



Shaddhatu Purusha Treatment- A Holistic Approach to Mental Health Care

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Abstract. The *Shaddhatu Purusha* treatment is undertaken for a human being to regain the harmonious balance within the system, the sum total of body, mind and soul is considered and taken as a unit. It is the study to analyse where the root of the disease lies; which can be in the body (*Shareera*), the mind (*Manas*) or the soul (*Karana Shareera*). For the study and analysis, the literature related to the *Chikitsa* (treatment) Bheda (types of treatment), *Chikitsa* (treatment) Vyakhya (explanation of treatment), *TriGuna's* (the three fundamental features of nature), *Nityas*, concept of microcosm-macrocosm relation are being taken from various classical Ayurvedic texts. The *Shaddhatu Purush Chikitsa* (treatment) is kind of spiritual treatment, where the doctor is capable of alteration in the subtle and super-conscious body of patient along with the physical body. In *Shaddhatu Purush Chikitsa* (treatment) it is believed that the disease is the resultant of some Past Karma which can be balanced by balancing the *Panch-Bhuta's* and *Tri-Guna's*.

Keywords. Shaddhatu purusha, *Karana Shareera*, *Anutwa - Ekatwa*, *Nityas*

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Introduction

Ayurveda goes with the holistic approach in its modalities. Considering a human as *Shaddhatu Purusha* is the basis of it [1] and attaining *Purusharthas* (Ayurveda's Four Aims of Life) (*Dharma* (duty), *Arth* (wealth), *Kama* (pleasure), *Moksha* (liberation)) is the ultimate [2]. When treatment is undertaken for a human being to regain the harmonious balance within the system, the sum total of body, mind and soul is considered and taken as a unit [3]. This *Shastra* has been conceptualised by our *Acharyas* (Masters) by doing trial and error methods, with keen observations, discussions and conclusions. The ancient seers based this *Shastra* (treatment technique) on cause-and-effect theory i.e., *Karya-Karana Siddhanta* (theory) whereas the *Karya* is actions or phenomena while the *Karana* is responsible factor [4]. *Karana* means *Hetu*-causative factors and *Karya* means the *Linga* – the signs and symptoms or revealing factors, and the solution to the above is *Aushadha* (medicines) which culminates as *Trisutra* (Three formula's)- *Hetu, Linga, Aushadha* (medicines) [5]. The *Chikitsa* (treatment) according to Ayurveda is classified on various basis. The subject *Daiva-Vyapashraya* comes under *Trividha* (features of three folds) treatment where *Satva vajaya* treatment and *Yukti-Vyapashraya* Treatment are also told [6].

Methodology

The literature related to the *Chikitsa* (treatment) *Bheda* (types of treatment), *Chikitsa* (treatment) *Vyakhya* (explanation of treatment), *Tri-Guna's* (the three fundamental features of nature), *Nitya's* (eternal), concept of microcosm-macrocosm relation are being taken from *Ayurvedic* classical texts i.e., *Ashtanga Hridaya, Charaka Samhita*; Yogic texts like Raja Yoga by Swami Vivekananda; Textbooks on Tantra by Prof. S. K. Ramachandra Rao, S. Shankarnarayana; Bhagwad gita, Upanishads, Darshanas. An attempt is being made to adapt the principles of philosophical aspects into practicality.

Fundamentals of *Shaddhatu Purusha* Treatment

Satva- vajaya Chikitsa

As far as any disease is concerned; as mentioned in *Ayushkameeya* [7] and *Jwara PraKarana* [8] in *Ashtanga Hridaya, Manas* appears to hold a prime position, and the treatment is called *Satva vajaya Chikitsa*, where *Manas* is called as *Satva*. Acharya Charaka has stated about *Satva vajaya* treatment and coined this termed too which means 'victory or control over the mind by the conscious'. It restrains the mind from desires of unwholesome as well as wholesome subjective and objective things, which will not go well with the human system as a whole. Here the concept is to exercising the will or *Satva* to subdue the other two *Guna's* of the *Manas* (Rajas and Tamas) [9]. The *Karma's* of mind are *Chintya* (To be considered or thought over), *Vicharam* (thought), *Uhyam* (such meaning which are to be reasoned out or guessed from the statement by one's own intelligence), *Dhyeyam* (one who is meditated upon), and *Sankalpam* (to become one with the time and subconscious mind) [10]. If the *Karma's* happen in *Hina, Mithya* and *Ati* yoga with unwholesome or wholesome object, it leads to the improper bondage between the *Indriya* (senses) and its *Arthas* (subject) which is *asatmya* (not accustomed food) to the *Manas* and *Atma* leading to *Manasik* and *daiva kritvyadhis*. The above statement says how *asatmendriya-artha samyoga* leads to psychiatric disorders of highest order. *Satva vajaya Chikitsa* acts as promotion of *jnanam, vijnanam, dhairya, smriti, harshana* etc., leading to improvement in *dhi, dhriti* and *smriti*, culminating in a balanced and harmonious state of mind. When considering the importance of *chatushpada* [11] i.e., *Vaidya, Rogi* (patient), *paricharaka* and *Aushadha* (medicines), it is the cordial and healthy relationship between *Vaidya* (doctor) and *Rogi* (patient) which holds the prime importance in treatment. In *Satva vajaya Chikitsa*, psycho supportive methods are also used accordingly like mental, physical, emotional, verbal as well as spiritual shock. Substitution of

emotions, recreational therapy along with enduring the mind with positivity and assurance, is an excellent and one of a kind of treatments. Vedic counselling also holds an important aspect in this *Chikitsa* .

Daiva Vyapashraya Chikitsa

The concept of *Daiva-Vyapashraya Chikitsa* (treatment) is adopted from vedas in specific from Atharva and Riga veda. The word ‘*Daiva*’ goes with the many meanings like divine, *purvajanma Karma*, celestials, auspicious etc. and ‘*vipashraya*’ means that which gives Ashraya (which facilitates for). The appropriate word here for the term ‘*Daiva*’ is ‘*KARMA*’, so it becomes *Karma-vyapashraya Chikitsa* . The term ‘*Karma*’ comes to explain certain diseases which are *purva-janma krit* (past birth deeds) and are termed as *daiva krit vyadhis*. Everything related with *daiva vyapashraya Chikitsa* (treatment) can never be understood with the logic and reasoning, be it the cause of the disease or the effect of the treatment. There is also a ritualistic basis behind this treatment like use of *bali, mani, homa, mantra, upasana, pooja* etc. The ritual concept is based on *panchabhuta tatwa* which makes sense in the treatment. In general, Ayurveda *Chikitsa* (treatment) is based on *Agni* and in *panchabhuta tatwa*, *Agni* can be equated to the *Manas*. Thus, *Chikitsa* (treatment) is based on primarily *Manas* *tatwa*. The mind has two phases; one phase goes with the *Shareera* where *yukti-vyapashraya* and *Satva vajaya Chikitsa* (conscious – subconscious) acts primarily where as in the other phase of mind (unconscious - super conscious) goes with the *Atma* where *Daiva-Vyapashraya* along with *yukti-vyapashraya* and *Satvavajaya Chikitsa* comes into play. When *Prana* leaves the body, *Atma* also does, thus, *Atma* is related to *Prana* which accumulates in *Marma*. So *Marma Chikitsa* (treatment) has a dimension which goes with *Atma* *tatwa* associated with *Daiva-Vyapashraya Chikitsa* . When you differentiate a human system; *prithwi-jala tatwa* (earth and water element) goes with the *Shareera* , *Agni tatwa* with the *Manas* and *Vayu-Akasha tatwa* (air and space element) with the *Atma* (soul).

Here, *Daiva-Vyapashraya* is taken as *Karma-vyapashraya* where this *Chikitsa* (treatment) is done to exhaust the *Karma* carried by the human system. It is stated in the *Ashtanga Hridaya* commentary by Govind Vaidya that *Nadis* carry *paapa-Karma* (unjustified-deeds). Substantiating the above statement goes like *Nadis* carry *Nada – Nadais* shabda (sound) equated to - *Vayu-Akasha tatwa* (air and space element) and is related to the *Karana Shareera* or *Atma* . Thus, it makes sense to say that, *Atma* (soul) carries the *purva janma krit Karma*’s (deeds of the last birth) which forms the *daiva krit vyadhis* eg. *Vandhyatwa, Manasa roga, kushtha, shwitra, arbuda* etc. Whether this *Chikitsa* (treatment) is based on belief, faith or psychological factor or not is a point to ponder upon. It has got very little to do with belief, faith or psychological factor, whether a person believes in this modality or not, it will act irrespectively. There are conditions where the *Vaidya* (doctor) need not see the patient in person for treatment, this treatment modality surpasses the time and space because *Atma tatwa*(element of soul) does so. Thus, *Daiva-Vyapashraya Chikitsa* (treatment) can even go beyond the space – time matrix.

Action potential of *TRI-GUNA*

The *TriGuna*’s are *Satva, Rajas*, and *Tamasa* [12]. The cycle of *Tri-Guna*’s happens in every fourteen-day lunar cycle and it varies from person to person. The number of cycles determine how close a person is with the truth. When it comes to treatment aspect, the increase in frequency of number of *tri-Guna* cycle determine a maniac-depressive phase related to bipolar spectrum. Here the conscious is immersed in *Prana* as well as the mind and the *Sthula Shareera* gets caught in it – COMPLETELY STRANGLER. If frequency of the cycle is less or the longer each cycle is, the more stable will be the person’s nature. Regarding treatment aspect, frequency of cycle in a person could be altered by the *Vaidya*. *Satva* is the key for this action.

Nitya

Another point to consider here is the correlation of mind with the *Nityas* [13]. *Nityas*

when manifested are a combination of *Pancha-Bhuta's* with *Tri-Guna's* along with *nada*, *kaala* (sound, time) and *bindu* (unit of measurement) in *Ati-Sukshma bhaava*. Here the unmanifested consciousness are *nada*, *kaala* (sound, time) and *bindu* and the manifested *Prakriti* is *Panchabhuta* and *triGuna*. Altogether a total of sixteen *Nityas* are there. Thus, thirty-one days of treatment is told in relation to *Nityas* with regards to *Manasik rogas* (mental disorder). The dimension of *Nityas* in a person lies in lower plane as well as in the higher plane. The lower plane is in relation with the physical aspect of life (*Mooladhara*, *Swadhishtana* and *Manipuraka chakras*) with respect to conscious and subconscious mind whereas the higher plane is in relation with the spiritual aspect (*Agya* and *Sahasrara Chakras*) with respect to unconscious and super-conscious mind.

A psychic issue in a person could be sorted out in relation to one or more *Nityas* and this could be found out by following the lunar calendar wherein the disease will be precipitated in *Rogi* (patient) on a particular *Tithi* (*Nitya*) in every month. And in relation to treatment aspect, *Nityas* ' *Mantra-Yantra* are sorted out by the *Vaidya* (doctor) with relation to disease and *Rogi* (patient).

Prana

Prana and *Akasha* (space) are the two materials in the universe [cite14] where *Akasha* (space) is the one *bhuta* (element) and *Prana* has other four *Bhuta's* (element) represented in it. In treatment aspect, the four *Guna's* (*Snigdha* (unctuousness produced by food or medicines), *sheeta*, *ushana*, *ruksha*) of each *Bhuta* (element) are embodied in it, representing as *Chikitsa* (treatment) *Guna's*. *Akasha* (space) is omnipresent and has all penetrating existence. All forms in the universe are the effect of combination evolved out of *Akasha* (space) which is *pancha-panchi Karana*. *Prana* is the infinite omnipresent manifesting power of the universe. The *Prana* manifests as motion, gravity, electric force, magnetic force and even the nerve current in the body. The thought is also a manifestation of *Prana* i.e., all forces whether mental or phys-

ical are representations of the *Prana*. The nerve current in the body is the *Prana* carried by the *Nadi*. If *Nadi's* are devoid of negative *Karma*, the *Prana* flows freely within. Thus, the *Prana* is the generalized manifestation of force where 'esoteric dimension' person uses it knowingly or unknowingly to heal people. This *Prana* could be used at the level of subconscious which is a technique learnt and used by present day professionals like mentalist, hypnotist etc. without a proper understanding of the origin of it [15]. But a *Vaidya* (doctor) should be using it beyond subconscious level i.e., the unconscious level where virtues in life is a must. It is not a technique to be learnt, rather a transformational evolving process.

Duality

The whole nature is of duality like masculine-feminine represented as *Purusha-Prakriti* (shiva-shakti), day-night, sheeta-*Ushna* (the inherent property of Pitta, symbolizing fire both inside and outside the body) which represents in nature as moon and sun; in human body as *Manas* and *Atma*. A human body is a representation of both masculine and feminine energy. And thus, an imbalance in one of the energies will manifest as a disease in the system which has its root in the mind. In *Tantra Shastra*, a supreme Yantra is designed which gives the connection between the macrocosm and microcosm i.e., the relation of universe and the human body, which shows its holistic nature. It is the 'Sri Yantra' where in the second avarana represents the states of mind, fourth avarana represents the fourteen nadis, fifth avarana represents the *dasha Pranas*, sixth avarana represents the *dasha Agni* and the seventh avarana represents the sarvagahara chakra, where *panchaBhuta's* and *Tri-Guna's* are considered [16]. From the ninth avarana, the Yogam with the Shiva-tatva starts which is emphasized by Thirumoolar in his book Thirumanthiram in the siddha tradition. This is where the disease related to *Atma* tatvam is healed by the *Vaidya*.

Discussion

The term *Satva* stands for *Manas* in relation to a *Swasthan* as well as *Vaidya*. Where as in *Rogi* (patient), it is the predominance of *Tamo* and *Rajo Guna*. When the *Manas* in Ayurveda is concerned; it is in relation to the unconscious part of *Manas* and it happens to be the *Satva* aspect. A *Vaidya* (doctor) to be in that level, or to awaken that aspect of *Manas* one should have virtues in life like *Yama*, *Niyama* etc. Regarding the subconscious aspect of *Manas*, techniques are used as in present mental health care system like hypnotherapy, mentalism, mesmerism along with counselling, medication and neuro-linguistic programming. Whereas *Chikitsa* (treatment) told in Ayurveda regarding *Manas* is far superior. If we consider the properties of *Manas* i.e., *Gunas* which are the tools for treatment – *Anutwa* (its dimension which is beyond the atom in its manifest aspect) and *Ekatwa* (oneness); which is equivalent to wave and particle nature. Normally the people or *Rogi* (patient) have *Chitta Vruttis* – wave nature of *Manas*. *Rogi* (patient) cannot attain *Ekatwa* (oneness) or *Anutwa* (its dimension which is beyond the atom in its manifest aspect), that is for the *Vaidya* (doctor) to possess to enter the *Rogi* (patient's) *antar-atma*. The way to enter the *antar-atma* is through the unconscious mind and the key is the *Satva*. *Satvavajaya Chikitsa* and *Daiva-Vyapashraya Chikitsa* (treatment) are connected with the *Agni* and *Prana tatwa* i.e., *Satva vajaya Chikitsa* with *Agni* primarily whereas *Daiva-Vyapashraya Chikitsa* (treatment) with *Prana* tatwa. Two *Gunas* in balance i.e., *Ushna* (the inherent property of *Pitta*, symbolizing fire both inside and outside the body) and *Snigdha* (unctuousness produced by food or medicines) is *Agni* tatwa and four *Guna* in balance is *Prana* tatwa which was elaborated by Acharya Sushruta and Agasthya muni where *Rakta* is given the *Doshik* status. *Prana Chikitsa* (treatment) deals with emergency as well. *Prana* is carried by *Nadi's* in the body. The capacity of *Prana* which is a manifesting force in a person depends on karmic effect in the nadis. When the *Prana* is able to control the *Manas*, then the person moves along the as-

ending path towards its *Atma* tatwa (spirituality). One of the methods in which the *Vaidya* (doctor) transfers his manifesting force i.e., the *Prana* to the *Rogi* (patient) is by *uzichil* (type of *marma abhyanga*). It is moreover like a *Prana Pratishtha*, if it's a severe debilitating condition eg. Oncological cases. When it comes to the *Tri-Guna's*, *Tamas* always tries to own [17], possess control. It is very much attached and it accumulates for its own self. When *Tamas* is overwhelming a person, it can be counteracted by applying the effort of *Rajas*. Immediate results are observed in overcoming *Tamas*. If tendency is to overeat, person should eat less or eat food of low calories; if tendency is to sleep, then don't let to sleep. The experience of suffering is at the body level and hence one can train the body by forcing it to action. If *Rajas* is in action, it is concerned with the doing thing. Rebellious nature comes with the dissatisfaction in life. That's why *Rajas* dominant people move from one person or place to another because of their dissatisfied mentality. One can overcome the *Rajo Guna* by applying the effort of *Satva*, but if *Rajas* is embedded deeply in one's personality, it may take years to gain sufficient mastery over it. *Nityas* are correlated with *Manas* at the lower as well as the higher plane. Sri yantra is a miniature of human system. At lower plane when equated with sri yantra, in its second avarana, sixteen petals are related with the sixteen *Nityas*. Here the lower-level mind conditions are taken care. Use of meditation and mantras are done for healing the condition. In the seventh avarana of sri yantra, called as *sarva-roghahara chakra* where *Panch-Bhuta's* and *Tri-Guna's* are stated at this level. This goes to say that, cure of all diseases pertaining to *Shareera* and *Manas*, is done by *Daiva-Vyapashraya Chikitsa* (treatment) and other modalities by using the principles in it accordingly. Eighth and ninth avarana that carry *naada* and *bindu* complete the query regarding *Nityas*. The *Karma* causing the disease related to *Atma* tatwa resulting in psychiatric and other *daiva krit vyadhis* are completely exhausted and healed by the *Vaidya*.

Conclusion

The *Daiva-Vyapashraya Chikitsa* (treatment) has a very little reference in the classical texts. Because the concept is related to the *Atma tatwa*, the *Vaidya* (doctor) should immerse deeply in the ocean of ancient Indian literature such as Upanishads, Aagam *Shastras* etc. This knowledge that is shared with all at this moment of time, might influence and motivate the ability of some among those, to go forward with an opening, in search of something greater than what we are currently aware of. No matter how small the *Satva* is within a person, that person at a particular time and space happens to realise his dharma (purpose in life) and starts ascending to his righteous path. Each of us have a dharma or purpose which is proportionate with the *Tri-Guna's* and how they are within our system. If a person can seek out his *Guna* which is dominant at a particular given time, then that person would be able to appreciate and understand how his actions or deeds have consequences relative to his consciousness.

Compliance with ethical standards Not required.

Conflict of interest The authors declare that they have no conflict of interest.

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