

ROLE OF SATVAVAJAYA CHIKITSA GRAHANI ROGA

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ABSTRACT

Ayurveda as a complete life science describes various treatment methods. In *Ayurveda* diseases are mainly classified into *Sharirika* and *Manasika Roga* based on its *Adhithana*. *Grahani Roga* is having the *Adhithana* of both *Sharairika* as well as *Manasika Roga*. *Grahani* is the seat of *Agni*, which helps in the digestion and metabolism of consumed food. Any deformity in the morphology and physiological aspect of this organ will lead to pathophysiological conditions. *Ayurvedic* classics have given *Satwa*, *Atma* and *Sharira* in the basis of *Ayu*. So any disturbance in the *Ayu* i.e. diseases is due to any one or all of the below three reasons. The same concept is applicable in *Grahani Roga*. According to *Acharya Charaka Chikitsa* is being divided into

three types- *Daivavyapashraya*, *Yuktivyaoashraya*, *Satvavajaya*. *Grahani Roga* is Psychosomatic Disorder, that's why *Yuktivyapashraya Chikitsa* alone is being insufficient for the complete management of many of the diseases. Hence it is the need of time to apply *Trividha Chikitsa*. *Satvavajaya Chikitsa* is one among them which helps in *Nighrana* of

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Mana from *Ahita Indriyas*. The present paper is aimed at knowing the role of *Satva* in the *Grahani Roga* and *Satvavajaya Chikitsa* in its management.

KEYWORDS: *Ayurveda, Grahani Roga, Satvavajaya Chikitsa.*

INTRODUCTION

In *Ayurveda*, *Ayu* is defined as the union of *Sharira*, *Indriya*, *Satva*, and *Atma*.^[1] A healthy diet and regular exercise are essential for a healthy life-style. For healthy life, proper digestion of ingested food is quite necessary, where it depends on the *Agni* which is situated in *Grahani*. *Grahani* is considered as 6th *Pittadhara Kala* which is being situated in between *Pakwasaya* and *Amasaya*.^[2] In the ancient text of *Ayurveda* described that Ingestion, Digestion, Absorption, and Assimilation of *Aahar* is regulated by *Grahani*. When the *Agni* becomes *Manda* then improper digestion of ingested food takes place leads to the formation of pathological condition, termed as *Grahani Roga*. Based on the *Adhithana* diseases are classified in to *Sharirika* and *Manasika Roga*. As *Acharya Charaka* divided *Chikitsa* aspects into three types i.e. *Daivavyapashraya*, *Yuktivyapashraya* and *Satvavajaya*.^[3] *Satvavajaya* is the combination of two words. *Satva* is synonyms of *Manas*^[4] (i.e. *Prakrita Avastha* of *Manas*), *Avajaya* means to completely win-over. *Satvavajaya* literally means overcoming/control over the mind. *Satvavajaya* as *Nigrahana* of *Manas* from *Ahita Indriyarthas* this can be achieved by five methods which are – *Jnana*, *Vijnana*, *Dhairya*, *Smriti* and *Samadhi*.^[5]

MATERIALS AND METHODS

References related to proposed title were collected from classics texts of *Ayurveda*, various publications, Internet, Books, Research papers and proceedings of seminars related to the topics are collected.

Psychological factors in grahani roga

If a person suffering from any mental stress it leads to *Manasika Roga*. After certain period of time which is going to impact on the functional aspect of the *Sharirika Dosha*, due to improper consumption of *Aahar* at improper time. This shows that in *Ayurveda* great importance to *Mana* in the formation of *Vyadhi*. *Grahani Roga* is a prevalent with *Pitta – Vata Dosha*, as well *Manasika Dosha* can be hampered because of the *Dusti* of *Vatta- Pitta Dosha*. Unusual psychology of a person about anxiety, anger, greed etc. can affect the physiology of GI- tract they disrupt Homeostasis, which leads to *Grahani Roga*.

Effectual dimensions of satvavajaya chikitsa in grahani roga

- *Trivarga Anveksana*
- *Pratidvanda Chikitsa* (Replacement of emotions)
- *Suhrut Vakya* (Friendly advice and guidance)
- *Ishta Vinagana* (changing the thought process)
- Promotion of *Jnana, Vijnana, Samadhi*
- *Agwasana* (Reassurance)
- Psycho- supportive technique
- Psycho-Shock Therapy(*Mano Ksobha Chikitsa*)

Clinical application of satvavajaya chikitsa

The term *Satvavajaya* implies to that modality which is Therapeutic for mental/ emotional stress and disturbances. This is secured by restraining the mind from desires for unwholesome objects, directing it towards wholesome objects and cultivation of *Jnana, Vijnana, Dhairya, Smriti* and *Samadhi*.^[6] Hence to overcome all the psychological factors which are affecting on the normal functioning of *Tridoshas*, *Satvavajaya Chikitsa* plays a impotent role in uplifting the *Satva Guna* of *Manas*^[7] which helps to overcome all the psychological illness of a person. By following like:

- Mediation (To calm down stress)
- *Pranayama*
- *Asana* (*Bhujangasana*-Helps in heat the body and improves digestion)
Mayurasana-Removes undigested material in stomach)
- Regular exercise to strengthen body and *Agni*
- Consuming *Satwik Aahar* (i.e. *Aahar* which is *Laghu, Suchi, Madhura*)
- Some of the *Dravyas* like – *Aswagandha, Jatamansi, Bramhi* etc.

DISCUSSION

Manas as *Nidana* causes the vitiation of *Doshas* and *Agni* resulting in *Agnimandya*, it is the root cause for all diseases. *Acharya Charaka* states that *Atichinta* leads to reduction of *Pitta, Vata* and brings *Rasavaha Srota Dusti*^[8] *Grahani Roga Samprapti* is listed under which *Pitta Dosha* is mainly affected, where as *Kapha* and *Vata Dosha* also have their impact on it (i.e. *Pitta Kaphavritta Vata*). Impaired psychological factors not only leads to *Grahani Roga* but also cause many imbalance and which long last and have long term side effect.

CONCLUSION

Grahani Roga is chronic disease of *Annavaha* and *Purishavaha Srotas* developed due to alteration of *Agni* and *Manas*. The main treatment is correction of *Agni* i.e. indirectly treating indigestion. All the three general methods of treatment *Daivavyapashraya*, *Yuktivyapashraya*, *Satvavajaya* has been utilised for treatment of both *Sharirika* and *Manasika Roga*. *Satvavajaya Chikitsa* plays an key role important in *Chikitsa* of *Grahani Roga* i.e. Counselling and enhancing the will power of the patient along with use of drugs which act on *Pittadhara Kala* indirectly indirectly on *Manas*. Ultimately leading to Happy and Healthy life.

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