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Review Article

A Systemic Review on *Chittodvega* and its Management

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Abstract-

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Chittodvega is *manas roga* and develops due to vitiation of *raja* and *tama* along with *vata* and *pitta*. It can be defined as a *chitta* (mind) + *udvega* (anxiety) i.e. 'Anxious status of a mind". It can be correlated with generalized anxiety disorder on the basis of etymology of *chittodvega*, type of psychological disorder and symptomology. Generalized anxiety disorder (GAD) is a chronic anxiety disorder and characterized by persistent, excessive, and/or unrealistic worry associated with muscle tension, impaired concentration, autonomic arousal, feeling "on edge" or restless, and insomnia. As any separate description of *chittodvega* is not clearly mentioned in *Ayurvedic* classics so common etiological factors i.e. *asatmyendriyarthasamyoga*, *pragyaparadha* and *parinama*

can be considered as *nidana* of *chittodvega*. *Poorvarupa* of *unmada* can be considered as the *lakshana* of *chittodvega* which are ***shirah shoonyata, udvega, dhyana, hridgraha, ayasa, unmattchittatvam***, which is similar to excessive anxiety and worry, restlessness, being easily fatigued, difficulty in concentration, irritability, sleep disturbance etc found in GAD. Clinical trials have shown that anxiolytic drugs alone have limited long-term efficacy. Moreover, they often have adverse side effects including dependency, drowsiness, impaired cognition and memory and sexual dysfunction. The treatment procedure described are *daivavyapasraya* (divine therapy), *yuktivyapasraya* (rational therapy) and *sattvavajaya* (mental therapy) etc. So the present study deals with systemic review of *chittodvega* from all the classics of *Ayurveda* and its management.

KEYWORDS- *Chittodvega*, Generalized anxiety disorder (GAD), *Poorvarupa* , *Unmada*, *Lakshana*.

INTRODUCTION

With the advancement in modern science, human life becomes very speedy and more stressful. So psychiatric disorders are broadening its sphere today, out of which anxiety disorders are most common. *Manas* is very important in *Ayurveda* as it is an essential component of *ayu*, *tridanda*, process of knowledge, site for disease development, good health and salvation. The main seat of *manas* is *hridaya* and it performs its function by moving in whole body through *srotas* along with *vata*, *pitta* and *kapha*. *Raja* and *tama* are two *manasika doshas* which vitiates the *hridaya*, the seat of *buddhi* and then obstruct the *manovaha srotas* and produce various types of psychological disorders like *chittodvega* etc.

A group of psychiatric disorders described in *Ayurveda* under the heading of *unmada*, strikingly resembles with psychosis. “*Chittodvega*” as it is not mentioned in classics, but it is described as a

prodromal symptom of *unmada*. Various texts have also described many terms related to mental status i.e. *chittavibhramsha*¹ (mental decadence), *chittavibhrama*² (mental perturbation), *anavasthita chitta*³ (unstable mind), *chittaviparyaya*⁴ (misapprehension of mind), *unmatchitta*⁵ (furoreous mind), etc.

Chittodvega can be defined as a *Chitta* (mind) + *Udvega* (anxiety) i.e. ‘Anxious status of a mind’. *Chittodvega* is *manas roga* and develops due to vitiation of *raja* and *tama* along with *vata* and *pitta*. It includes symptoms like ***shirah shoonyata, udvega, dhyana, hridgraha, ayasa, unmattchittatvam***, which is similar to excessive anxiety and worry, restlessness, being easily fatigued, difficulty in concentration, irritability, sleep disturbance etc found in GAD. *Chittodvega* seems to be nearest term for anxiety disorders on the basis of etymology, type of psychological

disorder and symptomology described by *Acharya Charaka*.

Generalized anxiety disorder (GAD) is a chronic anxiety disorder characterized by persistent, excessive, and/or unrealistic worry associated with muscle tension, impaired concentration, autonomic arousal, feeling "on edge" or restless, and insomnia.

Among the anxiety disorders, GAD is one of the most common anxiety disorders in late life, with a prevalence of 7% in the community.⁶ In India, the overall weighted prevalence of GAD was 0.6% for current experience and also the rates for females (0.8 %) were higher as compared to those for males (0.4%). Similarly, the rates for the 40-49 age group (0.8 %) and the rates for urban metro residents (1.3%) were higher as compared to their respective counterparts.⁷ The *Ayurvedic* approach toward the treatment of *chittodvega* is the need of our as no system is successful in providing the complete cure to this disease, so *chittodvega* is a challenging and a burning problem of medical science. Due to wide spectrum of disease, much prevalence in the society and lack of effective medicine, the disease had been chosen for the study.

HISTORICAL REVIEW

Many descriptions about mental disorders and their treatment are available in four *vedas* and in *charaka*, *sushruta* and *vagbhatta samhita*. But there is no any separate description of *chittodvega* is clearly mentioned in *Ayurvedic* classics. However It has been described as *poorvarupa* of

unmanda. So the anxious state of mind or *chittodvega* can be considered as a separate disorder or symptom of other medical and psychological disorders.

ETYMOLOGY

The term *chittodvega* comprises of two words i.e. *chitta* and *udvega*. *Chitta* is derived from root "*chit*" which means: to perceive, fix the mind upon, attend to, intend, to be anxious about, care for, to resolve, to understand, comprehend, know, make attentive, remind of.⁸ Addition of "*kta*" *Pratyaya* to *chit* i.e. *Cit* + *Kta* leads to *Chitta*, which means observed, perceived, considered, reflected or meditated upon, resolved, intended, wished, desired, visible, perceptible.⁹

Similarly *udvega* is derived from root "*Ud*" which means: upwards, upon, anxiety, liberation.⁸ Addition of "*Vin*" *Pratyaya* to "*Ud*" i.e. *Ud* + *Vin* leads to *Udvega*, which means: steady, composed, tranquil, agitation, anxiety, regret, fear, distress, astonishment.¹⁰

DEFINITION

Chittodvega is a *manas roga* and develops due to vitiation of *raja* and *tama* along with *vata* and *pitta*. It can be defined as – *chitta* (mind) + *udvega* (anxiety) i.e. *chittodvega* (anxious state of mind).

NIDANA

Nidana is most important as the avoidance of etiological factor forms the first and foremost line of treatment. There is no separate description of *chittodvega* is mentioned in *Ayurvedic* classics so as the

nidana of it. But in general for all *manasika vikaras* basic pathogenic factors are *rajas & tamas*. The factors which vitiates these two can be considered as *nidana* of *chittodvega*. In general, common etiological factors of all *sharirika & manasika rogas*¹¹ has been stated as follows-

a) **Asatmyendriarthasamyoga (deficient, excessive or perverted use of senses)**

Indriyārtha samyoga are the cognitive processes through which a man becomes aware of both external and internal environment. Sensory perceptions which are not congenial with sensory organs called *asatmendriarthasamyoga* i.e. unwholesome contact with the objects may be in the form of *atiyoga* (excessive or overutilization), *ayoga* (hypo utilization or non-utilization) and *mithyayoga* (non-judicial or wrong

utilization). In present conditions, human beings are living in the state of ever increasing stressful situations leads to imbalance of *sharirika* and *manasika doshas* causing psychological disorders like anxiety disorder.

b) **Pragyaparadha (volitional transgression)**

The discrimination and judgment capacity of human is related to wisdom, intelligence or understanding which is known as *pragya*. An action carried out with non-justifiable understanding due to *dhivibramsa* (impairment of intellect), *dhritivibramsa* (impairment of will) and *smritivibramsa* (impairment of memory) is termed as *pragyaparadha*¹².

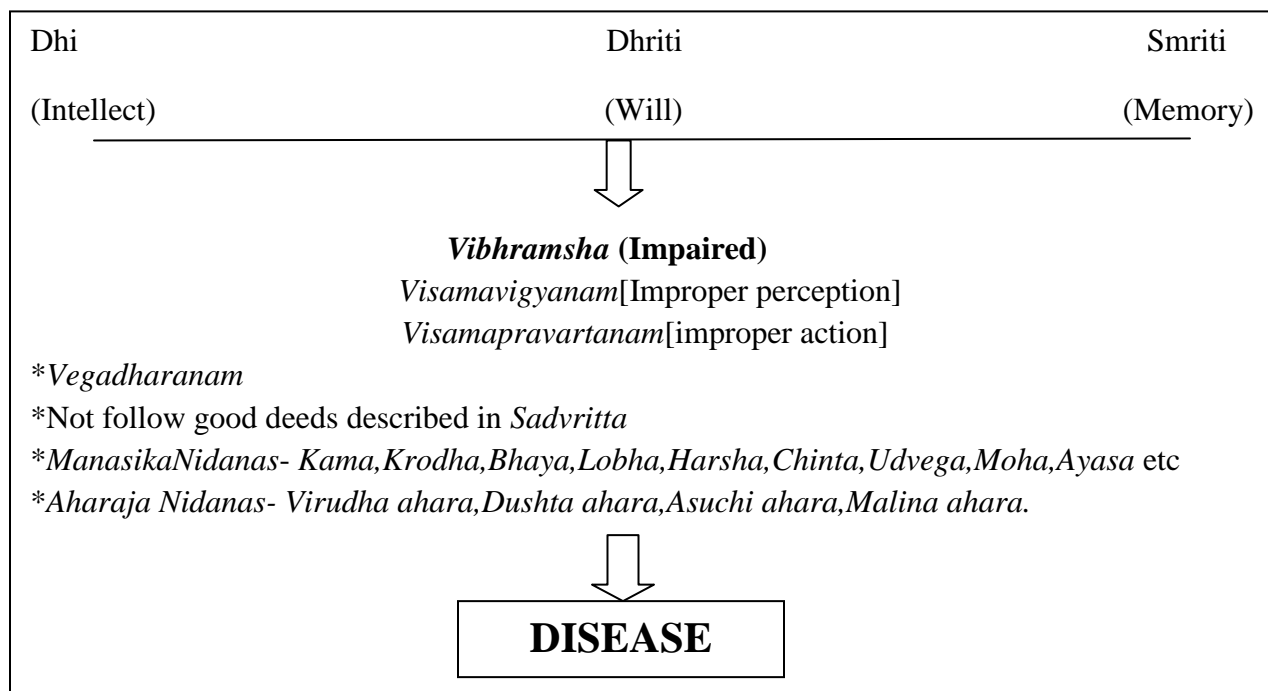


Chart No. 1

c) **Parinama (deficient, excessive or perverted incidence of seasons)**

Affections resulted by influences of seasonal variation called *parinama*. *Acharya Caraka* has explained advent of maturity of the time (*kala*)¹³ and it is considered as the causative factor for mental disorders. Various descriptions are given in the classical texts describing the affect of *parinama* which are as follows:

- *Acharya Chakrapani* states that the presence of chronic physical illness may also cause *manas roga* and even one *manasroga* may cause another *manasroga* in its *bhedavastha* or chronicity.
- Relation of various *manas bhava* like *kama* (passion), *shoka*(grief), *bhaya* (fear) etc. have their effect on *vata*, *krodha* has its effect on *pitta*.¹⁴
- All *sharirika* and *manasikarogas* occur due to initiation of the controllable *vegas* (*dharaniyavegas*) like *kama*(lust), *krodha* (anger), *udvega* (exhaustion) and suppression of the *adharaniya vegas* (urges which should not be suppressed).¹⁵

The etiological factors show their influence according to the individual's personality and the circumstances.

SAMPRAPTI

In *Ayurvedic* methodology, *samprapti* is most important part in defining a disease. Since there is no direct explanation of *samprapti* of *chittodvega* in *Ayurvedic* texts, although it is included under *manovikara*. So considering above knowledge about *manas*, *samprapti* of *chittodvega* may be traced out by

considering the general principles and multi-factorial causative factor of *manovikara*. Therefore with the available literature an attempt has been made to explain *samprapti* of *chittodvega* through *shadvidha kriyakala* (six occasions for treatment).¹⁶

1. Sanchayavastha (stage of accumulation of dosha)

There are several predisposing factors that play an important role in person's vulnerability to *chittodvega* e.g. *vatika* and *pattika sharirika prakriti*; *rajasika manas prakriti* individual and persons with *avara satva* appear to be more frequently vulnerable to mental disorder and also the attitude and behavior of expectant mother reflects on emotional status of the offspring etc. Due to these factors the person exhibits an exaggerated response to emotional disturbance disposing factors indulges in *pragyaparadha* or *asatmendriarthasamyoga* or in under stress, it initiates the disease process by resulting in imbalance of *manodoshas-rajās*.

2. Prakopavastha (stage of aggravation of dosha)

If *sanchayavastha* i.e. imbalance of the *manodoshas* is not encountered with treatment and *nidana* is continued the disease lands in the next stage that is *prakopavastha* of *chittodvega*. Among the two *manasika doshas*, *rajas* plays an important role as it is the driving force behind all emotions. At this stage psychic symptoms like *chinta*(anxiety), *bhaya*(fear), *krodha*(grief)and *shoka*(anger) may develop.

3. Prasaravastha (stage of expansion of dosha)

When these psychic symptoms continue for a longer time and override the limit they start influencing the *sharirika doshas* predominantly *vata* gets vitiated as it is controller of mind and produces symptoms mainly related to aggravation of it. *Sadhaka pitta* also declines due to depletion of *satva* resulting in the symptoms such as excitement, fear, anger, confusion etc and derangement of *tarpaka kapha* results in undernourishment of *indriyas*(senses).

4. *Sthanasamshrayavastha* (stage of localization of *dosha*)

The vitiated *manodosha* and *sharirika doshas* vitiates *hridaya* which ultimately vitiates *manas* due to *ashraya-ashrayi bhava* and if persists for longer period results in *ojokshaya*. Also vitiated *vatadi doshas* vitiates *jatharagni* which

results vitiation in *dhatu* and their *strotas* resulting in the psychosomatic presentation of the disease, which can be considered as the *sthanasamshrayavastha* of *chittodvega*.

5. *Vyaktavastha* (stage of manifestation of disease)

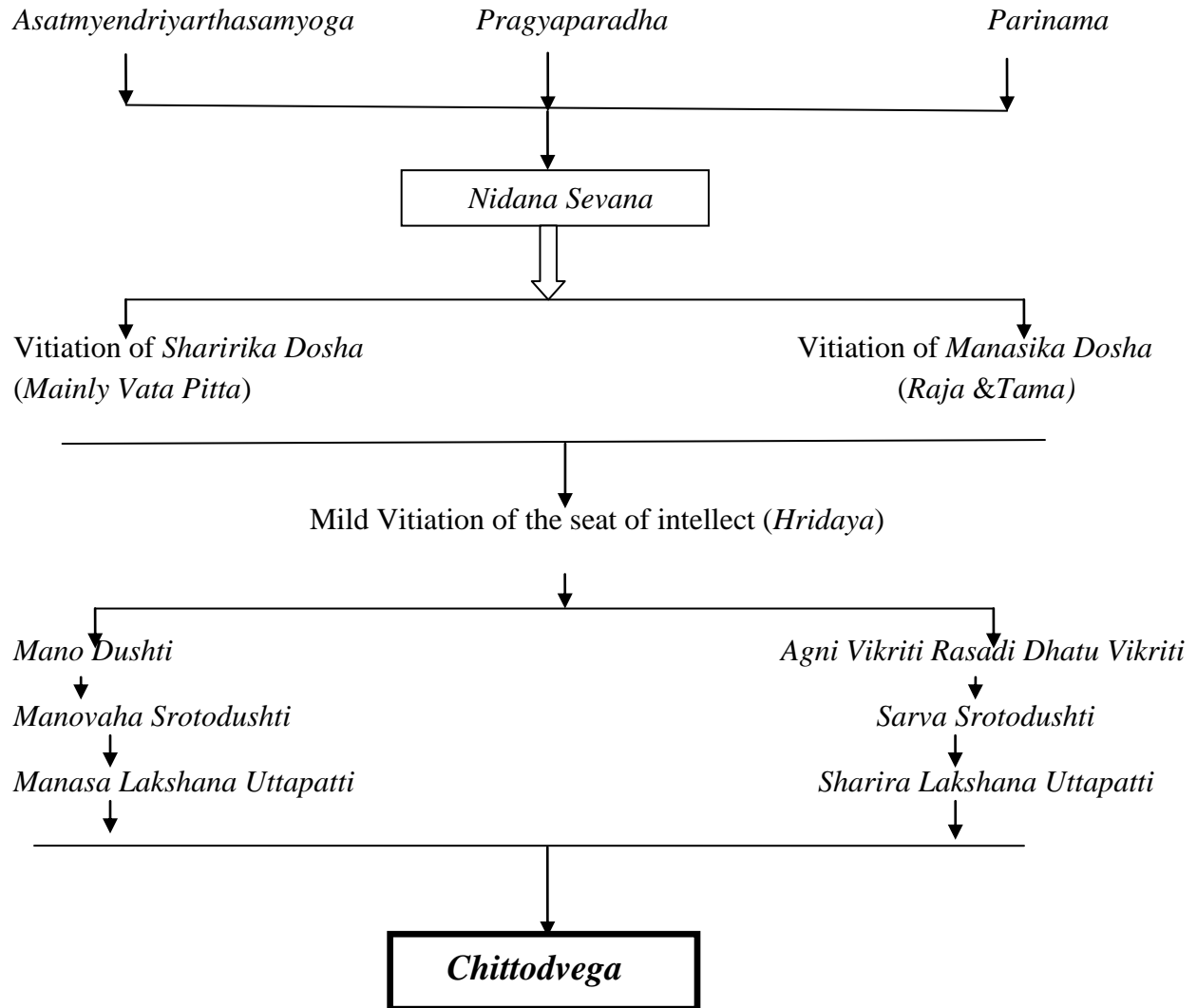
When multiple *dhatu*s and their *strotas* are involved and the disease is expressed clearly, the disease enters into the stage of *vyaktavastha*. All psychosomatic symptoms like excessive thoughts, sleep disturbance, abdominal pain, difficulties in concentration etc occur in this stage.

6. *Bhedavastha* (chronicity)

When the disease is not treated properly or promptly and the causative factors continue, attains chronicity becomes *krichrasadhya* leading to major psychiatric illness like *unmada* (insanity).

Table No. 1 *Samprapti ghataka* (substance for pathogenesis) of *Chittodvega*

<i>Dosha</i>	<i>Manas - Rajas, Tamas</i> (Specially <i>Rajas</i>) <i>Sharira - Vata, Pitta</i> (Specially <i>Vata</i>)
<i>Dushya</i>	<i>Manas, Sarvadhātu</i>
<i>Srotas</i>	<i>Manovaha Srotas</i> (Specifically), <i>Sarvastrotodushti</i>
<i>Agni</i>	<i>Jatharagni, Dhatvagni</i>
<i>Udbhavasthaana</i>	<i>Manas(Hridaya)</i>
<i>Adhisthaana</i>	<i>Hridaya(Shiro-hridaya)</i>
<i>Vyaktisthaana</i>	<i>Manas, Sarvasharira</i>
<i>Rupa</i>	<i>Udvega, Bhaya, Kampa, Atisweda</i> etc
<i>Rogamarga</i>	<i>Madhyam</i>
<i>Sadhyasadhyata</i>	<i>Kriccha Sadhya</i>
<i>Upadrava</i>	<i>Unmadadi Manovikara, Sarva Shariravikara</i>

Flow Chart of Manifestations: Chart No.2**LAKSHANA**

There is no separate description of *chittodvega*. So the *poorvarupa* of *unmada*¹⁷ can be considered as the *lakshana* of *chittodvega* which are as follows-

Shirahshoonyata- **Mind becoming blank**

Chakshushorakulta - **Dilatation of eyes**

Uchawasasyadhikyam -Increased respiration

Udvega - Palpitation

Dhyana - Apprehension

Hridgraha - Feeling of tightness in heart region

Unmattchittatvam- Inability to concentrate

Anannabhilasa - Anorexia

Sammoha - Illusion

Swanokarnayo - Tinnitus

Avipaka - Impaired digestion

CHIKITSA

Mental health is not mere absence of mental illness. Good mental health is the

ability to respond to the experience of life with flexibility and a sense of purpose.

Preventive measures: *Ayurveda* believes that prevention of diseases is better than cure hence following measures described in classics as follows:

1. Sadvritta (Good conduct)¹⁸:

According to Ancient texts, on practicing of *sadvritta*, the *satvaguna* prevails over *rajas* and *tamas*, thus preserves good mental health. *Acharya Caraka* has prescribed a long list of good conduct e.g. should not be impatient or over exhilarated, do things at right time and should devoted to knowledge, charity, friendship, compassion, cheerfulness, indifference and calmness etc.

2. Achara Rasayana (Moral and Behavioral conduct)¹⁹:

Acharya Caraka stated a schedule of good conduct to be followed by the man for longevity, immunity and promotion of mental health which is called the *achara rasayana* e.g. *satya vadinam* (truthful), *akrodha* (free from anger), *ahimsaka* (do not indulge in violence) etc. It is claimed that the practicing of *achara rasayana* yields in an individual all benefits of *rasayana*, may it be biological or psychological.

3. Dharaniya vega vidharana (Urges which should be controlled)²⁰:

Dharaniya vegas such as *lobha*(greed), *shoka*(grief), *bhaya*(fear) etc. must be restrained as they induce a variety of mental conflicts at the level of individual psyche causing mental ill health of the

individual besides their untoward impact on the society including the family and relatives.

Curative measures :

Chittodvega can be treated on the basis of these three basic modalities of treatment²¹ which are as follows-

1. Daivavyapashrayachikitsa (Divine therapy):

It deals with methods of treatment such as *mantra*, *mani*, *mangala*, *bali*, *upahara* etc. It creates confidence in the patients by removing the fear and negative tendencies indirectly helping the person in gathering confidence and help in the management of *manovikara*.

2. Yuktivypashrayachikitsa (Rational therapy):

It deals with uses of *ahara*, *vihara* and *aushadha* to cure the disease.

Importance of *ahara* (dietetic regimen) and *vihara* (behavioral regimen) :

Food has a direct and intimate connection with the mind and plays a vital part in the make-up of the mind e.g. *satvic* diet calms the mind; excessive intake of pungent, spicy, sour, hot, dry etc. food items increase *rajas manas dosha* which excites the mind; cold tasteless, foul smelling, leftover food increase *tamasa manas dosha* etc. *Vihara* like *vishamachesta* i.e. abnormal motor activities like abnormal posture, excessive exercise and violation of good conduct can also be considered as the etiological factors of *manas roga*.

Aaushadha Chikitsa (management through drug) : There are two types of *yuktivyapashraya chikitsa*:

1.Antah Parimarjana Chikitsa: It can be further classified as:

a)**Shodhana:** It includes *virechana, brikhmana basti, brikhmana nasya.*

b)**Shamana:** It includes the following:

TABLE No. 2

Ekmooolika Prayoga	<i>Shankhapushpi, brahmi, yastimadhu, mandukparni, jatamansi, ashwagandha, amalaki, guduchi.</i>
Ghrita Prayoga	<i>Brahmi ghrita, maha kalyanaka ghrita, maha paishachika ghrita, lahsunadya ghrita, kushmanda ghrita.</i>
Rasyana Prayoga	<i>Brahmi rasayana.</i>
Rasousdhi	<i>Smritisagara rasa, krishnachaturbhujara rasa.</i>
Arishta	<i>Ashwagandharishta, sarasvatarishta.</i>
Panak	<i>Shankhapushpi Panak</i>

2.Bahi Parimarjana Chikitsa: It can be further classified as:

- Abhyanga:** *Mahnarayna taila*
- Swedana Chikitsa:** *Nadisweda, Vashpasweda*
- Shirodhara:** *Kshiradhara with Godugdha, Tailadhara with Brahmi taila, ksheerbala taila.*

In *chittodvega* both *sharirika* and *manasika doshas* are vitiated. *Shodhana* (purificatory) measures are advocated to do the cleansing of the vitiated *dosha* and removes *avarana* of *manas dosha*. When the *shodhana* is properly done, *shamana* and *rasayana* therapies are suggested.

3)Sattvavajaya Chikitsa (Mental therapy)²² : It contains spiritual and scriptural knowledge, patience, memory and meditation so it is specified for the management of mental disorder. The line of treatment of mental diseases is based on the

theory of normalizing the *manasika doshas*. *Acharya Caraka* defines *sattvavajaya* as a ‘mind control therapy’ in which stress has been laid on restraining the mind from unwholesome *arthas* (subjects of senses).

PATHYA AND APATHYA

Following *pathya* and *apathya* should be followed to prevent and cure *chittodvega* :

Pathya :- *Ahara* – Wheat, green gram, cow milk, *shatadhouta ghrita*, old and new *ghrita*, old white *kushmanda* fruit, *brahmi* leaves, grapes etc.

Vihara – Meditation, fixed sleeping time (only in night), God worship, proper programming of any work etc.

Apathya :- *Ahara* – Alcohol, oily and spicy food etc.

Vihara – Suppress the urges of thrust, hunger, sleep etc, day sleeps etc.

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