



A CRITICAL INTERPRETATION OF SATVAVAJAYA CHIKITSA ACCORDING TO VARIOUS ACHARYA'S

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ABSTRACT

a psychological-spiritual approach to maintaining health and managing sickness. Satvavajaya is a non-pharmacological method for treating a variety of illnesses (psychotherapy). This research critically evaluates the use of Satvavajaya Chikitsa in the diagnosis and treatment of infertility. One of Acharya Charka's (the father of Indian medicine) original concepts is Sattavavajaya Chikitsa (SC) (Ayurveda Psychotherapy). The non-pharmacological therapeutic technique used by Sattavavajaya Chikitsa is described as having a psychospiritual strategy that only concentrates on the mind and its related components in Ayurveda.

KEYWORDS – Psychotherapy, infertility, Satvavajaya Chikitsa etc.

INTRODUCTION

Infertility is the inability to conceive for up to 24 months despite regular sexual activity. It is a clear indicator of female infertility, which may be identified and treated utilizing a variety of strategies now

practiced across several medical disciplines. One who lodges GARBHA is referred to as Stree in accordance with the definition of lady or Stree. Acharya Charaka¹ asserts that the woman is the origin of pregnancy. Mother is the source of Garbha, according to Acharya Charaka; Garbha cannot exist without mother. The inability to get pregnant after a year or more of uninterrupted, unprotected coitus is known as infertility.¹

Patients with primary infertility have never been able to become pregnant. Secondary: It suggests a prior pregnancy followed by infertility. Between and 10% of couples worldwide are unable to conceive, according to data collected by the WHO, and between 60 and 80 percent of couples worldwide are infertile. According to statistics, 10% of generally fertile couples struggle to conceive during the first year of trying. In addition, 10 to 25% of couples have secondary infertility.²

METHODOLOGY

Numerous articles, trustworthy websites, books, and other sources were used to compile the material about Satvavajaya Chikitsa, psychotherapy, infertility, and other themes.

Causative Factors of Infertility in Females

Female infertility can be caused by a variety of health issues, including:

- Polycystic Ovaries Syndrome (PCOS)
- Early ovarian insufficiency causes ovarian autoimmunity. Premature ovarian failure occurs when the ovaries cease producing eggs before menopause (POF).
- Hyperprolactinemia's excessive protein production; endometriosis
- Operations and tumors can affect the fallopian tubes.
- Cervical and uterine tumors, polyps, and fibroids.
- Failure of the pituitary gland causes hormonal issues, such as irregular menstruation.
- Diabetes, obesity, alcoholism, smoking, drug addiction, and a history of STDs are examples of persistent long-term ailments.

Hetu of Infertility in males³

- For most couples, having a child is a straightforward and natural procedure. Some couples find having children to be quite difficult. Only the male spouse is to responsible for the infertility in about one in five marriages. Men having trouble becoming pregnant often have the following reasons:
- An issue with the generation of sperm
- Sperm movement is restricted
- Antibodies specific to sperm (Vasectomy, Epididymis damage or infection, unknown causes)
- Sexual difficulties (Erection & ejaculation problem)
- Identifiable traits (Smoking, prolong use of recreational drugs, chronic alcohol abuse)
- Steroid usage, a deficiency in vitamin C, and a diet deficient in zinc

- Profound anxiety
- Malnutrition and anemia are the two main factors in child mortality.
- Physical issues, such as varicocele, torsion, infections, and illnesses, among others.

A little over 30% of male infertility cases are identified, as opposed to 45% of female infertility cases. An accurate diagnosis using the Trividha pariksha is necessary since the issues are often both psychological and physical in origin (Darshna, Sparshna, and Prashna)⁴

It might be difficult to pinpoint the cause of infertility at times. Unaccounted infertility is a condition that may be managed or avoided by adhering to the Trividha Chikitsa (Daiva Vyapashrayam, Yukti Vyapashrayam, and Satvavajaya) principles that are described in Charak Sutras Chapters I and XI.⁵

ROLE OF SATAVAVAJAYA CHIKITSA IN INFERTILITY⁴

INFERTILITY- hormones like prolactin, FSH, and LH Diagnostic laparoscopy, transvaginal USG, and HSG There are no probable symptoms. When the outcomes of tests used to rule out potential reasons of infertility are normal, it is an exclusion diagnosis. Here, emphasis is placed on comprehending the psychological aspects of infertility. Despite the wide range of therapy alternatives available, medical professionals have discovered that many patients do not react to the prescribed course of action.⁶

Satavavajaya chikitsa is a method for controlling or conquering one's sattva. the technique for guarding against the infiltration of negative thoughts. As a result, it's critical to maintain mental discipline and refrain from unhealthy behaviors. The definition of Sattva serves as an example of ayurveda's comprehensive approach to mental health. The definition of Sattva serves as an example of ayurveda's comprehensive approach to mental health. There are eight further traits in addition to Buddhi (choice), Smurti (memory), Bhakti (love), Saugna gnana (direction and responsiveness), Sila (habit and temperament), Cesta (psychomotor activity), and Achara (affection) (conduct).⁷

If all seven functions are in good health and operating regularly, the individual is considered to be in total mental health and unaffected by psychiatric problems. Ayurveda's philosophical foundation, as well as the development of the idea of human constitution, the establishment of the psychic personality, and the treatment of psychological diseases, have all strongly integrated the Trigunas of Samkhya's theory. According to Acharya Kashyapa, there are three main types of psychomorpisam: Sattva, Sattva, Sattva, Sattva - Raja Kalyankarak, Krodhaja, and Tama- Mohajam.

- In this situation, the emergence of psychological issues is unaffected by sattva. Just raja and tama are involved in the pathophysiology of mental illnesses. The genuine Sattavavajaya is the kind of manonigrah that allows the doctor to interfere with the patient's mental control. There are numerous ways to approach this.
- "By managing the cognitive process," says Chintya.
- By altering one's perspective, Vicharya

- Through the use of hypotheses as a conduit—Uhya
- By polishing the items - Dhyeya
- By providing the right direction and counsel to assist the decision-maker in arriving at the best choice. One of the experts who practiced psychotherapy during the Charaka era was Sattavavajaya. In Ch. sutra XI/54, Sattavavajya is referred to as ahitaan, arthan, and manonigraha.

SATVAVAJAYA CHIKITSA

- To help the patient distinguish between behaviors and thoughts that contribute to infertility; to divert their focus and compel them to engage in a different or subsequent activity; and to support them in making the distinction between a real and imagined threat and responding appropriately to each.
- To increase his devotion or his confidence in Istadaivam (Bhakti).
- To eliminate the phobic base by increasing issue awareness and factual understanding.
- In situations of infertility, Sattavavajya offers psychosocial help. Ayurveda seeks to promote a healthy mindset in order to ward off both psychological and physical illnesses.⁸

SCOPE OF SATVAVAJAYA CHIKITSA

The traditional Ayurvedic treatment known as Sattavavajaya, which also incorporates Vaidya counselling, restores intelligence, patience, and memory to normal levels while also preventing and treating these conditions. It is necessary for the preservation of a balanced state between these three elements. The next topic will address the psychological problems caused by unexplained infertility.

Acharya Charaka claimed that Dhriti, which is beneficial in the treatment of both physical and psychological issues, is what keeps the mind from thinking about potentially dangerous things.⁹

APPLIED ASPECTS OF SATTAVAVAJAYA IN INFERTILITY

assurance for couples, emotion replacement, mental restraint, and emotion replacement Retraining of notions, channelling of assumptions, and purpose and concept correction Guidelines and suggestions for selecting the ideal option the right use of patience; refraining from stress-relieving practices to manage infertility-related stress; using medicine to alleviate depression and anxiety brought on by financial worries and unanticipated events

CONCLUSION

Since Ayurveda is recognized for its philosophical foundations, it offers a unique approach to psychological issues. Although its effects in the fields of psychotherapy, psychopathology, and mental health have not been fully investigated. The use of Ayurveda has had a significant positive impact on medicine. A more thorough investigation of Satvavajaya's unique methodology might prove to be highly beneficial. The majority of illnesses with unknown roots may be identified and cured utilizing

Satavavajaya, which is said by John Milton to be "the mind, in its own location and in itself, may make a hell of paradise and a heaven of hell" (psychotherapy). The decision ultimately lies with us.

Conflict of Interest –Nil

Source of Interest -Nil

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