

A CUMULATIVE HOLISTIC MODULE IN THE MANAGEMENT OF *CHITTODWEGA* (*GENERALISED ANXIETY DISORDER*)-NEED OF THE HOUR

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Received date: 02 September 2023

Revised date: 22 September 2023

Accepted date: 12 October 2023

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ABSTRACT

Today's world is facing economical, physical and mental health crisis of which Anxiety is most common and is experienced by every age group. It can be defined as an anxious state of mind or anxiety of mind. The prevalence of anxiety symptoms doubled during Covid-19 as compared to pre-pandemic estimates by 20.5%. Anxiety is an emotion characterized by feeling of worried thoughts, tension and physical changes like increase in blood pressure. Person may also experience physical symptoms such as trembling, sweating, dizziness, or a rapid heartbeat. Anxiety is the most common mental illness in world, affecting 284 million people. Ayurved plays an important role in managing anxiety which can be correlated to *Chittodwega*. In Charaka Samhita, Acharya has mentioned that the channels of the whole body transport the Tridosha, similarly Manasa is transported through same channels to provide Chetana to all the living cells of the body. It is called Manovaha Srotas in Ayurvedic texts, but, separate description regarding this topic is not available in any ancient text. It is described under *Manasikvikaras*. The Concept of Anxiety (*Mano-avasaad*) its risk factors, clinical features, differential diagnosis, and *Ayurvedic* management approach which includes prevention, treatment and yogic practices is discussed systematically and in details in our *SamhitaGranthas*. Literature of Anxiety according to *Ayurveda* along with the role of *NidanaParivarjana*, *SattvavajayaChikitsa* in managing Chittodwega, will be discussed here in the review article and thereby the main genuine aim of this article is to highlight and generate a proper module for the management of Chittodwega, through various holistic sciences including yogic science and ayurveda in the management of Generalised Anxiety Disorder.

KEYWORDS: *Chittodwega, Generalised Anxiety Disorder, Holistic approach, ayurveda.*

INTRODUCTION

The place of *Mana* is said to be in between head and palate *Mana* when in healthy state is responsible for acquiring correct meaning of knowledge with the association of *Aatma*, *Indriya* and their *ArthaMana* is having two qualities, i.e. *Anutvam* (minuteness) and *Ekatvam* (oneness) What to do, what not to do, logical reasoning, capability of drawing logical inferences are the subject matters of *Mana* (mind).^[9] *Raja* and *Tama* are *Manasa Doshas*.^[2] They both are interconnected with each other, without *Raja* manifestation of *Tama* activity is not possible. When psychic *Doshas* remain vitiated for longer duration of time, they initiate the pathology of *Avasaad* leading to *maansikavasada* called as *Mano-avasaad*.

Anxiety is an emotion characterized by feeling of worried thoughts, tension and physical changes like increase in blood pressure. Person may also experience physical symptoms such as trembling, sweating, dizziness, or a rapid heartbeat.^[3] Anxiety is the most common mental illness in world, affecting 284 million people.^[4] The prevalence of anxiety symptoms doubled during Covid-19 as compared to pre-pandemic estimates by 20.5% *Mano-avassad* is a *Manodoshavikara*. *Anavasthitachitta* which is the main feature, which indicates instability of mind is included in 80 types of *NanatmajaVatarogawhich* indicates *VataDoshaplays* main role in initiating the pathogenesis of the disease. Ayurveda is an ancient science which focusses on physical, mental and spiritual well-being of individual and prevention of diseases. Qualities of *VataDoshas* like

Gati (movement), Shaitya (coolness), *Anavasthitva* (instability), these qualities when in abnormal state creates symptoms like *Kampa* (trembling), *Toda* (piercing pain), *Vyatha* (aching pain), *ArunaVarna* (reddishness/ colour of sunrise), *VirasaMukhatva* (tastelessness in mouth), *Shoola* (pain), *Supti* (numbness) etc, which correlates to somatic and psychic symptoms of anxiety. Anxiety is an emotion which is characterized by an unpleasant state of inner turmoil and includes feeling of dread over anticipated events. It is often accompanied by nervous behaviour such as pacing back and forth, somatic complaints and rumination. Symptoms of anxiety are headache and other muscular aches, palpitations, breathlessness, tachypnoea, chest pain, urinary frequency, fatigue, blurred vision, dry mouth, pins and needles sensation, tremors. Psychic symptoms of anxiety are irritability, unable to relax, unable to concentrate, worry anxious, depersonalization, feeling of impending doom. A Cumulative approach of *Ayurveda* and modern science in management of *Mano-avasaad* with special reference to Anxiety is therefore necessary as they both resembles common features.

AIM & OBJECTIVE

To study the concept *Mano-avasaad* with special reference to Anxiety and its management according to *Ayurveda*.

MATERIALS AND METHODS

1. Various *Samhita Granthas* were studied related to *Mano-avasaad*
2. Different references were studied along with books regarding Anxiety.

OBSERVATIONS

1. Definition - The term *Mano-avasaad* comprise of 2 words-*Mana*-and *avasaadam*, where *Mana* is synonym of mind and *Avasaad* means inferiority in place, sorrow & unhappiness. So the word can be defined as an anxious at the same time delirium state of mind or anxiety of mind.^[1]

Dalhanad described it as a synonym with term *Shoka*. He has explained similar words like *Chittaviparya*, *Chittavibhram* in which anxiety is found^[1] Vagbhata has also used the term *Chittopaplavato* denote *Manoavasaad*.

2. Hetu (causative factor) for *Manodosh* *Vikar* described by *Sushruta* are *Krodha* (anger), *Shoka* (grief), *Bhaya* (fear), *Harsha* (excitement), *Vishad* (toxic condition), *Irshaya* (jealousy), *Kama* (sexual desires), *Lobha* (greed), *Ichha* (desires) and *Dvesha* (hate)^[15] He also specified that *Manasaroga* can be treated by proper counselling using soothing words.^[16]

3. Examination and determination of *Manasabhava* is described by Charaka with the help of *Anumana* *Pramana*. Absence of *Bhrama* proves *Man-Sthirta* (stability of mind) and *Vikarhint* (absence of any

Manovikara) proves *SatvikMana*^[17] as we know *Mano-avasaad* is an anxious state of mind is aggravated by the *Hetu* mentioned by *Sushruta*. Presence of *Man-Sthirta* and *SatvikMana* thereby breaks the pathology of *Mano-avasaad* Charaka also explained examination of *Satva* (mental constitution) and divided it into three categories as *PravarSatva* (*Satvik*), *MadhyamSatva* (*Rajsik*), and *AvarSatva* (*Tamsik*).^[18] *MadhyamSatva* and *AvarSatva* when gets exposed to *Hetu* causing further vitiation of *Doshas* leads to *Mano-avasaad* which is correlated to anxiety.

4. Risk Factors for Anxiety^[19]

- (i) Personality traits - Shyness and nervousness in childhood.
- (ii) Life history - Person being exposed to negative stressful life events.
- (iii) Genetics - Among those peoples who have a diagnosis made of anxiety, 25% have a first degree relative who also has a diagnosis of anxiety.
- (iv) Other health conditions - Thyroid and other chronic diseases can make a individual prone to suffer anxiety.
- (v) Stimulants - Consuming caffeine, specific substances and medications can worsen symptoms of anxiety.

5. Types of Anxiety disorders^[19] Anxiety is a vital part of several different disorders. They include

- (i) Panic disorders- Experiencing panic attacks at unexpected times.
- (ii) Phobia- Excessive fear of a specific object, situation, or activity.
- (iii) Social anxiety disorders- Extreme fear of being judged by others in social situations.
- (iv) Obsessive-compulsive disorder- Recurring irrational thoughts that lead you to perform specific, repeated behaviour.
- (v) Separation anxiety disorder- Fear of being away from home or your loved ones.
- (vi) Illness anxiety disorders- Anxiety about health (formerly called Hypochondria).

6. Investigations for diagnosing Anxiety-

- (i) Hamilton Anxiety Rating Scale (HAM-A).^[20]
- (ii) Zung Self-Rating Anxiety Scale (SAS).^[21]
- (iii) ECG changes which include Anxiety induced ST depression, HR more than 150/min, ST flattening, Sinus Tachycardia.^[22]

7. Differential Diagnosis^[23]

- (i) Alcoholism.
- (ii) Hypoglycaemia.
- (iii) Thyrotoxicosis.

8. Treatment of Anxiety according to modern science^[24]

Anxiety should be treated with drugs only when excessive and disabling in its own right. Antianxiety drugs are ill-defined group of drugs, mostly mild CNS

depressants, which are aimed to control the symptoms of anxiety, produce a restful state of mind without interfering with normal mental or physical functions. In addition, antidepressants, especially the SSRIs (selective serotonin reuptake inhibitors) and SNRIs (serotonin and noradrenaline reuptake inhibitors) are effective in OCD, phobias, panic and many types of severe generalized anxiety disorders.

9. Management according to Ayurveda

- (i) **NidanParivarjan** i.e. prevention of *Chitta* from *Hetu* causing *Manovikara*.^[25]
- (ii) **Sadavrutta** (mental hygiene) practices- Daily worshipping God, respecting elders, maintaining hygiene, rendering services to those in need, treating everyone with feeling of brotherhood and keeping mind free from *Krodha*(anger). It helps in maintaining good health and keep control over senses.^[26]
- (iii) **Rasayanasevana- MedhyaRasayana** which includes *Swarasa* of *Mandukparni* (*Centellaasiatica*), *Mulethi* (*Glycyrrhizaglabra*)*Churna* with milk, *Swarasa* of *Guduchi* (*Tinosporacordifolia*), roots & flowers of *Shankhapushpi* (*Convolvulusprostratus*). These four *Rasayana* increases longevity of life, improves memory and its retention capacity thereby keeps the mind stable and prevents diseases.^[27]

(B) Medicinal Treatment

- (a) As already discussed above, *Chittodvega* is due to vitiation of *VataDosha*, use of *Vataghna Chikitsasutra* i.e. consumption of *Madhura*, *Amla*, *LavanaRasa*, *Snigdha* and *UshnaViryatmakAahar* and *Aushadh*, *Snehan*, *Swedan*, *Basti*, *Nasya*, *Abhyanga*, *Utsadana*, *Parisheka*, etc Panchakarma procedure should be planned according to patient's condition. They treat *VataDosha* imbalance and thereby treats pathogenesis of *Chittodvega*.^[28]
- (b) **Panchakarma** therapies followed by *Shamana Chikitsa* (Palliative therapy) should be advocated.^[23]
 - *Abhyanga* (body massage).
 - *Snehapana* (internal oleation)-*Mahakalyanaka Ghrita* 30-50ml for 3-7 days.
 - *Shiroabhyanga* (head massage) with medicated liquid/oils.
 - *Shirobasti* with medicated oils (*ChandanadiTaila/ HimasagaraTaila*) daily 45 minutes for 7 days.
 - *Shirodhara* with medicated liquid (milk, buttermilk, water)/ oils (*ChandanadiTaila/ HimasagaraTaila*) daily 45-90 minutes for 7days. Duration of the process depends upon nature of the illness and physical condition of the patient.
 - *Pichu* with *KsheerabalaTaila*.
 - *Takradhara* daily 45 minutes for 14 days.
 - *NasyaKarma* (Nasal administration of medicaments) with *BrahmiSwarasa* 5 drops/nosril/day for 7 days.
 - *Shirolepa* with *Brahmi* (*Bacopamonnieri*) leaf *Kalka*.
- (c) Drug therapy- Drugs like *Jatamansi* (*Nardostachysjatamansi*) powder, *Brahmi*

(*Bacopamonnieri*) *Mandukparni* (*Centellaasiatica*) powder, etc can be given.

(C) Yogic practices

Vagbhata mentioned that *Dhee*(discrimination), *Dhairya* (courage) and *AtmaVigyan* (spiritual teachings) as a best treatment of mental disorders.^[29] All these can be achieved with the help of *Yogic* practices.

- (i) **Asana-Siddhaasana, Bhadraasana, Swastikaasana, Shirsasana, Shavaasana, Makraasana**. These *Asana* are *Vatvyadhinashak*, increases memory, improves blood circulation towards head, helps in relaxation of body organs, stabilizes mind, improves concentration and brings mental peace.^[30]
- (ii) **Pranayama** (controlled breathing practices) – *Bhrastrika, Bhramari, & MurcchaPranayama* helps maintain stability of mind, increases mental happiness and peace, relieves mental stress and strain, increases *Satvikta* of mind.^[31]
- (iii) **YogicShuddhiKriya** like *Tratak* and *Kapalabhati* helps in controlling mind from instability, reduces excessive *Kama, Krodha*. Helps in stable functioning of all senses, and benefits with physical and mental strength.^[32]
- (iv) Practicing *Dharna, Dhyan&Samadhi* has following benefits.^[33]
 - *Dharana*- It helps controlling unnecessary thoughts which keeps the mind anxious, increases concentration. It further prepares individual for *Dhyan* and *SamadhiAvastha*.
 - *Dhyan*- It eliminates *Raja&TamaAvarana* from mind and helps in purifying *Chitta*. It increases *SatvikGuna* and is helpful in treating *Manasaroga*.
 - *Samadhi*- It is the final step on the path of *Yoga*. It is the state when the *Yogi* is completely detached from the material and focusses solely on merging consciousness with a greater spiritual power. It stabilizes mind, increases self-awareness and helps perceiving the world in a right way.

DISCUSSION

It has always given importance to physical, mental, and spiritual health of individual. *SattvavajayaChikitsa* (withdrawal of mind from unwholesome objects) is the key concept in managing all such *ManodoshaVikara* in which *Mano-avasaad* is also included. *Charaka, Sushruta* and *Vagbhata* has clearly mentioned causes, clinical features & treatment of *ManodoshaVikara*. *Mano-avasaad* has been included under *ManodoshaVikara* by *Charaka* and it closely resembles features of anxiety. Causative factors, sign & symptoms, examination & investigation according to *Ayurveda* and modern science has been discussed. *Ayurveda* is a holistic science. This can be a boon to the modern world & help the individuals to have better physical and mental health. *Ayurveda* as a integrated system plays a very important role in managing anxiety with special reference to *Mano-avasaad*.

RESULT AND CONCLUSION

Cumulative approach of *Ayurveda with yogic* management of *Mano-avasaad* (anxiety of mind) plays a very crucial role in its management. As already mentioned in treatment aspect according to modern science, use of antianxiety drugs is only necessary when the condition is excessive and disabling in its own right. To prevent that excessive stage of anxiety coming, it is undoubtedly necessary to have a cumulative approach in *Ayurveda* like practicing *Sadavrutta* (mental hygiene), using *Rasayana*, following *Panchakarma* procedures and *Yogic* practices which can do wonders and help in relieving anxiety which is correlated to *Mano-avasaad*.

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