



**Review on standardization of Sattva Bala Pariksha in
Chittodvega w.s.r. Generalized Anxiety Disorders.**

Dr Sanjay dhankar¹, Dr Manmahendra Singh², Dr.Prayasha Rohilla³

1. Assistant professor, Shekhawati Ayurveda medical college Pilani.
2. PhD Scholar, NIA Jaipur
3. Assistant professor, Department of Roga nidan & Vikriti Vigyan, Jayoti Vidyapeeth Women's University, Jaipur, Rajasthan

Correponding Author

Dr Sanjay dhankar, Assistant professor, Shekhawati Ayurveda medical college Pilani.

Email Id:- Sanjudcool@gmail.com

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ABSTRACT

Background: In *Ayurvedic* treatises, *Chittodvega* (Anxiety) is not mentioned as a separate illness, it is known as *Manodvega* or *Gadodvega* in contemporary *Ayurvedic* texts and is correlated to anxiety. *Sattvavajaya* therapy depends on the examination of mental status, the measures which are mentioned by *Acharya charak* these are *dhii*, *dharti* and the *samadhi* etc.

Aim and Objective: To review on standardization of *Sattva Bala Pariksha* in *Chittodvega* w.s.r. Generalized Anxiety Disorders. **Materials and Methods:** Relevant *Ayurvedic* literature, modern texts as well as the data bases search engines, journal, were used to searched and presented in an organized manner. **Result:** *Sattvavajaya Chikitsa* is to restrain mind from desires for unwholesome objects is through *Jnana* (Knowledge) *Vijnana* (Professional analytical knowledge) *Dhairya* (confidence) *Smriti* (Scriptural wisdom) and *Samadhi* (concentration) Mental disorder caused by *Shoka*, *Bhaya*, *Krodha* etc should be countered by inducing the opposite emotions in order to neutralize the causative factors.

Conclusion: *Chittodvega* can be correlated with the general anxiety disorder in modern science. *Ayurvedic* management as a safe and effective procedure for *chittodvega*.

Keywords: Anxiety, *Chittodvega*, *Smriti*, *Sattvabala*, *Sattvavajaya Chikitsa*.

INTRODUCTION

In *Ayurvedic* treatises, *Chittodvega* (Anxiety) is not mentioned as a separate illness. However, it is described in the *Unmada roga* chapter as one of the causal causes, and it is also referred to as *Mano Vikara* by *Acharya Charaka*¹. However, it is known as *Manodvega* or *Gadodvega* in contemporary *Ayurvedic* texts and is correlated to anxiety.

Anxiety is normal in stressful situations and can even be helpful, for example most people will be anxious when threatened by an aggressive person, or before an important race. The burst of adrenaline and nerve impulse which we have in response to stressful situations can help us to "fight or flight." Anxiety Disorders is most common form of psychoneurosis. Ross has defined it as "a series of symptoms, which arises from faulty adaptation to stresses and strains of life. It is caused by over action in attempt to meet these difficulties."

Mental health is given equal importance at various places in *Ayurvedic* texts. *Ayurveda* emphasizes that *Sarira* (body) and *Sattva* (mind) both interact with one another in all spheres of life. The *Ayurvedic* approach towards health and disease is entirely psychosomatic in its nature. *Ayurveda* greatly emphasizes on the phenomena of mind than that of the body. This can be expounded by the definition of health, the cause of disease, the approach to the examination of the patient, the concept of the psychosomatic constitution i.e. *Prakrti*, the regimen of mental and physical hygiene and several other facts including the use of psychotropic drugs i.e. the *Medhya Rasayanas* and *Medhya Dravyas*². The management of mental health with modern drugs is quite unsatisfactory, as most of the modern drugs employed in the treatment of mental disorder that leads to toxic effect including precipitation of certain other metabolic disorders.

Anxiety disorders are the most prevalent of psychiatric disorder, yet less than 30 percent of individuals who suffer from anxiety disorders seek treatment. Analyses of the largest prevalence study of psychiatric illness in United States find that anxiety disorders afflict 15.7 million people in United States each year and 30 million people in United States at some point of their life³.

Sattvavajaya therapy depends on the examination of mental status, the measures which are mentioned by *Acharya charak* these are *dhii*, *dharti* and the *samadhi* etc. A physician able to determine exact require measures in among above four components of *sattvavajaya* which measures are beneficial to the patients will be determined after evaluating the exact mental status to assess the exact pathogenesis of *Chittodvega*. *Acarya Charaka* recommended using

Medhya Rasayana, Sangyasthapana medicines for mental illnesses, particularly to promote *Medha*⁴ and *Jatamanshi* is one of the *Medhya Rasayana* and *Sangyasthapana* drug. Acharya *Charaka* mentioned nonpharmacological approach for management of *Manas Roga*⁵. *Sattvavajaya Chikitsa* is a nonpharmacological approach, it is a method of mind restrained and withdrawal from unwholesome *Artha*.

AIMS AND OBJECTIVES

To review on standardization of *Sattva Bala Pariksha* in *Chittodvega* w.s.r. Generalized Anxiety Disorders.

MATERIALS AND METHODS

To fulfil the aims and objectives relevant Ayurvedic literature, modern texts as well as the data bases Google scholar, PubMed, AYUSH Research Portal, DHARA, studies available on Research Gate web-based search engines, journal, were used to searched topics on *Arsha* and presented in an organized manner.

RESULT

Ayurvedic Review

Sattva

The word *Sattva* comes from the aphoristic rule *Tasyabhavah tvatalau*, which is formed by adding the suffix '*tva*' to the noun '*sat*'. *Sat* is a *Sanskrit* word that means "presence," "being," "reality," "truth," "virtuous," and "wonderful. The *sattva* is a sensory organ inside the body.

Synonyms of *Sattva*

- ✓ *Manas, Sattva* and *Chitta*
- ✓ *Chitta, Hrnmmasam* and *Hridya*(*Amarkosha*)

Sattava bala

Manas, which controls the body in conjunction with the *Atma*, is *Sattva*. "Universe (*Loka*) is the combination of *Sattva*, *Atma*, and *Sarira*, and these are the causal factors for the development of everything in the creation," according to the *Charak Samhita*. The Physician before starting the *Karya* (Treatment) should examine the same by these ten factors. *Caraka* describes the application of the above ten factors to The Medical Sciences as follows:

- ✓ *Karana* - The Physician who indulges to induce the equilibrium of *Dosa, Dathu* and *Mala* of a diseased person
- ✓ *Karana* - Medicaments and Instruments.

- ✓ *Karya Yoni* -Disturbance of the equilibrium state of *Dosa, Dathu* and *Mala*.
- ✓ *Karya*- Maintenance of the equilibrium of *Dosa, Dhatu* and *Mala*.
- ✓ *KaryaPhala* -Acquisition of well beingness i.e. Arogya
- ✓ Anubandha -Long life.
- ✓ *Desa* - (a) Land, (iii) Patient.
- ✓ *Kala* — (i) Year (seasons), (ii) State of Disease.
- ✓ *Pravritti*- Management (therapeutic action).
- ✓ *Upaya*- Means and Methodology of Management.

We can find a detailed description of the 10 most important factors in *Vimana Sthana*. When describing the *Desa Charka* examination, *Acharya* emphasized that the *Desa* encompasses both the Land and the Patient. To determine the patient's complete knowledge and medications, a land examination is required. The examination of a patient is necessary to obtain complete knowledge about a patient, such as his place of birth, his place of growth and development, where he was afflicted by the disease, the circumstances and peculiar features of the people in the area where he was afflicted by the disease, food, exercise, and the homologation of the people in that area, and so on. The knowledge of the patient and the medicines can be determined by examining the land. According to this the physician should investigate the patient's ten major factors viz.

- ✓ *Prakrti* -Somatic constitution
- ✓ *Vikrti* –Morbidity
- ✓ *Sara* -Strength of bodily system
- ✓ *Samhanana* -Compactness of the body
- ✓ *Pramana*-Measurements of the different bodily organs
- ✓ *Satmya* –Homologation
- ✓ *Sattva* -Mental state/psychiatric assessment
- ✓ *Aharasakti*-Food intake and digestive capacity
- ✓ *Vyayama sakti* -Exercise Performance Capacity
- ✓ *Vayastah* -Age, to determine the strength of the patient and intensity of the disease.

Out of these ten factors, the seventh one is the *Sattva*, considered as *Mano Bala* and is an outstanding diagnostic measure. Basing upon the *Bala* (Strength) the *Sattva* (Manas) is of three types. Viz. *Pravara* (superior), *Madhyama* (Mediocre) and *Avara* (inferior).

Chittodvega-

Chittodvega can be defined from the above explanation as *Chitta* (mind) + *Udvega* (anxiety) = *Chittodvega*- “Anxious status of mind”

Ayurvedic classics have mentioned many words related to mental status, which are follows: Among all these terms, only *Chittakshobha*, *Asvatha Chitta*, *Anavasthita Chitta*, *Tapta Chitta*, *Manovikshobha* and *Chittodvega* are in some way towards the meaning of anxious status. However, *Chittodvega* is more relevant term to demonstrate complete anxious state. So in this study the term ‘*Chittodvega*’ is compared with anxiety disorder.

Nidana of Chittodvega

The detailed explanation of *Chittodvega* is not present in Ayurvedic classics. The general causative factors for every *Manasika Rogas* can be considered as etiological factors of *Chittodvega*. The chief *Doshas* of the Manas are *Raja* and *Tama*,’ therefore the *Nidanas* which vitiate them may be considered as etiological factors of *Chittodvega*. Following three factors are considered for all the physical and mental illness.

- ✓ *Prajnaparadha*
- ✓ *Parinama*
- ✓ *Asatmyendriyarthasamyoga*
- ❖ ***Prajnaparadha-***

Charak mentions that *Dhivibhramsha* (destruction of intellect), *Dhritivibramsha* (impairment of will) and *Smrtivibhramsha* (impairment of memory) are the main causative factors for the mental disorders, which lead to evil Karmas, is defined as a *Prajnaparadha*. It causes various types of physical and mental disorders i.e. *Kama*, *Krodha*, *Bhaya*, *Moha*, *Shoka*, and *Udvega* etc. The evil acts caused by *Prajnaparadha* leads to the vitiation of physical and mental *Doshas*, some of which are as follows:

- ✓ Disregard for reputable people.
- ✓ Pleasure of dangerous substance.
- ✓ Resorting to the factors, which are answerable for the causation of *Unmada*.
- ✓ Moving around in places like burial ground etc. without any regard for temporal or local propriety “*Adesha*”
- ✓ Forcible motivation of normal urges and restraint of the manifested ones.
- ✓ Presentation of unnecessary strength
- ✓ In excess of indulgence in sexual act.
- ✓ Negligence of the time of treatment.

- ✓ Beginning of act in inappropriate time
- ✓ Loss of modesty and fine behavior
- ✓ Friendship with people indulged in sin events
- ✓ Avoidance of the healthy actions i.e. *Sadvrita*.

These evil actions can lead to many types of mental disorders like *Chittodvega*.

❖ **Parinama-**

Beginning of the maturity of the result of time has been explained by *Charak* concerning to *Sharira Doshas*, but time factor is also measured as the reason of mental disorders. *Ayurveda* makes clear that consequence of all improper actions will establish in time and when matures, the person will be distressed with particular disorder: It is seen in some physical disorders and all mental disorders.

❖ **Asatmyendriyarthasamyoga-**

Unwholesome associates with senses are another contributory reason of mental disorders. They may be in the form of *Atiyoga* (unnecessary utilization), *Ayoga* (non-utilization) and *Mithyayoga* (incorrect utilization) of sense faculties. These three types of unwholesome contact of senses are aggravating factors for the physical and mental disorders. *Acharya Charak* states that *Ichha* i.e. desire and *Dvesha* i.e. hatred are general factors of happiness and sorrow, so that all mental disorders may be produced from these two factors.

Postponing things indulge in actions without appropriate examination, being a Slave to the senses, letting lose the (fickle) mind, inflicting too much burden over the senses, doing things in the fit of annoyance or sorrow, being extremely pleased over success and excessively feel sad by failure, becomes *Nidana* for every mental disorders. According to *Indu*, mind is vitiated by *Ragadi* i.e., desire etc. *Vikaras* of all human beings and give rise to anxiety, delusion etc. An individual having *Satvika Prakrti/Pravara Sattva* not at all experiences *Chittodvega* or other mental disorders. Quality opposite to the *Satvika Prakrti* i.e. *Hina Sattva* or *Rajasa Prakrti* and *Tamasa Prakrti* are more prone to mental disorders.

Vata has an important role in the manifestation of *Chittodvega* because *Vayu* is the *Niyanta* i.e. regulator and *Praneta* i.e. motivator of the mind so that any dysfunction of *Vata* will afflict the mental activities. Vitiating *Vata* is account table for dysfunction of *Indriyas* and *Manas*. *Bhaya* i.e. fear, *Moha* i.e. infatuation, *Shoka* i.e. grief, *Dainya* i.e. poverty, *Atipralapa* i.e. delirium etc are manifested due to vitiation of *Vata*. The above symptoms are usually seen in anxiety disorders.

Among the five subtypes of *Vata*; *Prana*, *Vyana* and *Udana* are directly involved with mental activities. Hence, the etiological factors of vitiation of *Prana*, *Udana* and *Vyana Vayu* may also influence the mental actions negatively. The function of *Prana Vayu* is to manage the *Buddhi*, *Chitta*, *Indriyas* and *Hridaya*. The etiogenic factors of *Prana Vayu* are *Ruksata*, *Vyayama*, *Langhana*, *Atyahara*, *Abhighata*, *Adhva*, *Vegaudirana* and *Vegadharana*. *Udana Vayu* is responsible for memory' and it is vitiated through suppression of *Vegadharana*, lifting *Bhara*, *Ati Rodana*, and *Ati Hasana* etc. "Vyana Vayu is responsible for motion" etc and it is provoked by *Atigamana*, *Atidhyana*, *Atikrida*, *Vishamachesta*, *Virrudha* and *Ruksa Anna*, *Harsha*, *Vishada* etc.

Vitiation of *Pitta* and *Kapha* is also seen in *Chittodvega*. *Pittakara Nidana* i.e. *Vidahi Dravyas*, *Krodha* etc. leads to aggravation of *Sadhaka Pitta*, which is responsible for appropriate occupation of *Buddhi*, *Medha* etc. *Kaphakara Nidana* i.e. *Guru*, *Madhura*, *Sheeta Ahara Sevana*, *Ati Nidra* etc. may cause Vitiation of *Tarpaka Kapha*, which encourage the *Indriyas*.

Charak states that *Chinta*, *Shoka*, *Kroda*, *Dukha*, *Shayya* and *Prajagara* vitiate *Agni*, which leads to many somatic disorders related to *Ama*. In *Chittodvega* i.e. Anxiety disorder, different type of gastro-intestinal symptoms are found, which may be attributed to vitiated *Agni*.

Chandogya Upanishad states that nourishment of mind is depending upon diet. The one-third part of food is utilized by the mind. The bad quality food may also vitiate mind, which may lead to the different types of mental disorders.

Samprapti- Pathogenesis of Chittodvega-

Acharya Vagbhata states that the way in which the *Dosha* gets vitiated and course it follows for the production of the disease is called *Samprapti*. It is extremely helpful in the cure of illness because appropriate dissolution of *Samprapti* is called *Chikitsa*.

Chittodvega is a mental disorder which originates by involving different factors like *Dosha*, *Dusya*, *Agni*, and *Srotas* etc. which are being explained here in detail. Due to *Nidana Sevana* (Occupational pressures) i.e. *Asatmyendriyarthasamyoga*, *Prajnaparadha* and *Parinama*; *Manasa Dosha* i.e. *Raja* and *Tama* and *Sharira Dosha* *Vata*, *Pitta* and *Kapha* are vitiated. *Prana*, *Udana* and *Vyana Vayu*, *Sadhaka Pitta* and *Tarpaka Kapha* are comparatively more vitiated among subtypes of *Sharira Dosha*.

Vitiated *Raja* and *Tama* (*Manodoshas*), enters *Hridaya* and due to *Ashraya Ashrayibhava* vitiates *the Hridaya*. Vitiated *Manas* by involving *Manovaha Srotas* produces *Manasika Lakshanas* of *Chittodvega*. Vitiating *Vayu of Prana, Udana Vyana; Sadhaka Pitta and Tarpaka Kapha* lead to *Mano Dushti* and produce conditions like *Indriyopaghata, Utsahabhramsha, Chittotplava etc.*

Vatadi Doshas vitiate *Jatharagni* and after *Rasadi Dhatu* vitiating their respective *Srotas* are also vitiating leading to the production of various somatic symptoms found in *Chittodvega*. Hence, *Chittodvega* have both psychic and Somatic manifestations.

The factors involved in the pathogenesis are called *Samprapti Ghatakas*. *Samprapti Ghatakas* of *Chittodvega* are as follows (Table 1):

Table 1: *Samprapti Ghatakas* of *Chittodvega*:-

Dosha :	✓ <i>Manas — Raja, Tama</i> ✓ <i>Sharira — Vata — Prana, Udana , Vyana</i> <i>Pitta — Sadhaka</i> <i>Kapha — Tarpaka</i>
Dushya :	<i>Mana, Rasadi Sarvadhātu</i>
Agni :	<i>Jatharagni — Manda, Vishama</i>
Srotas :	<i>Manovaha, Sarvasrotodusti</i>
Udbhavasthana :	<i>Hridaya</i>
Vyaktisthana :	<i>Manas & Sharira</i>
Sanchara Sthana :	<i>Sarva Sharira</i>
Sadhyaasadyata :	<i>kricchrasadyata</i>
Updrava :	<i>Unmadadi Manovikara Sarva Shariravikara</i>

Lakshanas-

While considering psychopathology, the symptoms of *Vata, Pitta Prakopa Kaphakshaya, Ojokshaya, Agnivikriti, and Dhatudusti* can be included under the *Lakshana* of *Chittodvega*.

Psychological symptom-

<i>Bibheti</i> (terrified anticipation)	<i>Mano Vyaharsayati</i> (Perturbed Mind)
<i>Shabda asahisnuta</i> (Sensitivity to noise)	<i>Shoka</i> (sad)
<i>Udvega</i> (Anxiety)	<i>Dainya</i> (Humility)
<i>Abhikshnam dhyanam</i> (disturbing thoughts)	<i>Bhaya</i> (Fears)
<i>Krodhaprurata</i> (Irritability / anger)	<i>Sammoha</i> (confusion)
<i>Buddhi moha</i> (Poor concentration)	<i>Vyathitendriya</i> (Disturbed sensory faculty)

Physical Symptom-

<i>Vistambha</i> (Distention of abdomen)	<i>Shakruta graha</i> (Constipation)
<i>Hridrava</i> (Palpitations)	<i>Nidrabhramsha</i> (sleeplessness)
<i>Bhrama</i> (Giddiness / dizziness)	<i>Avipaka</i> (Indigestion)
<i>Angamarda</i> (Aching muscles)	<i>Kleebata</i> (Loss of libido / Failure of erection)
<i>Udardittvam</i> (Discomfort in stomach)	<i>Glani</i> (Fatigueness)
<i>Shiroruk</i> (Headache)	<i>Timira darshanam</i> (Fainting)
<i>Prustakatigraha</i> (Backache)	<i>spitasa shunyata</i> (Emptiness of head)
<i>Trisna</i> (Excessive thirst)	<i>Cakshuso akulata</i> Tearful eyes)
<i>Mukhashosa</i> (Dryness of mouth)	<i>svanah karnayo</i> (Tinnitus)
<i>Balabhramsha</i> (Weakness)	<i>Visada</i> (Depression)
<i>Alasya</i> (lethargy)	<i>Svapne ca abhikshnam Darshanam</i> (Night terror)
<i>Kampa</i> (Tremors)	<i>Hridagraha</i> (Constriction or discomfort in chest)

Chikitsa-

Chikitsa are the procedures which aim in removal of contributory factors of the illness and restores the balance state of the *Doshas*. Three steps of treatment are-

- ✓ *Yuktivyapashraya Chikitsa*
- ✓ *Daivavyapashraya Chikitsa*
- ✓ *Sattvavajaya Chikitsa*
- ❖ ***Yuktivyapasraya chikitsa:***

Yukti means rational thinking. The therapeutic breakdown of the *dosha dushya samurchana* of a disease is called *Yuktivyapashraya Chikitsa*. All the *chikitsa* types like *Shamana*,

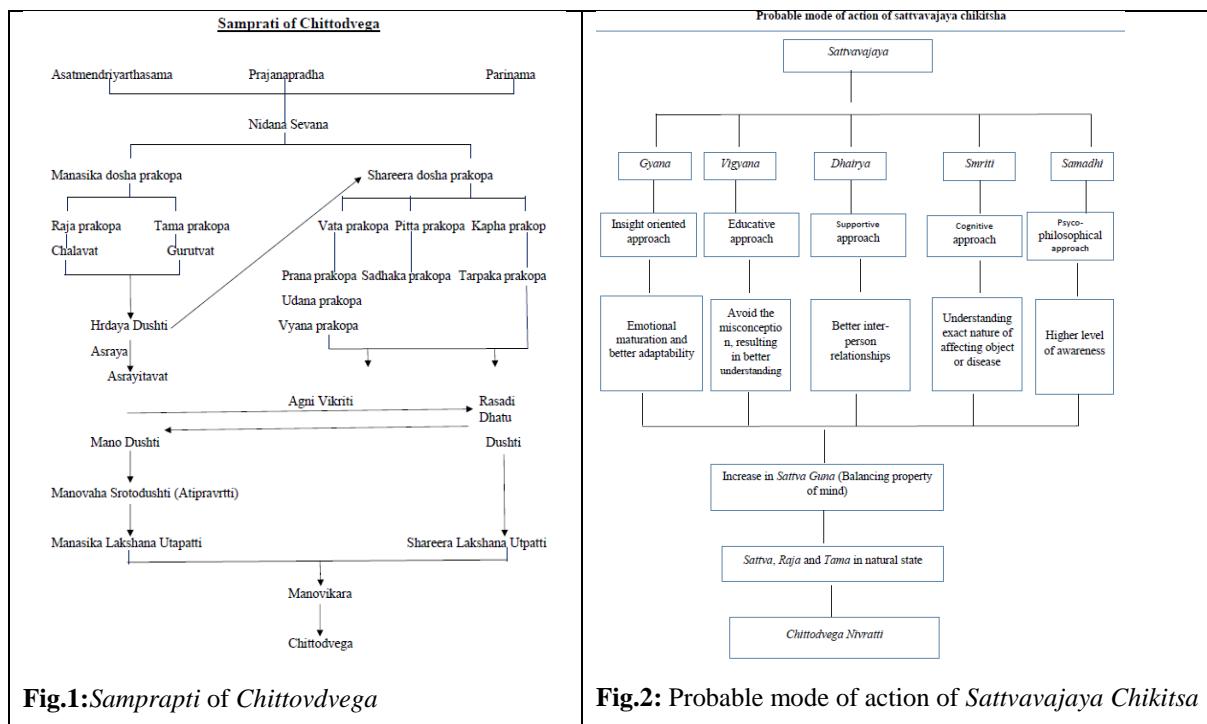
Shodhana & Nidana parivargan come under the purview of *Yuktivyapashraya* line of treatment. This type of treatment includes *Ahara, Vihara & Aushadha*.

❖ ***Daivavyapashraya chikitsa:***

Daivavyapashraya is a divine therapy. This includes all “acts of God” and the “evils of the past life karmas” that cannot be treated by medicine because the disease is connected to past activities. This *Chikitsa* creates assurance in the patients by removing the terror and negative attitude and the patient gains self-confidence. The treatment is in the shape of “good deeds” recommended by God. It comprises of *Mantra* (incantation), *Aushadhi* (talisman), *Mani* (gems), *Mangala* (auspicious offerings), *Bali* (religious sacrifices), *Upahara* (offerings), *Homa* (oblation), *Niyama* (religious tules), *Prayashcitta* (atonement), *Upavasa* (fasting), *Svastyayana* (chanting of auspicious hymns), *Pranipata* (paying obeisance), *Gamana* (pilgrimage) etc. This therapy is effective in curing diseases.

❖ ***Sattvavajaya chikitsa:***

Contains spiritual and scriptural knowledge, patience, memory and meditation is the chief remedy for mental diseases. Happiness of *Manas* is necessary for constructive health. *Sattvavajaya Chikitsa* are adopted to get back changed *Manas*. The aim of this therapy is to maintain mind from disease of unwholesome objects. This is achieved by increasing Sattva and to subdue the exaggerated *Rajas* and *Tamas*. The best approach to achieve the goal of *Sattvavajaya Chikitsa* is to restrain mind from desires for unwholesome objects is through *Jnana* (Knowledge) *Vijnana* (Professional analytical knowledge) *Dhairya* (confidence) *Smriti* (Scriptural wisdom) and *Samadhi* (concentration) Mental disorder caused by *Shoka, Bhaya, Krodha* etc should be countered by inducing the opposite emotions in order to neutralize the causative factors.



Management of chittodvega

- ✓ Pharmacological Management
- ✓ Non-Pharmacological Management

Pharmacological care of *Manasa roga* was previously undervalued, and nonpharmacological approaches were the norm. *Acharya caraka* mentioned “*Manaso jnana-vignana-vinana-dhairya-smriti-samadhibhi*. This treatment protocol mainly of Non-Pharmacological. Over the last few decades, the pharmaceutical approach has gradually emerged as a major aspect of mental illness therapy, whereas non-pharmacological treatment has been overlooked, despite the fact that non-pharmacological treatment is now equally important. The therapies in *Ayurveda* are split into three categories. *Daivavyapashraya*, *yuktivyapashrya*, and *satvavajaya chikitsa*. Only *yuktivyapashraya chikitsa* falls under Pharmacological Management among these three.

❖ *Yuktivyapashraya chikitsa*

This is a widely used reasonable therapy strategy for both mental and physical illnesses. Dietary and medication regimes are included.

1. *Antah Parimarjana Chikitsa (Antah Parimarjana Chikitsa):*

- ✓ *Samshodhana* (purification), or the removal of vitiated *doshas* by *Panchkarma* therapy.

- ✓ *Samshaman* (alleviation): this term refers to a variety of medications, diets, and activities that are used to treat vitiated doshas.
2. *Bahir Parimarjana*: This contains *panchkarma purvakarma* such as *Snehana* (oiling) and *Swedana* (sudation). External use of medicated oils is combined with heat application.
3. *Shastrapranidhana* (surgical procedure): In circumstances of traumatic psychosis and other organic causes of mental diseases, *Sushruta* mentions operation correction.

Manasa roga non-pharmacological management:

Ayurveda describes a variety of non-pharmacological techniques that have been shown to be highly beneficial in clinical trials. The following are some of them.

1. *Daivvyapashraya Chikitsa*: This category contains all situations that are beyond the scope of reasoning. These techniques instil confidence and eliminate fear and pessimism. *Mantras, Aushdha, Manimangal Bali, Uphara, Home, Niyama, Prayaschita, Upavasa, Pranipata, and Yatragamana* are all included in this *chikitsa*.
2. *Sattvavajaya Chikitsa*: *Sattvavajaya Chikitsa* is intended at mind control, i.e., after recognizing the true nature of the soul and obtaining the pinnacle of spiritual enlightenment, one should remain rooted in oneself.

It is defined by *Charak* as a method of mind restraint (*ahita artha nigraha*) or withdrawal from unwholesome *Arthas*(*manonigraha*)⁶.

“*Manasa pratibhaisajya trivargasyanvekshanam Tadvidya seva vignanammatmadinam cha sarvasha*”⁷ Trivargasyanvekshanam-Proper intake of *dharma, artha* and *ama*.

- ✓ *Tadvidya seva*- give proper respect to knowledgeable person who treat mental disorders (Means to act according to the advice of physician)
- ✓ *Desha vignana* -To act according to a specific place or country
- ✓ *Kala vignana*-To act according to a specific time
- ✓ *Atma vignana*- To take care about self
- ✓ *Sadvrittasya anuvartanam*- To follow suitable habit for *Indriyopasham*

As Acharya mentioned mind restraint and mind withdrawal from unwholesome *Arthas* these two also can be gained through *sadvritta* and *aachar rasayana*. *Sadvritta*- “*brhamchriya gyana dana maitri karunya harsha upeksha prashamprasach syata itti*”

Acharya charaka described a rational therapy for the treatment of mental diseases in *Yuktivyapasrya Chikitsa*, just as they discovered a rational therapy for the treatment of

somatic diseases in *Yuktivyapasrya Cikitsa*. It was, of course, going to be based on normalising the *Manas Dosas*, akin to the 'Tridosas' idea of physiological illnesses. It was also critical that the treatment be distinct from *Daivavyapasraya*, which includes the treatment of psychiatric problems to some level. All of these elements were taken into account before establishing the *Sattvavajaya* therapy approach.

Sattvavajaya Chikitsa (Ayurvedic psychotherapy) is a non-pharmacological strategy focused at mind control and stress reduction. *Sattvavajaya Chikitsa*, or self-control treatment, is the withdrawal of the mind from unwholesome objects. It is a mind-controlling therapy, according to *Charaka*, in which the emphasis is on restricting the mind from unwholesome objects. As a result, it encompasses all *Manonigraha* and *Astanga Yoga* (Yogic practises) methodologies. *Astanga Yoga* is portrayed in Indian philosophy as a fundamental instrument for mind control, hence it can be employed as a part of *Sattvavajaya Chikitsa*. It is a means of preventing the mind from unwholesome *Arthas*, according to *Charaka*. It's quite distressing. It's also interesting to note that this word appears nowhere else in ancient literature. *Charaka* appears to have coined the term to describe the treatment of ailments that disrupt Sattva's balance. His term, "*Sattvavajayah Punah Ahitebhyo Mano Nigrah*," leaves a lot of room for elaboration. Three words stand out in the following definition: (*Ahita*, *Artha* and *Manonigrah*). The word *Ahita* has no particular connotation. It simply signals to the other that something is unwholesome⁸. *Artha* is a common *Ayurvedic* term that refers to a wide range of objects. Although "object" is not the correct term, it is the only one available. Each *Indriya* (sensing equipment) has its own *Artha* (object) that it can only detect. One of the most difficult tasks is mind control, which necessitates a perfect desire, commitment, and dedication. By taking control of the mind towards the unwholesome subjects, a person is saved from *pragyaapradha*.

The mind's action is represented by *Indriyabhigraha* (control of sense organs), *Svasyanigraha* (self-control). In natural state of *mana* when *sattva* guna dominant *raja* and *tama* guna. in this state *mana* shows mercy, compassion and gratitude.

In the modern era there is more need of *sattvavajaya*. As due to lots of ambitions in this material age most of human goes under tremendous stress. When all ambitions of a person not get fulfilled due to some reasons there is increase in *raja* and *tama* guna due to *chintya*, *krodha*, *smariti bhransh* etc. and according to modern permanence it can be compared with CBT, CRBT and counselling.

In management of psycho-somatic disease acharya *charak* mentioned “*manso gyan vigyana dhariya smariti Samadhi*” Through *sattvavajaya chikitsa raja* and *tama guna* controlled to a natural state as in normal state *raja guna* also act as *pravartakah*. Under *gyana* mainly work on regulating the thought process and replacing the ideas.under this non pharmacological approach there is a process of positive affirmation on below maintained topic from patients for regulating the thought process-

- ✓ I am a part of almighty *Pramatma*, the one who constantly supporting and observing my *karma*.
- ✓ I am doing my duties efficiently for my family and close one, for doing this, I don't have any expectation from them. All of my close one are also bound to their *karma* for which they will get *sukha* or *dukkha*.
- ✓ I forgive all the persons who did wrong to me. I am trying to be as polite as I can towards them.
- ✓ I am free from all past miss happenings; I act wisely on present situation through analytical approach.
- ✓ I show my full gratitude towards the people who support me during my bad phases of life.

DISCUSSION

Chittodvega, a *Manasavikara* mentioned by *Acharya Charaka*⁹, has long been thought to be the ideal word for describing the state of anxiety. Many terminologies linked to mental status have been mentioned in various sources, such as *Chittavibhramsa*, *Chittanasa*, *Chittodvega* etymology plainly suggests a state of mind that is uneasy. *Chittodvega* and its effects on the body have been recorded in Ayurvedic literature, as have other disorders. On the basis of these considerations, *Chittodvega* can be classified as a minor mental condition. In modern parlance, neurotic diseases, such as anxiety disorders, are classified as mild mental disorders in comparison to serious mental illnesses such as schizophrenia.

Chittodvega is known for its *Raja* and *Tama Dosha*. Because of their roles related to *Manasa*, *Prana*, *Udana*, and *Vyana Vayu*; *Sadhaka Pitta*, and *Tarpaka Kapha* play a significant part in the pathogenesis of *Chittodvega*. The *Asaraya – Asrayi Bhava* of *Manasa* vitiates *Hridaya* as well. The transportation canal of *Manasa* has also vitiates *Manovaha Srotas*. Its pathophysiology has also included *Rasadidhatu Dusti*, *Agni Dusti*, and *Srotas Dusti*. For the

treatment of mental diseases, *Acharya Charaka* mentioned *Manaso jnana-vignana-vinana-dhairya-Smriti-Samadhibhi.Sattvavajaya Chikitsa* (SC) is a nonpharmacological strategy focused at mind control and stress reduction. *Sattvavajaya Chikitsa*, or self-control treatment, is the withdrawal of the mind from unwholesome objects. In the modern era there is more need of *sattvavajaya*. As due to lots of ambitions in this material age most of human goes under tremendous stress. When all ambitions of a person not get fulfilled due to some reasons there is increase in *raja* and *tama guna*. SC enhances Sattva with the goal of reducing the negative effects of *Rajas* (arrogance) and *Tamas* (indolence).

Sattvavajaya Chikitsa strives to stimulate consciousness, change, and discriminate maladaptive thoughts/actions by focusing on the affected individuals' intelligence, consciousness, memory, and spiritual elements. *Sattvavajaya Chikitsa* had implemented by applied aspects of *gyana, vigyana, smariti, dhairya, Samadhi*. On the basis of intensity of *chittodvega* i.e. by Hamilton anxiety rating scale and sattva bala scale score patient was given repetitive positive affirmation through applied aspects of above mentioned five methodologies. By repetitive positive affirmation *sattva guna* enhance and *raja* and *tama guna* came in natural state.

CONCLUSION

Chittodvega can be correlated with the general anxiety disorder in modern science. The incidence of general anxiety disorder mostly present in second to fourth decade of life. *Vata* and *raja* main *Doshas* vitiated in *chittodvega*. It can be concluded that there is a satisfying scope of suggesting *Ayurvedic* management as a safe and effective procedure for *chittodvega*.

COMPETING INTEREST

No competing interest exist.

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