



Review Article

**ADRAVYA CHIKITSA-A AYURVEDIC HOLISTIC NONPHARMACOLOGICAL APPROACH TO  
COMBAT MENTAL HEALTH-A SHORT REVIEW**

**Ashutosh A Debnath<sup>1\*</sup>, Rajesh S Kolarkar<sup>2</sup>, Aparna N Sathe<sup>3</sup>**

<sup>1</sup>M.D. Scholar, Department of Kayachikitsa, <sup>2</sup>Professor & HOD, Ayurved Samhita and Siddhanta Department, <sup>3</sup>Associate Professor, Department of Kayachikitsa, YMT Ayurvedic Medical College, Hospital & PG Institute, Kharghar, Navi Mumbai, Maharashtra, India.

**Article info**

**Article History:**

Received: 23-10-2021

Revised: 28-11-2021

Accepted: 08-12-2021

**KEYWORDS:**

*Adravya chikitsa, Adravyabhut chikitsa, Davivyapashray chikitsa, Satvavajay chikitsa.*

**ABSTRACT**

In the Ayurveda medical system, diseases are further divided into *Shareerika Roga* and *Manasaroga* according to *Adhistana*. To manage all types of diseases, *Chikitsa* is divided into three categories namely, *Daivavyapashraya*, *Yuktivyapashraya* and *Satvavajaya*. *Daivavyapashraya Chikitsa* includes measures to combat *Daivakrit* diseases. *Yuktivyapashraya* is a form of treatment based on the basic principles of Ayurveda and *Satattvavajaya Chikitsa* can also control mind withdrawing from the unpleasant things. Ayurveda puts extra pressure on *Sattvavajaya Chikitsa* and *Daivavyapashraya Chikitsa* in managing *Manovikaras*.

Among the *Trividha chikitsa*, *Daivavyapashraya Chikitsa* has been mentioned earlier due to its "*Ashukaritva*". It works like *Vyadhikara* because of *Devaprabhava*. *Satvavajaya Chikitsa* is a unique non-pharmacological treatment for psychological disorders. *Yuktivyapashraya* has two types of treatment meaning internal and external. Inside contains *Langhan* and *Brumhan* treatments.

The treatment is of two types - *Dravyabhuta* (drug therapy) and *Adravyabhuta* (non-drug or non-pharmacological therapy). Both species have their significance to varying degrees in different places. The same names of *Bheshaja* (medicine) such as *Pathya*, *Prayashchitta* and *Hita* also indicate the importance of *Adravyabhuta chikitsa*. *Adravyabhuta chikitsa* is recommended for both *Sharirika rogas* (somatic diseases) and *Mansika rogas* (psychological disorders). There is a need to thrive *Adravyabhuta chikitsa* and *Dravyabhuta chikitsa* to get the results you want and the best conditions for various ailments and to maintain a normal body condition. The various measures of *Adravyabhuta chikitsa* described in the dispersed manner in Ayurveda are collected, compiled and discussed in this research paper.

**INTRODUCTION**

Treatment in Ayurveda is none other than establishing/maintaining the tissues of body in *Samyavastha* (equilibrium state). Therefore, any type of activity done for maintaining or bringing the body tissues in '*Samyavastha*' comes under the *Chikitsa* karma (treatment procedure). It is of two types- *Dravyabhuta* (drug therapy) and *Adravyabhuta* (non-drug/ non-pharmacological therapy).

Both types of treatment have their importance in different degrees at different places. *Adravyabhuta chikitsa* is based on different parameters like *Karana dravya* (*Mana, Disha, Kala*), status of *Mansika doshas* (mental humors), interaction between *Sharirika* and *Mansika doshas*. Non-drug therapy is as much important as drug therapy and this has been justified synonyms given for *Bheshaja* (drug) in *Caraka Samhita*, which are the following- *Pathya, Prayashchitta & Hitai*. Non-drug therapy for somatic diseases is advised in both the *Daivavyapashraya* (religious rites) and *Yuktivyapashraya chikitsa* (rational therapy). In psychological disorders, *Gyana* (spiritual knowledge), *Vigyana* (scriptural knowledge), *Dhairya* (patience), *Smriti* (memory) and *Samadhi* (meditation) are advised by Acharya Caraka which are related to *Adravyabhuta chikitsa*. Looking towards the

**Access this article online**

Quick Response Code



<https://doi.org/10.47070/ijapr.v.9i12.2088>

Published by Mahadev Publications (Regd.)  
publication licensed under a Creative  
Commons Attribution-NonCommercial-  
ShareAlike 4.0 International (CC BY-NC-SA  
4.0)

significance, there is a need to flourish and apply the *Adravyabhuta chikitsa* with *Dravyabhuta chikitsa* for better results in different pathological conditions and also by maintaining the normal physiological conditions. This is so because in many diseases, *Adravyabhuta chikitsa* plays more significant and major role than *Dravyabhuta chikitsa*. For example, in *Atisthualya* (obesity) and *Prahema roga* (diabetes), ancient scholars emphasis more on increasing the physical activity besides indicating drug and diet regimes. However, these non-pharmacological treatments are in different forms like psychological activities, spiritual activities, physical activities or religious activities etc. and have been discussed in this article. This article is focused on collection and compilation of various non-pharmacological treatment measures from different classics of Ayurveda and their related published research similar articles and relevant internet data; to interpret explore clinical importance which helps or supports in fulfilling two aims of Ayurveda i.e., *Swasthyarakshana* (maintaining health of healthy person) and *Vikaraprashamana* (curing the disease of diseased person).

### Ayurvedic Concepts in Regarding Management of Psychiatric Disorders

A psychiatric disorder is defined as disturbance of cognition (thought), or conation (action), or affect (feeling). Ayurveda aims in preservation and promotion of health, with prevention, cure of diseases through the concepts of positive physical in accordance with mental health. Management of mental disorders was area of specialization during Charaka's time. Ayurveda which has duly recognized individuality of psyche (*Manas*) and body (*Sarira*) and inseparable, interdependent relationship in living body. While defining 'Ayu' it is defined that 'life is combined state of body, senses, mind and soul.

Emotional disturbances, volitional transgression, unwholesome food etc. said to be because of psychiatric disorders in general. Symptoms of mental disorders: For *Ubhayatmaka Vikara* like *Unmada*, *Apasmara*, *Mada*, *Murcha* etc. But for *Nanatmaja Manasavikara* or *Kevalamanasa Vikara*, no descriptive details are available regarding *Chittoudvega* (anxiety disorders) their symptoms. This can be because of the fact that these conditions are well understood by terms used to describe them. For example, *Krodha*, *Soka*, *Udvega*, fear, phobias, bipolar disorders, stress etc.

### Classification of Mental Disorders

The different types of disease classification found in classics mainly pertain to physical illnesses, no description on classification of *Manasaroga* are readily available in Ayurvedic works. Still, by studying diseases wherein the *Manasa Dosha* viz., *Rajas* and *Tamas* are involved, it is possible to classify,

enumerate the mental disorders described in Ayurveda. In *Manasika Vikara* namely, *Udvega Kama*, *Soka*, *Abhaysuya* etc., *Manas* is affected initially then *Sarira* later. Since involvement of *Manas* will predominate clinically they are also termed as *Manodhisthika Manasa Vikara*. Certain disorders like *Vishada*, *Tama*, *Asabdasravana* and others, are caused exclusively by one of the three *Sarira Doshas* viz., *Vata*, *Pitta*, *Kapha*. These can be termed as *Nanatmaja Manasa Vikara*. In *Ubhayatmaka Vikara* like *Unmada*, *Apasmara*, *Madatyaya*, etc., which also are termed as *Manas Sariradhishthita Vikara*, both are involved. Yet another group of diseases like diarrhoea caused by the grief (*Sokaja Atisara*), diarrhoea caused by fear (*Bhayaja Atisara*), fever caused by lust (*Kamaja jwara*), *Krodhaja jwara*, the initial impairment of *Rajas* and *Tamas* occur first. They get relieved only when the *Manadoshas* gets treated. Thus, a critical study of the classics offers certain clinically useful descriptions pertaining to classification of *Manasavikara* in Ayurveda. The descriptions available in chapters on *Dinacharya* (daily regimen), *Rtucharya* (seasonal regimen), *Sadvrta* (code of virtues, grouped under *Sila*, *Cheshta*, *Achara*) to aid clinical elicitation of these aspects. Treatment with drugs which come under *Bhouma*, *Audbhida*, *Jangama* are called *Dravya Chikitsa*. Treatment without using any kind of drugs are called *Adravya Chikitsa*. *Dravya Chikitsa* has some source, formulary, dosage etc. But in case of *Adravya Chikitsa* has no such qualities. It is based on *Upayas* and has a different mode of action. *Dravya Chikitsa* is *Murtha Chikitsa* and *Adravya Chikitsa* is *Amurta Chikitsa*.

### Adravya bhuta Chikitsa/Adravya Chikitsa/Upaya Chikitsa

*Acharya Vagbhata* and *Charaka* are mentioning *Adravya chikitsa* by using *Upavas*. In *Charaka Samhita*, *Vismapana*, *Vismarana*, *Bandha* and *Vadha* are mentioned, but not in *Samgraha*. *Upavasa*, *Anilaseva*, *Atapaseva*, *Chayaseva*, *Mantra*, *Santwana*, *Dana*, *Trasana*, *Jagarana*, *Harshana* and *Hasana* mentioned in *Samgraha* but not in *Charaka*. The treatment is done without using medicines directly. The following are references of such treatment patterns. Terrorising, surprising, dememorising, shocking, exciting, threatening for murder, inducing sleep, reassurance, massage etc. employed in *Adravya Chikitsa*. In *Unmada chikitsa*, even after the body is cleansed with reassurance, if the patient exhibits perversion of conduct, then he should be given *Adravya Chikitsa* like beatings which are useful for stimulating his mind, intellect, body.

### Adravya chikitsa in Charaka Samhita

**Bhaya Darsana:** Creation of *Bhaya* is indicated in certain emotional situations. By creating *Bhaya*, emotions gets diverted into another channel and long-standing adverse effects of persistent emotions will get

subside in this way the further treatment becomes easy. In *Kama Jwara*, *Krodha jwara*, *Bhaya* is mentioned as treatment. If certain patient is suffering from psychiatric disorder has a strong physique, and he is disobedient, then he should be tied tightly without hurting the patient body. With pieces of cloth, and kept confined to a dark room devoid of iron rods and wooden pieces. By showing the patient snake or *Rajapurusha* and telling him that 'you will be killed soon', his previous emotions will get diverted into another channel. Charaka also giving evidence to the same.

**Vismapana:** *Vismapana* means magical exhibition. It can change the emotional status and attitude of the patient. It is a kind of treatment in certain psychic disorders.

**Vismarana:** *Vismarana* is forgetting. It is a kind of auto suggestion. The patient forgets the incidents or events that caused the mental stress. This can be done by engaging in work or certain entertainments.

**Kshobhana:** *Kshobhana* means shaking. The process is done by, applying some mechanical force to remove the unwanted things from body. In *Asmari Chikitsa*, *Kshobhana* is suggested in certain conditions.

**Harshana:** It means to create a happy mood. When person is happy, several neuro chemicals like adrenalin, nor adrenalin will be released. So the treatment *Harshana* will counteract the pathological changes happening by the ill effecting emotions. In *Kama*, *Soka* and *Bhaya Jwara*, *Harshana* is advised.

**Bhartsna:** *Bhartsna* means scolding. This is required in treating some psychiatric conditions. This procedure may cause sudden emotional changes in patient and this may be necessary in violent cases.

**Vadha:** Here *Vadha* means terrorising the patient in order to divert his mind from *Ahita Karmas*.

**Bandha:** *Bandha* means to tie the patient with rope. It is a protection when the patient is in a violent stage. *Bandhana Karma* is beneficial, when the patient may damage the house hold things or beat anybody.

**Swapna:** Sleep is a relaxation to the mind and body. When mind and body are tired due to different causes, sleep will help in restoring the normality of the internal organs by recharging their functions.

**Samvahana:** Means smooth massage. This treatment stimulates the tactile receptors in the skin and a well-being stage is obtained and also it will improve the peripheral circulation. *Samvahana* is suggested in insomnia.

#### **Adravya Chikitsa in Ashtanga Samgraha**

**Upavasa:** *Upavasa* means living without eating food for a certain time. *Upavasa roopa langhana* is advised here. The principle behind it is giving time to the body for making *Ama pachana*, since *Ama* is the cause of

most diseases. When *Ama* is metabolized, then all other physiological functions will be corrected.

**Anila seva:** In today's time people are doing morning walk and evening walk, this is a kind of *Anila seva*.

**Athapa seva:** *Athapa seva* means sunbath. The sun is the source of energy to the nature, and the sunrise contains a lot of curative substances and which stimulates the body to correct several physiological functions. It increases the production of vitamin D in natural way.

**Mantra:** *Mananat trayate iti Mantra*. This means it will protect the mind. It comes under behavioural therapy. By Manthra sidhy, the energy level in the body will increase. In *Unmada*, *Maha vidya manthra*, *Mayuri vidya manthra* etc., are suggested.

**Santwana:** *Santwana* means to console the patient. It is mainly a preliminary process, very essential for any sort of therapy to begin with.

**Dana:** *Dana* means to give worthy things to others absolutely free. By *Dana*, patient will relieve guilt complex and it can positively improve the emotional status of the patient. In *Bhoota Grahabadha Chikitsa*, *Dana* is recommended.

**Trasana:** It is also a type of frightening by the administration of shock, and prompts the patient to confine within the limits of good conduct. *Trasana* is advised in *Unmada Chikitsa* and *Hikka Chikitsa*. It is mentioned in *Vatopakrama*.

**Jagarana:** *Jagarana* means not to sleep at night. It is indicated in *Kaphaja Madatyaya*, *Kanta roga* etc.

**Hasana:** *Hasana* means laugh. A good laughter completely decongests one's brain and an increased amount of blood rushes there, to nourish, those ill fed areas. Medical research has proved that during laughter body produces increased amount of hormones. This is how laughter helps in healing, also in addition to the psychological benefits like removal of depression, sadness, worry, helplessness etc. After good laughter, the patient invariably feels more likely open and fresh.

"Psychotherapy is the treatment, by psychological means, of problem of emotional nature which a trained person deliberately establishes professional relationship with patient with object of removing, modifying, or retarding existing symptoms, mediating disturbed patterns of behaviour, and promoting positive personality growth and development". This definition of Psychotherapy given by Wolberg seems one of the most comprehensive definitions.

Mind (*Manas*) is an important component of the *Ayu* (life) in addition to the other three components - *Sarira* (physical body), *Indriya* (sense organs) and the *Atma* (Soul) (Ca. Su. 1/42). The existence of *Marias* (mind) has been accepted by both,

the ancient as well the modern schools of science and philosophy. *Marias* i.e. the mind serves as an important instrument in the process of perception.

### **Sattvavajaya Chikitsa- The Ayurvedic Psychotherapy**

*Sattvavajaya Chikitsa* in Ayurveda refers to one of the three broad based approaches to therapy. It is specifically indicated for treatment of mental illnesses. Charaka defines it as the method of restraining or withdrawal of mind from unwholesome objects (*Arthas*) (Ca. Su. 11/54). *Sattvavajaya* is aimed at the control of mind i.e., one should keep himself established in his oneself after knowing the real nature of Soul and attaining the height of spiritual wisdom<sup>4</sup> (Ca. Sa. 3/ 31).

*Sattvavajaya* in principles is full-fledged Psychotherapy, which has been described in Ayurvedic literature. Caraka was first scholar to use the word "*Sattvavajaya*". His definition gives lot of scope for the expansion and applied consideration.

"*Sattvavajaya Punah Ahitebhyo Arthebhyo Manognigrah*". (Ch. Su. 11/54)

"*Dhi. Dhairyatmadi Vijnanam Manodosausadham Param*". (As.Hr.Sha.1)

Thus, the term *Sattvavajaya* implies that modality is the therapeutic for mental, emotional stresses and disturbances. This is secured best restraining the mind from desire for unwholesome objects, directing it towards the wholesome objects the cultivation of *Jnana*, *Vijnana*, *Dhairya*, *Smrti* and *Samadhi*. All these measures help in developing control over the *Marias* or mind, which is always unstable. In *Sattvavajaya chikitsa* we increase the *Satva gunas* and reduce the *Rajas* and *Tamas gunas*.

In the 11<sup>th</sup> chapter of *Carak Samhita*, *Sutrasthan*, *Sattvavajaya* has been defined by the combination of three main aspects i.e., *Ahita*, *Artha* and *Manonigraha*. The word *Ahita* means something unwholesome to other, *Artha* meaning object of sense faculty and *Manonigraha* refers to control of mind. It includes all the measures which help in restraining of the *Manas* from craving towards the *Ahita Arthas* (unwholesome objects), and to avoid involvement of *Manas* in abnormal mental faculties. *Samadhi* (meditation) is the best way to control the mind.

### **Aims of Satvavajaya Chikitsa**

1. To help individual to discriminate between the thoughts and actions.
2. To divert mind and make the person to involve with commitment in other or next activity.
3. To help individual to discriminate between the objective and imagined dangers to respond selectively to each.
4. To initiate *Bhakti* or regard or strengthen his believes in the *Ishta-Daivam*.

5. To expel out phobia by making awareness of the subject knowledge, the true facts.

**Methodology of the Satvavajaya Chikitsa:** The objective type of *Mano Nigraha* is the actual *Sattvavajaya* and warrants a physician's interference with controlling the patient's mind. This can be achieved by various ways.

1. *Cintya*- by regulating the thought process
2. *Vicharya*- by replacing the ideas
3. *Uhya*- by channeling the presumptions
4. *Dheya*- by polishing the objective
5. *Samkalpa*- by proper guidance and advice for taking right decisions

### **Dimensions of Satvavajaya Chikitsa**

1. **Trivarga Anveksana:** Acharya Charaka stated that one should not adopt the mental faculties which are causing mental disorders and should strive for abstaining from the unwholesome virtue (*Dharma*), wealth, sensory pleasure (*Artha*) and enjoyment/ desires (*Kama*) and for pursuing the wholesome ones. No mental happiness or unhappiness can occur in this world without these three. Hence, this should be practiced and the efforts should be made to know about the *Atma* (self), *Desa* (place), *Kala* (time), *Sakti* (strength and capacity) properly.
2. **Tadvidyaseva:** Service to those who are well versed in scriptures and treatment of mental therapy should be done by them. It seems that *Sattvavajaya chikitsa* was done by specialists at that period of time.
3. **Atmadi Vijnanam:** Attainment of the knowledge of *Atman*, *Desa*, *Kula*, *Kala*, *Bala* and *Shakti* etc. *Jnana* (cognition) in this particular reference is used for the spiritual knowledge for all practical purposes. The methods for improving *Prajna* (cognition) and its components like *Dhi* (intellect), *Dhrti* (controlling power) and *Smrti* (recollection and recall) are considered as a component of *Sattvavajaya Chikitsa*.
4. **Psycho-supportive Techniques:** Acharya Caraka has described several psychological supportive techniques, which all come under the purview of the broad based *Sattvavajaya chikitsa* of Ayurveda. He advocates *Aswasana* (reassurance and explanation), *Suhritvakya* (guidance and suggestion), *Dharmarthavakya* (education of individual and family), *Ista vinasana* (verbal shock: milieu therapy), *Adbhuta darsana* (showing extra ordinary things), *Tadana* (physical shock), *Trasana* (mental shock), *Santwana* (rehabilitation and reassurance), which are also known as psychological intervention.
5. **Promotion of Jnana (Cognition):** *Jnana* (cognition) in this particular reference is used for

the spiritual knowledge for all practical purposes. The methods for improving *Prajna* (cognition) and its components like *Dhi* (intellect), *Dhrti* (controlling power) and *Smrti* (recollection and recall) are considered as a component of *Sattavajaya Cikitsa*.

6. **Promotion of *Vijnana***: The word *Vijnana* consists of - vi + jna + lyut, which refers to worldly knowledge (*Laukika Jnana*). It includes the science and art of living perfectly in this earthly world. It consists of the knowledge of scriptures and texts describing activities of the physical world, social and personal conducts, knowledge of the activities and inter relationship of body and mind, dietary rules, do's and don'ts in certain disease states. Thus, all the logical knowledge about the physical and biological events described in the contemporary sciences is actually the part of *Vijnana*, the relevant portions of which are gradually introduced in the patient's psyche in order to clarify his doubts and provide deeper insights into his problems. This immediately relieves the patient's apprehensions and pacifies his disturbed mind.
7. **Promotion of *Samadhi* like state (Yogic psychotherapy)**: *Samadhi* is the ultimate stage in the practice of Yoga, which is a state of unwavering concentration. Promoting *Samadhi* in a diseased state is trying to minimize the mental fluctuations, reduce the bothering ultimately leading to focused and tranquilized mind. It is achieved through the application of various yogic techniques. Yogic relaxation is a part of psychotherapy. According to *Patanjali*, Yoga is the hindering of the modifications of the thinking principle - "*Yogastu cilia vrtil nirodhah*." (Pa.Yo. Su. 1/2).
8. ***Pratyatma Cikitsa* (Individual Psychotherapy)**: Ayurveda emphasized that every individual is different in its psychosomatic constitution (*Deha Prakriti*), psychic personality (Man as *Prakriti*), *Desa* (habitat), *Kala* (time), *Vaya* (age), *Pratyatma Jeevana Vritta* (Individual life situations). Therefore, every individual patient should be dealt as a separate individual and treatment decisions should be taken after considering all these factors, which make the individual, unique and specific. *Charaka* has specifically and the term *Purusam-purusam vikasya* (Ch. Su. 1/124) to emphasize the individualistic therapy in treatment of diseases in general and psychological problems in particular. It is a systematic and standardized treatment approach to relationship and life problems. It has now been adopted for treatment of longer duration and for different populations.
9. ***Pratidvanda Cikitsa* (Replacement of Emotions)**: Replacement of opposite emotions (viz. *Kama* for *Krodha*) is one of the approaches of psychotherapy (*Sattvavajaya*) in Ayurveda. In the case of mental derangements resulting from an excess of desires, grief, delight, envy or greed, should be allayed by bringing the influence of opposite ones (contrast), to bear on the prevailing one and neutralize it.
10. ***Aswasana* (Reassurance)**: Reassurance relieves fears, boosts self confidence and promotes hope in a patient under the *Aswasana Cikitsa*. The nature of the disease should be explained to the patients freely and frankly, so that the patient develops insight into the disease. Further he should be educated about the necessity of medication and taking treatment. Education about the disease should also include the reasons for relapse of the disease, so that they could be prevented by adopting appropriate measures. It is also equally effective and applicable for treating physical diseases and their exacerbations.
11. ***Suhrt Vakya* (Friendly Advice and Guidance)**: Advice is given to the patient by his well wishers, friends or relatives on whom he has the maximum faith. The focus is given on such fundamental matters as budgeting, personal hygiene and nutrition. Efforts are made to persuade the person to give up the unhealthy habits and replace them with healthy ones. The Physician should explain the fundamental nature of the disturbance, importance of changed attitudes and positive thinking based on an improved philosophy of life. Suggestion usually be given in conditions where there are more than two alternatives for a given situation and the person finds himself helpless to decide for or against a particular alternative. He is helped to take the specific decision after analyzing the prevailing situations and circumstances.
12. ***Ishta Vinasana* (Changing the thought process)**: This is a method of Verbal psychological shock therapy which includes changing the situation and environment of the patient. In this method, such a type of information is given to the patient, which can change the internal thought process and activities. It helps to bring back the normalcy in patient's behaviour. The behaviour of the patients becomes normal. They should also be rehabilitated at their level of intelligence and stamina, this will help them to live long and well.
13. ***Psychoshock Therapy* (*Mano Ksobha Cikitsa*)**: Psychoshock therapy has been described elaborately in Ayurveda. This important method of treatment has also been considered under *Sattvavajaya Cikitsa* by Murthy A.R.V. and Singh R.H.16 (1987). For managing acute episodes of mental ailments, Ayurveda describes a number of methods of psychoshock therapy to restore the patient's psyche. Intimidation or threatening (*TraSana*) terrorization, coaxing, exhilaration

(*Harsana*), gratification, frightening and astonishing (*Vismapana*) are the causative of forgetfulness (*Vismarana*) and are the main ways to change the ideas and bring back the mind to its original state from delusionary and psychotic state.

The applied aspects of *Satwavajaya chikitsa* can be summarized as under:

1. Assurance
2. Replacement of emotions
3. Regulation of thought process
4. Re-framing of Ideas
5. Channeling of Presumptions
6. Correction of objectives and ideals
7. Proper guidance and advice for taking right decisions
8. Proper control of patience
9. Awareness of the mind.

The features and the principles of *Satwavajaya Chikitsa* can be correlated to the Modern psychotherapeutic concept of Cognitive Behavioural Therapy (C.B.T).

## DISCUSSION

Though Psychotherapy is a century old concept in the modern contemporary medicine, it is nothing new in Ayurveda, as in ancient system was well aware of psychic means of treatment. In fact, in the history of Ayurvedic medicine, Psychotherapy is as old as drug therapy. In modern, mental-health, psychotherapy is defined as the treatment by psychological means, of problems of an emotional nature in which an expert deliberately establishes a professional relationship with the patient with the object of (1) removing and modifying or retarding existing symptoms, (2) of mediating disturbed pattern of behavior, (3) of promoting positive personality growth and development. Ayurveda describes three *Guna* of Mind and named as *Satwa* (Balance), *Raja* (Arrogance) and *Tama* (Indolence). Mind is called '*Manas*'. Ayurveda describes that a possibility for disease is due to imbalance of the "*Rajas*" or '*Tamas*' in the mind which vitiate the mind and leading to emotional imbalance, also results in psychological disturbances, hence *Rajas* and *Tamas* are termed as '*Doshas* of mind'. *Satwavajaya* as psychotherapy, is the mental restraint, or a "Mind control" therapy as referred by Charaka, is achieved through "spiritual knowledge, philosophy, fortitude, remembrance and concentration". According to Ayurveda, *Prajnaparadha* (volitional transgression) is "the main etiopathological factor" in mental illness, and can be corrected through psychotherapy or *Satwavajaya Chikitsa*. *Satwavajaya* is that method of treatment through which one tries to bring the intellect (*Dhi*), fortitude (*Dhrti*) and memory (*Smrti*) of the patient into a proper condition. Two methods of *Satwavajaya*: (1) Assurance to the patient of the lost objects or persons. (2) Inducement of emotions

opposite to those associated with patient's distress, are usually in practice.

## CONCLUSION

The modern roots of CBT can be traced to the development of behavior therapy in the ancient literature of Ayurveda. Charaka was the only Ayurvedic scholar to explain the concept of *Satwavajaya Chikitsa* in Ayurveda. As such, there is no fundamental difference between *Satwavajaya chikitsa* and modern psychosomatic approach of Cognitive Behaviour therapy. Both involve controlling mind from harmful sense-objects. Thus the knowledge of both these unique concepts helps us to rediscover the critical knowledge about mind and thus to prevent from psychological illnesses.

*Satwavajaya Chikitsa* is a unique non-pharmacological approach for treating the mental disorders. It is the first of its kind and if developed can really prove much useful. *Satwavajaya* helps to attain a stable and harmonious equilibrium between man and his environment needed to reduce man's vulnerability to mental diseases and to permit him to lead a more productive and satisfying life.

Principles of *Sadvritta* and *Achara Rasayana* laid down in Ayurveda highlights the importance of socio-cultural factors in the maintenance of mental and social health. A stable and harmonious equilibrium between man and his environment is needed to reduce man's vulnerability to mental diseases and to permit him to lead a more productive and satisfying life. By Ayurvedic line of treatment with psychotherapy and spiritual therapy one can able to treat mental disorders effectively.

## REFERENCES

1. Charaka Samhita Vol. I (1976): Eng. Translation of R. K. Sharma and V. Bhagawan Dash-Chowkhamba Sanskrit Series Office, Varanasi. Page no: 250
2. Review Article- Dimensions Of Sattvavajaya Chikitsa (Ayurvedic psychotherapy And Their Clinical Applications -J.S. Tripathi- Annals Ayurvedic Med. 2012. Page no:31-36
3. Singh, R.H. (2009): Body-Mind-Spirit Integrative Medicine, Chaukhamba Surbharati, Varanasi/Delhi, India. Page no:138
4. Dipti Rekha Sarma, Karab Ali, Jyotirmoy Sarmah. An Ayurvedic Perspective to Cognitive Behavioural Therapy vis-a-vis Satwavajaya Chikitsa. International Journal of Ayurveda and Pharma Research. 2016; 4(5): 42-45.
5. Bagali SS, Baragi UC, Deshmukh RA. Concept of Satwavajaya Chikitsa (Psychotherapy). J Ayurveda Integr Med Sci 2016; 1(1): 56-63.
6. Chakrapanidatta, Ayurveda Dipika commentary for Charaka Samhita. Revised by Charaka and

- Dridhabala. Edited by Yadavji Trikamji Acharya. Reprinted. Chaukhambha Sanskrit Sansthan, Varanasi. 2004; Page no:288
7. Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Reprinted. Chaukhambha Sanskrit Sansthan, Varanasi. 2004 Page no:62-77
  8. Vagbhatacharya. Ashtanga Hridaya. With commentaries of Arunadatta and Hemadri. Reprint 9<sup>th</sup> Ed. Chaukhambha Orientalia, Varanasi. 2005, Page no:16
  9. Amarkosh with Vyakhasudha or Ramaswami Commentary of Bhanuji Diksita (1987): Reprint 2<sup>nd</sup> ed. Chaukhamba Sanskrit Partisthana, Delhi, p. 286.
  10. Chandre Rajni and Tripathi J.S., Satvavajaya: The Ayurvedic Approach To psychotherapy. Aryavaidyan International Journal, Kottakal, Kerala, Oct. 2006. [Cited on 2016 July 9]
  11. Bloch, S. Supportive Psychotherapy (1979): An introduction to the Psychotherapies. Oxford University Press, Oxford. Page no:135
  12. Charaka Samhita Volume III (1988): Eng. Translation By R. K. Sharma and V. Bhagwan Dash Chaukhamba Sanskrit Series Office, Varanasi. Page no:439
  13. Dimensions of Sattvavajaya Chikitsa (ayurvedic Psychotherapy and Their Clinical Applications)-J.S. Tripathi, Annals Ayurvedic Med. 2012: 1 (1 & 2) 31-38.

**Cite this article as:**

Ashutosh A Debnath, Rajesh S Kolarkar, Aparna N Sathe. Agravya Chikitsa-A Ayurvedic Holistic Non-pharmacological Approach to Combat Mental Health- A Short Review. International Journal of Ayurveda and Pharma Research. 2021;9(12):46-52. <https://doi.org/10.47070/ijapr.v9i12.2088>

**Source of support: Nil, Conflict of interest: None Declared**

**\*Address for correspondence**

**Dr. Ashutosh A Debnath**

M.D. Scholar,  
Department of Kayachikitsa,  
YMT Ayurvedic Medical  
College, Hospital & PG Institute,  
Kharghar, Navi Mumbai,  
Maharashtra, India  
Email: [ap421000@gmail.com](mailto:ap421000@gmail.com)

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.

