



## CHITTAVASAAD: AN AYURVEDIC REVIEW ON DEPRESSION

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**ABSTRACT** **BACKGROUND:** According to WHO depression is a common illness worldwide. Depression is different from usual mood fluctuations and short-lived emotional responses to challenges in everyday life. Especially the one with moderate or severe intensity; depression may also become a serious health condition. It can cause the affected person to suffer greatly and function poorly at work, at school and in the family. Ayurveda explains Depression as, Due to the influence of Bhaya(fear) & moha (illusions) Tamo Guna shields human mind, then the person may go in depressive stage. Depression refers to a mental disorder with lasting anxiety as the main clinical phase. The manifestation of depression includes emotional, behavioral, cognitive and physiological changes. Generally for all types of mental disorders, Alpasatwa (weak mind), Manovahasrotas(channels conveying manas/conveyers of manas), Manasadosh viz., Rajas and Tamas ; and tridoshas viz., Vata, Pitta and Kapha are said to be responsible, according to Ayurveda. Alpasatwa is the most important component. Chittavasaad can be correlated with Depression according to the Modern Science Perspective.

**KEYWORDS :** Chittavasaad, Mana, Depression, Tamo guna, Rasayana

### INTRODUCTION

Due to influence of Bhaya(fear) & moha (illusions) Tamo Guna shields human mind, then the person may go in depressive stage. Depression refers to a mental disorder with lasting anxiety as the main clinical phase. The manifestation of depression includes emotional, behavioral, cognitive and physiological changes. The physiological problems are generally associated with insomnia, loss of appetite, autonomic and gastrointestinal tract dysfunction. The behavioral changes are generally associated with reduction in social and family activities. Almost majority of people suffering from mental disorders are due to psychosocial reactions. Ayurveda is believed to cure human diseases through establishment of equilibrium in different elements of human life, the body, the mind, the intellect and the soul. The concept of interrelation of body mind and soul is the building brick of modern psychology. Due to improper diet and disturbed state of mind; positive feelings like love, affection, care, helping nature are driven out. Hence our Acharyas mention the causes of mental illness as: Lack of coordination between mental functions of dhi, dhriti and smriti, Pradnyaparadha, Disturbances in the Doshas of Mana- Raja and Tama, Disturbances in the Karma of Mana

- Chittavasaad: Etymology and Definition: The term Chittavasaad comprises of two words i.e. Chitta and avasad.

• **Chitta:** It is derived from root 'Chit' which denotes the following meanings-To perceive, fix the mind upon, attend to, be attentive, to observe, take notice of, to aim at, intend, to be anxious about, care for, to resolve, to understand, comprehend, know, make attentive, remind of. (Sanskrit – English Dictionary of Sir Monier Williams). Addition of 'Kta' Pratyaya to Chit i.e. Chit + Kta which has following meanings according to the English dictionaries, According to the dictionary of P.K. Gode & C.G. Karve, Observed, perceived. Considered, reflected or meditated upon - Resolved - intended, wished, desired. M Visible, perceptible. According to the dictionary of Sir Monier Williams: Thinking, reflecting, imagining, thought Intention, aim, wish. The heart, mind. Memory, intelligence, reason

• **Avasad:** Avasada is defined as the Glani that occurs at Sharir and Mana. In this definition Avasada is defined as the lassitude of Chitta (mind) and Deha (body) in their actions. Concept of Avasada- The word avasada is derived from the root ava-sad. The synonyms are-Avasanna (sad, lazy) Vishada (sadness) and Sadnam (sadness, dejection). Avasada literally means depression. Avasada means: Sinking, fainting, and Sitting down, Lack of energy, Exhaustion, Fatigue. मन- सतवसजजक, चत- इतवाहृक I (च.स .8/4) Satva, Chet, Chitta, Antakaran are the paryayi (Alternate) names of Mana

**Prevalence:** According to National Mental Health Programme – about 2-3% of the population suffer from seriously incapacitating

mental disorder. This also includes patients having epilepsy. A large number of old age patients (10.4-53%) of general O.P.D. are diagnosed as mentally ill. However, these patients are usually missed because of lack of detailed mental health history.

**Study Rationale:** Now a days, stress and strains of Modern life styles, feeling of uncertainty and insecurity, fast running life, competition in every fields, poor hygiene adulteration are the main factors for malfunctioning of mind & body. Despite the availability of a wide range of biological pharmacological and psychological therapies; depression continues to remain a major health problem. The social and economic cost together with immense personal and family suffering caused by the recurrent illness have stimulated a number of studies to identify effective treatment. Various antidepressants are widely used in the treatment of depression and are shown to have various side effects that hamper day to day activities.

### NIDAN-Etiological Factors

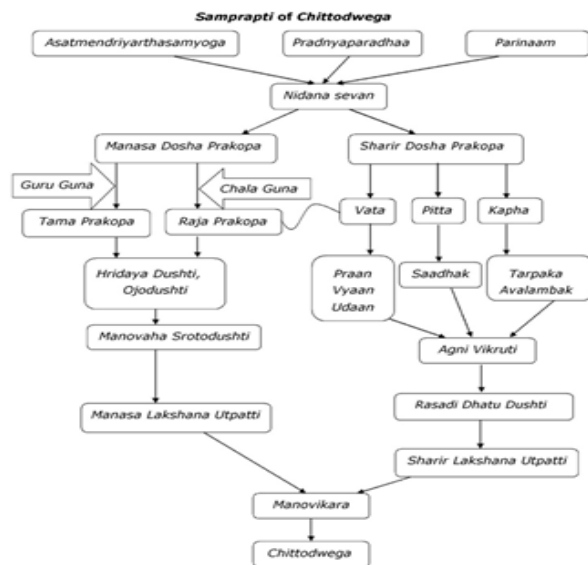
Timid person with aggravation of Rajas and Tamas doshas along with three sharirik doshas. Consumption of unclean, unwholesome and damaged food substances. Person not follow the rules and regulation of dietetics, abnormal posture and extreme emaciation. Whose mind is inflicted by passion, anger, greed, exhilaration, fear, attachment, exertion, grief, anxiety, excitement. Person having chronic disease, frequently subjected to physical assault and insulting God. The main Doshas of the Manasa are Raja and Tama (Cha. Su. 1/57), Therefore the Nidana, which vitiate Raja and Tama may be considered as etiological factors of Chittavasaad. Following three factors are responsible for the all physical and mental diseases (Cha. Su. 1/54 & 11/37). Pradnyaparadha, Parinama and Asatmendriyarthasanyoga

### SAMPRAPTI: Pathogenesis of Chittavasaad

Acharya Vagbhata states that the way in which the Dosh is vitiated and course it follows for the production of the disease is called Samprapti. It is very useful in the treatment of disease because proper disintegration of Samprapti is called Chikitsa.

Chittavasaad is a mental disorder which originates by involving different factors like Dosha, Dushya, Agni, Srotas etc. which are being explained here in detail. Due to Nidana Sevan i.e. Asatmendriyarthasanyoga, Pradnyaparadha and Parinama; Oja, 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 go to Hrudaya and vitiates it. Due to Ashraya-Ashrayibhava, Mana is also vitiated, because its seat is in Hrudaya. Vitiated Mana by involving Manovaha Srotas produces Manasika Lakshana of Chittavasaad. Vitiating of Prana,

Udana and Vyana Vayu; Sadhaka Pitta and Tarpaka Kapha lead to Manodushiti and produce conditions like Indriyopaghata, Utsahabhramsha, Chittotplava etc. (A.H. Ni. 16/19-24). Also diminished Oja causes Bhaya, Daurbalya, Atichintan, derangedability of mind and disorders in the sense organs (Cha. Su.17/73). Vatadi Doshas vitiate Jatharagni and after Rasadi Dhatu vitiation their respective Srotas are also vitiated leads to the various somatic symptoms found in Chittavaasad. Hence, Chittavaasad have both psychic and somatic manifestation.



CHIKITSA: Management

Acharya Charaka explains three types of therapies of physical and mental disorders: Daivavyapashraya –Spiritual therapy, Yuktivyapashraya –Physical therapy, Satvavajaya –Mental therapy. (Cha. Su. 11/54)

·Daivavyapashraya: It comprises of Mantra (incantation), Aushadhi (talisman), Mani (gems), Mangala (auspicious offerings), Bali (religious sacrifice), Upahara (gift), Homa (oblation), Niyama (religious rules), Prayashchita (atonement), Upavasa (fasting), Svastyayana (chanting of auspicious hymns), Pranipata (paying obeisance), Gamana (pilgrimage) etc. It has empirical powers to eradicate diseases. All the items enumerated under this therapy are effective in the eradication of disease only due to the divine influence.

·Yuktivyapashraya: It is divided into three types of therapies, which are internal cleansing, external cleansing and surgical therapy. Diet and medicaments come under these categories. Sanshodhana (elimination), therapies are also useful for this disease (Cha. Su. 11/54). Acharya Charaka (Cha Chi. 1/31) has explained Medhya Rasayana therapy, which is of special significance in the management of mental disorders including Chittavaasad. Medhya Rasayana drugs are considered to promote Medha, in addition to their general rejuvenate effects.

·Satvavajaya: Acharya Charaka (Cha Su. 11/54) states that Satvavajaya is nothing but withdrawal of mind from unwholesome objects. It also includes methods mentioned under Adravabhuta Chikitsa (Cha. Vi. 8/87). The methods of this treatment are Bhayadarshana (terrorizing), Vismapana (surprising), Vismarana (de-memorizing), Kshobhana (socking), Harsha (exciting), Bhatsana (chiding) etc. (Cha. Vi. 8/87). Those methods may be useful in the treatment of Chittavaasad.

The following are to be followed for the treatment of psychic disorders, to attend the courses of conduct relating to virtue, wealth and desire, to render service to the persons well versed in the nature and cure of psychic diseases, to obtain all round knowledge about the self-etc. (Cha. Su. 11/47). According to Charaka (Cha Su. 1/58), treatment of mental disorder is Dnyana. Vidnyana (Spiritual and scriptural knowledge), Dhairyra (patience), Smruti (memory) and Samadhi (meditation) only these treatments can reconcile the pathogenic factors of the mind.

·Role of Achara Rasayana in the Management of Chittavaasad: Ayurved stresses on the holistic concept of health and disease. It does not call health merely as absence of disease but something more positive and integrate. Achara Rasayana described in this respect is very essential for the treatment of Chittavaasad. Achara Rasayana is a procedure of social and mental conduct, which can acquire the Rasayana effect on body and mind. It is also suggested as a 'Nitya Rasayana' (Cha. Chi. 1/4-34), which has direct effect on the potentiation of Satva Guna of mind. The Achara Rasayana described by Charaka are mentioned as below, Satya Vadinam (Truthful), Akrodha (Free from anger), Nivrutam Madya Maitahunat (Devoid of alcohol and sex), Ahinsaka (Do not indulge in violence), Anayasa (Do not indulge in exhaustion), Prasantam Priya Vadinam (Peaceful and pleasing in speech), Japa Shauchaparam (Practice incantation and cleanness), Dhiram (Stable), Nitya Dana (Regularly practicing charity), Tapasvinam (Practicing penance), Deva, Go, Bramhana, Acharya, Vruddha Archana Ratam (Regularly offer prayers to god, cows, Bramhamanas, teachers and old people), Karuna Vedinam (Compassionate), Sama Jagarana Svapanam (Regular period of awaking and sleep), Kshira Ghrutashinam (Habitually taking milk and ghee), Desha Kala Pramana Dnyanam (Acquainted with the measurement of the country and the time), Yuktidnyam (Rational), Anahmkrutam (Free from ego), Shastaachaaram (With good conduct), Asankirnam (Not narrow minded), Adhyatma Pravana Indriyam (Loving spiritual knowledge), Dharma Shastraparam (Regularly studying scriptures)

All these conducts are very necessary for prevention or to treat the psychological conditions. Though modern psychotherapy play very important role to care Depression disorder, but Achara Rasayana are far better procedure then it. In this way, Ayurved can open new horizon in treatment filed of Chittavaasad (Depression Disorder)

## DISCUSSIONS

Mental disease is adequately categorized in detail in Ayurveda. Manasa Vikara is considered to be impairment of general mental functions the presence of weak psyche (alpa stwa), vitiation of sharirik and manas dhasos (raj & Tam) and also by vitiation of manovah srotas this may occur firstly as involvement of mans dosa while physical involvement is secondary or sometimes the primary involvement is sharirik dhasos and subsequently manas dhasos get involvement. Manas vikara resulting from emotional disturbance due to derangement of rajo and tamo dhasos are treated with psycho behavioural therapy (satvavajaya chikitsa). If the primary involvement is because of sharirik dhasos and for subsequent mental impairment the treatment is mainly with the drugs. Samprapti is a phenomenon from vitiation of dosha till the roga pradurbhava. Manasa vikara usually runs a sequential process from minor general behavioral symptoms to the marked alteration of Budhi, Dhriti and Smriti. Usually these symptoms acts as Nidanarthakara roga (primary disease acts as etiology of the secondary one). Regarding samprapti of Manasa roga our classics hold that the disturbance of equilibrium of Manasa gunas leads to the origin of mental disorders along with disequilibrium of sharirik dosha. There are three qualities of mind viz. Sattva, Rajas and Tamas. When these three remain in equilibrium state leads to mental wellbeing and when this state disturbs i.e. they increases or decreases in their qualities leads to production of Mansik vikara. These are minor but when somatic doshas viz. vata, Pitta and Kapha are involved in the process of pathogenesis, the disease produced as a result of such interaction are considered as major one and at this level there is marked alteration of Dhi, Dhriti and Smriti. Nidana sevan → Vitiation of doshas which leads to Manas+ psychic personality+sharirik dosha → Hridaya awasthan (seat of intellect) → manovaha srotodusti → production of Manasik vyadhi.

## CONCLUSIONS

Chittavaasad is a minor psychic disorder with various type of somatic manifestation. In Depression disorders, there are various types of classification, which are presented many disorders related with Depression. All those disorders have various type of somatic manifestation. It indicates that Chittavaasad and Depression disorder both have a similarity in this respect. - Chittavaasad can manifest as a causative or aggregative emotional factor of various somatic disorders i.e. Atisara (Cha.

Chi. 19). Depression disorders are also caused as well as aggravated by various emotional disturbances. In this regard Chittavasaad can be presented any subtype of Depression disorders. Actually, all sub types of Depression disorders are conversion of basic Depression. Daivavyapashraya – Spiritual therapy; Yuktivyapashraya –Physical therapy; Satvavajaya –Mental therapy are necessary for prevention or to treat the psychological conditions. Though modern psychotherapy play very important role to cure Depression disorder, but Rasayana therapy can also be used along with the treatment of depression for better results. In this way, Ayurved can open new horizon in treatment filed of Chittavasaad (Depression Disorder)

#### ABBREVIATION

A H Ni - Astang Hrudhay Nidansthan

Cha Su - Charak Sutrasthan

Cha chi - Charak Chikitsasthan

Cha vi - Charak Vimansthan

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