

AYURVEDIC MANAGEMENT OF CHITTODVEGA A CASE REPORT**Dr. Suchita Arvind Patil^{1*} and Dr. Hiranman Warungase²**¹PG Scholar, Kayachikitsa Department, SMBT Ayurveda College, Nashik.²Professor, HOD and Guide Kayachikitsa Department, SMBT Ayurveda College, Nashik.Article Received on
19 Sept. 2023,Revised on 09 October 2023,
Accepted on 29 October 2023

DOI: 10.20959/wjpr202319-30199

Corresponding Author*Dr. Suchita Arvind Patil**

PG Scholar, Kayachikitsa

Department, SMBT

Ayurveda College, Nashik.

ABSTRACT

As Manas Dosha Vicar (mental illnesses), Chittodvega (an apprehensive state of mind) is described by Charaka. Charaka's descriptions of the signs and symptoms are very similar to those of anxiety. Even so, the Ayurvedic research conducted to determine the prevalence of Chittodvega used contemporary terminology of the condition. As a result, it is advised to rate the prevalence of Chittodvega using a numerical rating scale (NRS) based on Acharya Charaka's symptomatology. a 29-year-old male patient was diagnosed with chittodvega and received nasya therapy and shamana aushadhi treatments.

INTRODUCTION

A major ayurvedic text book (Acharya Charaka) describes anxiety (Chittodvega) as a mental disease (manasa vikara). It is a psychological and physiological condition comprising elements of cognition, somatization, emotion, and behaviour. The fusion of rajas (activity) and tamas (darkness or destruction) results in anxiety. Rajas and Tamas are mental attributes. In comparison to significant mental illnesses like schizophrenia, anxiety is seen as a mild mental disorder. While anxiety is as widespread in the elderly as it is in the young, older folks experience anxiety in quite different ways and at different times. The vitiation of raja, tama, vata, and pitta results in the development of chittodvega, which is manas roga. It can be characterised as the "anxious status of a mind," or chitta (mind) plus udvega (anxiety). A major ayurvedic text book (Acharya Charaka) describes anxiety (Chittodvega) as a mental disease (manasa vikara). It is a psychological and physiological condition comprising elements of cognition, somatization, emotion, and behaviour. The fusion of rajas (activity) and tamas (darkness or destruction) results in anxiety. Rajas and Tamas are mental attributes. In comparison to significant mental illnesses like schizophrenia, anxiety is seen as a mild

mental disorder. While anxiety is as widespread in the elderly as it is in the young, older folks experience anxiety in quite different ways and at different times. The vitiation of raja, tama, vata, and pitta results in the development of chittodvega, which is manas roga. It can be characterised as the "anxious status of a mind," or chitta (mind) plus udvega (anxiety).

CASE REPORT

A 29 year old male patient a businessman by profession was admitted in our Ayurveda hospital and for having chief complaints of excessive irrational fear, pre-occupied thoughts about physical health and business issues in the early morning, difficulty in concentrating, confusion, increased somatic pain at early morning, fatigue, insomnia, and at times experiencing palpitation with sweating. Since last 6 months, leading to a negative impact on his weight loss. On and off symptoms of burning sensation in the chest was reported throughout 6months.

Examination

General Examination, Built: Normosthenic body, Appearance: Healthy, Pallor: Absent, Icterus: Absent, Clubbing: Absent, Cyanosis: Absent, Lymphadenopathy: Absent, Edema: Absent.

Systemic examination

Cardiovascular System: S1S2 Heard

Respiratory System: Air Entry Bilaterally Equal

Gastro-Intestinal System: P/A Soft, No Organomegaly felt.

Central Nervous System: Conscious and Oriented

Cranial Nerves: Within normal limits

Higher Mental Functions

General Appearance and Behavior

- General Appearance- Healthy looking, Grooming- Well-groomed, Dressing- Adequate
- Attitude towards Examiner- Cooperative attitude.
- Comprehension- Intact
- Gait and Posture- Normal
- Motor Activity- No Abnormal Involuntary Movement (AIM), Reaction time increases occasionally
- Social Manner- Normal, Eye contact –Normal

- Rapport- Good
- Hallucinatory Behavior- Absent

Speech

- Rate and Quality- Appropriate rate of speech, sometimes slow.
- Volume and Tone- Normal
- Flow and Rhythm- Smooth

Mood and Affect: Anxious mood.

Thought

- Flight of Ideas- Absent
- Blocking of Thoughts- Absent
- Thought Broadcasting- Absent

Thought Control by Others- Absent

- Obsession and Fixed Ideas- Present
- Sudden strange ideas/ Pseudo religious Ideas- Absent

Perception and Motor control

- Perception of Time- Intact
- Hallucination- Absent
- Illusion- Absent

Diagnosis

Based on signs, symptoms and examination, he was diagnosed as a case of Generalized Anxiety Disorder as per ICD 10 F41.1 criteria^[1] and treatments were started. Assessment of the patient before and after the intervention was done using Hamilton's Anxiety Rating scale^[2] The symptoms of GAD including excess thinking, irritability, palpitations etc can be correlated to vata prakopa lakshanas^[3] and altered bowel habits, fear, anger etc to pitta prakopa.^[4] Considering the dhatus involved in the disease, athi chinta or excess thinking is a causative factor for rasa dhatu dusti^[5] which again manifest both bodily and mental symptoms. Considering location of mind, it is explained that hridaya^[6] to be seat of mind. Also Acharya Charaka explained that twak (skin) and mind have Samavayi sambandha (inseparable relation) and hence where ever skin is present, mind is also present.^[7] Hence the vata kopa occurring due to rasa kshaya along with pita will take its abode in shiras and hridya

where there exist a khavaigunya (vitiated body channels) and manifest symptoms throughout the body. This kha vaigunya is generated due to the repeated thoughts and worry for long time accentuated with the perpetuating factors like stress and difficult situations of life leading to the disease “Chittodvega”.

Treatment given

- 1) Bramhi Gritha Nasya 4 drops in each nostrils daily in morning.
- 2) Jatamansi Ghana Vati 125 mg BD with like warm water

Observation

Table number 1: Shows Assessment of symptoms Before and After treatment.

S. No.	Parameter	BT	AT
1	Anxiousmood	3	2
2	Tension	3	2
3	Fear	1	1
4	Insomnia	3	1
5	Intellectual	1	1
6	Depressedmood	1	0
7	Somatic(muscular)	0	0
8	Somatic(sensory)	0	0
9	Cardiovascularsymptoms	1	1
10	Respiratorysymptoms	2	2
11	Gastrointestinalsymptoms	1	1
12	Genitourinarysymptoms	0	0
13	Autonomicsymptoms	2	2
14	Behaviouratinterview	0	0
15	TOTALSCORE	18	13

DISCUSSION

Jatamansi is useful in various CNS related problems. It is widely used in the management of stress, insomnia, hypertension, Unmada, Apasmar, memory loss, hair fall and various other CVS, GIT problems. Its efficacy is validated through various clinical studies. *Nardostachys jatamansi* is natural antianxiety drug. It is effective to control the anxiety and related symptoms, gives a relaxing state of mind without disturbing normal physical or mental functions. The plant *Nardostachys jatamansi* is a reputed Ayurvedic herb and it is the major ingredient in Ayurvedic formulations for treatment of various disorders mainly central nervous disorders. It is mentioned as *Vednasthapan* (analgesics), *Sangyasthapan* (which restoring the consciousness or alertness of mind), *Medhya* (brain tonic), *Balya* (strengthen body), *Hrudya* (cardio-protective), *Jwaraghana* (anti-pyretic), *Kusthaghna* (prevent skin

diseases), Keshva (promote hair growth). It is effective in primary insomnia through external application also.^[8] *Nardostachys jatamansi* possess many activities like Antidepressant activity, Anticonvulsant activity, Antiarrhythmic activity, CNS activity, Neurotropic activity, Antiparkinson activity, Antioxidant activity, Antidiabetic activity, Cardioprotective and hepatoprotective activity useful in Alzheimer & Cerebral ischemia, Anxiolytic & Hypolipidemic activity.^[9]

Probable mode of action of the nasya

In Ashtanga samgraha, it is explained that Nasa being the portal to Shira (head), the drug administered through nostrils, reaches Shringataka^[10] which is a composite structure consisting of four Sira (Vessels) in connection with four sense organs i.e. nose, ear, eye and tongue and then spreads in the Murdha (Brain) and through Shringataka Marma and scratches the morbid Doshas only and eliminates them efficiently. Probably the drug conveyed through nose is absorbed rapidly due to the high density of the blood supply in the area that is Kiesselbach's area or plexus (is an anastomosis of five blood vessels in the anterior inferior quadrant of the nasal septum over the septal cartilage). The avoidance of first pass metabolism and due to large surface area the drug absorbed through porous endothelium membrane (due to its lipophilic nature). It probably passes through the olfactory transfer or along the perineural space surrounding the olfactory nerve cells into the CSF surrounding the olfactory bulbs of the brain crossing the BBB and finally reaches the destination. The adjacent nerves called terminal nerves that run along the olfactory are connected with limbic system of the brain including hypothalamus. Thus, certain drugs administered through nose may have an impact on immediate psychological functions by acting on limbic system through olfactory nerves. Medhya drugs used for Nasya Brahmi may give a synergistic action helping to correct the mental and intellectual functions. Hence, Nasya pacify the Vata dosha by virtue of its Snehana Guna. Moreover, Acharya Sushruta mentioned that, systemically performed Nasya karma can cause clarity of sense organs, sound sleep, cheerful appearance etc. and give mental and sensorial happiness.^[11] So, Nasya with Medhya drugs may produce significant change in mental state. The various Manasa Bhavas like Krodha, Bhaya, Chittodvega etc also comes under control through the Nasya therapy.

CONCLUSION

From the above discussion we can conclude that Nasya is an important procedure which plays a key role in removing morbid Dosha from the head and brings the Doshas to

equilibrium state. Also Jatamansi Ghana provide significant effect in chittodvega, from this we can conclude that Ayurveda has very much important therapy for anxiety disorder. And many more research may require for further confirmation and evaluation.

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