



# THE ROLE OF SATVAVAJAYA CHIKITSA IN MANAGEMENT OF CHITTODVEGA (ANXIETY DISORDER)

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## ABSTRACT

Chittodvega is regarded as a Mano Vikar and has been implicated in Unmada Roga's causes. There is a connection between Chittodvega and generalized anxiety disorder. Kama, Krodha, Lobha, Moha, Irshya, Mana, Mada, Shoka, and Bhaya are located in Chittodvega. The anxiety that the illness produced in addition to the strange behavior caused many psychological problems for people. Anxiety disorders, such as Chittodvega, are among the most prevalent psychiatric issues during this present era. In such cases, one might use Satvavajaya Chikitsa, an essential psychotherapy technique stated in Ayurveda. One of the psychiatric disorders for which the code of conduct is crucial to the etiology and therapy is Chittodvega, or anxiety neurosis. Here, an effort has been made to elucidate about the illness and management of Chittodvega.

**KEYWORDS** – Chittodvega, Mano Vikar, psychiatric issues, etc.

## INTRODUCTION

Ayurveda emphasizes not just an individual's bodily health but also their emotional, social, and spiritual well-being.[1] Ayurveda is a vast body of knowledge and a rich source of historical tradition. According to Ayurveda, Manas Dosha Vikar is the term used by Charaka to characterize constant anxiety, or chittodvega.[2] A persistently concerned mental state is very comparable to the indications and symptoms that Charaka has described. The four elements of life (Ayu) that Ayurveda teaches are spiritual health (Hitayu), unhappiness (Ahitayu), pleasure (Sukhayu), and sorrow (Dukhayu).[3]

Chittodvega is regarded as a Mano Vikar and has been linked to Unmada Roga [4] as a cause. Although Chittodvega is not specifically described, the elements that vitiate Tama and Raja can be thought of as the Nidana of Chittodvega.

Kama, Krodha, Lobha, Moha, Irshya, Mana, Mada, Shoka, and Bhaya are located in Chittodvega. Individuals suffering with generalized anxiety disorder exhibit excessive, unrealistic, and/or continuous concern, which is linked to tenseness in the muscles, poor focus, elevated autonomic arousal, restlessness, and sleeplessness [5]. Somatic, affective, cognitive, and behavioral aspects are all present in the psychological and physiological state of anxiety [6]. There is a connection between anxiety disorders and chittodvega. Sabdakalpa Druma Nindra states that the condition of rest for the mind and intellect is called Nindra. Lack of sleep causes symptoms like Apakti, Jadyata, Vataja Roga, and Glani [7] and Jrumbha, Angamarda, Tandra, Shiroroga, and Akshigaurav [8]. Current medical therapies for anxiety disorders necessitate the long-term use of potentially harmful sedative, hypnotic, and anxiolytic medications. Since Vata and Pitta, as well as Raja and Tama, are vitiated in Chittodvega, Medhya medications, Shirodhara, and Nasya technique were chosen in the instance of Chittodvegajanya Anindra.

## METHODOLOGY

The data related to Chittodvega and Anidra used in this study was reviewed from a variety of contemporary books, periodicals, articles, research papers, and journals as well as websites. The research incorporates material from the internet as well.

## ETYMOLOGY AND DEFINITION

Chitta (mind) and Udvega (anxiety) are the two words that make up the noun Chittodvega. The term "Udvega" comes from the Sanskrit root "Ud," which has several connotations like "superiority in place," "power," "upward on over," etc. An apprehensive state of mind is known as chittodvega. In Charaka Samhita Vimana Sthana, where Acharya Charaka describes bodily and psychic Doshas, there is a mention to Chittodvega. Charaka utilized chittodvega more traditionally under Manodoshavikara along with emotional disturbances such as desire (Kama), wrath (Krodha), greed (Lobha), infatuation (Moha), jealousy (Irshya), arrogance (Mana), sadness (Shoka), and worry (Worry).[9] Although Acharya Sushruta does not define the term Chittodvega, the Sushruta Samhita critic Dalhana has suggested Chittodvega as a synonym for the term Shoka (grief).[10] Similar terms that indicate anxiousness, such as Chittaviparya and Chittavibhrama, have been explained by him. The word "Chittopaplva" has been used by Acharya Vagabhata to allude to anxiousness.[11]

## ETIOLOGY

The primary pathogenic components of the mind (Rajas and Tamas) have a key influence in the etiology of Chittodvega, even if specific causative causes are not stated in Ayurveda.[9] One of the main theories for the cause of Chittodvega is the vitiation of Rajas and Tamas. Without Rajas, Tamas cannot make its movement visible.

Mental trauma, or manoabhighata, is said to be the catalyst for mental illnesses. In addition, triglycerides are essential for the development of this illness. A mental disturbance caused by an aggravated Vata might result in symptoms such as dread, sadness, and bewilderment. Out of the five Pitta types, Sadhaka Pitta is in charge of

accomplishments, Buddhi (intellect), Medha (memory), Utsaha (enthusiasm), and its vitiation results in mental instability. [12]

Chittodvega is the expression of Tarpaka Kapha vitiation among the kinds of Kapha. Vata Prakopa Lakshanas are associated with excess thinking, impatience, palpitations, and other anxiety symptoms; Pitta Prakopa is associated with disturbed bowel habits, fear, rage, and other similar symptoms. [13, 14] Taking into account the dhatus associated with the illness, Ati chinta, or overthinking, is a contributing component to Rasa Dhatu Dusti, which again presents with physical and mental symptoms.[15]

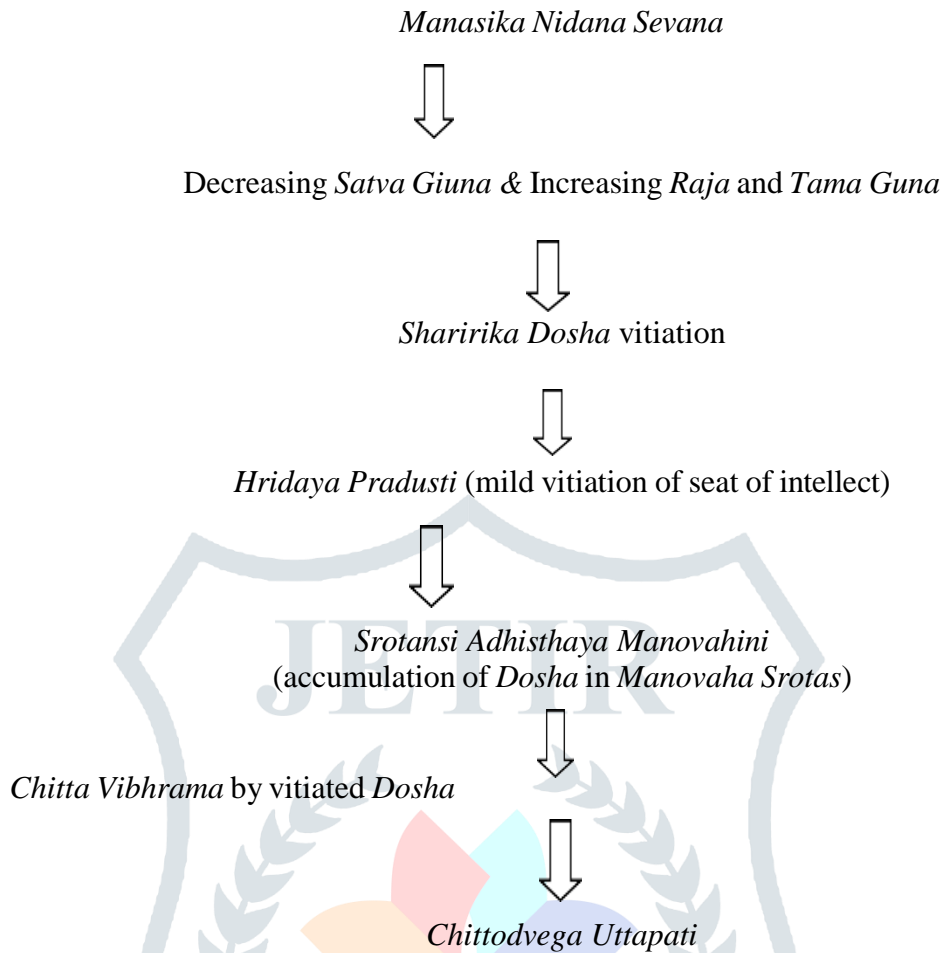
**Table No. 1 Clinical features & Symptomatology of Chittodvega**

<i>Dosha dushti</i>	<i>Charaka</i>	<i>Sushruta</i>	<i>Vagbhata</i>
<i>Vata</i> dominant	Numbness of feet Muscle cramps Pain in Flanks Heart burn Headache Disturbed sleep Confusion Lack of concentration Fear of death	Hoarseness of Voice	Tremor Distention of abdomen Fatigue Constipation Pricking pain
<i>Pitta</i> dominant	Feeling of Heat Burning sensation Hyper acidity Excessive sweating Chest Pain	-	Disturbed sleep
<i>Kapha</i> dominant	Indigestion	-	-

## SAMPRAPTI

Pathogenesis (Samprapti) aids in comprehending how aetiological variables affect the development of illnesses and how those factors are further differentiated. According to Ayurveda, this is the most crucial component in defining illness. Given that the Ayurvedic Samhita does not specifically address the pathophysiology of Chittodvega, we must use the material that is now accessible to describe the etiology. People with a Satva dominating mentality are resistant to the negative effects of emotional disturbances since they are unmoved by such occurrences, yet emotional responses to life's challenges are prevalent. However, those who are mostly Rajas and Tamas show an excessive reaction to emotional upheaval.[16] Long-term Manodosha abnormalities lead to the most vitiated state,

which is characterized by the development of psychological symptoms including worry, dread, and sadness. The onset of Chittodvega will occur when the psychic response recurs for a longer length of time and begins to affect the body's doshas.



#### SAMPRAPTI GHATAK

- Dosha - Manasika – Raja, Tama
- Saririka - Vata- Prana, Udana, Vyana
- Pitta - Sadhaka
- Kapha - Avalambaka, Tarpaka
- Dusya- Mana, Rasadi Sarvadhatu
- Adhithana- Hridaya, Manovaha Srotas
- Agni- Jatharagni, Dhatuagni
- Srotas- Manovaha, Sarvasrotodusti
- Sadhya Asadhyata- Kricchrasadhya
- Updrava - Rasavaha, Raktavaha, Manovaha Srotodushti Lakshanas

## MANAGEMENT OF CHITTODVEGA

Acharya Charka explained three types of therapies for physical and mental diseases [17].

1. Daivavyapasraya Chikitsa: Spiritual therapy
2. Yuktivyapashraya Chikitsa: Physical therapy
3. Sattvavajaya Chikitsa: Mental therapy

## OTHER TREATMENT MODALITIES

1. Vismapana (Surprising)
2. Vismarana (demonstrating)
3. Harsa (Exciting)
4. Samadhi (Meditation)
5. Jnanapradhanam (Counselling)

## SATTVAJAYA CHIKITSA: MENTAL THERAPY

Sattvavajaya Chikitsa must be administered to those who are mentally impacted. This comprises smriti (memory), jnana (self-knowledge), vijnana (scientific reasoning), Dhairya (decision), and samadhi (achieving mental equilibrium) [18]. These procedures are comparable to those described in non-direct counseling, which also includes teletherapy.

The knowledge of self that is given in the Jnana category raises awareness of how one should act or respond in such an unknown pandemic scenario. Tele-counseling plays a big part in helping to do this. An Ayurvedic practitioner can provide their clients several techniques during teletherapy that will assist them in improving their mental health.

### In the step of Dhairya (Determination) of Sattvavajaya Chikitsa, the following points-

- To maintain patience and to have a belief in the Ayurveda system of medicine
- To minimize watching, reading, listening to the news about Covid which causes anxiety and stress.
- To have a determination to obey rules of lockdown like social distancing and Hygienic measures.
- To have the determination to maintain a positive healthy family atmosphere.

### In the step of Smriti (Application of memory), the following advises-

- To recollect the own experiences which happened previously where one had overcome a critical situation.
- To give attention to those who had similar experiences with positive outcome.

### **In the step of Samadhi (attaining stable state of mind), the following points –**

- To practice yogasana which calms the body as well as mind.
- To do regular pranayamas and breathing exercises.
- To chant mantras may help to improve concentration.
- To practice deep relaxation techniques (DRT)

### **DHARANA AND DHYANA**

Dharana and Dhyana restores normalcy to neurotransmitters such as GABA metabolism, serotonin, and norepinephrine. regulate the insane Mano-doshas and Buddharamsha with ANS.

### **ACHARYA RASAYANA USED AS CHIKITSA**

Achara Rasayana is a correct code of socio-behavioral behavior that teaches us the dos and don'ts of a preferred way of living. This functions as a preventative measure against anxiety neurosis. People employ a variety of psychological strategies to make sure that healthy anxiety does not turn abnormal or pathological. We refer to these as defensive mechanisms. Repression, denial, displacement, detachment, conversion, identification, introjection, isolation, projection, rationalization, regression, sublimation, and replacement are a few instances of often employed defensive mechanisms. Several neurotic illnesses develop when these defensive systems are insufficient to manage worry. These defense mechanisms have the potential to malfunction or overexert themselves, upsetting the body's natural equilibrium. This inability to manage worry is the fundamental psychopathology of neurotic illness.

Rasayana treats psychological problems in addition to physical ones and has a comprehensive perspective on both. Rasayana bestows Sreshta Dhathus together with Sreshta Buddhi, Medha, and Smriti, as per the general definition. The original idea of Achara Rasayana was introduced by Charaka, the one and only Samhitakar. It has the ability to treat Chittodvega in addition to being preventive. Of all the notions, two are critical to the treatment of Chittodvega. Japa is one, while meditation is the other.

### **THROUGH JAPA**

Japa, which is the rhythmic repeating of a sound, is a completely relaxing mental and physical condition. Achara Rasayana offers food patterns that promote the Satwika Guna, such as Ksheera and Ghrita, to develop personality (Satwa) when the mind is inactive and withdraws into its own recesses. Most likely the Japa and Tapas normalize a wide range of neuro-psychological processes including mood disorders, sleep induction, and the regulation of key neurotransmitters like serotonin, norepinephrine, and gamma amino butyric acid metabolism. In doing so, it



normalizes Mano-doshas who are disturbed and prevents typical anxiety from developing into something aberrant or pathological.

## DISCUSSION

Anxiety disorder is a condition marked by ongoing concern and anxiety that not only affects the mind but also produces a host of physical symptoms. Udvega Avastha of Mansa (excited state of mind), which indicates greater Rajas (quality of mind) and the elevated condition of Vata and Pitta dosha, is what sets Chittodvega apart from other Manovikaras. The primary signs of vitiated Vata-Pita are Ati, Chinta, and Bhaya.

Pragnyaparadha and Manobhigata (mental trauma) might be the catalysts for mental illnesses. Tridosha has a significant impact on how the illness Chittodvega manifests. Vata, the mind's Niyanta (controller) and Praneta (motivator), appears to be a key factor in the development of Chittodvega. [19] In addition to causing mental disorders known as Manovyapara, Vata also produces symptoms including Bhaya, Shoka, Moha, Dainya, and Pralapa, which in turn cause Balahani and Sukhahani [20]. Additionally, vitiation of Kapha and Pitta is seen in Chittodvega. Chittodvega is caused by the influence of Pitta Prakopa in general, Sadhaka Pitta and Alochaka Pitta Dushti in particular, as well as other causative variables.

Jwaradi Sharirika Roga and Kamadi Manasika Vikara are related, according to Acharyas Charaka [21]. That is, a Sharirika Roga can result in a Manasika Vikara and vice versa. Since Hridaya is regarded as the seat of the mind, a person experiences sleep when Tamoguna engulfs it [22]. As the home of Chetana and the location of all Indriyas, Hridaya is described as being extremely important and having to do with memory, intellect, and sleep [23]. The location of Manas, which is suggestive of the brain and is between Shirash and Talu, has been explicitly noted by Acharya Bhela [24]. According to Sarangadhara, Nindra is a condition where Tama and Kapha predominate [25]. Nindranasha may be considered as the Lakshana of several ailments as well as the Vata Pitta Dosha Vriddhi and Vata Nanatmaja Vikara.

## CONCLUSION

Chittodvega, or anxiety condition, is a significant issue in the modern period. Anxiety is one of the many psychological diseases mentioned in Ayurveda, ranging from slight unease to severe anguish. The vitiation of Vata in Rajas (Dosha of mind) is a significant factor in the pathophysiology of Chittodvega. Psychological assistance and counseling, referred to in Ayurveda as Satvavajaya Chikita, are options for treating anxiety.

## CONFLICT OF INTEREST -NIL

## SOURCE OF SUPPORT –NONE

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