

EXPANDING HORIZONS OF SATVAVAJAYA CHIKITSA: THROUGH EMDR&CBT

Laxman ji Yadav¹ & J.S. Tripathi³ & Richa Rani Yadav²

¹. Research Scholar, ²Professor & Head Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, BHU Varanasi,

³Associate Professor ,DAV,PG,College, BHU, Varanasi.

Received: September 07, 2018

Accepted: October 26, 2018

ABSTRACT

Satvavajaya Chikitsa, as mentioned by Acharya Charak, is the mental restraint or mind control and is achieved through Gyan (spiritual knowledge) Vigyan (skilled / textual knowledge), Dhairya (fortitude) Smriti (remembrance) and Samadhi (concentration). The real meaning of satvavajaya is "winning the mind". There is no fundamental differences between Ayurvedic satvavajaya and modern psychotherapy, both involve removal of harmful sense objects of mind and insertion of positive rational thoughts and emotion. The second component of Satvavajaya is vigyan where we use CBT as promotion of Vigyan through this technique we restructure the cognition and change the maladaptive behaviour which is similar to satvavajaya chikitsa where mind is refrained from ahita artha and attempts are made to promote hita arthas. The article attempt to assimilate and develop the psychotherapeutic techniques which are described in the principles and practices of satvavajaya chikitsa, The Manas Chikitsa (psychosomatic medicine & neuropsychiatry) Division of Department of kayachikitsa institute of Medical Sciences, Banaras Hindu University, Varanasi continuously working to explore the satvavajaya chikitsa use of practical psychotherapeutic techniques in clinical setting which will be deliberated here

Keywords:

Introduction

The term Ayurveda is formed by the combination of two words "Ayu" meaning life, and "Veda" meaning knowledge. Ayurveda is regarded as "The Science of Life" and the practice involves the care of physical, mental and spiritual health of human being. Satvavajaya Chikitsa, as mentioned by Acharya Charak, can be correlated with modern psychotherapy. It is mental restraint or mind control and is achieved through (Gyan) (spiritual knowledge) Vigyan (skilled/textual knowledge), Dhairya (patience & will power) Smriti (remembrance) and Samadhi (concentration). Two other methods of satvavajaya are (1) Assurance (ashwasana) to the patient/ person of the return of lost objects or person (2) inducement of emotions opposite to those associated with patient's distress (Pratidwanda chikitsa). The real meaning of satvavajaya is "winning the mind". There is no fundamental differences between ayurvedic satvavajaya and modern psychotherapy, both involve removal of harmful sense objects of mind. Charaka was the first scholar to use the word "satvavajaya". His definition gives lot of scope for expansion and applied consideration. "Satvavajaya Punah Ahitebhyo Arthebhyo Manognigrah". (Ch. Su. 11/54) Sattvavajaya Chikitsa in Ayurveda refers to one of the three broad-based approaches to therapy. It is specifically indicated for the treatment of mental illnesses. Charaka defines it as a method of restraining or withdrawal of the 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 the Soul and attaining the height of spiritual wisdom (Ca. Sa. 3/)

Sattvavajaya in principles is full-fledged Psychotherapy, which has been described in Ayurvedic literature. "Manaso Jnana, Vijnana, Dhairya, Smriti, Samadhibhiih" (Ch. Su. 1/58). Dhi Dhairyatmadi Vijnanam Manodosausadham Param. (As.Hr.Sha.1)

Thus, the term Sattvavajaya implies to that modality which is therapeutic for mental or emotional stresses and disturbances. This is secured best by restraining the mind from desire for unwholesome objects, directing it towards wholesome objects and the cultivation of Jnan, Vijan, Dhairya, Smrti and Samadhi. All these measures help in developing control over the Manas or mind, which is always unstable.

It has said that disturbance comes through two different aspects of mind which are highly responsible for the psychological disturbances i.e. objects of mind and senses. These objects of senses are taste, (gustatory), tactile, visual, auditory & olfactory. The objects of mind are thinking in its various forms like chintya (Thinking), Vichara (deliberation), Dhyeya, sankalpa and the perceptions of different forms.

Practically there are five broad components of satvavajya 1.Gyan 2.vigyan 3.Dhairya 4 Smriti 5. Samadhi . . (Ch. Su. 1/58)

Gyana – Gyan refers to promotion of the spiritual knowledge

Vigyan – Refers to promotion of practical&scientific knowledge.

Dhairya – Development of patience /will power

Smriti - To promotion of positive memory

Samadhi – Refers to development of concentration skills developing focusing of mind all yoga practices starting from yama, niyam, Asana ,Pranayama ,to pratyahara ,Dhana, Dhyana (Meditation)& Samadhi are obviously included in this Samadhi is the ultimate Yoga practice.

In this paper two component of satvavajaya have been taken for consideration which are similar to two modern psychotherapy technique (1)Vigyan (2.) Smriti. Vigyan is similar to CBT and Smriti is comparable to EMDR, which will be deliberated here. Ayurvedic psychotherapeutic gets special status by the incorporation of sadvitta (ideal behavior) or moral code of conduct .Psychological methods of Ayurveda includes mind control methods ,replacement of emotions, psychological shocks moral and behavior codes .Thus the term sattvavajaya implies to that modality which is therapeutic for moral oer emotional stresses and disturbances .This is secured best by restraining the mind from desire for unwholesome objects ,directing it towards wholesome objects and the cultivation of janana, vijana, ,Dhairya ,smriti ,Samadhi ,sadvritta . All these measures help in developing control over the manas or mind ,which is always unstable.

The Ayurvedic psychotherapy deals in four primary areas. physical factor ,psychological factors ,social factors &spiritual factors according to David Frawley,When ever we talk about Ayurvedic psychotherapy the level of nourishment for the mind comes into relay which are obtained through impression and experiences we take through senses .The Ayurvedicpsychotherapy works to promote the right intake of impressions works to increase the sattva in our consciousness through spiritual knowledge ,patience ,and positive memory . The Ayurvedic psychotherapy helps the patient/person to control mind and body so that we can use them properly . Satvavajaya looks upon someone suffering from a psychological problem& stress as someone who does not understand how to use mind properly.

The principles of modern psychotherapy and satvavajaya chikitsa are similar in many ways .specifically study the Vigyan & smriti component of the satvavajaya we have taken two modern psychotherapy technique i.e. Eye Movement Desensitization & Reprocessing(EMDR)and Cognitive Behavior Therapy (CBT).As in satvavajaya attempt is made to remove ill distress memory (vikrit smriti) and replace with positive(samyak smriti) in the same way EMDR objectively tries to remove the negative memories(Ahita ones) and install the positive memory (hita ons). CBT is technique which is used to remove the mal adaptive behavior into adaptive behavior by removing cognitive distortion and inserting in healthy cognition. This therapy appears to be more rational and conclusive

Satvavajaya' or Psychotherapy is one of the three principal categories of the approach to the patients care asdescribed in Ayurvedic classics. In principle, Satvavajaya is applicable in varying forms in all kinds of diseases, built is specifically indicated in mental diseases Psychological distresses. Dr. Murthy & Prof. R.H.Singh has identified on three prominent principles inclassical satvavajaya viz., (1)Replacement of emotions, (2) Assurances and (3) Psycho–Shock Therapy. Ayurveda conceives a set of emotionslike Kama (Lust), Krodha (Anger), Lobha (Greed), Moha, Irsya, Dwesa, Harsa (Happiness), Visada (Grief),Mana (Pride), Cittodveqa (Anxiety) etc.These are considered as basic components of psychopathology. Some ofthem are contradictory to certain others viz., Kama is contradictory to Krodha and Harsa is contradictory to Visadaand vice versa and so on. In Satvavajaya, the psychotherapist attempts to know the state of these emotions casuallyassociated to the illness in his patient and then develop strategies to replace the pathogenic emotions with theopposite ones. Simultaneously, he also uses assurance therapy and in case of severe manifestations the psychoshocktherapy 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, olfactory .

Objects of mind are 1.thinking ,2confabulation, 3cognition. When a person perceive any dangerous situation through senses it goes through mind and create mental illness , The main aim of the satvavajaya is to remove these ill memories and to promote cognition . Although in current times comprehensive Satvavajaya is practiced by very little by Ayurvedic physicians ,but there is a potential scope of its revival development & wide spread application adopting a suitable psychotherapeutic model.

Proposed element of satvavajaya

Replacement of memory(Smriti) & EMDR. (Eye Movement Desensitization and Reprocessing)

As in satvavajaya attempt is made to remove ill memory (vikrit smriti) and replace them with positive memories (samyak smriti) in the same way in EMDR we remove the negative memory and install the positive memories. Thus it is used as practicing technique for providing satvavajaya to the patients.

Promotion of Cognition (Vigyan) and CBT (Cognitive Behavior Therapy)

The second component of Satvavajaya is vigyan where we use CBT as promotion of Vigyan. Through this technique we restructure the cognition and change the maladaptive behaviour similar to satvavajaya chikitsa where mind is refrain from ahita artha and attempts are made to promote haita arth.

Cognitive behavior therapy is a psychological treatment that was developed through scientific research. That is, all of the components of CBT are almost same as Vigyan component of satvavajaya. CBT is technique which is used to remove the maladaptive behavior (Ahita) into adaptive behavior (Hita) through removing cognitive distortion and changing in to healthy cognition. Researches have shown that CBT is one of the most effective treatments for the management of anxiety, stress & depression and other mental illnesses. Although it is best done with a trained CBT therapist, one can apply CBT principles to manage his own anxiety and conquer fears. CBT builds a set of skills that enables an individual to be aware; and identify how situations, thoughts, and behaviors influences emotions; and improve feelings by changing dysfunctional thoughts and behaviors. The process of CBT skill acquisition is collaborative. Skill acquisition and homework assignments are what set CBT apart from. The therapist seek in a variety of ways to produce cognitive change - change in patient thinking and belief system, in order to bring about enduring emotional and behavioral change.

EMDR therapy is a manualized 8-phase psychotherapy

EMDR approach that was developed by Shapiro (2001) based on the Adaptive Information Processing (AIP) model. The eight phases of EMDR therapy consist of client history and treatment planning (Phase 1), preparation (Phase 2), assessment (Phase 3), desensitization and reprocessing (Phase 4), installation (Phase 5), body scan (Phase 6), closure (Phase 7), and reevaluation (Phase 8). A key component of EMDR therapy is bilateral stimulation, usually therapist-guided eye movements, which initiate information processing on the targeted memory. This component has been found to significantly contribute to positive treatment effects (Lee and Cuijpers 2013). One of the key elements of EMDR is "dual stimulation." During treatment, asked to think or talk about memories, triggers, and painful emotions while simultaneously focusing on the patient, therapist's moving finger or another form of bilateral stimuli. In a typical EMDR therapy session, he focus on traumatic memories and associated negative emotions and beliefs while tracking therapist's moving finger with his eyes as it moves back and forth across your field of vision. EMDR therapy is guided by the adaptive information processing (AIP) model (Shapiro 2001). One of the key tenets of the AIP model is that dysfunctionally stored and not fully processed memories are the cause of a number of mental disorders, including PTSD, adjustment disorders, some forms of depression, and anxiety disorders (Shapiro 2014)

Discussion

Thus if we discuss in terms of the approach of psychotherapy the concept of Ayurvedic psychotherapy i.e. satvavajaya is similar to EMDR & CBT where as EMDR is use to remove the dysfunctional stored memory not fully processed cause mental disorders. Satvavajaya the fourth component is memory (smriti) in which we remove dysfunctional memory same as EMDR. In the attempt to develop and assimilate the psychotherapeutic techniques which are available in the Ayurvedic principles and practices of satvavajaya chikitsa, the Manas Chikitsa (Psychosomatic medicine & Neuropsychiatry) division of Department of Kayachikitsa, Institute of Medical Sciences, Banaras Hindu University, Varanasi is continuously working and we have identified & practicing these two important therapies related to satvavajaya which have been deliberated in this paper.

References

1. Yadav S, editor. Charak Samhita. Mumbai: SBP Nirnay Sagar;
2. Avasthi A, Anthony R. Psychotherapy in Indian context. J clin psychiatry. 1998-99;3:26
3. Moodley Roy., editor. Integrating Traditional Healing Practices Into Counseling and Psychotherapy. William West; p. 118.
4. Wig NN. Hanuman Complex And its Resolution: An Illustration of Psychotherapy from Indian mythology. Indian J Psychiatry. 2004;46:25-8. [PMC free article] [PubMed]

5. Behere PB, Natraj GS. Dhat syndrome: The phenomenology of a culture bound sex neuros of the orient. *Indian J Psychiatry*. 1984;26:76–8. [PMC free article] [PubMed]
6. Jean M. Ayurvedic Psychotherapy: Transposed Signs. Langford: Parodied Selves;
7. Integrating Psychotherapy With Ayurveda By: Linda Bretherton
8. Murthy AR, Singh RH. The concept of psychotherapy in ayurveda with special reference to satavajaya. *AncSci Life*. 1987;6:255–61.
9. Nespor K, Singh RH. The experiences with ayurvedic psychotherapy 'satvavajaya' in europe *Anc Sci Life*.1986;5 :154–5.
10. Shukla TV, editor. Charaksamhita. Varanasi: Choukhamba Prakashan;
11. Dwevedi Vidyadhar., editor. Sushrutsamhita. Varanasi: Choukhamba Prakashan;
12. Rational of Ayurvedic Psychiatry Dr. A. R. V. Murthy Jaikrishnadas Ayurveda Series, No.15 2009
13. Shukla V, editor. SushrutSamhita. Choukhamba Praksha
14. Upadhyaya Priyanka, Tripathi JS et al. Dimension of Indian Psychotherapy with special reference to Sattvavajaya Cikitsa, *Anvikshiki International Journal of all Research*.
15. Ahuja Niraj (2002) 5th Ed- A short text book of Psychiatry, Japee Brothers Publication, New Delhi.
16. Charaka Samhita Vol. I (1976): Eng. Translation of R. K. Sharma and V. Bhagawan Dash Chowkhamba Sanskrit Series Office, Varanasi.
17. Charaka Samhita Vol. 11(1977): Eng. Translation by R. K. Sharma and V. Bhagawan Dash Chowkhamba Sanskrit series Office, Varanasi.
18. David Frawley; Ayurveda and the mind; The Healing of Consciousness; Motilal Banarasidas Publishers Private Limited; Delhi.
19. Upadhyaya Priyanka, Tripathi JS & Rai NP; A study on Indian Psychotherapy and its evaluation in the management of certain psychosomatic illnesses, Ph.D. Thesis, Deptt. Of Kayachikitsa, IMS, BHU, Varanasi, 2010.
20. Shukla Punam Rani (2000): Supportive Psychotherapy in stress related diseases report submitted to teachers' reorientation training programme held at Department of Kayachikitsa, Faculty of Ayurveda, IMS, BHU.