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## Tenets of *Sattvāvajayacikitsā* in *Caraka Samhitā*

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### ABSTRACT

Āyurveda is an ancient treasure of abundant knowledge which mainly aims to maintain the health of human beings and to treat the diseases of human beings. It is the science of life. Āyurveda conceives *Āyu*(life) as a combined state of *Śarīra* (body), *Indriya* (senses), *Sattva* (psyche) and *Ātmā* (soul). The first two are grosser entities and are very easy to understand while the later two are subtler and difficult to understand as they are beyond the sensory experience. *Sattva* (mind) is given great importance in the basic definition of health in *Āyurveda*. *Sattvāvajaya Cikitsā* is considered one among the threefold type of treatment modules which basically deals with treatment of the psychological component of humans. According to *Āyurveda*, no disease is purely physical or psychological. Both the components affect each other. It is important to treat the physical symptoms of a patient, but it is equally important not to ignore the psychological symptoms. *Caraka Samhitā* is the most relevant treatise of *Āyurveda* pertaining to treatment of diseases. Various authentic revelations are made in *Caraka Samhitā* regarding *Sattvāvajaya Cikitsā*. The present paper is aimed to explore the concept of *Sattvāvajaya Cikitsā* as described in *Caraka Samhitā*.

### KEYWORDS

*Caraka Samhitā; Sattvāvajaya Cikitsā; Shock Therapy; Asātmendriyārtha Saṃyoga*



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## INTRODUCTION

Ācārya Caraka has quoted that main aim of Āyurvedais to preserve the health of human beings and to relieve the diseased from their sufferings<sup>1</sup>. He has defined disease as the disturbance in the equilibrium of the *Dhātus*(body tissues). *Cikitsā* is defined as the measures that create equilibrium in the *Dhātu*<sup>2</sup>. Three basic streams of *Cikitsā* are described in *Āyurveda*<sup>3</sup>:

- I. *DaivavyapāsryaCikitsā* – Spiritual or Divine Therapy.
- II. *YuktivyapāsryaCikitsā* – Rational Therapy
- III. *SattvāvajayaCikitsā* – Psychotherapy

Although these three are useful for both physical and psychiatric disorders yet *Daivavyapāsrya* and *Yuktivyapāsrya Cikitsā* are primarily useful for physical ailments and *Sattvāvajaya Cikitsā* is helpful in the treatment of psychiatric disorders. It is also a fact that no disease is purely physical or purely psychiatric in nature as sooner or later these two will be affected by each other<sup>4</sup>. Therefore, three of these therapies can be utilised in the treatment of physical as well as psychiatric disorders. In the context of *Daśvidha Parīkṣya Bhāvas*, *Ācārya Caraka* has mentioned two types of therapies depending upon the nature of their composition; *Dravyabhūta*

(pharmacological) and *Adravyabhūta* (non pharmacological) therapy<sup>5</sup>. The latter category of the therapy has indirect action on diseases.*SattvāvajayaCikitsā* is a component of *Adravyabhūta* therapies. As a matter of fact, *Āyurveda* has very strongly put forward the importance of all of these treatment methods but in current scenario, it seems that only *Yuktivāpāsrya Cikitsā* is being propagated further. Keeping in mind; the increasing psychosomatic disorders in today's world, a prudent approach towards the promotion of these old and trustworthy practices of *Āyurveda* i.e. *Sattvāvajaya Cikitsā* and *Adravyabhūta Cikitsā* is ardently required.

## MATERIALS AND METHODS

This is an extensive literary work conducted using different classical textbooks of Ayurveda and other relevant ancient text books along with electronic databases. Literature regarding *Sattvāvajaya Cikitsā* in Āyurveda was properly explored and screened in Ayurvedic Texts.

### *SATTVĀVAJAYA CIKITSĀ:*

*Ācārya Caraka* has stated that the pathogenic factors of mind can be reconciled by therapy based on spiritual and scriptural knowledge, patience, memory and meditation<sup>6</sup>. This therapy is named as *Sattvāvajaya Cikitsā*. It can briefly be



defined as the withdrawal of mind from harmful or unwholesome objects<sup>7</sup>. *Sattvāvajaya Cikitsā* can be grossly classified in to two categories:

- I. *Mano-Nigraha*: Restraining mind from *Ahita Arthas* i.e. unwholesome or harmful objects.
- II. *Mano-Rati*: Indulging mind in *Hita Arthas* i.e. wholesome objects.

#### I. **MANO-NIGRAHAS (WITHDRAWAL OF MIND FROM UNWHOLESOME OBJECTS)**

Controlling the functions of mind can be stated as *Mano-Nigraha*. Specifically speaking, *Mano-Nigraha* can be defined as withdrawal of mind from unwholesome objects and perceptions. In other words, one should keep oneself established in one's own self after knowing the real nature of soul and attaining the heights of spiritual wisdom. It has been designed to treat mental disorders. *Arthas* can be the objects of perception of five senses or of mind. *Rasa* (taste), *Rūpa* (vision), *Sparśa* (touch), and *Śabda* (audition), *Gandha* (smell) are the *Arthas* (objects) of *Rasanendriya*, *CakṣuIndriya*, *Sparśnendriya*, *Śrotrendriya* and *Ghrānendriya*, respectively which are actually sense organs<sup>8</sup>. *Sattva* or *Manasa* considered as *Ubhayendriya* also perceives five *Arthas* viz. *Cintya*, *Vicārya*, *Uhya*, *Dhyeya* and *Samkalpya*. Any other emotion or function like *Sukha* and *Dukha* that can

be perceived by *Mānasa* are also called objects of mind<sup>9</sup>. *Asātmendriyārtha Saṃyoga* is the principle cause of any kind of disease in Ayurveda. So avoidance of excessive, deficient and erroneous (*Ati, Hīna* and *Mithyādi Yoga*) usage of object of mind (*arthas* of *Manasa*) as well as sense organs can help to cure the mental disorders. *Cintya* has been considered as the chief *Artha* of mind and right use of it results in sound mental health whereas excessive, deficient or erroneous utilisation of it can lead to mental disorders<sup>10</sup>. Moreover *Bhaya* (fear), *Śoka* (grief), *Krodha* (anger), *Lobha* (greed), *Moha* (affliction), *Māna* (pride), *Īrṣyā* (jealousy), *Mithyā Darśana* (biased view) etc. have also been included in the *Mithyā Yoga* (erroneous use) of *Manasa*<sup>11</sup>. Thus by controlling sense organs i.e. *Indriyas* (*Indriyābhigraha*) and *Manasa* (mind) itself (*Swasya nigraha*) these psychiatric disorders can be treated and this technique of mind is called *Mano-Nigraha*. There are various techniques of *Mano-Nigraha* which are as under:

- 1) *Jñāna* (Spiritual or True Knowledge)
- 2) *Vijñāna* (Specific or scriptural knowledge)
- 3) *Dhairya* (Controlling power)
- 4) *Smṛti* (Memory or Recall)
- 5) *Samādhi* (Mental equanimity)



6) *Dhārṇīya Vega Dhāraṇa*

7) *Pratidvandva Cikitsā*

8) *Naiṣṭhikī Cikitsā*

9) Practices of *Yoga*

### 1) *Jñāna (Spiritual or true knowledge)*

The word *Jñāna* stands for *Ātmajñāna* i.e. knowledge of self and soul, spiritual knowledge or true knowledge. For attaining *Ātmajñāna*, *Ācārya Caraka* has described various methods but main stress has been laid on *Satya Buddhi* i.e. true intellect. One who sees the whole universe **in own self and own self** in whole universe is endowed with *Satya Buddhi*. The person who has attained *Satya Buddhi* attains the true knowledge about the causes of miseries and happiness. He considers himself as the true cause of his miseries or blessings. This is not possible without the *Jñāna* i.e. *Satya Buddhi*<sup>12</sup>. In another context *Ācārya Caraka* describes that wise man should not blame the Gods, ancestors or *Rākṣasas* for his sufferings as these are caused due to his own wrong doings. So one should hold himself responsible for his happiness or miseries and should endeavour in order to follow the path of auspiciousness. Thus the power either to avert or invite the miseries (insanity in this particular reference) rests with the individual himself and can only be attained by true knowledge of self and soul<sup>13</sup>. This true knowledge is known as *Jñāna* and opposite of it is *Ajñāna*

(ignorance) which is the cause of all miseries. A person with his pure mind, is in possession of true knowledge i.e. *Satya Buddhi* which dispels the darkness caused by ignorance<sup>14</sup>.

### 2) *Vijñāna (Specific or scriptural knowledge)*

The word *Vijñāna* stands for *Śāstra-jñāna* i.e. Scriptural knowledge. This scriptural knowledge given by the supreme sages and authoritative persons and its proper utilisation can only lead to the prevention and cure of the human diseases<sup>15</sup>. *Āptas* or sages are those enlightened human beings who are free from attachment and prejudices<sup>16</sup>. The diseases can be cured by following the prescribed daily, seasonal regimen and behavioural doctrines of the authentic sages. In reference to the management of *Mahāgata (Atattvābhiniveśa)*, *Ācārya Caraka* has advised to have friends, sympathisers and preceptors preaching religious sermons who should instil *Vijñāna* in to the patient<sup>17</sup>.

### 3) *Dhairya (Controlling power)*

*Dhairya* refers to stability of mind. It is the ability to stick to good or to avoid bad and to face difficulties or atrocities with will power. It restrains the mind from harmful objects. When it becomes impaired, mind indulging in worldly enjoyments cannot be restrained from harmful objects. Mind can only be





restrained from unwholesome objects only after adopting *Dhairya*. So, it is an important tool of *Sattvāvajaya Cikitsā*. *Caraka* describes that the *Jvaras* due to libido (*Kāma*), grief (*Śoka*) and fear (*Bhaya*) which are known in *Āyurveda* as *Kāmaja*, *Śokaja* and *BhayajaJvara* should be treated by consolation achievement, nerve depressants and merriments<sup>18</sup>. So *Dhairya* therapy was used in *Āyurveda*. The modern day supportive psychotherapy is in many respects similar to this *Dhairya* Therapy of *Āyurveda*. Direct, simple and sympathetic advice and sheer reassurance and encouragement are included in it. It is based upon the patient's individual needs and the objective assessment of the patient by the physician. The patient is made to accept things without hostility and distress, the nature of his difficulties is explained to him and he is provided with all the help and support. This therapy is the first line of defence against mental illness. It is humane as well as economical.

#### 4) *Smṛti* (Memory or Recall)

*Smṛti* is the ability to recall knowledge stored in mind. It is a process by which the objects directly perceived, heard and experienced earlier; are remembered<sup>19</sup>. It keeps everything memorable. When *Smṛti* is impaired, a person becomes devoid of *Tattvajñāna* (true knowledge) due to being overcome by *Rajasa* and *Tamas*<sup>20</sup>.

Perceptions are stored in the mind. The greatest task force before a psychiatrist is how to normalize the function of memory of mentally hit person and all those measures used are under the method of *Smṛti* e.g. recalling of previous events. Good memory includes memory or consciousness relating to morality of one's kith and kin as also other human beings. One can get rid of mental ailments by remembering the exact nature of the objects. Thus it is a very significant technique of *Sattvāvajaya Cikitsā*.

#### 5) *Samādhi* (Mental Equanimity)

*Ācārya Caraka* has considered *Samādhi* as one of the techniques to treat mental disorders<sup>21</sup>. *Ācārya Cakrapāṇi* maintains that *Samādhi* is the state of fixing *Maānasa* into *Ātma* after liberating *Manasa* from its objects<sup>22</sup>. *Samādhi* may be regarded as a spiritual or psychological technique to develop the ideal human personality, leading to the state of character transformation and attainment of final goal of life towards salvation. It is also suitable for the treatment of emotional and mental disorders. Concentrating and fixing *Manasa* into *Ātma* i.e. *ManahSamādhi* is very useful for human beings for the attainment of happiness in this life and even after death. Therefore one should control one's *Indriyas* (sense faculties) by withdrawing them from



unwholesome *Arthas*, stilling of the fickle mind and keeping oneself established in one's own self after knowing the real nature of soul<sup>23</sup>. It is a state that can be achieved after diverting the *Indriyas* into *Manasa* to attain the stage of stillness. After this, the mind is fixed in the soul and then the individual becomes *Vaśī* (self controlled) and due to inaction of mind which has been fixed in the soul, feeling of pain ceases<sup>24</sup>. This is *Samādhi* as per *Āyurveda*.

#### 6) *Dhāraṇīya Vegas Vidhāranam* (Restraining urges)

*Caraka* describes a list of those urges which are to be restrained and another list of urges which are not to be restrained. The urges which are not to be restrained are very closely related to mental hygiene and are called *Dhāraṇīya Vegas*. *Caraka* expounds 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 mind<sup>25</sup>. The wise man should control the emotional urges like greed, grief, fear, anger, impudence, jealousy, infatuation and malice<sup>26</sup>. These are emotional factors. 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 give rise to several mental disorders. This concept of *Dhāraṇīya Vegas* is more of preventive nature and if properly followed will lead to proper mental health.

#### 7) *Paraspara*

##### *Pratidvandva Cikitsā* (Treatment with opposite emotions)

*Paraspara Pratidvandva Cikitsā* or treatment by replacement with opposite emotions is a salient feature of *Sattvāvajaya Cikitsā*. Mental disorders caused by *Kāma* (excessive desire or passion), *Śoka* (grief), *Bhaya* (fear), *Krodha* (anger), *Harṣa* (pleasure), *Īrṣyā* (jealousy), *Lobha* (greed) should be countered by inducing opposite emotions in order to neutralise ones<sup>27</sup>. For example, *Jvara* caused by *Krodha* subsides by *Kāma* and vice versa. Similarly, *Jvara* caused by *Bhaya* and *śoka* is subsided by *Kāma* and *Krodha*<sup>28</sup>.

#### 8) *Naiṣṭhikī Cikitsā*

The term *Naiṣṭhikī* refers to absolute eradication of *Vedanā* (miseries) that can be attained by elimination of desires (*Upadhā*) which are the root cause of miseries<sup>29</sup>. Elimination of desires (*Upadhā*) leads to eradication of all miseries resulting into liberation i.e. *Mokṣa*<sup>30</sup>.

#### 9) Practices of Yoga

*Āyurveda* and *Yoga* are the applied sciences. *Vyādhi* has been regarded in *Yoga*



*Sūtra* as one of the nine *Vikṣepa*<sup>31</sup> and *Patañjali* advises to abandon the *Duḥkhas*<sup>32</sup>. Just as medical science deals with the disease, its causes, health and the means of attaining health, so the *Yoga Darśana* deals with *Duḥkha*, the causes of *Duḥkha* and the elimination of *Duḥkha* and the means to eliminate them. *Tapa* has been regarded in *Yoga* a mean to purify the *Indriyas*<sup>33</sup>. In *Āyurveda* it has been stated that *Vedanā* resides in *SamyogaPuruṣa*<sup>34</sup>. A physician treats all kinds of *Vedanās* related to past, present and future<sup>35</sup>. *Tṛṣṇā* is regarded as the cause of *Sukha - Duḥkha*<sup>36</sup>. *Updhās* are the root cause in the production of *Vedanās* and so these are to be abandoned in order to achieve the ultimate salvation. *Yoga Sūtra* and *Āyurveda*, in essence are very similar; both are therapeutic sciences. The *Yoga* deals with the removal of psychological *Vedanās* and attainment of ultimate salvation while *Āyurveda* is more concerned with physical and mental ailments.

Glimpses of *Yoga* are sporadically found in *Āyurveda*. *Ācārya Caraka* has mentioned the term *Yoga* and its implications at several places. He has stated that when the mind is firmly fixed in the *Ātma* then due to inaction of mind both *Sukha* and *Duḥkha* ceases to exist and *Ātma* along with *śarīra* becomes *Vaśī* (acquires the psychic powers). Patanjali has named

this stage as *Yoga*<sup>37</sup>. *Patañjali* has described eight-fold methods of *Yoga* known as *AṣṭāṅgaYoga*. These are categorised into external and internal aids. The first five are called external aids to *Yoga* (*Bahiraṅga Sādhanā*). The last three levels are called internal aids to *Yoga* (*Antaraṅga Sādhanā*). The *Aṣṭāṅga Yoga* is explained below:

1. **Yama:** It is divided in to five kinds of abstentions:

a. **Ahimsa:** Non-violence i.e. not inflicting injury to others and self too.

b. **Satya:** Following true path and speaking only truth.

c. **Asteya:** Not stealing or thinking of stealing which is not one's own.

d. **Brahmacarya:** Abstinence from unlawful sexual intercourse and maintaining celibacy.

e. **Aparigraha:** Non-possessiveness.

2. **Niyama:** It refers to the five observances:

a. **Sauca:** Cleanliness of body & mind.

b. **Santoṣa:** Satisfaction; satisfied with what one has.

c. **Tapa:** Observances of bodily and mental discipline.

d. **Svādhyāya:** Study of the Vedic scriptures to know about God and the soul.

e. **Iśwarapraṇidhāna:** Indulgence in worship of almighty God.





3. *Āsana*: Discipline of the body, rules and postures to keep it disease-free and for preserving vital energy.

4. *Prāṇāyāma*: Control of breathing. Controlled inhalation and exhalation.

5. *Pratyāhāra*: Withdrawal of senses from their external objects.

6. *Dhāraṇā*: Concentration of the mind upon a physical object.

7. *Dhyāna*: *Dhyana* can be explained as a kind of meditation in which the act of meditation and the object of meditation are separate.

8. *Samādhi*: Advanced form of meditation in which there is no difference between act of meditation and the object of meditation.

## II. MANO- RATI IN HITA ARTHAS (ENGAGING MIND IN WHOLESOME OBJECTS)

*Āyurveda* has proposed several other methods for maintaining a sound and positive mental as well as health and for alleviating the psychiatric illness if any. These should also be included in the *Sattvāvajaya Cikitsā*. These methods are summarised as under:

### 1. *Prajñāprādha Tyāga*

*Ācārya Caraka* has very clearly stated that diseases are only caused by man's own misdeeds and none other than him is to be blamed. One should consider own self as the cause of his or her happiness or miseries because *Prajñāprādha* is the root cause of all disease<sup>38</sup>. Therefore in

order to avoid any disease man should avoid *Prajñāprādha* or intellectual errors<sup>39</sup>.

### 2. *Indriyopśama*

*Ācārya Caraka* has suggested that restraint of sense organs can avoid any exogenous disease<sup>40</sup>. This applies on mental diseases also. Restraint of sense organs means abstinence from indulgence in their objects. It goes a long way in preventing mental diseases.

### 3. *Deśakālātmādi Vijñāna*

*Ācārya Caraka* has very clearly mentioned while explaining the ideal conduct for a mentally ill person that he should always try to acquire the knowledge of the self, the place, family, time, strength and capacity<sup>40</sup>. The knowledge of the self implies to the knowledge as to 'who I am' and what is 'conducive to my health'. Similarly the knowledge about the place implies the habitat or location and the medicine or behavioural regimen prescribed in corresponding local conditions. The knowledge regarding the family, strength and capacity has to be explained<sup>41</sup>. In this way a person well conversant with *Deśa*, *Kāla* and *Ātma* will perform his actions accordingly and can prevent the mental ailments.

### 4. *Sadvṛtta Pālana*

In *Āyurveda* good conduct is called *Sadvṛtta* which means leading a good life. *Caraka* has described in details, the good



conduct which is to be followed for positive health in eighth chapter of *Sūtra Sthāna* of *Caraka Samhitā*. He has laid down the rules that are to be followed by which one can acquire good health and conquest of the senses<sup>42</sup>. Good conduct has also been regarded in *Āyurveda* as an essential part in the path of salvation. A long list of Do's and Don'ts has been prescribed out of which many of them are related to psychological and emotional aspect of life. Actually the role of *Sadvṛtta* is more of preventive nature. *Sadvṛtta* lays down great stress on personal cleanliness of the body and mind and it acts as a shield against the ill consequences of so many stresses and strains of life under which man is constantly put in today's world. The entire *Sadvṛtta* can be compiled in the form of do's and don't regarding personal, moral, physical, spiritual conduct. One should follow the Do's and Don'ts prescribed in the above said code of Good Conduct i.e. *Sadvṛtta*; after duly considering the pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects .

#### 5. *Ahitānāmanupsevana* and *Hitānāmanupsevana* (Do's and Don'ts)

In another reference, *Ācārya Caraka* has mentioned a specific line of treatment for the management of *Mānasa Rogas* which resembles the techniques of

*Sattvāvajaya Cikitsā*<sup>43</sup>. *Ācārya Caraka* advises that a wise person very carefully consider again and again what is useful and what is harmful for health; he should strive for discarding the harmful or unwholesome regimens and adopt the wholesome ones in regard to the three elements of *Dharma*, *Artha* and *Kāma* i.e. virtue, wealth and desire for no happiness or unhappiness can occur in this world without these three elements.

#### 6. *Nidāna Parivarjanam* (Avoidance of causative factors)

More over *Ācārya Suśruta* has also mentioned that '*Nidāna Parivarjanam*' is the foremost treatment principle of any disease in this world i.e. abstinence from the disease causing factors can treat the disease<sup>44</sup>. This can only be achieved if the patient is mentally strong and fully aware what has made him sick, this can be possible if he very effectively tries to avoid the intellectual blasphemy that he has already done by *Ahitānāmanupsevana*. In other words, it means that his mind has to be restrained from the unwholesome objects that have caused the disease. It is also a kind of *Sattvāvajaya Cikitsā* because without uplifting the *Sattva* of the patient, '*Nidāna Parivarjanam*' is simply impossible.



### 7. *Tadvidya Sevā* (Service of well versed)

*Ācārya Caraka* has considered the service of the persons well versed in the nature and cure of psychiatric diseases as a method of treating the psychiatric diseases<sup>45</sup>. It clearly establishes that the specialists dealing with mental illness used to exist in those old times also.

### 8. *Iṣṭalābha and Manojña Arthas* (Attainment of desired and pleasant objects)

In case of psychiatric illness arising due to attainment of undesired objects or non attainment of desired ones, alleviation of cause is the treatment of choice i.e. by providing desired things and pleasant objects<sup>46</sup>. This is also an important method of *Sattvājaya Cikitsā*.

### 9. *Naṣṭa Iṣṭadravya Sadris Prāpti* (Attainment of objects similar to desired ones)

If mental illness has been caused by the loss of something very dear to the patient, then regaining of similar objects and consoling with pleasing assurance may cure the illness<sup>47</sup>.

### 10. *Āśwāsana, Sāmtvanā, Suhrda Vākya, Dharmārtha-Vākya, Iṣṭavināśana, Harsana and Adbhuta Darśana* (Some other psychological therapies)

Patients suffering from disorders like *Unmāda* where *Dhī* (intellect) is impaired and deranged are relieved by giving assurance (*Āśwāsana*), consoling the patient (*Sāmtvanā*) by proper guidance and suggestions (*Suhrda Vākya*) and preachings of religious sermons and moral statements (*Dharmārtha-Vākya*). They should be given verbal shock by the news of the loss of some dear one (*Iṣṭavināśana*) or by exhibiting surprising events or showing extra ordinary things (*Adbhuta Darśana*)<sup>48</sup>. The psychogenic *Atisāra*<sup>49</sup> (diarrhoea) and *Jvara*<sup>50</sup> (pyrexia) are pacified by *Harṣana* (excitement) and *Āśwāsana* (reassurance).

### 11. *Trāsana, Vismāpana, Bhaya and Harṣana* (Shock therapies)

Mental shock by *Trāsana* (frightening), *Vismāpana* (dememorising), *Bhaya* (creating fear) and *Harṣa* (sudden excitement) normalises the patient suffering from the mental derangement.

### 12. *Manonūkula Vākya, Lokoprasiddha Śrutī, Vividha Kathāvacana* (Story telling)

Teaching pleasing statements, quoting well known references, telling mythological stories and folk tales and providing congenial atmosphere divert the vision of mentally confused persons towards a pleasing one<sup>51</sup>.

### 13. *Harṣani Kriyā* (Recreational therapies)



Patients having mental stress should be entertained by recreational acts and ideas to relieve mental stress<sup>52</sup>.

#### 14. *Manokṣobha Cikitsā*(Psycho-shock Therapies)

Various techniques of psycho-shock therapy have been described abundantly in Āyurvedic texts to manage the patients of *Unmāda* who do not respond to *Śodhana* and *Śamana Cikitsā*. These therapeutic measures produce excitement to the body, mind and intellect to restore and regulate the thought process by inducing fear. Procedures torturing both the mind and the body have been advocated in the form of inducing fear i.e. psycho-shock therapy to restore the abnormal flow of thought and mood to normalcy<sup>53</sup>. It is based on the presumption that if a patient is put to shock by fear to life, he regains his past memory. Due to fear especially of death, the insane mind becomes calm and the patient is thus cured<sup>54</sup>.

#### 15. Other practices

All the measures described by *Ācārya Caraka* under *Daivavyapaśraya Cikitsā* can be included here<sup>55</sup>. These measures can be used under techniques of *Sattvāvajaya Cikitsā* as these also act by assuring, consoling and sympathising the patient and relieve the disease. All these interventions help in regaining *Dhī*, *Dhṛti*

and *Smṛti* by regulating the thought process and restraining the mind from indulging in unwholesome objects. The same technique is that of *Sattvājaya Cikitsā*.

### DISCUSSION

Caraka Samhita is universally accepted treatise of medicine in Ayurveda. The basic aim of Ayurveda is quoted in Caraka Samhita is to protect the health of healthy humans and to treat the ill. *Acārya Caraka*'s approach towards treatment of any disease is inclusive and psycho-somatic. *Acarya Caraka* clearly mentioned that *Śāririka Doṣas* as well as *Mānsika Doṣas* are the underlying root causes of any disease. They affect each other. Therefore treatment should be oriented towards balancing the *Śāririka Doṣas* as well as *Mānsika Doṣas*. The state of total and complete health can never be achieved ignoring the *Mānsika Doṣas*. Therefore if we closely scrutinize the text of Caraka Samhita, we can find various instances and examples of treating the *Mānsika Doṣas* of any individual. *Acārya Caraka* has advised various methods and treatment modalities to balance the *Raja* and *Tamasa* of any patient. He has incorporated various techniques of psychotherapy thousands of years ago, not only in the treatment of psychiatric diseases like *Unmāda*, *Apasmāra*, *Murchha*, *Mada*,



*Samnyāsa* and *Atattvābhiniveśa* but also in physical diseases like *Jwara*, *Rajayakṣmā*, *Madātyaya*, *Atisāra* etc. Various references can be found in Caraka Samhita which re-affirms the psycho-somatic approach of Acārya Caraka. Various methods pertaining to *Sattvājaya Cikitsā* are sporadically found in Caraka Samhitā. Table no. 1.1, 1.2 and 1.3 summarize the involvement of *Mānasa Bhāvasa* in the aetiology, symptoms and treatment of various diseases with *Sattvājaya Cikitsā* in Caraka Samhitā. As evident from these references mentioned in Table 1.1 Acārya Carakā greatly emphasised the involvement of psychological factors in the aetiology of almost all diseases mentioned in the *Cikitsā Sthān* of Caraka Samhitā. Moreover manifestation of many psychological factors in the symptoms of diseases like various types of *Jvara* (*Kāmaja Jvara*, *Śokaja Jvara*, *Bhayaja Jvara*), *Unmāda*, *Apasmāra*, *Atattvābhiniveśa*, *Kṣataksīṇa*, *Viśajanya updrava*, *Śaṃka Viśa*, *Mada*, *Madātya* as summarized in Table 1.2 shows the minute observations of Acārya Carakā regarding psychology. Similarly Table 1.3 shows the role of various components of *Sattvājaya Cikitsā* in the treatment of various physical as well as psychiatric ailments. Such elaborate description of involvement of psychological factors in aetiology, symptoms and treatment at

various places in Caraka Samhita clearly depict that Acārya Carakā gave great importance to various components of *Sattvājaya Cikitsā* along with other treatment modalities.

## CONCLUSION

In nut shell, Acārya Caraka very extensively advocated the psycho-somatic approach towards treatment and has proposed various methods of *Sattvāvajaya Cikitsā*. According to Acārya Caraka *Sattvāvajaya Cikitsā* includes promotion of *Jñāna-Vijñāna* i.e. true knowledge of self (patient) and outer world around the patient by improving his *Dhī*, *Dhṛti* and *Smṛti* (intellect, patience and memory) and also by avoiding *Prajñāprādha* (intellectual blasphemy). It can be achieved by observance of good conduct and by regulating the *Cintya*, *Vicārya*, *Uhya*, *Dhyeya* and *Samkalpya* i.e. by controlling and manipulating various functions of mind. Various treatment modalities pertaining to *Sattvāvajaya Cikitsā* which are mentioned in Caraka Samhitā can be compared with modern treatment approaches of Psychiatry like education, awareness, behavioural interpretations, suggestions, assurance techniques, guidance and shock therapies. Psychiatry might be a new branch in modern medicine, but Caraka Samhitā





can be considered an ancient literature of psychiatry and Acārya Caraka should be

considered the first ever psychiatrist in history.

**Table 1.1 Aetiological involvement of *Mānasa Bhāvas* in Disease as per *Caraka Saṃhitā***

S.No.	Vyādhi	Mānasa Bhava	References
1.	Abhiṅgaja Jvara	Kāma, Śoka, bhaya, Krodha	Ca.Ci.3/114
2.	Jvara	Kāma, Śoka, Bhaya, Krodha	Ca.Ci.3/115
3.	Raktpitta	Śoka	Ca. Ci. 4/62
4.	Gulma	Śoka	Ca. Ci. 5/5
5.	Vāta Gulma	Śoka	Ca. Ci. 5/9
6.	Pitta Gulma	Krodha	Ca. Ci. 5/12
7.	Rakt Gulma	Bhaya	Ca. Ci. 5/18
8.	Kuṣṭha	Bhaya	Ca. Ci. 7/6
9.	Kuṣṭha	Pāpakarma	Ca. Ci. 7/8
10.	Kilāsa	Asatya bhāṣaṇa, Kṛtghna, Ninda, Gurudharṣana, Pāpakriya	Ca.Ci.7/117
11.	Rājayakṣmā	Kāma	Ca. Ci. 8/3
12.	Rājayakṣmā	Krodha	Ca. Ci. 8/4
13.	Rājayakṣmā	Lajjā(Hṛmati), Ghrṇa, Bhaya	Ca.Ci. 8/20
14.	Rājayakṣmā	Īrṣyā, Utkanṭhā, Bhaya, Trāsa, Krodha, Śoka	Ca.Ci. 8/24
15.	Aruci	Dviṣṭārtha Mānasa	Ca.Ci. 8/60
16.	Unmāda	Deva-Guru-DviyaPradhārṣana Bhaya, Harṣa, Mano-abhighāta	Ca.Ci. 9/4
17.	Unmāda	Alpa Sattva	Ca.Ci. 9/5
18.	Unmāda	Cinta	Ca.Ci. 9/9
19.	Unmāda	Iṣṭadravyavināśa	Ca.Ci. 9/85
20.	Apasmāra	Dhī-Sattva Samplavam	Ca.Ci. 10/3
21.	Apasmāra	Vihata Rajasa-Tamasa	Ca.Ci. 10/4
22.	Apasmāra	Cinta, Kāma, Bhaya, Krodh, Śoka, Udvega	Ca.Ci. 10/5
23.	Apasmāra	Vridha Rajas-Tamasa, Āvṛta Buddhi - Mānasa	Ca.Ci.10/59
24.	Udara Roga	Papa Karma	Ca.Ci.13/15
25.	Vatarsa	Śoka	Ca.Ci.14/13
26.	Pittarsa	Krodha, Asuya	Ca.Ci.14/15
27.	Grahani	Lolya	Ca.Ci.15/40
28.	Pandu Roga	Kāma, Cinta, Bhaya, Krodha, Śoka	Ca.Ci.16/9
29.	Pittaja Kasa	Krodha	Ca.Ci.18/14
30.	Pittatisara	Krodha, Īrṣyā	Ca.Ci.19/6
31.	Saniipatika Atisara	Bhaya-Śoka-Cittodvega Atiyoga	Ca.Ci.19/8
32.	Agantuka Atisara	Bhaya, Śoka	Ca.Ci.19/11
33.	Chhardi	Śoka, Roga Bhaya	Ca.Ci.20/7
34.	Tṛṣna	Krodha, Bhaya, Śoka	Ca.Ci.22/4
35.	VatajaMadātya	Śoka, Bhaya	Ca.Ci.24/89
36.	PittajaMadātya	Krodha, Gadāticāra	Ca.Ci.24/92
37.	Hṛdroga	Cinta, Bhaya, Trāsa	Ca.Ci.26/77
38.	Pratiśyāya	Krodha	Ca.Ci.26/104
39.	Aruci	Śoka, Bhaya, Atilobha, Krodha, Manoghna Aṣan, Gandha, Rūpa.	Ca.Ci.26/124
40.	Urustambha	Bhaya	Ca.Ci. 27/9
41.	VātaVyādhi	Cinta, Śoka, Krodha, Bhaya	Ca.Ci.28/16,17
42.	Vāta śonita	Krodha	Ca.Ci.29/7
43.	Śukra Duṣṭi	Cinta, Śoka, Bhaya, Krodha	Ca.Ci.30/137
44.	Bijopghātaja Klaibya	Śoka, Cinta, Bhaya, Trāsa	Ca.Ci.30/158
45.	Kṣyaja Klaibya	Ati Cintana, Śoka, Krodha, Bhaya	Ca.Ci.30/181

**Table 1.2 Symptomatic involvement of *Mānasa Bhāvas* in Disease as per *Caraka Saṃhitā***

S.No.	Vyādhi	<i>Mānasa Bhāva</i>	Reference
1.	<i>Jvara</i>	<i>Vaikritam Alpam Śīlam</i>	<i>Ca.Ci.3/12</i>
2.	<i>Jvara</i>	<i>Vaicitayam, Arati, Glāni</i>	<i>Ca.Ci.3/26</i>
3.	<i>Kāmaja Jvara</i>	<i>Dhyān</i>	<i>Ca.Ci.3/122</i>
4.	<i>Śokaja Jvara</i>	<i>Vāśpa Bahulam</i>	<i>Ca.Ci.3/123</i>
5.	<i>Bhayaja Jvara</i>	<i>Trāsaprāyam</i>	<i>Ca.Ci.3/123</i>
6.	<i>Unmāda</i>	<i>Dhī Vibhrama, Sattva Pariplava</i>	<i>Ca.Ci.9/5</i>
7.	<i>Unmāda</i>	<i>Mūdhā-Cetasa, Smṛti -Buddhi- Cetasa Bhrama,</i>	<i>Ca.Ci.9/7,8</i>
8.	<i>Unmāda</i>	<i>Buddhi-Smṛti Nāśa</i>	<i>Ca.Ci.9/9</i>
9.	<i>Apasmāra</i>	<i>Mūdhā-Alpa Cetana</i>	<i>Ca.Ci.10/59</i>
10.	<i>Atattvabhīniveśa</i>	<i>Nityānitye-Hitāhite Viśama buddhi</i>	<i>Ca.Ci.10/60</i>
11.	<i>Kṣataksṣīṇa</i>	<i>Vyathā Mano-Dainyam</i>	<i>Ca.Ci.11/10</i>
12.	<i>Viśajanya updrava</i>	<i>Mada, Murchha, 'Viśāda '</i>	<i>Ca.Ci.23/43</i>
13.	<i>Śaṅka Viśa</i>	<i>Glāni, Moha</i>	<i>Ca.Ci.23/222</i>
14.	<i>Mada</i>	<i>Sāttvika- Harṣa, Tarṣa, Rati, sukha.</i>	<i>Ca.Ci.24/39</i>
15.	<i>Mada</i>	<i>Rājasika &amp; Tāmasika- Moha, Nidrā</i>	<i>Ca.Ci.24/40</i>
16.	<i>Prathama Mada</i>	<i>Lack of Buddhi-Smṛti Harṣa, Sukha, Nidrā Prabodha</i>	<i>Ca.Ci.24/43</i>
17.	<i>Ma. ma Mada</i>	<i>MuhurSmṛti -Muhurmoha, Vyaktāvyakta Vāka</i>	<i>Ca.Ci.24/44</i>
18.	<i>Trītiya Mada</i>	<i>Mada Mohāvṛta</i>	<i>Ca.Ci.24/48</i>
19.	<i>Madātya</i>	<i>Mānasika Kṣobha</i>	<i>Ca.Ci.24/53</i>
20.	<i>Madātya</i>	<i>Moha, Bhaya, Śoka, Krodha</i>	<i>Ca.Ci.24/56</i>

**Table 1.3 References of *Sattvāvajaya Cikitsā* in *Caraka Saṃhitā***

S.No.	Vyādhi	<i>Mānasa Bhāva</i>	Reference
1.	<i>Nava Jvara</i>	<i>Krodha Vivarjana</i>	<i>Ca.Ci.3/138</i>
2.	<i>Jvara</i>	<i>Langhana niśedha in Bhayaja, Kāmaja, Krodhaja Jvara</i>	<i>Ca.Ci.3/140</i>
3.	<i>Kāma-Śoka- Bhayaja Jvara</i>	<i>Āśwāsana, īṣṭalābham, Harṣana</i>	<i>Ca.Ci.3/320, 321</i>
4.	<i>Krodhaja Jvara</i>	<i>Use of Kāmya &amp; Manojña Artha and Sadvākya</i>	<i>Ca.Ci.3/321, 322</i>
5.	<i>Kāmaja Jvara</i>	<i>By Krodha</i>	<i>Ca.Ci.3/322</i>
6.	<i>Krodhaja Jvara</i>	<i>By Kāma</i>	<i>Ca.Ci.3/322</i>
7.	<i>Bhaya-Śokaja jvara</i>	<i>By Kāma &amp; Krodha</i>	<i>Ca.Ci.3/323</i>
8.	<i>Raktipitta</i>	<i>Mano-anukūla Kathā</i>	<i>Ca.Ci.4/169</i>
9.	<i>Rājyakṣma</i>	<i>Śuddham Sattvam Avāpa</i>	<i>Ca.Ci.8/10</i>
10.	<i>Rajyakṣma</i>	<i>Priyadarṣana śravaṇa, Harṣaṇa, Āśwāsana, Brahmecarya, Dāna, Tapa, Devatā-Arcanā, Satya, Acāra Yoga, Ahimsa, Vaidya-Vipra Arcanā</i>	<i>Ca.Ci.8/86-88</i>
11.	<i>Unmāda</i>	<i>Mano-Buddhi-Deha Samvejanam</i>	<i>Ca.Ci.9/29</i>
12.	<i>Unmāda</i>	<i>Tarjanam, Trāsanam, Dānam, Harṣanam, Sāntvanam, Bhayam, Vismaya, Vismṛti</i>	<i>Ca.Ci.9/31</i>
13.	<i>Unmāda</i>	<i>Mano-Buddhi-Smṛti -Samjña Prabodhanam</i>	<i>Ca.Ci.9/32</i>
14.	<i>Unmāda</i>	<i>Āśwāsana, telling about Iṣṭavinaśa, Adbhuta Darśana</i>	<i>Ca.Ci.9/79</i>
15.	<i>Unmāda</i>	<i>Tādana, Subaddham Vijane Grahe</i>	<i>Ca.Ci.9/81</i>
16.	<i>Unmāda</i>	<i>Trāsana</i>	<i>Ca.Ci.9/82,83</i>



17.	<i>Unmāda</i>	<i>Pratidvandva cikitsā of Kāma-Śoka -Bhaya-Krodha-Harṣa-Lobha Sambhavaja Roga</i>	<i>Ca.Ci.9/86</i>
18.	<i>Unmāda</i>	<i>Śāntikarma, Iṣṭa, Homa, Japa, Swasti, Vedokta Niyama, Prayaścitta</i>	<i>Ca.Ci.9/90</i>
19.	<i>Unmāda</i>	<i>Bhutādhīp Jagatprabhu Iśwar Pūjan</i>	<i>Ca.Ci.9/91</i>
20.	<i>Unmāda</i>	<i>Bali, Mangala, Homa, Auśadhi, vrata Satyācāra, jñānapradana, niyama.</i>	<i>Ca.Ci.9/93</i>
21.	<i>Agantuja Unmāda</i>	<i>Dev-Go-Brahmna-Guru Pūjana, Siddha Mantra</i>	<i>Ca.Ci.9/94</i>
22.	<i>Atattv-abhinivesa</i>	<i>Suhr̥da-Anūkula-Āpta- Dharmārthavādina Samyojana, Vijñana, Dhairya, Smṛti, Smādhi</i>	<i>Ca.Ci.10/63</i>
23.	<i>Hikka</i>	<i>Sāhasa Trāsa, Vismāpanam, Bhayam, Krodha, Harṣa, Priyodvega</i>	<i>Ca.Ci.17/137</i>
24.	<i>Agantuka Atisara</i>	<i>Harṣana, Āśwāsana</i>	<i>Ca.Ci.19/12</i>
25.	<i>Chhardi</i>	<i>Mano-anūkula Vacana, Āśwāsana, Harṣana, Loka-Prasiddha Śruti</i>	<i>Ca.Ci.20/41</i>
26.	<i>Visarpa</i>	<i>Krodha Vivarjanam</i>	<i>Ca.Ci.21/115</i>
27.	<i>Sanka Visa</i>	<i>Āśwāsana, Sāmtvana, Harṣana</i>	<i>Ca.Ci.23/122 ,123</i>



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