



**AYURVEDIC APPROACH TO PSYCHIATRY W.S.R TO GENERALIZED ANXIETY
DISORDER (GAD)**

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Article Received on 19/06/2021

Article Revised on 23/06/2021

Article Accepted on 25/06/2021

ABSTRACT

Anxiety disorders, the most prevalent psychiatric illness in the general community, are present in 15-20% of medical clinic patients. Anxiety disorder can be viewed as a family of related but distinct mental disorders, which includes panic disorders, agoraphobia, specific phobia, social anxiety disorder or phobia and generalized anxiety disorder. In Ayurveda classics no special description of anxiety disorder is given but all type of mental disorders are classified in “*Unmada*”. As Ayurvedic point of view *Raja & Tama* vitiates leads to *Manasika Vikaras* like *Unmada*, *apasmara*, *chittodvega*, *anavasthita chitta*, *Vishada* etc. Generalized anxiety disorder is a type of anxiety disorder. It is defined as “excessive anxiety and worry about several events or activities for most days during at least a 6 months period”. The worry is difficult to control and is associated with somatic symptoms such as muscle tension, irritability, difficulty in sleeping and restlessness. The American Psychiatric Association introduced GAD as a diagnosis in the DSM-III in 1980, when anxiety neurosis was split into GAD and panic disorder. The Generalized anxiety disorder state here cannot be compare particularly with one condition because there are scattered terms used in Ayurveda similar to this condition is taken into account like *Chittodvega*, *Anavastitachitta*, *Vishada* and *Gadodvega*. The separate description of these condition is not mentioned in Ayurvedic classics so etiological factors mentioned in *Unmada* can be consider because *purvaroopo avastha* of *Unmada* is considered as the condition of Generalized anxiety disorder. The treatment for generalized anxiety disorder in Ayurveda is explained as *Daivavyapashraya*, *Yukti vyapashraya* and *Satwavajaya chikitsa*. The present article deals with an overview of Generalized anxiety disorder in Ayurveda and its Management.

KEYWORDS: Generalized anxiety disorder, Understanding GAD in Ayurveda, *Nidana* and *Samprati*, *Chikitsa*.

INTRODUCTION

Psychiatric disorders are central nervous system diseases characterised by disturbance in emotion, cognition, motivation and socialisation. They are highly heritable, with genetic risk comprising 20-90% of disease vulnerability. As a result of prevalence, early onset and persistence, they contribute substantially to the burden of illness world wide.^[1] There are different categories comes under psychiatric disorders, among which anxiety disorder is also one of the psychiatric disorders.

Anxiety disorders, the most prevalent psychiatric illness in the general community, are present in 15-20% of medical clinic patients.^[2] Before understanding about anxiety disorder let's discuss about difference between anxiety and anxiety disorder.

Anxiety is a normal reaction to many different kinds of events and situations in our lives. Anxiety is one of our internal warning systems that alerts us to danger or other threats and prepares our body to fight back i.e., ‘fight, or flight’ response. A manageable amount of anxiety from time to time can be helpful. For example, it can motivate a person to prepare for a text or finish a task at work. Anxiety is a problem when it becomes overwhelming or unmanageable and it comes up unexpectedly. In anxiety disorder people may avoid going about their daily lives in order to avoid anxiety.

Here, is an example of normal anxiety and an anxiety disorder. Many people are bit nervous about flying, which is totally normal reaction. Yet, if they have to travel for work, they can get on a plane without any

problems. Someone with anxiety disorder, on the other hand, may not be able to travel to the airport even if it puts their job in jeopardy.^[3]

Anxiety disorder can be viewed as a family of related but distinct mental disorders, which includes panic disorders, agoraphobia, specific phobia, social anxiety disorder or phobia and generalized anxiety disorder.^[4]

The Ayurvedic philosophy explained health is not just an absence of disease; it is achieved when there is perfect balance of all three *Doshas*, *Satva*, *Atma*, *Sharira*. *Satva* (mind), *Sharira* (body) and *Atma* (soul) are tripod of life.^[5] If one is disturbed; the whole life is in turmoil. When the *Satva* is in good state, it generates positive feelings but if the mind is not healthy then the body-mind apparatus gets imbalanced. It is realized that in human beings physical symptoms can be due to a state of mind and that the alterations in the state of a mind may be in itself sufficient to relieve the symptoms. Due to improper diet and actions, the natural state of the mind may disturb and the positive feelings may drive out. As a result negative feelings like anger, jealousy, cruelty, drowsiness can take place and may lead to mental disorders. So it is easily understandable that the entire area of Ayurvedic healing process focuses on psychological health. It is already known that the mind can cause physical diseases as well as various mental illnesses. That's why the emphasis of "mind" in Ayurveda is more practical and realistic in the areas of health and healing and touching the day to day life of people. In Ayurveda classics no special description of anxiety disorder is given but all type of mental disorders are classified in "Unmada". As Ayurvedic point of view *Raja* & *Tama* vitiate leads to *Manasika Vikaras* like *Chittodvega*, *Anavasthita chitta*, *Vishada* etc.

Concept of generalized anxiety disorder

Here, question will arise that, how to differentiate generalized anxiety disorder in anxiety disorder. Generalized anxiety disorder is a type of anxiety disorder. It is defined as "excessive anxiety and worry about several events or activities for most days during at least a 6 months period". The worry is difficult to control and is associated with somatic symptoms such as muscle tension, irritability, difficulty in sleeping and restlessness.^[6]

The American Psychiatric Association introduced GAD as a diagnosis in the DSM-III in 1980, when anxiety neurosis was split into GAD and panic disorder. The definition in the DSM-III required uncontrollable and diffuse anxiety or worry that is excessive and unrealistic and persists for 1 month or longer.^[7] The etiological factors include stress, a physical condition such as diabetes or other comorbidities such as depression, genetic, first – degree relatives with generalized anxiety disorder (25%), environmental factors such as child abuse, substance abuse like smoke, alcohol and drug use.^[8]

Generalized anxiety disorder is a common condition, reasonable estimates for its 1 year prevalence range from 3-8%. The ratio of women to men with disorder is about 2 to 1. In anxiety disorder clinics, about 25% of patients have generalized anxiety disorder. The disorder has its onset in late adolescence or early adulthood, also cases are commonly seen in older adults.^[9]

The pathophysiology of Generalized anxiety disorder is not known. But in anxiety disorder mainly neuroanatomical structures including the amygdala and hippocampus as well as neurochemical system such as Norepinephrine, serotonin, and gamma – aminobutyric acid (GABA) appear to play a role in the body's response to stress. The serotonin system and the noradrenergic systems are common pathways involved in anxiety. Many believe that low serotonin system activity and elevated noradrenergic system activity are responsible for its development.^[10]

Psychiatric examination can be carried out by collecting the detail history of the patient and can be recorded as attitude and appearance, mood, thought, perception, orientation, memory, intelligence, insight and judgement to diagnose the generalized anxiety disorder.

Understanding generalized anxiety disorder in ayurveda

In Ayurveda *samhita granthas*, the independent description on *Manasa Vijnana* is not available. But in *Ashtanga* of Ayurveda the separate description about *Manasa Roga*, *Bhuta vidya* and *Grahabadha* is available in detail. The diseases like *Unmada*, *Apasmara*, *Grahavesha*, *Chittodvega*, *Vishada*, *Anavasthitachitta*, *Gadodvega*, *Atavabhinivesha* etc., which are caused due to vitiation of *Raja* and *Tama Doshas* along with *Shareerika Vatadi Doshas* are described under *Manasika Vikaras*.

Acharya Vagbhata gave the brief description of *Manasa Roga* in the beginning verse of his work, 'Ashtanga Hridaya' as well as 'Ashtanga Sangraha' as
**Ragadirogan Satatanushaktan Nshesakaya
 prasarutaanshesaan ||
 Autsukyamohaarathidaajaghan Yo Apoorva vaidyaya
 Namostu Tasmai ||^[11]**

This shows the importance of mental disorders according to the time factor. Even though *Acharya Charaka* and *Sushruta* described many mental disorders, they gave prime importance to the promotion of health and then they dealt with diseases. But, *Vagbhata* by mentioning "Ragadi Rogan" highlighted the importance of diseases prevailing during his period, which holds well today.

In this modernized world due to sedentary lifestyle and food habits man is caught up with lot of diseases, this leads to early ageing, debility, loss of immunity, which in turn is producing more number of diseases like insomnia, anxiety, depression etc. in that Generalized

anxiety disorder is one of the most common disease in the present era.

The Generalized anxiety disorder cannot be compare particularly with one condition because there are scattered terms used in Ayurveda similar to this condition is taken into account like *Chittodvega*, *Anavastitachitta*, *Vishada* and *Gadodvega*.

Chittodvega is one of the *Manasika Vikaras* which is elaborately explained by *Acharya Charaka* in *Vimana sthana*^[12] and *Chikitsa sthana*^[13] whereas *Acharya Vagbhata* has explained *Chittodvega* as a *Lakshana* of *Vishadhata* in *Sutrasthana*.^[14] *Chittodvega* is developed due to vitiation of *Sharirika Doshas* like *Vata Pradhana Tridosha* and also vitiation of *Manasika Dosha* i.e., *Rajas*. *Chittodvega* is defined as *Chitta* means- the heart / mind, *Udvega* means – fear /anxiety, *Chittodvega* means the anxious state of mind. There is lack of description about the symptomatology of *Chittodvega* in the Ayurvedic texts. *Unmada* is a major psychological disorder (impairment of orientation i.e., psychosis) and *Chittodvega* is one of the minor psychological disorder (no disorientation as the patient can perform his/her day to day activities without much difficulty i.e., neurosis) and neurosis may develop psychosis, with this thought prodromal features of *Unmada*, like *Shirash shoonyata*, *chakshushorakulata*, *Uchwasasyadhikyam*, *Udvega*, *Dhyana*, *Hridgraha*, *Ayasa*, *Unmattachittatvam*, *Anannabhilasha*, *Sammoha*, *Swanakarnayo* and *Avipaka*^[15] are chosen as symptoms of *Chittodvega*. It can be correlated to Generalized anxiety disorder based on its etymology of *Chittodvega* (anxious state of mind), a type of psychological disorder (neurotic disorder) and symptomatology (both psychosomatic disorder). The prodromal symptoms of the unmada can be correlated to the symptoms of Generalized anxiety disorder.

While explaining about the *Prakrita Karma of Vata in Vata Kalakaliya Adhyaya*, *Acharya* explained that *Vata* controls and directs the mind i.e., *Niyanta Praneta Cha Manasaha*^[16] Hence it can be understand that *vata* is responsible for proper functioning of *Manas*. When this *Vata* get vitiated will leads to *Vishada* and *Anavasthita chitta* which are one among the *Vataja Nanatmaja Vyadhis* explained by *Charaka* in *Maharoga Adhyaya*.^[17]

Vishada is also a *Manasika Roga* which is explained by different *Acharyas* in different context. Some authors correlated *Vishada* with Depression and some other correlate with Generalized anxiety disorder. Various authors have derived, defined and interpreted the term *Vishada* in different ways. A few are described below.

- *Shabda kalpadruma* and *Vachaspatyam* refer to *Vishaada* as *Avasaada*. *Vishaada* = *Manoavasaada* = *Swakarya Akshamatva* = Inability of mind to perform its routine function effectively.^[18]
- In Monier Williams, *Vishaada* refers to drooping state, Lassitude, depression, languor.^[19]

- Looking into the dictionary meaning of *Vishaada* resembles to depression but looking into the references in ayurvedic text and in our ancient epic book *Srimad Bhagavatgeeta* the symptomatology of *Vishaada* shows a resemblance to the features of Anxiety.
- “*Asiddhibhyat vivideshu karmeshu apravrittihi vishaada*^[20]” Dalhana defines that *Vishaada* as a condition originated from apprehension of failure resulting into incapability of mind and body to function properly. According to modern psychiatry Anxiety is defined as a phenomenon which is characterized by state of apprehension or unease arising out of anticipation of danger.
- “*Vishado anushtheyo atmanam ashaktatajananam*^[21]” Chakrapani comments that *vishaada* is a condition of incompetence to accomplish or perform a desired work.
- “*Vishaada sarvada manaha khedaha*^[22]”
- “*Vishannatvam dukhitvam*^[23]”
- For getting a clear picture of *Vishaada* it is important to review the literature available in the acclaimed book of psychological counselling since ages i.e., *Bhagawad gita*. In the first chapter of *Bhagwad Gita* named as ‘*Arjuna vishaada yoga*’, when *Arjuna* sees most of his relatives, friends and elders lined opposite to him in war he develops *Vishaada* he develops certain symptoms which are quite similar to symptoms of anxiety disorder. As a result of this disorder he develops dejection and flight reaction. For which Lord Krishna begins psychological counselling and clears his misconcepts one by one.^[24]
- *Gadodvega* explained in *Bhaishajya Ratnavali*.^[25] In this chapter the detail description about *Gadodvega* is not available. But we can understand based on its derivation i.e., *Gada* means *Vyadhi/ Roga/* disease where as *Udvega* means the Anxious state of mind. Hence we can understand *Gadodvega* as the state of anxiety which is caused due to diseases. For example post covid anxiety, in this pandemic situation anxiety is a common complication in patients who recovered from covid -19.
- Here, we can understand that Generalized anxiety disorder cannot correlate with one particular term. *Chittodvega*, *anavasthita chitta*, *vishada* and *gadodvega* all can be consider under Generalized anxiety disorder.

Understanding nidana and samprapti (aetiopathogenesis) of generalized anxiety disorder in ayurveda

Nidana: In Ayurveda samhitas, there is no separate description regarding *Nidanas* of *Chittodvega* / *Anavasthita chitta*/ *Vishada*/ *Gadodvega*. Hence we can consider *nidanas* of *Unmada* as well as *Vata Prakopaka* *nidanas* for better understanding. The following *Nidanas* are;

Ahara ja nidana: *Samala Ahara* i.e., *Ashuchi Ahara*, *Vikrita Ahara* i.e., the food which is over cooked, *Anuchita ahara* i.e., *Asatmya ahara sevana*, *Vaishamyayukta upayoga vidhi* i.e., the one who consumed food which is not prepared according to *Ashta Vidha Ahara Vidhi Visheshayatana*, *Vishama ahara sevana*.

Vihara ja nidanas: *Anuchita thantra prayoga*, *Vishama achara* i.e., who does not follow *sadvritta*, *vishama Chesta*.

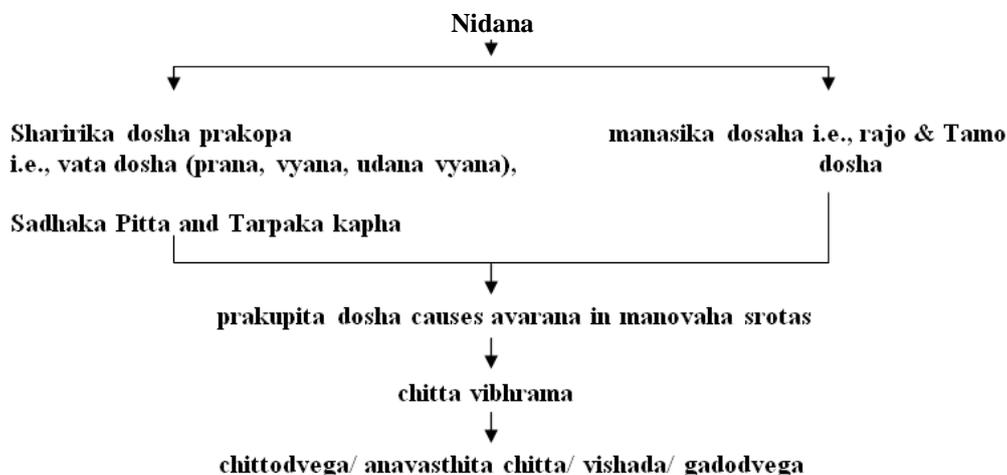
Manasika nidanas: when *Manas* get *Upahata* due to *Kama*, *Krodha*, *Bhaya*, *Lobha*, *Harsha*, *Moha*, *Aayasa*, *Shoka*, *Chinta*, *Udvega*.

Others: *Vyadhi Grasta* i.e., the person who is suffering from chronic diseases like *Amavata*, *Vatarakta*, *Kushta* etc and who is *Alpa Satwa* such person will end up with *Manasika Vikaras*.^[26]

prakriti, *Heena satwa*, fear prone personality, indulgence in the missuse of *Sadvritta*, *Viruddha*, *Dushta*, *Ashuchi ahara sevana*, and *Manasika Nidanas* like *Chinta*, *Bhaya*, *Krodha*, *Udvega*, etc. the person who is having *Alpa Satwa* and indulge in above said *Nidanas*, initiates the disease process by resulting in imbalance of *Manodosha* predominantly *Rajo dosha* and *Tama dosa* and *Sharirika Dosha* predominantly *Vata* particularly *Prana*, *Udana* and *Vyana Vata*, along with *Sadhaka pitta* and *Tarpaka Kapha*, at this stage, the patient exhibit an exaggerated response to emotional disturbances like *Udvega*, *Vishada* etc. when the abnormality of *Mano Doshas* continues to exist for long duration, they start influencing the bodily *Doshas*. At the biological level, bodily *Doshas* especially *Vata* get aggravated, and *Rajas* the predominant *Mano Dosh* is having direct relationship with *Vata Dosh*. So, at this stage somatic symptoms predominantly due to *Vata Dosh* *Prakopa*. These vitiated *Vata* and *Rajo dosha* move towards *Hridaya* and vitiates it. Due to *Ashraya – Ashrayi Bhava*, *Manas* also gets vitiated, as *Hridaya* is the site for *Manas* i.e., ‘*Chintadijustam Hridayam Pradushya*.’ when this vitiation persist for longer duration, it results in *Ojokshaya*, giving rise to the symptoms such as *Bibheti*, *Durbala*, *Dhyana*, *Vyathitendriya*.^[27]

Samprapti

In the pathogenesis of this disease the vulnerability in the form of positive family history, *Vataja prakriti* and *Rajas*



Samprapti ghataka

Dosha: *manasika – Rajo and Tama*
Shaaririka – Vata – Prana, Uadana, Vyana vata

Pitta – Sadhaka pitta

Kapha- Tarpaka kapha

Dushya: *Rasa, Rakta, Oja*

Srotas: *Manovaha srotas –Manas-Hrudaya-Mastishka*

Agni: *Vishamagni*

Udbhava sthana: *Manas (Hridaya)*

Adhishtana: *Shiro hridaya*

Vyakta sthana: *Manaha sarva shreera*

Roga marga: *Madhyama*

Poorvaroopa: *Alpavykta lakshana*

Roopa: *Udvega, Bhaya, Kampa, Anidrata, Atisweda, etc*

Sadhya asadhyata: *krichrasadhya*

Upadrava: *Unmadadi*

Clinical examination of psychiatric disorders – Generalized anxiety disorder through ayurveda

Assessment of *Pratyatma Lakshanas* of *Unmada* can be used for clinical examination which are similar to that of Higher mental function and cognition assessment in modern science.

Sheela Vibhrama i.e., a patient who is otherwise normal, gets enraged, *Cheshta Vibharama* i.e., the patient indulges in undesirable activities. *Acharya Vibharama* i.e., the patient resorts to such activities as are against the rules prescribed in religious works. *Mano vibhrama* i.e., the patient does not think of such things which are worth thinking, on the other hand he thinks of such things as ought not to be thought of. *Buddhi Vibhrama* i.e., the patient will understand the eternal things as ephemeral and useful things as harmful, *Smriti Vibhrama* i.e., the patient either does not remember anything or remembers things incorrectly. *Sanjyagnaana Vibhrama* i.e., the patient is unable to have perception of burns caused by fire etc, *Bhakti Vibhrama* i.e., Disinclination develops for things desired previously.^[28] and assessment of *Prakriti, Satwa Pareeksha* is also important.

Management of generalized anxiety disorder

In contemporary science the line of treatment includes **Counselling, relaxation training, Cognitive-behaviour therapy, medication such as Benzodiazepines, Buspiron, Beta – adrenergic antagonists, antidepressants, monoamine oxidase inhibitors.**^[29] But long term use of these medications will lead to side effects. Using these medications will give temporary relief.

• Cognitive behavioural therapy

Cognitive and behavioural therapies for generalized anxiety disorder (GAD) refer to a variety of techniques that can be provided individually or in combination. The basic premise underlying the therapy approaches is that thoughts, feelings and behaviours are inter-related, so altering one can help to alleviate problems in another (e.g., changing negative thinking will lead to less anxiety). The excessive, uncontrollable worry that is the hallmark of Generalized anxiety disorder is thought to be maintained through maladaptive thinking about the utility of worrying, a tendency to repeat worries instead of problem-solving, difficulties relaxing, and unhealthy behaviours, including attempted avoidance of negative thoughts and images, as well as situations that might provoke worry. The cognitive therapy techniques focus on modifying the catastrophic thinking patterns and beliefs that worrying is serving a useful function (termed cognitive restructuring). The behavioural techniques include relaxation training, scheduling specific 'worry time' as well as planning pleasurable activities, and controlled exposure to thoughts and situations that are being avoided. The purpose of these exposures is to help the person learn that their feared outcomes do not come true, and to experience a reduction in anxiety over time.^[30]

Ayurvedic management of psychiatric disorders – Generalized anxiety disorder

Ayurvedic approach to psychiatry is wonderfully, scientifically mentioned to the core of medicinal knowledge i.e. treating not only symptoms medically but environmental hygiene conduct of character cleansing

,supporting to the patients family, cognitive therapy, improvement through Personality development SWOT Analysis individually and multifacet treatment in terms of oral and bio purification treatment, mind soothing treatments, spiritual treatments which give confidence to the patients, psychotherapy, yoga, pranayama, relaxing techniques, daily social conduct, rituals how it benefitting the patients in due course and rejuvenation treatments.

Mental health is not mere absence of mental illness. Good mental health is the ability to respond to the experience of life with flexibility and a sense of purpose.

I. Preventive measures: Ayurveda believes that prevention of diseases is better than cure hence following measures described in classics as follows:

a. *Acharya rasayana*

Acharya Rasayana is a code of good socio behavioural conduct, such as worship to Gods (improves personality i.e., satwa), respect to elders, and ables, speaking truth, avoiding anger, avoiding excessive indulgence in alcohol, sex and excessive labour, keeping self-peaceful, speaking sweet words, and practicing mantra, japa, kindness to living beings, balanced sleep, regular use of milk, Ghee and other nutritious elements of diet, being humble, kind and well behaved, practicing meditation and studying religious texts.^[31] By adopting these measures, a person can be free from the emotional disturbances and, gives less stressful life and maintains the adequacy of these defence mechanisms, thereby preventing the Generalized anxiety disorder.

Rasayana not only deals with physical disorders, but also have broad concept towards psychological disorders. As in general definition *Rasayana* gives *Sreshtha Buddhi, Medha, and Smriti* along with *Sreshtha Dhathus*. *Charaka* the first and only *Samhitakar* introduced the unique concept of *Acharya Rasayana*. It is not only for prevention but also it can cure the Generalized anxiety disorder. Among many concepts two of them are very important in treating Generalized anxiety disorder. One is Meditation and another one is *Japa*.^[32]

Meditation: Meditation is one among the codes of conduct explained in *Acharya Rasayana*.

The meditators had significantly higher rCBF in the prefrontal cortex (PFC) than the controls. The PFC is a brain region that is largely responsible for executive functions such as decision making and problem solving ability. When the prefrontal cortex is stimulated, it activates the reticular nucleus of the thalamus (RE), which in turn produces GABA. Meditators also have a higher threshold concentration and alertness, which are cognitive functions controlled by the PFC. Therefore, an increase in the PFC region upon meditation is correlated to an increase in GABA production since the RE will be excited.^[32]

It has also been hypothesized that transcendental meditation increases GABA-nergic tone. By increasing

GABA levels, meditation may help to decrease anxiety levels.

Norepinephrine (NE) is another neurotransmitter involved in anxiety. The brain region called locus coeruleus is hypothesized to contain the greatest concentration of NE in the brain, and an increase of activity in this region together with increased NE has been identified in individuals with anxiety.^[32]

Japa: *Japa* (rhythmical repetition of some sound) is a state of absolute physical and mental relaxation.^[32]

b. Dharaniya vega vidharana (Urges which should be controlled): *Dharaniya vegas* such as *Lobha*(greed), *Shoka*(grief), *Bhaya*(fear) etc. must be restrained as they induce a variety of mental conflicts at the level of individual psyche causing mental ill health of the individual besides their untoward impact on the society including the family and relatives.

I. Curative measures: *Chittodvega* can be treated on the basis of these three basic modalities of treatment which are as follows:

- In *Ayurveda*, *Acharya Charaka* has explained 3 types of *Chikitsa* in both *Shareerika* and *Manasika Vikaras*, they are *Daivavyapashraya chikitsa*, *Yukti vyapashraya chikitsa* and *sattwavajaya chikitsa*.^[33] All these three types of *Chikitsa* plays an important role in treating the *Vanasika Vikaras*.

1. Daivavyapashrayachikitsa (Divine therapy): It deals with methods of treatment such as *Mantra*, *Mani*, *Mangala*, *Bali*, *Upahara* etc. It creates confidence in the patients by removing the fear and negative tendencies indirectly helping the person in gathering confidence and help in the management of *Manovikara*.

2. Yuktivyapashrayachikitsa (Rational therapy): It deals with uses of *Ahara*, *Vihara* and *Aushadha* to cure the disease.

Aushadha

i. Antah parimarjana chikitsa: There are three types of antah parimarjana chikitsa include they are: *a. Shodhana*, *b. Shamana* and *c. Rasayana*

- **Role of shodhana:** among 4 types of shodhana generally *Vamana*, *Virechana* and *Nasya* are used to remove the doshas from the body. Adopting *Vamana*, *Virechana* and *Nasya* helps to clear the *Avarana* in *Manovaha srotas* which is caused by *Vata Dosha* and *Manasika doshas* and their by relieves the symptoms, leads to *Indriya Prasadana*, *Agni deepana* and also helps in maintaining the vitiated *Prana*, *Udana*, *Vyana Vata*, *Sadhaka Pitta* and *Tarpaka Kapha*.

- **Role of nasya karma:** *Nasya* is one of main *Panchakarma* treatment used in the management of *Urdwajatrugata Rogas* and also *Manasika* diseases like *Unmada*, *Apasmara*, *Vishada*, *Chittodvega* etc. *Nasa* is the easiest route or way to convey the

medicines into the *Shiras* and *Acharya Bhela* has also opined that mind is situated between *Shiras* and *Thalu*. According to the modern pharmacology the drug conveyed through the nose are rapidly absorbed through the mucus membrane and it will give both local as well as systemic effect. Hence, *Nasya* will help in removing the morbid doshas in *Shiras* and controls imbalances in *Vata Dosha* there by helpful in motivating the *Manas*.

ii. Bahirparimarjana Chikitsa: It can be classified into three types

- **Abhyanga:** Whole body massage with medicated oil which relieves the symptoms.

- **Swedana:** Nadi sweda and Bhashpa sweda.

- **Mastishkya**

Shirodhara, *Shiropichu*, *Shiro abhyanga* and *Shiro Basti* are categorised under *Mastishkya*. Among which *Shirodhara* is commonly used in mental disorders. *Shirodhara* is known as a stress relieving measure worldwide, which is used for many psychic and psychosomatic disorders. On the basis of medicament used to perform the *Shirodhara*, it is identified by different names viz. *Tailadhara*, *Kwathadhara*, *Takradhara*, *Kshiradhara* and *Jaladhara*. This way, when it is performed with fresh water it is termed as *Jaladhara*.^[34]

In *Jaladhara*, when water dripped on the forehead, it induces the somato-autonomic reflex through the sensors of the skin, which helps to calm the mind^[35]. As per the Yogic science, *Savasana* provides deep relaxation. *Jaladhara* is performed in the same position and availed same benefits of relaxation, too. Again *Trataka Karma* is performed during the *Jaladhara* as patient concentrates where *Jala* is poured. When a patient concentrates on the particular point, it helps to reduce the hyper thought process. Thus, the entire physiology is being relaxed.^[36]

- **Shamanaushadhi in manasika Vikaras – Generalized anxiety disorder^[37]:** some of the commonly used *Shamanaushadis* in all kinds of *Manasika Vikaras* including *Generalized anxiety disorders* are as follows; single herbs like *Brahmi*, *Shankapushpi*, *Vacha*, *Yashtimadhu*, *shatavari*, *Jyotishmati*.

- **Some of the Herbo-Mineral medicines like –** *Ashwagandharishtha*, *Saraswatarishtha*, *Manasamitra vati*, *Smritisagara Rasa*, *Panchagavya Ghrita*, *Mahakalyanaka Ghrita*, *Dhanvantaram Ghrita*, *Mahapaisachikga Ghrita*, *Lashunadya Ghrita*, *Brahmi gritha*.

- **Medhya rasayana in psychiatric Disorder – Generalized anxiety disorder:** *Medhya Rasayanas* are group of medicinal plants described in *Ayurveda* with multi-fold benefits, specifically to improve memory and intellect by *Prabhava* (specific action). *Medha* means intellect and/or retention and *Rasayana* means therapeutic procedure or preparation that on regular practice will boost

nourishment, health, memory, intellect, immunity and hence longevity.

- *Medhya Rasayana* is a group of 4 medicinal plants that can be used single or in combinations. They are *Mandhukaparni* (*Centella asiatica* Linn.), *Yashtimadhu* (*Glycyrrhiza glabra* Linn.), *Guduchi* (*Tinospora cordifolia*) and *Shankhapishpi* (*Convolvulus pleuricaulis* Choisy) specially mentioned with wide range of applications on different systems.
- *Shankhapushpi* is effective in relieving signs and symptoms of *Chittodvega* (anxiety disorders). Herbalists believe that *Shankhapushpi* calms the nerves by regulating the body's production of the stress hormones, adrenaline and cortisol.

Other herbal drugs which has the medhya action explained in classical texts they are *Aindri* (*Bocopa moneri*), *Jyotishmati* (*Celastrus peniculata*), *Kushmanda* (*Benincasa hispida*), *Vacha* (*Acorus calamus*), *Jatamamsi* (*Nordostachys Jatamamsi*).^[38]

3. *Satwavajaya chikitsa*

Satwa means Mind; *Avajaya* means bringing the mind under the control.

The main aim of this therapy is to restrain mind from unwanted thought process, replacing negative ideas, proper channelling of presumptions and proper advice through *Jnanam* (knowledge), *Vijnanam* (analytical thinking), *Dhairya* (courage), *Smriti* (memory), *Samadhi* (concentration).^[39]

Pathya ahara – Vihara

Pathya Sevana: Is one of the most important supportive pillars for the successful management of the diseases. The proper use of diet also prevents the diseases and also helps in preventing the recurrence. “*Pathyam patho Anapetam Yadyachoktam Manasa Priyam* ||” The *Ahara* which is beneficial to the body and also give the happiness to the mind is known as *Pathya* and which is unwholesome to the body is known as *Apathya*. Food has the direct relation with the mind and plays an important role keeps the mind healthy. For example: *Satwika Ahara* keeps the mind calm.^[40]

Vihara: *Acharya Caraka* has prescribed a long list of good conduct (*Sadvritta*) e.g. should not be impatient or over exhilarated, do things at right time and should devoted to knowledge, charity, friendship, compassion, cheerfulness, indifference and calmness etc⁴¹. According to Ancient texts, on practicing of *Sadvritta*, the *Satvaguna* prevails over *Rajas* and *Tamas*, thus preserves good mental health. Wholesome food and regimen agreeable to mind and senses promote *Tushti* (mental satisfaction), *Urja* (mental strength) and *Sukha* (happiness) as a result of which disease gets diminished

DISCUSSION

Anxiety is a normal response to threat or stressful events, and usually short lived and controllable. It is probably functions as an ‘alarm mechanism’ to prepare an individual for physical response to perceived danger (the ‘fight-or-flight’ response).^[42] The prevalence of anxiety disorders in India is 20.7% of neurotic disorders. There are different types of anxiety disorders which are classified under the DSM-5 criteria are as follows Panic disorders, Generalized anxiety disorder and Phobias. Among these Generalized anxiety disorder is characterised by inappropriate or excessive anxiety and worrying that is persistent more than 6 months and not restricted to particular circumstances (i.e., free floating). In *Ayurveda*, *Acharya Vagbhata* gave the brief description about the *Manasa Roga* in first chapter of *Ayushkamiya Adhaya* as ‘*Ragadi Rogan.....*’ which shows the importance of *Manasa Roga* according to the time factor. There is no exact correlation of Generalized anxiety disorder is available in ayurvedic literature. Hence it can be correlated based on the scattered term like *Chittodvega*, *Anavasthita chitta*, *Vishaada* and *Gadodvega*.

Vata controls and directs the mind i.e., “*Niyanta Praneta Cha Manasaha*” which is the prakrita karma of vata in manas. When this vata get vitiated due to indulge in *Viruddha*, *Dushta*, *Ashuchi Bhojana*, in *Alpa Satwa Vyakti*, *Ksheena*, etc causes *Avarana* in *Manasovaha* Srotas and leads *Chitta Vibhrama* may leads *Vishaada*, *Anavasthita chitta*, *Chittodvega* or *Gadodvega* like *Manasika Vikaras*. Though there is no direct reference available in ayurvedic literature about Generalized anxiety disorder but we can understand based on definition, derivation given on *chittodvega*, *Anavasthita chitta*, *Vishaada* and *Gadodvega*. In our ancient indian epic *Bhagavad Gita* in 1st chapter of ‘*Arjuna Vishaada yoga*’ when *Arjuna* sees most of his relatives, friends and elders lined opposite to him in war he develops *Vishaada* which is specified by the *Vishidayantee* process. Due to this *Vishaada* he develops certain symptoms which are quite similar to symptoms of Anxiety. As a result of this disorder he develops dejection and flight reaction. For which *Lord Krishna* begins psychological counselling and clears his misconcepts one by one. Here, we can understand that the reference of anxiety exist since ancient period.

In the contemporary science the line of treatment includes counselling, relaxation training, cognitive Behavioural therapy these therapies leads to temporary relief and long term use of medications like anti-depressants, Beta adrenergic antagonists, Monoamine oxidase inhibitors may leads to side effects. Hence for better results people showing their interest in Ayurvedic line of treatment.

In *Ayurveda* *Daivavyapashraya*, *yuktivyapashraya* and *Satwavajaya* chikitsa plays major role in treating the *Manasika rogi*. *Daivavyapashraya Chikitsa* deals with

methods of treatment such as *Mantra, Mani, Mangala, Bali, Upahara* etc. It creates confidence in the patients by removing the fear and negative tendencies indirectly helping the person in gathering confidence and help in the management of *Manovikara*. Those who follow the codes of conduct explained in *Achara Rasayana, Sadvritta*, and those who control the urges like *Kama, Krodha, Moha, Lobha* etc., can be free from emotional disturbances there by can prevent the Anxiety disorder. In the same way *Yuktivyapashraya Chikitsa* plays a major role in this condition. *Yuktivyapashraya chikitsa* include *Shodhana, Shamana* and *Rasayana*. Adopting *Shodhana* therapy helps to clear the *Avarana* in *Manovaha Srotas* caused by *Vata Dosha* and their by relieves the symptoms. *Shirodhara* is a type of *Mastishkya* explained by *Acharya Sushruta* and is also known as a stress relieving measures worldwide and very effective for many psychic and psychosomatic disorders. *Charaka* has explained *Medhya Rasayanas* like, *Guduchi, Shankhapushpi, Mandukaparni and Yashtimadhu* these helps in improving the memory and intellect by its *Prabhava*. *Satwavajaya chikitsa* helps to restrain mind from unwanted thought process, replacing negative thoughts, proper channelling of presumptions and proper advice through *Jnanam, Vijnanam, Dhairya, Smriti and Samadhi*. Along with all the above said treatment protocol following *Pathya* is also very much important in *Manasika Roga*. Because, *Ahara* has the direct relation with mind health. One who follows *Satwika* type of food will not end up with any type of mental illness. Hence following *Pathya ahara* plays an important role in preventing and managing *Manasika Vikaras*.

CONCLUSION

Psychiatric disorders are the central nervous system diseases characterised by disturbance in emotion, cognition, motivation and socialisation. Anxiety disorders, the most prevalent psychiatric illness in the general community, are present in 15-20% of medical clinic patients. In Ayurveda, the independent description on *manasa vijnana* is not available. But in *Ashtanga Ayurveda* we will get the description about *Manasa roga, Bhuta vidya and Grahadaha* separately. In *Ayurveda samhita Unmada, apasmara, grahavesha, chittodvega, vishada, anavasthita chitta and gadodvega, atavabhinivesha* etc are explained under *Manasika rogas*.

Generalized anxiety disorder is a condition where excessive anxiety and worry about several events or activities for most days during at least a 6 months period. The worry is difficult to control and is associated with somatic symptoms such as muscle tension, irritability, difficulty in sleeping and restlessness. In Ayurveda there is no separate description is available to correlate with Generalized anxiety disorder. Hence we can correlate this condition based on the definition, derivation and symptoms of the *chittodvega, Anavasthita chitta, Vishada, and Gadodvega*.

In our classics there are different treatment modalities explained in *Manasika vikaras* like *Daivavyapashraya, Yuktivyapashraya and Satwavajaya chikitsa*. As Generalised anxiety disorder is a psychosomatic disorder only *Satwavajaya chikitsa, Daivavyapashraya chikitsa* and cognitive Behavioural treatment will not be helpful completely in this condition. Along with this *Yuktivyapashraya chikitsa* like *Shodhana like vama, virechana and shirovirechana i.e., Nasya karma, Mastishkya chikitsa (i.e., shirodhara, shiro abhyanga, shiro pichu and shiro basthi), Medhyarasayana, Achara rasayana, Rasaushadhis* also helpful for treating this condition.

Hence, Generalized anxiety disorder can be correlated to *Chittodvega, Anavasthita chitta, Vishada, Gadodvega* and management can be planned based on the severity of the disease.

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