**INTRODUCTION**

The word Sattvavajaya is made up of two words, ‘Sattva’ and ‘Avajaya’. The word ‘Sattva’ means Manas\(^1\) ‘Avajaya’ is still further can be broken into; \(av + lj + ac\), ‘\(av\)’ means from the base or from the root of it, i.e. uplifting of the \(Manas\) from the depressed condition or it can also be understood to be in the complete sense and ‘jay’ means to overcome or control. i.e. the whole terms means to uplift the depressed \(Manas\) but such that it is not hyper activated and its functions are in complete control.

According to Monier Williams, Sattvavajaya means to control the infidel nature of the \(Manas\) or giving self command to raise the strength of the Mind or character. It is one of the three types of treatment modalities or Trividha Chikitsa described by Carakacarya\(^2\).

Having control over the \(Manas\) such as to control it or withdraw it from coming into contact with harmful or unwholesome objects is the main object of Sattvavajaya. Thus it includes all the methods of

- Manonigraha,
- Sadvrutta/Acara Rasayana,
- Modalities of \(Manas\) Dosa Cikitsa.

Later in the text, Carakacarya in Vimana Sthana described only two types of Ausadha, Daivyaprasraya and Yuktiyapasraya. Here commentator Cakrapani\(^3\) states that Sattvavajaya can be included in both Daivyaprasraya as well as Yuktiyapasraya Cikitsa\(^4\).

When Sattvavajaya Cikitsa includes Drsta (visible) modalities, i.e. Dravya is used in the treatment procedure; it can be included in Yuktiyapasraya and when it includes Adrsta (invisible) modalities, i.e. it does not include any physical object or Dravya for the treatment it can be grouped under Daivyaprasraya Cikitsa.

Further elaborating on Yuktiyapasraya Cikitsa, Carakacarya states that Cesta is considered as \(Manas\) Cesta, and control over the \(Manas\) Cesta is a characteristic of Sattvavajaya Cikitsa\(^5\).

Again in Dirghamjivitiyamadhyayam, Carakacarya classifies these three types of treatment modalities according to the level of their utility\(^6\).

For the Sarira Dosa, Daiva and Yuktiyapasraya Cikitsa is advised (denoted by the word ‘Purvo’) and for the \(Manasa\) Dosa, Jnana, Vijnana, Dhairya, Smriti and Samadhi is advised.

Hence it can be said that these five attributes form the crux of the Sattvavajaya Cikitsa. These three treatment modalities go hand in hand, as the psycho and somatic involvement in a disease can never be alienated. Thus Sattvavajaya Cikitsa needs to be also supplemented with Yuktiyapasraya and Daivyaprasraya Cikitsa.

**Manas Dosa Cikitsa:**

- Jnanam: Jnanam adhyatma jnanam
  It means Adhyatma Jnana, i.e. spiritual knowledge or knowledge that the absolute
Atma or Brahma is the only truth and the materialist world along with his own Pancabahutika body is only transitory. In the treatise Bhagvata, Lord Krishna speaks about three types of Jnana: Sattvika, Rajasika and Tamasika. Of which only Sattvika Jnana is that by which the knowledge of the Supreme being or Atma, that it is eternal, omnipresent, immanent and undivided is achieved. On understanding and acceptance of this fact, the consideration of his separate existence or the understanding of ‘mine’ or ‘I’, will cease. The emergence of this Satya Buddhi (Samyak Jnana) will decrease the Ahamkara of the person and will further cause declination of all desires and wishes called the Upadha, which is the main cause of all Dukha (grief / miseries)\(^9\). By complete avoidance of Upadha (desires/ lust) and understanding it the root cause of all problems, will permanently relieve the person of all Vydhis (psychosomatic disorders due to suppression of desires) and mitigate the Rajas and Tamas, similar to the description of the Apta (spiritual person), who is relieved of his Rajas and Tamas by Jnana and Tapas. Secondly, Adhyatma Jnana could also mean the complete knowledge of the Sarira and Manas, and all those things which are beneficial and harmful for it. The thorough knowledge of the diseases afflicted upon these due to the imbalance of their respective Dosas, their Hetus and the means to avoid them can also be termed as the Adhyatmika Jnana. In this perspective the regimen followed in Svasthavrtta and Sadvrtta can also be grouped under Sattvavajaya. Carakacarya has also given the relation between Sarira and Manas when he states that at times the Sarira follows the Manas or vice versa\(^1\). Hence any disease of the Sarira or Manas, it eventually effects the other.

- **Vijnanam:** Vijnanam shastrajnanam

Knowledge of the scriptures and texts which takes the person towards true knowledge is Vijnanam. It acts to gradually diminish the Rajas and Tamas and increase the Sattvika Gunas of the Manas.

- **Dhairya:** Dhairyam Anunnatichetasah

Calming down the vitiated or hyper-excited state of the Manas i.e. increasing the patience of the person by counseling or meditative procedures. It gives the person the courage to bear pain and other challenges in life.

- **Smriti:** Smriti Anubhutarthasmaranam

Trying to memorize the past incidences, as Carakacarya states that only if one remembers the real nature of things he gets rid of miseries\(^12\). There are eight causes given for the improvement of Smriti\(^13\), which could also be practiced as therapeutic measure if the person has Alpa Smriti and requires improvement of Smriti for the mitigation of the disease condition.

- **Samadhi**

A condition where after gaining complete contact with the Atma, Manas losses its contact with the external objects and conjunctions only with the Atma is the Samadhi Awashta. Here there is complete cessation of all types of Vikara or Dukha. It is achieved only after following the Astanga Yoga techniques and certain other specific techniques like the mantrajapa (chanting) etc\(^14\). These five aspects of Sattvavajaya Cikitsa contain in itself all other therapies advised for Manas. Also the whole of the modern psychiatry can be included into these five types.

Further the treatment of the Manasika Vyadhis is explained as; Trivargaya Anveksana: To repeatedly recollect and attend to the course of conduct related to the virtues of Dharma, Artha and Kama. Caraka states that a person who should strive to discard the harmful and unwholesome regimens and adopt the wholesome regimens in regard to the above virtues\(^15\).

2. Tatvidya Seva: to render service to those who are well versed in the nature and cure of psychic diseases.

3. Atmadinam Sarvasah Vijnanam: To obtain all round knowledge of the Atma, Desa, Kula, Kala, Bala and Sakti. Such knowledge should be repeated from time to time and revised according to Desa and Kala.

In this context Cakrapani states that the knowledge of the ‘Self’ implies the knowledge as to who I am’ and ‘what is conducive to my health’. Similarly the knowledge about the place implies knowledge of locality and property of the regimen prescribed in the local conditions. Similarly, the knowledge with regard to the family strength and capacity will also have to be explained. These three steps are well included in the previous five steps advised as treatment for Manasa Dosas. Acarya Vagbhata also described the treatment of Manas Dosas as Dhi (Buddhi or intellect), Dhairyat (fortitude) and Atmavijnanam\(^16\).

In the description of Sattvika Buddhi, Bhagvata Gita states that it is that intellect which correctly determines the paths of activity and renunciation, what ought to be done and what should not be done, what is fear and fearlessness and what is bondage and what is liberation\(^17\). Such Dhi of Sattvika dominance needs to be inculcated in the process of Sattvavajaya Cikitsa.

By consciously improving the Dhi, Dhrti and Smriti, Prajnaparadha also, which is the main cause of the mental disorders, can be avoided. Susrutacarya\(^18\), states that the Manas Vyadhis should be treated with the Sabdadi Varga according to the choice, which is pleasant for the person. Here Acarya Dalhan'a clarifies that Sabdadi Varga includes all the five Indriya Visaya.

**Sadvrtta/Acara Rasayana:**

Acarya Caraka states that the normally, mind including sense faculties remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition\(^19\). The causes of the disturbance of the mental faculties are the excessive, wrong or non utilization of these faculties on which abnormal mental conditions will prevail\(^20\). The technique of maintenance and proper utilization of these faculties itself is the underlying principle of Sadvrtta. When emphasizing the importance of Sadvrtta, Acarya states that the normal condition of the mental faculties can be achieved by the performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects and by acting in contradistinction with the qualities of place, season and one’s own constitution including temperament. Therefore one who is desirous of his own well being should always follow the Sadvrtta in its complete sense,
after careful consideration and recollection of the practices advised in the text21.

Again during the description of Rasayana, Acarya again gives a brief account of the Acura Rasayana, which is one of the prerequisites for the success of the Rasayana therapy22.

Manonigraha:
Manas Nigraha or control of manas, requires the increase of Sattva Guna, Dhī, Dhrti, Smrti, etc. by following of the Sadhrtta as well the Yogika practices. Yoga is bringing to complete cessation the functional or behavioral modifications of Citta or Manas. It is possible by the various techniques followed in the Samadhi Pada of Yoga Sutra, specifically the Astanga Yoga.

In Yoga Sutra, certain techniques are mentioned which steady the Manas, i.e. cause Manasthitih Nibandhanam, viz.

1. Visayati va pravrttirupanna – concentrating the Manas towards particular subjects such as to keep it busy with intense activity, so that it is not deviated towards untoward subjects.

2. Visoka va Jyotismati – Griefless illumination experienced in the mind. It is the general technique of developing a tendency or activity of the mind to create a subject or object which could be internally experienced.

3. Vitaragavisayam va Cittam – By steadying the Citta on a subject which has transcended the attachment or passion. An attempt is made to make the mind itself passionless; by self command or telling it to give up the passions as they are trouble producing, the mind may and does obey such suggestions.

4. Swapnanirajnaanalambam va: By taking the support of the knowledge or experience gained through the dreams seen in the sleep. The first thing necessary here is to develop a capacity of having dreams. When such a capacity of dream production is developed, the themes prescribed for the dream can be so chosen that the mind will have a very pleasant and enticing experience. Acarya Caraka also when describing the Adravaya bhuta Cikitsa, describes Swapna as one of the treatment modality23. Though the commentaries have not elaborated on this aspect, practically here Swapna can be interpreted as both sleep as well as dreams.

The effect of such dreams is so impressive that the mind even in the wakeful part of the day afterwards, remains inwardly attached to this impression or memory of the dream. This pleasant mood automatically prevents the mind from getting easily perturbed by any disturbing troubles in the day to day life. Thus the Manasthitih nibandhanam and subsequent Citta prasadanam can be easily obtained and firmly established by the practice of this technique, once the mastery over the dream production has been obtained. Susruta has not described the particular term of ‘Sattvavajaya Cikitsa’ but has described ‘Citta Prasadana’, 24 which is the goal of Sattvavajaya Cikitsa. These practices can be summarized as those requiring physical relaxation, mental relaxation and increased concentration, and suggestibility which are the attributes seen in Hypnotism. A hypnotic trance is hence defined as the state of physical and mental relaxation with increased suggestibility to accept suggestions, when a subject concentrates more or less on one thought which has an early and long lasting impact on the subject. The mind in the modern science can be understood at two levels, Conscious mind and the subconscious mind; where the subconscious mind is like a warehouse. Herein all kinds of emotions, thoughts, desires, wishes etc are stored and are usually not known to the conscious mind due to a barrier between them.

DISCUSSION

From above all descriptions, it comes to notice that mind is the only creator, regulator, recreator, of all bodily constituents acting through the metaphysical, intellectual and bodily level. The perfect harmony of Manas responsible for the perfect harmony of body because physical is merely an out picturing of the mental. Every discordant thought, feeling or emotion must pay the penalty in the physical manifestation of some discord. It is now well established that vicious mental states, violent emotions, explosive passions make chemical changes in the brain and poisons the cell life through the whole body. It is well known that worry, anxiety, fear kill millions and millions of RBC every day. (fear, anger, jealousy, envy, hatred are considered as forerunners of disease and messenger of death). Every disturbing, depressing thought that enters the brain has a simultaneous effect on every cell of the body and tends to produce diseases. Men, women and children get diseased and die around us everywhere as a result of pathological thought, a deranged function of Manas. Management as well as intonation of thoughts (Manonigraha) by different prospectives of Sattvavajay chikitsa is the foremost therapy for the treatment of psychosomatic diseases. Sattvavajaya means method of training one thought in positive way to utilize his maximum energy. Sattvavajaya can be employed by both medicinal and non-medicinal techniques.

CONCLUSION

We become what we think, mind is powerhouse and thoughts are fuel; Sattvavajaya is the method to use this fuel efficiently to bring best outcome in form of good health. Ayurveda advocate good mental health is important constituent of good health. One can’t achieve latter in absence of earlier. Good conduct, following ethics of good moral, having spiritual knowledge, believing in Supreme Being, developing forgiving attitude and selfless devotion, meditation are important dimensions of Sattvavajaya Chikitsa.

REFERENCES

17. Bhagbat Geeta chapter 18, Sloke no.30.

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