

# Conceptual study on Satvavajay Chikitsa

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## Abstract

Mankind has always tried to attain peace and happiness through all available means. The need of attaining mental peace is increasing day by day in view of tremendous increase in the stress and strain of life especially in urban areas. The rapid industrialization, excessive crowding, too much of competition, excessive hurry and worry are some of the important factors. A much clear concept of health, physical as well as mental, has been described in Ayurveda. Satvavajay Chikitsa is the remedy that controls the mind from unwholesome objects and ultimately brings peace. Keeping the importance of the Medha and Manas in mind

**Keywords** - Medha, Manas, Health, Satvavajay Chikitsa, Mind etc.

## Introduction-

Ayurveda being a holistic medical science considers Śarira and Manas both as Rogadhithana or seat of disease. Same way definition of Swastha emphasizes on spiritual, psychological and physical wellbeing of metaphysical faculty in which Manas is regulator and most important factor. The term 'Ayu' stands for the inseparable concomitance of the Śarīra (body), Indriya (sense organs), Sattva (Mind) and Atma (soul). Manas is considered as the most important factor from "Tridanda Purusa" for which Ayurveda is propagated. Medha affects the happiness or misery of the 'Ayu' and is essential for fulfillment of the motive of Ayurved. It prevents an individual from indulging into Prajñāparadha. Longevity without Medha is a kind of burden on society and for man too. That's why promotion of Medha is desired and necessity of everyone.

## Aim

To Study the Satvavajay Chikitsa as per Ayurveda classical.

## Objectives

To Study the Satvavajay Chikitsa as per Ayurveda classical & Focus on Ayurveda Review Satvavajay Chikitsa.

## Materials

Sushruta Samhita, Charaka Samhita, Vagbhata Samhita, Dhallan Commentary, Sharangadhara Samhita, E – Journals, Online Articles

## Methods

Compile available literature on Satvavajay Chikitsa. Also compile the importance of Satvavajay Chikitsa lakshana in appearance of disease. This is literary research study. In this articles all the references from Ayurveda Samhita and respective commentaries regarding – "Conceptual study on Satvavajay Chikitsa"

## Review of Literature-

Charaka Samhita shows that was the Ayurvedists who just systematized the science of mental health and diseases, after combating the Atharvan a notion that mental disorders were induced by demonical influences. They showed that mental diseases also originate by some definite causes and there are definite measures to combat them. Ayurvedist realized the importance of mental diseases as a specialized subject. They, therefore, distinctly described the causes, Doshas, and treatment of mental diseases. Sattvavajaya Chikitsa was introduced to treat the mental diseases, and to lay a psycho-therapy of mind control. Although quite a number of mental diseases have been described in Ayurveda, yet as far as the description of specialized psychotherapy of mental diseases is concerned, a little account is found on it which is brief and concise, although the basic sūtra has been mentioned.

Vyutpatti (Etymology)

The word 'Sattva' is derived from the Samskrt root 'Sat' by adding suffix 'Ktva'.

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Nirukti1 – Ch.SU11/54

Acharya Charaka has define ‘Sattvavajaya’ as Ch.SU.11/54} means withdrawal of mind from unwholesome objects is known as ‘Sattvavajaya Chikitsa’. It therefore, includes all the ‘Manonigraha’ and ‘Yoga’ methods. No other direct references are available but many related references are there which clarifies this topic much better.

1. Trivarga Anvekshanha2 : Contemplation of the three objectives of life viz.
2. Dharma, Artha and Kama
3. Tadvidyaseva : service of those who are well versed in the
4. treatment of Psychological disorders.
5. Atmajñana : Self-realization
6. Kula-kala-bala-jñana : The knowledge about one’s own self, country, family, age, vitality and ability.

Vagbhata also regards that best therapy for the psychiatric illnesses is true Dhi (understanding), Dhrshiti (control of mind or will), Atmadi Vijnana (spiritual knowledge). According to Suśruta the remedy should consist in the enjoyment of pleasurable Sabda, Sparsa, Rupa, Rasa or Gandha where the mind would be found to be the seat of the distemper. Again while describing the treatment of Unmada, Suśruta has told ‘Chitta Prasadana’ that completely covers all the angles of Sattvavajaya Chikitsa3.

Chikitsa4 – (Based on Nidana)

- Daiva Vyapashraya
- Yukti Vyapashraya
- Satvavajay
- Hite Arthe Manoratihi
- Ahitobhayo Arthebhyo
- Ahita Artha
- Lobha
- Atiraga
- Shoka
- Bhaya
- Krodha
- Mana
- Nairlajja
- Irshya
- Abhidya – Pradnyaparadha – Yoga Shatra Chikitsa
- Mano Nigraha
- Gyana - Atma Vigyana
- Vigyana – Shastra Janana
- Dhairya – Mana Anudvignata

- Smruti – Memory
- Samadhi – Transcendence - Yoga Shatra Chikitsa

According to Panini, the Grammarian, the word Yoga is derived from two

roots, ‘Yujir’ and ‘Yuja’ one referring to yoking, and the other referring to mental concentration (Yuj Samadhana) and to sense control5. To silence the mind leaving all mental activity is Yoga. “The silencing of mental activities which leads to the complete realization of the intrinsic nature of the supreme person is called Yoga. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are eight parts of the systematic discipline of Yoga given by Yogi Patanjali. In Indian tradition, Yoga has been used in varied meanings. According to Patanjali ‘Yoga’ is the state of cessation of all fluctuations (Chitta Vruttis)6.

Yoga aims to smooth out and eliminate all mental problems, large and small, obvious and stable. It is a science for developing creativity, as the science for unfolding the deeper aspects of the personality, as the science of being, as the science of consciousness7. So, it seems very similar to the concept of Sattvavajaya Chikitsa, hence it has been included into it. In recent years, a renewed interest has been shown by many people throughout the world to know more about the contributions that have been made or that can be made in future by the Indian medicine (Drugs) towards the advancement of Medical sciences as a whole8.

### Result & Discussion-

If we are able to understand the Satvavajay Chikitsa properly the vikruti can be judge at its initial stage only and treated easily. Thus the proper knowledge of Satvavajay Chikitsa helps in understand the process of manifestation of vikruti condition. Also the knowledge of Satvavajay Chikitsa is helpful for getting the knowledge of Swasthavrutta.

### Conclusion-

To conclude the following one the points derived from the above data-

The proper knowledge of the Satvavajay Chikitsa helps in understanding the process of manifestation of Vikruti.

The knowledge of Satvavajay Chikitsa is helpful for getting the knowledge of Swasthavrutta.

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