

A Review on Fundamentals of Adravyabhuta Chikitsa

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Abstract

Ayurveda is a life science, consist of methods promoting healthy life along with treatment of diseases. Today, nearly one billion people live with a mental disorder and in low-income country, more than 75% population with such kind of disorders don't receives treatment. Every year, close to three million people die due to substance abuse and in every 40 seconds, a person dies by suicide. About 50% of mental disorders started at the age by 14. Through Ayurvedic Psychotherapy, patient made to feel that he/she is capable to get rid of diseases because. "मनोजितं ये जगज्जितंतेन"^१ Here the Psychotherapist promotes the patient to increase his will power along with purification of *Mana* and similar statement also given by Acharya Vagbhata i.e., "करुणाद्रमनः शुद्धं सर्वज्वरविनाशनम्"^२

Keywords: Chikitsa Adravyabhutchikitsa, mana, sadvritta, mental disorders, psychotherapy, etc.

Introduction

In *Ayurveda*, *Chikitsa* is defined as procedure or group of procedures in which the vitiated doshas and the disturbed state of *dosha*, *dhatu* and *mala* brought to normal state and this equilibrium state is maintained¹. Though *Chikitsa* is classified on various basis i.e., *Dvidvidha*, *trividha*, *chaturvidha*, *ashtavidha*, etc. among which *Daivavyapashrya*, *Yuktivyapashraya* and *Sattvavajayachikitsa* are considered as *Trividha Chikitsa*². While Acharya Kashyapa classified *Chikitsa* into two types i.e., *Aoushadhichikitsa* and *BhaishajyaChikitsa*. *Aoushadhichikitsa* means treatment through *Deepana-Pachanadi* drugs, while *Bhaishajyachikitsa* means treatment through *Huta*, *Vritta*, *Tapa*, *Dana*, etc. Here the *bhaishjyachikitsa* can be considered as *AdravyabhutaChikitsa*. Later on, Acharya Charaka in *Vimanasthana*, described only two types of *chikitsa*, on the basis of *Ashraya* i.e., *Daivavyapashrya* and *Yuktivyapashrayachikitsa*. These two methods are further divided into two types on the basis of *Angabheda* i.e., *Dravyabhutachikitsa* and *Adravyabhutachikitsa*. Both types of *chikitsa* have different means along with their importance at different level of different diseases. The *AdravyabhutaChikitsa* includes *Bhayadarshana*, *Vishmapana*, *Vismarana*, *Kshobhana*, *Harshana*, *Bhratsana*, *vadha*, *Bandhana*, *Swapana*, *Samvahana-adi*, all *Amurta Bhavas* through which patient is cured, it is also known as *Upaya*³. Basically, *upayachikitsa* uses the measures rather than *aoushadhi*, *ahara-vihara* and other forms of *murtadravyas*. That is why we can call *Adravyabhutachikitsa* by the name of *Upayas*, consisting only *Amurta bhavas*. This method of *chikitsa* is based on different parameters like *Karana dravyas* (*Mana*, *Disha*, *Kala*, etc.), *Manas doshas* (i.e., *Rajas* and *Tamas*) interacting with the *Sharirik doshas* (i.e., *Vata*, *pitta* and *kapha*). These *Amurta bhavas* also acts on the

Vaishmyata State of Dosha, Dhatu and Mala to bring them at the state of equilibrium through breaking down the pathogenesis cycle and bring back to the healthy state body. The concept of *Dharaniyavega*, *Sadvritta*, synonyms of *Chikitsa* like *Pathya*, *Prayashchita* and *hita*, Concept of *Gyana*, *Vigyana*, *Dhi*, *Dhairya Smriti* and *Samadhi* along with *Achara Rasayanais* related to *AdravyabhutaChikitsa*. Various practices of Yoga can also be considered as *AdravyabhutaChikitsa*. Like *Yama*, *Niyam*, *Asana*, *Pranayam*, *Pratyahara*, *Dhyana*, *Dharana* and *Samadhi*. However, these non-pharmacological activities involve spiritual, physical and religious activities have been discussed in this article.

Aims & objectives

- Exploring the fundamentals of *Adravyabhutachikitsa* along with its compilation in light of modern psychotherapy.

Review of Literature

In *Samhitas*, *Acharya Charaka* described, *Mantra*, *aoushadhi*, *manidharana*, *manglika karma*, *bali*, *upahara*, *homa*, *niyam*, *vrata*, *prayashchita*, *upvasa*, *svastivachana*, *pranipata*, *gamana*, etc. is described as *Sadhya grahachikitsa*⁴. Similar is described by *Acharya Vagbhatta* including *Atapa*, *Anil*, *Chhaya* also as *AdravyaAoushadhi*. But in *Vimana Sthana* of *Charaka Samhita*, *Acharya* described two types of *Chikita* on the basis of *Angabeda* i.e., *Adravyabhuta* and *Dravyabhuta*. Here, if any mean of *Chikitsa* done by *Amurta Bhavas* considered as *AdravyabhutaChikitsa*, all of them are described below as –

Daivavyapashrayachikitsa and its Upayas—According to *Acharya Chakrapani*, *Daiva* means *Adrishta* i.e., Deeds of previous birth, leading to causes diseases. These *daiva-ashritavyadhi* treated by various methods known as *Daivavyapashrayachikitsa* which are *Bali*, *mangal*, etc. So as per *Ayurveda* the word *Daivam* means *Purvajanmakruta karma* or *Adrishta*.

- ✓ ***Mantra***— वेदभेदः (अमरकोष), गुप्तमाषणे, रहसिकर्तव्याव-धारणार्थमुक्तौ, देवादीनांसाधनार्थतन्त्राद्युक्ते शब्द-भेदे, वेदविभागभेदेच/ (वाचस्पत्यम्), a Vedic hymn or sacred prayer, text, it is of three types i.e. ऋच्, यजुस्, सामन्। In this method some words are repeatedly uttered to please God for fulfilment of special desire. *Garuda mantra*, *Rudra mantra*, *Tripura mantra* were explained for the *Sthambhana* and *Shamana* of *Sarpa visha* and it is also the first *Upakrama* of *VishaChikitsa*. In the context of *Vishamajwara* ‘*Vishnu sahasranama*’ *patanahas* been told⁵.
- ✓ ***Aoushadhi***—Tying some medicinal plants on the affected part is called as *Aoushadhi*. *Pottali* prepared out of *Hingu*, *Vacha*, *Turushkara* and *Rakshoghna* should be tied around the neck of the baby and mother to protect them from evils. *Aoushadhi dharana* is mentioned in the treatment of *Vishamajwara*⁶, *AgantujaUnmada* along with *ManiDharana*.
- ✓ ***Mani***— रत्नम् (अमरकोष), a jewel, gem, pearl, any ornament (Sir Monier William). In this method, different types of gems, pearls etc. are used to wore in the form of ornaments for protection from evil spirits. *Dharana* of different gems is called as *Mani prayoga*. Use of *Navaratnais* told in classics to combat the bad effect of *Navagraha*. *Mani prayogais* also mentioned in *AgantujaUnmadachikitsa*.

Table no.-1- Gems related to Graha

Gems Name	Graha
माणिक्य ; लङ्गुलङ्ग	सूर्य
मुक्ता ; च्मंतसङ्ग	चन्द्र
प्रवाल ; ब्वतंसङ्ग	मङ्गल
पन्ना ; स्तंतंसङ्ग	बुध
पुखराज ; ज्वरङ्ग	गुरु
वज्र ; कपंतवदकङ्ग	शुक्र
नीलम ; चचीपतमङ्ग	षनि
गोमेद ; पतबवदङ्ग	राहु
वैदूर्य ; ब्जळे मलमङ्ग	केतु

- ✓ **Mangala-** शुभम्, विव, भद्र, कल्याण, (वाचस्पत्यम्) Auspicious, lucky, propitious, fortunate, prosperous, doing or faring well (Apte). Mangala karyashould be performed before the administration of Vamana-dravya. References for Mangala karyaare available in the treatment of Vishamajwara, AgantujaUnmada. These are performed for the wellbeing of the individuals. They propose to obtain the blessings and good wishes of the gods.
- ✓ **Bali-** पूजायाम्, उपहारे, (वाचस्पत्यम्), offering, tribute, any offering or propitiatory oblation, any offering of portion of food like grain, rice, etc. (Sir Monier William). In this method sacrifice of animal or food are given as a token to the God, either can be animal or preparation of food like pind, etc. Bali means oblations. Sarshapa, Atasi kana (seeds) are sprinkled inside and outside the Sutikagara both during Prataha and Sayankala as Rakshakarmato prevent the entry of evils.⁷
- ✓ **Upahara-** a gift, sacrifice, an offering to a deity (Apte), The word Upaharais derived from 'Upa' and 'Hriyati'. Upameans near and Hriyatimeans to give or to guide. So Upaharameans unconditional offerings to God. Gandha, mala, Dhupa, Deepa, Phala, Tandulais offered to God.
- ✓ **Homa-** the act of making an oblation to Devas or Gods by casting clarified butter into the fire (Sir Monier William). It is a holy oblation to Agni (Fire) of medicinal fire wood. Homa is a Sanskrit word used synonymously with Yajna. Healing and purifying atmosphere by worshipping the Agni or other deities through fire by medicinal woods as medium. Reference of Putra-ishti Yajna is available in the classics which is to be performed by the couple who desires to get healthy child. Homa is advised in the context of Abhishapa and Abhichara jwara⁸.
- ✓ **Niyama-** restraining, checking, holding back, preventing, controlling, limitation, restriction, any fixed rule or law, necessity (Sir Monier William). Niyama are the principles for social wellbeing. In yogadarshanaalso five types of niyama were explained and they are Shoucha, Santhosha, Tapa, Swadhyayaand Ishwara pranidhana⁹.
- ✓ **Prayshchita-** Prayashchitta is atonement of sins (Sir Monier William). It is the process of indulging in spiritual disciplines, duties or worships in order to wash off one's sins through repentance for the sins committed in past life and in present life or surrendering at holy place towards the God for misbehaviour and evil deeds. According to Acharya Chakrapani, the religious practices for purification of mind to remove sin is Prayshchita. In the context of Agantujaunmadareference of Prayashchittais available¹⁰.
- ✓ **Upavasa-** fast, fasting, religious act comprising abstinence from all sensual gratification from flower, unguents, ornament, betel, music, dancing (Sir Monier William). It means fasting on a special day for fulfilment of specific desire. According to Dalhana, Anashanaor Alpabhojanais Upavasa. It is

one among the *Dashavidhalanghana*. *Upavasais* mentioned as treatment in various diseases like *Ama*, *Raktavikara*, *Rasagathajwara* and *Amatisara*. It is described by *Acharya Vagbhata*, in *Jwara*, *langhana* is advised here till *Pachana* of doshas or *Ama pachana* because it is the cause of most of the diseases by *Acharya*

- ✓ **Swastyana-** Chanting auspicious hymns. This is nothing but pronouncing well-wishing hymns (*swastivakya/shanti mantra*) for universal peace and person's welfare. It is considered as *mangalaprada*. *Swasthivachana* is done while performing *Rakshakarma* for eliminating danger from *Rakshasadi evils*.
- ✓ **Pranipata-** नमस्कार, सावधानता (अमरकोष), falling at a person's feet, humble submission (Sir Monier William). It means surrendering to the God, teachers and elders. *Sastanganamaskara*, *Surya namaskara* and *Guru namaskara* are few varieties of *Pranipata*. Surrendering (bending) before something symbolizes the removal of ego from one's mind. Regular practice of *Surya namaskara* causes exposure of body to sunrays and increases muscular strength, immunity, *tejas*, *ojus* and spinal cord flexibility.
- ✓ **Gamana-** प्रयाणम् (अमरकोष), स्वाश्रयसंयोगविभागासमवायिकारणे (वाचस्पत्यम्), going to or approaching, manner of going (Sir Monier William). In this method we took the patient to temples and other holy places.
- ✓ **Bhayadarshana-** त्रास, भय, डर, विकारोमानसोभावोऽनुभावोभावबोधकः। (अमरकोष), fear, dread apprehension, dismay, danger, distress, danger from or to (Sir Monier William). *Acharya Charaka*¹¹ and *Sushruta*¹² described its use in *Unmada*, Patient should be frightened from *sarpa*, lion, elephant and *Shastra*. Apart from this, he should be afraid of human being appears like monster, or elephant with large tusks and trained, of snakes like *Gonasadi* without poison.
- ✓ **Harshana-** आनन्दः, मुद, प्रीति, हर्ष, प्रमोद, आमोद, सुख, अतिप्रीति (अमरकोष), सुखे, इष्टाधिगमजन्यानन्दे (वाचस्पत्यम्), bristling, erection especially of the hair in a thrill of rapture or delight, pleasure, happiness (Sir Monier William). It means lighting up the mood. When a person is happy, in his body so many kinds of neurotransmitter are released, which indirectly helps in counteracting with the pathological illness arises due to emotional distress.
- ✓ **Svapana-** निद्रा, शयन, स्वाप, संवेष, तन्द्रा (अमरकोष), निद्रायाम्, शयने (वाचस्पत्यम्~1/2] sleep, dreaming, sloth, drowsiness (Sir Monier William). *Svapana* means sleeping, it relaxes the mind as well as the body and also helps the mind and the body to get recharged.
- ✓ **Vismarana-** स्मरणविषये (वाचस्पत्यम्), one who has forgotten anything, forgetful of, forgotten by (Sir Monier William). In this method, patient is suggested to involve in some kind of work or some entertainments, so that he can forget about the bad experiences of life.
- ✓ **Vismapana-** विस्मय, अद्भुत, आश्चर्य (अमरकोष), free from pride and arrogance, bewilderment, uncertainty (Sir Monier William). In this method patient is astonished which changes the emotional state of the patient, indirectly it helps the patient from coping up from the state of emotional distress.
- ✓ **Bhratsana-** भयदर्शकवाक्यम् (अमरकोष), अपकारवचने अधिक्षेपेतिरस्कारायापकारार्थकवाक्योक्तौ (वाचस्पत्यम्), threatening, menace, curse (Sir Monier William). It involves threatening to the patient, especially in the cases of violent psychological illness. Because this causes immediate alteration in the emotional state also it prevents the chance of harm to the patient as well as to the doctor.
- ✓ **Kshobhana-** shaking, agitation, disturbance, tossing, trembling, an emotion that is the cause of any harsh speech or reproaches, a strong current (Sir Monier William). This method involves some mechanical forces applied for removing some unwanted things from the body.
- ✓ **Vadha-** मारणम्, संज्ञापन, प्रतिघातन, उद्दासन, कथन, घात (अमरकोष), प्रतिरोधे, प्रतिबन्धे (वाचस्पत्यम्), killing, murder,

slaughter, destruction, disappearance (Apte). This method only aims to threatening the patient in order to divert him from harmful acts.

- ✓ **Bandhana-** उद्दान, बन्धन, प्रसिति, चार, पाष (अमरकोष), निगडादिन्, संयमने (वाचस्पत्यम्), binding, tying, fettering, captivating, the act of binding , tying, fastening, fettering, bandaging (Sir Monier William). In this method the patient is tie up with a rope or mantras, it helps to protect the patient from self-harming along with harming others.
- ✓ **Samvahana-** पादमर्दनादि: (अमरकोष), भारादेवांहने, अंगसंमर्दने च (वाचस्पत्यम्), carrying or bearing a burden, gentle rubbing, propelling (Apte). This method involves massage of the patient to calm down. This stimulates the tactile receptors present into the skin along with it also improves the blood circulation of the patient.
- ✓ **Anila sevana-** It means sunbath. The sun is the main source of energy to all the living and non-living objects in the nature. In *Atharvaveda*, *Surya chikitsa* is described as cure of many diseases, also described by *Acharya Vagbhataa*.
- ✓ **Santwana-** It means reassurance or consolation to the patient. It is described by Acharya in many diseases like *Unmada*, etc.
- ✓ **Dana-** It means giving precious and valuable objects to others absolutely free. Through *Dana* patient gets relived from his all guilts and it indirectly improves the emotional status of the patient. In *Bhuta grahavadha*, *Dana* is described by *Acharya*¹³.
- ✓ **Trasana-** it is similar to *Bhartsana*, in it also patient is threatened. It is described by *Acharya* in *Unmada*, *Hikkachikitsa* and also described as *Vatopakrama*.
- ✓ **Jagrana-** It means not allowing to sleep at night. *Acharya Charaka* described it into *Vishachikitsa*, while *Acharya Vagbhataa* described it into *KaphajMadatyaya*, *Kantha Roga*, etc.

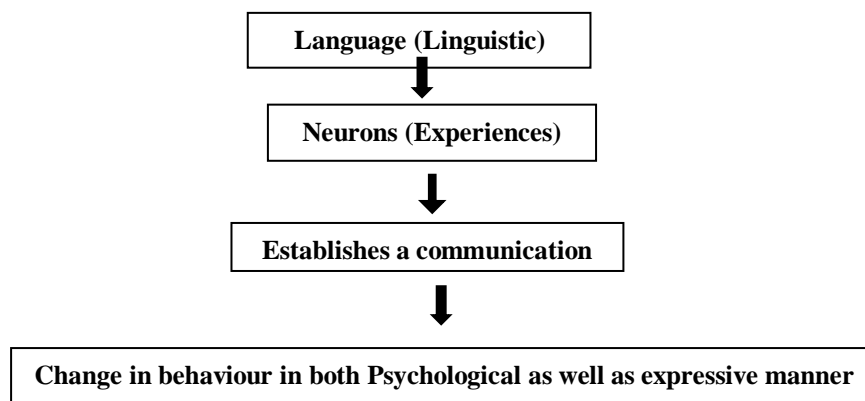
Sattvavajaya Chikitsa- It is one of the components of *Trividhachikitsa* which helps in prevention of *Dhi*, *Dhriti* and *Smriti* prevention, also helps to bring back normal mental state. It also helps the mind abstaining from bad things for health. It was *Acharya Charaka*, who introduced *SattvavajayaChikitsa* for mental disorders, which is a non-pharmacological approach equivalent to modern psychotherapy.

Sadvritta means to follow good conduct or behavior. In this one should follow good conduct or behavior for attaining *Arogyata* and *Indriya Vijaya*¹⁴.

Discussion

Daivavyapashraya Chikitsa is pure faith/ divine therapy. It plays an important role in curing *Manas Rogas* by inducing confidence, eliminating guilt and fear along with implementation of discipline in daily routine of the patient. It has two important components one is faith while the other is restraint. Without faith no treatment is possible and through restraint, we can aid the patient to follow a disciplined lifestyle. As the word “*Daiva*” has got various meanings such as one which is invisible or relating to gods or produced by fate and *Karma* which was done in the previous life, *Daivavyapashrayachikitsa* is used for the management of diseases which are caused by or linked to *Daiva*. Among *Trividhachikitsa*, *DaivavyapashrayaChikitsa* has been mentioned in the beginning because of its “*Ashukarivta*”. It acts as *Vyadhiharab* because of *Deva-prabhava*. The mode of action of this treatment is beyond the purview of reasoning. It appears to have definite role to play, by inducing confidence, eliminating the fear and by inducing the disciplined life style. Hence, we are explaining one by one its methods and its mode of action. *Mangala path* and chanting of *Mantras* produces a special

kind of sound vibration that has very deep effect over brain. These vibrations stimulate secretion of neurotransmitter which have its effect overall body parts, *mantras* develop power and strength, reduces stress and also helps to establish higher level of consciousness. The effect of mantras Chanting is very similar to the Neural Linguistic Programming (NLP). NLP is an approach in which the focus is over how the individual is thinking feeling and expressing any positive information either in verbal or nonverbal forms are sent to brain for reprogramming. Through NLP verbal and non-verbal communication is established which promotes storage of new learning and experience in the form of neurons. It helps the patient to break down his wrong belief system and patterns and help to form a new stronger belief system.



The *Dharana* of *Mani* and *Aoushadhi* have psychological effect. *Mani* specially produces some light and heat waves in presence of sunlight which has direct effects over human body and consciousness. Similarly, *Dharana* of *Aoushadhi* (Drugs) proves its effect through their contact with skin. The concept of *Bali* and *Uphara* is similar to it *Vairagya* (in *Bhagavad Gita*) and *Aparigraha* (in *Yoga* and *Jain Darshana*). Promoting insignificance to materialistic objects, helps to avoid *Lobha* which could have become the cause of *ManasikaRogas*. *Homa* and *Yajna* are performed to involve the patient in physical activity to divert his brain and get relief from guilt. During spiritual rituals all *Indriyas* are involved in listening, chanting *Mantras*, touching and smelling the fumes of *Yajna*. It has great effect over thoughts, memory and emotion of the patient. *Niyama* helps to promote the patient for healthy disciplined life to prevent lifestyle disorders and also helps in prevention of diseases. *Prayashchita* mainly for prevention of mischiefs, as it helps in transformation of behavior. Mainly it decimates the future false-activities which would lead to cessation of thoughts, emotions and deeds responsible for negativity. It removes obstructive thoughts and hence clear way for all the positive thinking. It includes the religious methods for the purification of mind. It gives mental satisfaction to the patients. Hence, help them to cope up from the guilt complex. *Upavasa* is described for various diseases because it helps in the *Aam Pachana* and ignites *Jathragni* along with *Pitta*. *Sadhaka Pitta* is also related to *Medha* i.e., analytic ability of *Mana*. So, it helps to control mind indirectly. *Pranipata* means surrendering yourself to God, Gurus etc. It leads to reduction of ego along with enhancement of spiritual and emotional aspects as well as causes an increase in the gratitude. *Gamana* is going to holy place. It mainly leads to change in the environment along with increase of physical activities of the patient. It leads to change in the daily routine, considerably reduces stress and provides time for introspection. Sometimes, it is difficult for the patient to explain his or her issues and is unable to discuss their inner conflicts and problems with the counsellor. At that time the practices of *Mani dharana*, *Mantras* chanting etc. helps to reduce the guilt

and overcome that cycle of negativity and self-depreciation. The implementation of *Sadvritta* and *Achara Rasayana* in life, not only promotes the psycho-neuro-immunity but also helps to attain healthy and qualitative life. The regimen described in *Achara Rasayana* and *Sadvritta* are similar but when these regimens are described by *Acharya* in context of *Rasayana*, due to their similar effect to *Rasayana*. The daily consistent practices of these regimens not only bring physical well-being but also promote social, psychological, spiritual growth and wellness. *Bhaya Darshana*, *Vadha*, *Bandhana*, *Bhartsana* and *Trasana* can be correlated with Exposure and Response Prevention Therapy. It is an evidence-based therapy for anxiety which involves intentionally exposing the patient to distressing thoughts, emotions, images or situations that makes him anxious and help the patient learns how to overcome it. These therapy affects the ventromedial prefrontal cortex (plays an important role in inhibition of emotional response, process of decision making and self-control), hippocampus (part of limbic system, plays important role in consolidation of information from short-term memory to long-term memory and in spatial memory also) and amygdala (a part of limbic system involved with processing of memory, decision making and emotional response like fear, anxiety and aggression) are affected by it. *Santwana* means consolation or reassurance to the patient. Every therapy begins with it because without consolation a therapeutic relationship can't be formed between the doctor and the patient. It builds confidence of patient towards doctor and also gives hope that his problem can be resolve. The concept of supportive psychotherapy revolves around the concept of consolation or reassurance. Supportive therapy is an approach which is integrated around various approaches like psychodynamic, CBT, interpersonal therapy etc. It helps patient to reduce the intensity of present symptoms and disabilities. It also reduces the extent of behavioral disruptions caused by patient's psychic conflicts. It is a treatment of choice for the patients which have psychic problems due to extra psychic reasons like poverty, social oppression, abusive relationship etc. and those who are threatened to overwhelming their coping capacities. In *SattvavajayaChikitsa*, the psychotherapist makes every effort to know the state of these emotions casually associated to the illness in his patient and then develop strategies to replace the pathogenic emotions with the non-toxic or unharmed ones. Simultaneously, the therapist should also use assurance therapy and in case of severe manifestations the psycho-shock therapy is indicated. It has been said that disturbance comes through different aspects of mind which are highly responsible for the psychological disturbances i.e., objects of mind and senses. These senses are taste, touch, tactile, auditory and olfactory. It is very similar to the Cognitive behavioral therapy method. CBT aimed to reduce the symptoms of mental illness, focusing on challenging and changing cognitive distortions (like thoughts, beliefs and attitudes) along with associated behavior for improving emotional regulation. It helps the patient to develop personal coping techniques which targets the current problems. In the above description various methods of Psychotherapies are described which are either partially or completely similar to the various methods of *AdravyabhutaChikitsa* but the behavioral therapy is the one technique that can take in all methods of *AdravyabhutaChikitsa*. Behavioral therapy is a form of Psychotherapy in which through a therapeutic relationship is formed with patient, that is helpful in removing or modifying the present symptoms, promoting positive personality, growth and development. This therapy has various assumption about human behavior, for e.g.- human is a passive organism that can be shaped to anything by correct reinforcement.

Conclusion

Adravyabhutchikitsa can be divided into three subcategories i.e., *DaivavyapashrayaChikitsa*, *SattvavajayaChikitsa* and remaining measures as Conditional Collateral methods of *AdravyabhutChikitsa*. *DaivavyapashrayaChikitsa* is a Supportive therapy, through logical use of *Mantra*, *Aoushadhi*, *Mani dharana*, *Bali*, *Upahara*, *Pranipata*, *Gamana*, etc. self-confidence and will-power boosted. These methods change the daily routine of the patient also reduces the stress and provide time to overcome the cycle of negative thoughts and self-depreciation. *SattvavajyaChikitsa* is main therapy for controlling *Mana* and prevents it doing *Pragyaparadha*. It includes *Mano-nigraha* from *Ahita*, *Artha* i.e., regulating mind from unwholesome interactions. It is similar to the *Dhi-dhairya-atmadigyanam* concept. It consists of two methods i.e., *Abhyasa* and *Vairagya*. *Abhyasa* is the methods through which *mana* can be prevented from the harmful tendencies and *Vairagya* helps to promote the detachment from the objects in manner of *Padanshika krama*. Hence, *SattvavajyaChikitsa* consist of various aspects of mind involved with pathophysiology of *Mana* which play an important role in psycho-pathology as well as in management of psychosomatic diseases. Conditional Collateral therapy methods are used with *SattvavajayaChikitsa* but they may be varies according to the need of the patient. Hence not applicable to all patient. The following measure like *Bhayadarshana*, *Vadha*, *Bandhana*, *Bhartsana*, *Trasana*, *Samvahana*, *Swapna*, etc. are used.

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