

**CHITTODVEGA: THE AYURVEDIC PATH TO UNDERSTANDING AND HEALING
ANXIETY: A REVIEW ARTICLE****Priyanka Mittal^{*1}, Monika¹, Himanshu Saini², Vd. Piyush Gupta³ and Vd. Praphull Goyal⁴**¹M. D. Scholar, Department of Panchakarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar.²M. D. Scholar, Department of Rasa Shastra.³Professor, Department of Panchakarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar.⁴Associate Professor, Department of Panchakarma, Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan, Haridwar.***Corresponding Author: Priyanka Mittal**

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ABSTRACT

Chittodvega is manas roga and develops due to the 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". As any separate description of Chittodvega is not clearly mentioned in Ayurvedic classics so common etiological factors i.e. Asatmyendriarthasamyoga, 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. There are several side effects of Anxiolytic drugs like dependency, drowsiness, 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), Daivavyapasraya, Asatmyendriarthasamyoga, Sattvavajaya, Yuktivyapasraya.

KEYWORDS: There are several side effects of Anxiolytic drugs like dependency, drowsiness, sexual dysfunction.**INTRODUCTION**

Chittodvega, a type of Manovikara, signifies a state of mental agitation. It comprises Chitta (mind) and Udvega (agitation). Anavastitha Chitta is identified as one of the Vataja Nanatmaja Vikara.^[1] Manovikara conditions stem from imbalances within the Manasika Dosha. To comprehend a disease, one must acknowledge various factors such as Dosha, Dushya, Agni, and Srotas. In the Samprapti(pathogenesis) of Chittodvega, vitiated Dosha lodges in Hrudaya, which serves as the mind's center. This causes Dushti (vitiation) of the Manovaha Srotas, resulting in Chittodvega. Two forms of Manasika Doshas- Raja and Tama, disturb the core of Buddhi and Hridaya, blocking the Manovaha srotas and resulting in various psychological disorders, including Chittodvega (anxiety). Ayurveda posits that since physical and mental disturbances are linked, the mental aspects contribute to nearly all illnesses. The mind itself, with its Doshas such as Rajasa and Tamasa, is regarded as a primary factor in disease. Psychological issues like Irshya (envy), Mana (pride), Mada (arrogance), Kama (desire), Krodha (anger), Lobha (greed), Moha (delusion), Chittodvega

(anxiety), Bhaya (fear), Harsha (joy), and other disorders arise due to these doshas.^[2]

Generalized anxiety disorder is characterized by excessive worrying about various aspects of life for a minimum of six months. This excessive worry becomes difficult to control and is accompanied by somatic symptoms such as muscle tension, irritability, palpitations, and disrupted sleep.^[3]

In Ayurveda, a set of mental illnesses referred to as Unmada have a remarkable resemblance to psychosis. "Chittodvega" a prodromal sign of Unmada.

NIDANA

All manasika vikaras basic pathogenic factors are rajas & tamas. The factors which vitiate these two can be considered as nidana of chittodvega. In general, common etiological factors of all sharirika & manasika rogas has been stated as follows.

- Asatmyendriarthasamyoga
- Pragyaparadha^[4]

c) Parinama

SAMPRAPTI

Samprapti of chittodvega through shadvidha kriyakala^[5]

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.

2. Prakopavastha (stage of aggravation of dosha)

At this stage psychic symptoms like Chinta(anxiety), Bhaya(fear), Krodha(grief) and Shoka(anger) may develop.

3. Prasravastha (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 vitiate manas due to ashrayaashrayi bhava and if persists for longer period results in ojokshaya.

5. Vyaktavastha (stage of manifestation of disease)

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).

SAMPRAPTI GHATAKA

Dosha Manas - Rajas, Tamas (Specially Rajas) Sharira - Vata, Pitta (Specially Vata)

Dushya- Manas, Sarvadhatu

Srotas- Manovaha Srotas(Specifically), Sarvastrotodushti Agni- Jatharagni, Dhatvagni

Udbhavasthaana- Manas (Hridaya)

Adhisthaana- Hridaya (Shiro-hridaya)

Vyaktisthaana- Manas, Sarvasharira

Rupa- Udvega, Bhaya, Kampa, Atisweda etc

Rogamarga-Madhyam

Sadhyasadhya- Kriccha Sadhya

Upadrava- Unmadadi Manovikara, Sarva Shariravikara

LAKSHANA

There is no separate description of chittodvega. So, the poorvarupa of unmada^[6] can be considered as the lakshana of chittodvega which are as follows.

Shirahshoonyata- Mind becoming blank

Chakshushorakulta - Dilatation of eyes

Ucchawasasyadhikyam -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

Sadvritta (Good conduct)^[7]: On practicing of sadvritta, the satvaguna prevails over rajas and tamas, thus preserves good mental health.

Acharya Rasayana (Moral and Behavioural conduct)^[8]: Acharya Charaka stated a schedule of good conduct to be followed by the man for longevity, immunity and promotion of mental health which is called the acharya Rasayana.

Daivavyapashrayachikitsa^[9]: It deals with methods of treatment such as mantra, mani, mangala, bali, upahara etc.

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

Antah Parimarjana Chikitsa: It can be further classified as.

a) Shodhana: It includes virechana, bhrigmana basti, bhrigmana nasya.

b) Shamana: It includes the following:

Ekmooolika Prayoga: Shankhapushpi, brahmi, yastimadhu, mandukparni, jatamansi, ashwagandha, amalaki, guduchi.

Ghrita Prayoga: Brahmi ghrita, maha kalyanaka ghrita, maha paishachika ghrita, lahsunadya ghrita, kushmanda ghrita.

Rasyana Prayoga: Brahmi rasayana.

Rasousdhi: Smritisagara rasa, krishnachaturbhujara.

Arishta: Ashwagandharishta, sarasvatarishta.

Panak: Shankhapushpi Panak

Bahi Parimarjana Chikitsa: It can be further classified as.

a) Abhyanga: Mahanarayana taila

b) Swedana Chikitsa: Nadisweda, Vashpasweda

c) Shirodhara: Kshirodhara with Godugdha, Tailadhara with Brahmi taila, Ksheerbala taila.

Satvavajaya Chikitsa (Mental therapy)^[10]: It contains spiritual and scriptural knowledge, patience, memory and

meditation so it is specified for the management of mental disorder.

ROLE OF PANCHAKARMA

Vamana (Emesis Therapy)

Vamana therapy involves inducing vomiting to eliminate toxins from the upper gastrointestinal tract. This procedure aids in clearing Kapha & Kapha associated with Pitta, providing relief from anxiety and stress.

Virechana (Purgation Therapy)

Virechana employs purgative agents to cleanse the bowels. It focuses on clearing toxins from the digestive system, thereby balancing the Pitta dosha and promoting mental calmness.

Basti (Enema Therapy)

Basti is considered the most effective of the Panchakarma procedures. It involves administering medicated enemas to cleanse the colon. This helps in balancing Vata dosha, which is often associated with anxiety.

Nasya (Nasal Administration of Medications)

Nasya therapy involves the administration of herbal oils or powders through the nose. It is particularly beneficial for clearing the head region, promoting mental clarity, and reducing anxiety.

Shirodhara

Shirodhara is used routinely in ayurvedic clinics for conditions like insomnia, headache, migraine, anxiety and stress. Impacts of various mediums used in shirodhara are reported and maximum stress reducing effects are observed through oil as a medium. Effects of shirodhara are found to be equated with meditative state and a reduction in catecholamine and an increased serotonin reuptake is proposed as one mechanism of its action.

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