc.



can be inferred that Artha can be either Indriyartho or Manoartha.

Asatmendriyartho Samyoga is one of the principle causes of diseases. So, avoidance of Atiyoga, Heenayoga and Mithiyayoga of Chintya, Vicharya, Oohya, Dhyeya, and Sankalpa should serve to cure the Manas Roga (psychological disorders).

Manonigraha means control of mind. Self-control of mind is one of the most difficult of the tasks and warrants a perfect combination of desire determination and dedication.

“Abhyasen Tu Kauntey Vairagyen Cha Grihayate”¹⁵. Lord Krishna told that simply the mind can't be separated from the objects, but the mortification can be achieved by the regular practice. According to Acharya Vrinda-

“Karat Karat Abhyas Ke Jadmati Hot Sujan, Rasari Avat-Jata Te Sil Par Padat Nisana” means Practice turns a fool into a wise as the running rope makes its mark on a stone tablet. **Satvavajaya** requires physicians' interference with patients' mind. The other types of Manonigraha, which are physician's interference with patients mind control. While describing the principles of treatment Charaka pre-

scribes the following methods of treatment of mental diseases¹⁶.

1. Gyanam
2. Vigyanam
3. Dhairya
4. Smriti
5. Samadhi

In other reference, Charaka prescribes the following treatment for the mental diseases which resemble the above lines of treatment¹⁷.

1. Trivarga Anveshana - Contemplation of the three objectives of life.
2. Tadvidyaseva - Service of those who are well versed in the treatment of mental diseases.
3. Atmajnana- Self- realization.
4. Kula-Kala-Bala-Jnana -The knowledge about one's own self, country, family, age, vitality and ability.

Besides the above method of treatment, stress has been also laid on the avoidance of volitional transgression, control of the senses, Smriti (recollection), and on Sadvrittis¹⁸ (observation of rules of good conduct), retention of Dharaniya Manasika Vega¹⁹ etc. Taking into the consideration of the nature of techniques, we can put all these psychological methods into three broad groups²⁰.

1. Rational persuasion
2. Methods based on the deeper understanding.
3. Mental equanimity.

1. RATIONAL PERSUASION

Dhairya, Sadvritta and controlling of certain mental urges (Dharaniya Vega) leading to social and mental health are the method of rational persuasion for the treatment of mental diseases and to prevent their occurrence.

a. Dhairya: - Dhairya is generally used in the sense of patience. Chakrapani explained it as Anunnatishchetasah means the depressed mood should be elevated. Charaka describes that the fevers due to libido (Kama), grief (Shoka), and fear (Bhaya), which are known in Ayurved as Kamaja Jvara, Shokaja Jvara and Bhayaja Jvara, should be treated by consolation achievement, nerve depressants and merriments²¹.

The modern psychotherapy is generally classified into (1) Supportive psychotherapy and (2) Interpretive psychotherapy. Supportive psychotherapy is in many respects similar to this Dhairya therapy. We include direct, simple and sympathetic advice and sheer reassurance and encouragement. By supporting therapy, we try to make the patient accept things without hostility and distress, to explain to him the nature of his difficulties and to help and support him through the stresses which underlie these symptoms. The supportive therapy is the first line of defense against mental illness. It is conducted based on an interview. E.g., In most of Manasa Roga like Vishada, the Alpasattva is prime factor, so Dhairya should be given; it helps to lift up the Satva of patients.

b. Sadvrita (good conduct):- In our classics good conduct is called Sadvrita which means leading a good life. The rules impose good health and conquest of the senses²² as well as one of the preventive measures for mental diseases²³. A long list of the rules of good conduct has been prescribed in Charaka Samhita, out of which some of them are related to emotional and psychological aspects of life and most of them are more concerned with social and ethical aspects of life. Charaka has given more importance to the company of a person as it is the factor that ultimately affects the way of life of a person, and the knowledge of authoritative instructions of Apta Purusha and its right application and cure of the diseases.

c. Dharaniya Vega:- The urges that are to be restrained are immensely related to mental hygiene and are called Dharaniya Vega. Charaka says that those who are desirous of their welfare both in this and the next world should restrain themselves from the rash and evil impulses of the mind²⁴. The wise man should control the impulses of greed, grief, fear, anger, vanity, impudence, jealousy, excessive attachment and malice²⁵. It should not be misunderstood in the sense of suppression, actually it is meant to overcome these fundamental emotional factors as otherwise if they cross the boundary of normalcy, they will be the bias of so many mental disorders. This concept of Dharaniya Vega is more of preventive nature and if properly followed, will lead to proper mental health.

d. Fear therapy: - These are fear tactics or psycho-shock therapy. It is based on the ancient presumption that if a patient is shocked by fear to life, then he regains his past memory. Charaka advises that the terror to the patient should be produced by the toothed snakes, tamed lions and elephants or by the robbers having fearful and dangerous arms or by enemies²⁶.

2. METHODS BASED ON THE DEEPER UNDERSTANDING

Under this head, we can include Jnanam, Vijnanam and Smriti. These are mentioned as methods of treatment of mental diseases²⁷. The term Jnanam, most probably used in the sense of Atma-Jnanam that is knowledge of self, Vijnanam is Shastra Jnanam that is the proper knowledge of Shastras and Smriti refers as Anubhutarth Jnanam.

For attaining the Atma-Jnanam, Charaka has described the various methods, but a great stress has been laid on true understanding (Satya Buddhi), that pure and true understating, which accrues to learning, attainment of judgment, genius, compression, and knowledge²⁸. By this, he breaks the strong citadel of the darkness of the great illusion. By this, realizing the true nature of things, he becomes desire less, by this, he attains the true understanding, by this, he stands clear of egoism, by this, he gives up taking refuge in anything, by this he renounces all, by this he attains Brahma²⁹.

So, it is clear that attainment of self-realization through true and proper understanding has been regarded as a method of attaining ideal mental health and it can also be used in removing the mental disorders by developing the true understating. With true understating the impure mind is cleaned, just as a looking glass is cleaned by being rubbed with such things as oil, cloth and brush. Prajnapradha has been regarded as one of the main causes of mental illness and, therefore, true understanding is very essential for the mental health. So, the path of self-realization and avoidance of Prajnaparadha has been regarded as a key to treating the mental illness and to achieving an ideal mental health³⁰.

This will act as preventive and curative aspect. Such as-

Atma Gyana- who I am, what is beneficial to me.

Desha Gyana – society, his responsibility towards it.

Kula Gyana – Family and his relationship between them

Kala Gyana – Season, Pathya, Apathya during this time

Bala Gyana – Strength

Shakti Gyana – Capacity

For this instance, a mythological story is fit, i.e. In Arjuna Vishada Yoga of Bhagavat Geeta. In the battlefield by seeing his brother, elders, teachers, dear relatives³¹, Arjuna's behavior was changed. For which Lord Krishna explains that we can't kill anybody, the Atma (Linga Shareera) travels from one body to other³², it is just battle of Satya and Asatya etc.

Another method based on the deeper understating for treating the patient by Smriti has been laid down in our classics. No details are found in the classics about the applied aspect of the method. The Smritinasha has been regarded as a mental disease in our classics. The cause of derangement of memory is of the mind being clouded with passion and delusion³³.

3. SAMADHI (MENTAL EQUANIMITY)

It is a specialized subject of Yoga, mostly regarded either purely a spiritual science or a psychological technique to develop the ideal human personality, leading to the state of character transformation and attainment of final goal of life towards salvation. Charaka says that one who has a happy combination of his thought, speech and action, which has his mind under control, has his intellect clear and is devoted to austerities and Yoga never suffers from any disease³⁴. So, it is clear that the control on mind and devotion to Yoga are very necessary even from the point of view of health. The stages of actual practice of Yoga (Samadhi) have been described in Charaka Samhita in a very brief and concise manner at two places³⁵. If we analyze the whole description of Yoga, we find that the following stages are being covered in Yoga.

1. Abridging of Indriyas (Indriyani Samkshipya) - At first, we have to draw the Indriyas from the outer agencies (Arthas).
2. Stilling the fickle mind (Chanchalam Maanah Samkshipya) - There after the full mind is made

still. It is the second stage which is to be acquired after diverting Indriyas into Manah, because it will only then be possible to attain the stage of stillness in the activities of the mind.

3. To fix the mind into Soul³⁶ - After withdrawing Indriyas into Manas, and getting Manas still, we have to fix our mind in the soul. Then the man becomes Vasi and due to the inaction of pain and pleasure ceases. The applications of these principles in practice have developed interpretive psychotherapy. This method of psychoanalysis was developed originally by Freud and Jung. It consists chiefly of three stages. 1. Interview, 2. Patients free expression of suppressed thought, 3. Stages of transference.

The other types of Manonigraha are physician's interference with patients mind control.

This can be achieved by various ways:-

1. By determining the thoughts process – Chintya
2. By replacing the ideas – Vicharya
3. By channeling the presumptions - Uhya
4. By polishing the objectives – Dhyeya
5. By proper guidance for taking the right decision – Sankalpa.

Scope of Satvavajaya Chikitsa

It is a typical Ayurvedic approach, which not only prevent the impairment of Dhi, Dhriti, Smriti but also brings them back to a normal state, place a significant role in the maintenance of a harmonious state between these three factors and ultimately leading to a happy-healthy state of individual.

Preventive Aspect in Manas-Roga

- 1- Pragyapradha Tyaga
- 2- Indriyopshamanama (Indriyajaya)³⁷
- 3- Sadvritta Palana³⁸ & Achara Rasayana Sevana³⁹

The summary or applied aspects of Satvavajaya Chikitsa is as –

1. Assurance
2. Replacement of emotions
3. Regulation of thought process
4. Retraining of ideas
5. Channeling of presumptions
6. Corrections of objectives and ideas
7. Proper guidance for taking right decisions.

8. Proper control of patience

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Rita Singh et al: Applied Aspect of Satvavajaya Chikitsa. International Ayurvedic Medical Journal {online} 2023 {cited November 2023} Available from: http://www.iamj.in/posts/images/upload/2787_2794.pdf