

Explorative Survey of Manas Prakriti W.S.R to Chittodvega (Anxiety) & Shatkriyakal on Healthy Volunteers

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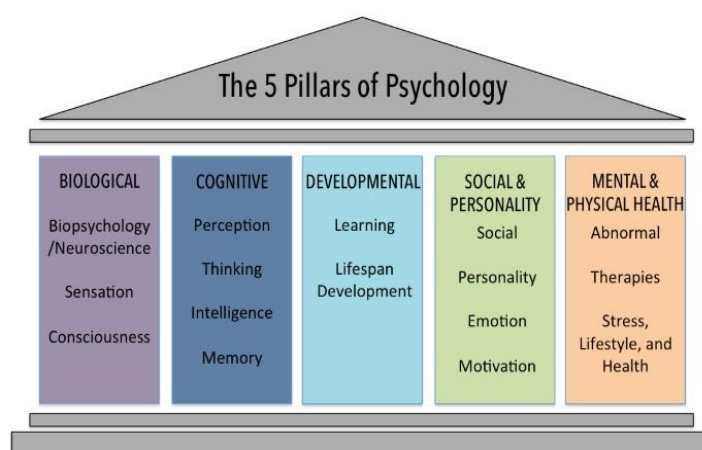
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1. Introduction

Prakriti can be defined as - unique psychosomatic temperament of a living entity, engridling his/ her physical, functional and behavioral characteristics. Prakriti pariksha has being extolled by all stalwarts of Ayurveda owing to its role in diagnosis & line of treatment. Mann is one of the manifestations of congruence of Mahat, Bhuddhi, & Ahankar. Prakriti examination is a unique concept of Ayurveda confirming uniqueness & individualism of every being which is due to outer four koshas [Annamaya, Pranamaya, Manomaya, Vigyanmaya] of our body. Prakriti examination constitutes of two categorical examinations – Doshaic [body type] & Manas [psychological type]. Manas prakriti analysis allows to determine Triguna constitution & relative Tridosha constitution in the koshas, of an individual, so as to screen out persons on risk of suffering from mental ailments[like Chittodvega]. Shatkriyakal is defined as the disease process. As grading on various scales like Hamilton scale, DSM, STAI, BAI, HADS-A etc helps in diagnosis & assessing severity of condition, so also in Ayurveda staging according to shatkriyakal helps in many ways. This are the substages of disease process going on in body & mind .This staging of disease process helps to determine its type ,way of its progression , magnitude of intervention needed, type & place of intervention ,further also about its outcome .

Key words- prakriti, koshas, Mana, shatkriyakal

Concept of Mind

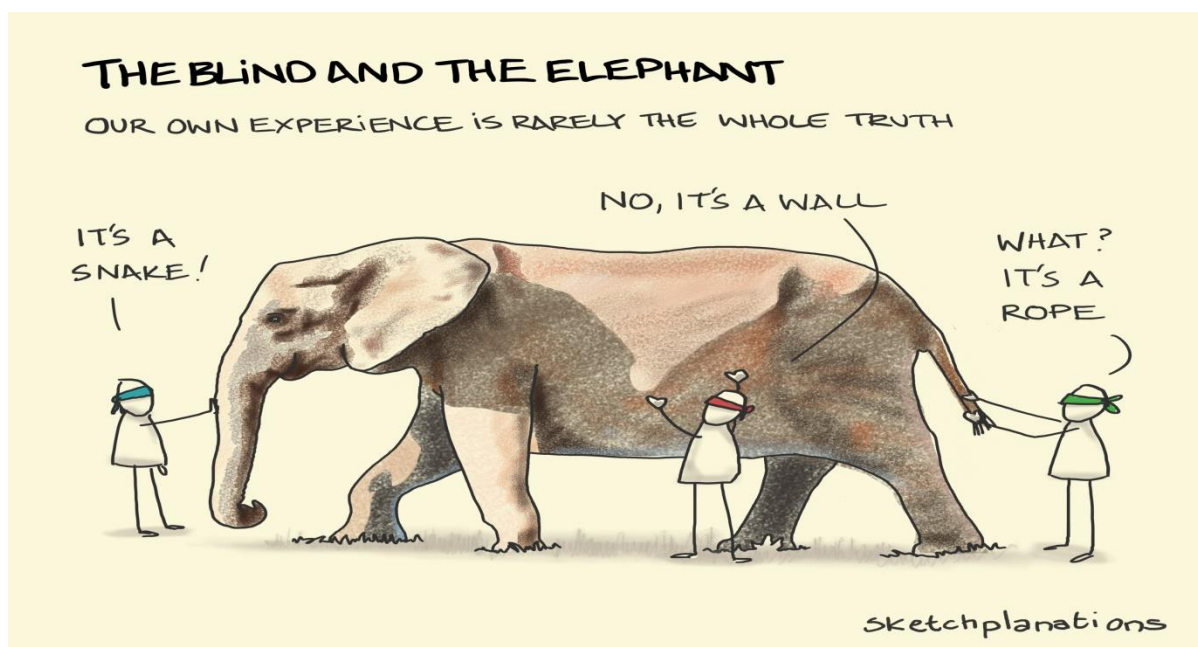


Courtesy- slideshare – Introduction to psychology

Every science has its own basic principles & so is with Ayurveda. Ayurveda has many astounding revelations about origin, nature, functioning of mind. Puranas describe mind as invisible & inexplicable. The mind is all

powerful in as much as its born out of the determined will of the omnipotent ,the omniscient & the omnipresent. Mind is considered as the cosmic principle of which desire is said to be creative energy. Mind 's evolution is engineered by vaikarik ahamkara with help of rajsik ahamkara. Its existence can be proved by materialisation or otherwise of direct perception. Unitary, atomic, fickle, trigunatmak, are the attributes of mind .Mind is the root of Sansara- vriksha ,which has spread its tentacles in the entire world with its subtler & subtler ramifications [1] . Mind is said to be located in the lotus heart & is said to be the light implanted in heart. Indriyabhigraha, svanigraha, cerebration, consideration, cogitation, concentration, conviction, yatkinsit[miscellaneous] are the functions of mind. Mind is material force that envelopes consciousness and the four states of consciousness namely – wakeful, dream, deep- sleep, turiya[transcendence] have been allocated to mind .

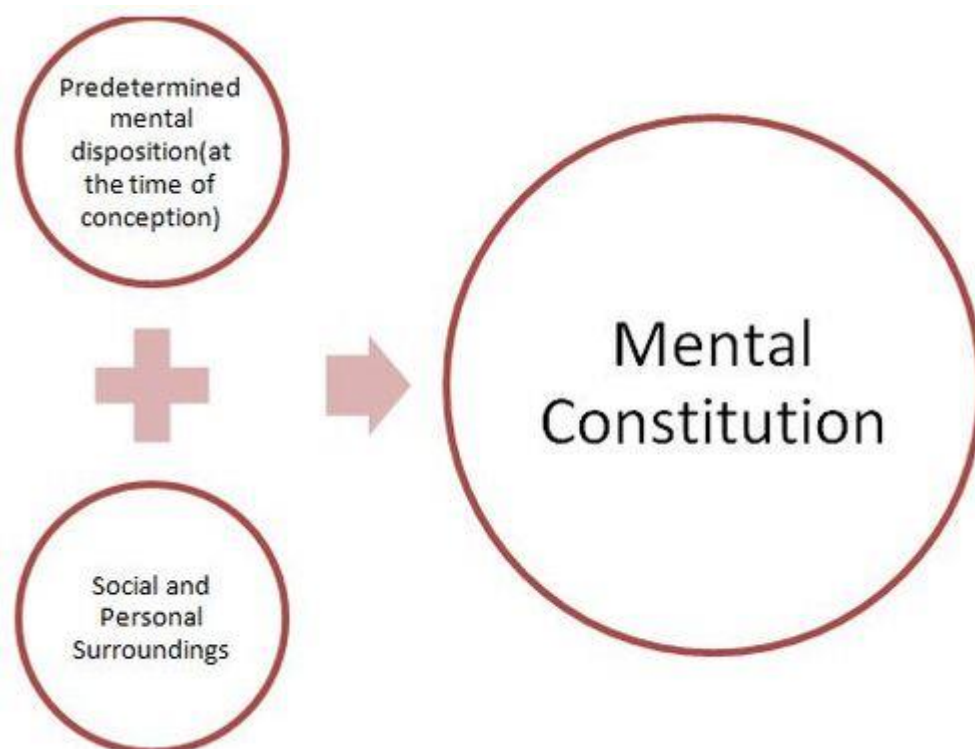
Ayurveda considers visible body as a crystallization of deep seated invisible mental qualities carried over from previous lives & mind as effect of the doshaic makeup of body & storehouse of the all impressions we undergo in daily lives .[2] Ancient Orients recognize consciousness i.e our immortal nature beyond the mind – body complex , & further merge individual consciousness with cosmic consciousness[Advaita]. Ayurveda views existence of life as complex of body, mind, spirit in a single view & pleasure status of this whole comprehension as Health. Acharya Charak proposes that there is relative preponderance of triguna which determines psychic personality & this preponderance also gets transferred from one life to other.



Courtesy-<https://sketchplanations.com/the-blind-and-the-elephant>

The first step in psychology is to understand mind and its functioning. The mind appears as an amorphous or structureless entity rather than a precise instrument like body. In the realm of Psychology, we are still wandering in dark. Plato proposed that everyone has a psyche comprising a physiological component & a eternal component which has three aspects- THYMOS[emotion], LOGOS[thinking] ,PATHOS[physiological desires]. Aristotle a follower of Plato proposed different terminology – Rational soul [reasoning, analysing], Sensitive soul [affection, wants], Nutritive soul [appetite, drives]. Emil Kraepelin proposed that mental ailments had a biological basis having both environmental and hereditary components.[3] Concept of body-mind relation was accepted by western psychologists in early 20th century. The mechanistic description for Gita's Renowned charioteer driving horses of feelings & aspirations is provided by Macleans organisation of gross brain areas on evolutionary basis into cognitive, affective, motor areas.[4]

For determining mental constitution Acharyas have described 16 types of manas prakriti out of which 7 are satvic typology, 6 rajas typology, 3 tamasic typology.



Courtesy- Online Charak Samhita, Manas Prakriti

Synonyms of Manas

Prajna- Accomodation of super senses

Smiriti- Memory, restoration of knowledge

Mahamati- Supermost analyser

Sattvam- Express the presence of Atma

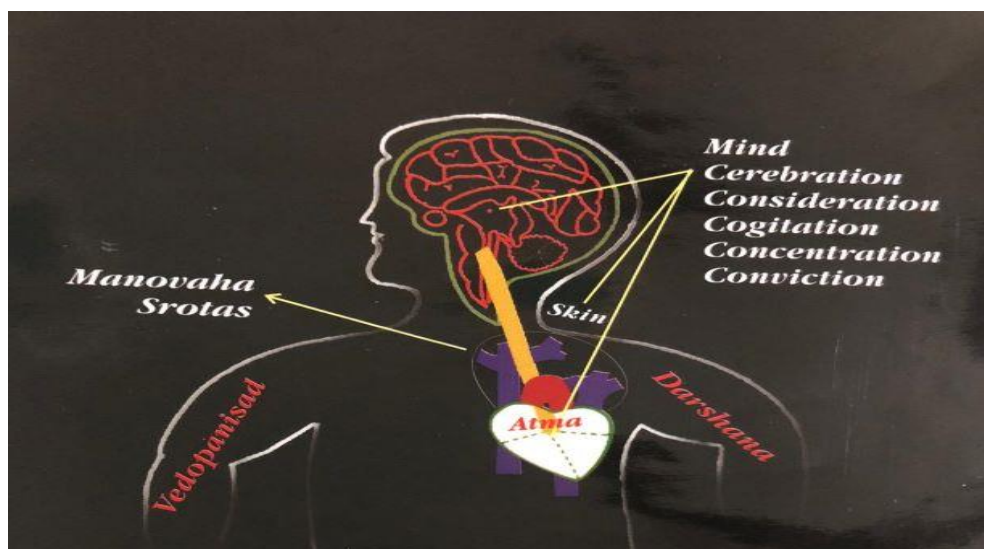
Properties of Triguna

Triguna	Characteristics
Satva [kalyanansha]	Intelligence, light [not heavy] virtue, goodness, imparts balance, harmony, stability, inward & upward motion
Rajas[roshansha]	Energy, change, activity, turbulence, causes imbalance, everseeking, outward motion
Tamas[mohansha]	Matter, creates inertia, ignorance, delusion, insensitivity downward motion [force of gravity] dullness, darkness, heavy, veiling, obstructing in action, sleep, loss of awareness

Every manifestation in this universe including life, mind & matter have underlying subtle qualities of prakriti i.e satva ,rajas, tamas . They are subtle energies through which everthing in this universe including mind, consciousness, matter, exert their effect.

Manovahastrotas

In strotovimana- adhyaya Acharya Charak didn't mention manovaha strotas but commenting on it Acharya Chakrapani mentions that they are spread throughout body, especially in heart.[5] So, dashdhamani of heart can be called manovaha-strotas . Also mind is said to be associated with sparshindriya i.e mind is present at all places that is covered by skin tissue . We get a reference of Manovaha Strotas in Charak Indriyasthana and Chikitsasthana also.[6]



Courtesy-Mind in Ayurved & other Indian traditions

Prakriti

Literal meaning of word prakriti is PROCREATION, i.e the entity that existed before creation/manifestation of this universe. In cosmological theory of manifestation, it is considered the matrix of whole psycho-physical universe. In context of living beings, it is - unique psychosomatic temperament of an individual, engirdling his/her anatomical, functional and behavioral characteristics. In a way it is proportional constitution of Panchmahabhoot in our body both in macroscopic form of physical body & microscopic/subtler form of manas type. Ayurveda considers that Prakriti is formed at the inception of human life and usually does not alter during the later phases. It is important to know our own prakriti for our wellbeing & happiness. At the same time by having knowledge of other's prakriti we understand their nature, which may be different than our own, for harmonious social interaction. No standardized medicine can suit such large variance in constitution, only Ayurveda accepts this variance & explains all individual variations, special abilities & idiosyncracies . There are three major constitutional types based on three biological humours which are constituted by Panchmahabhoot .

Questionnaire To Have A General Idea of Deha Prakriti [36]

Charecteristics	Vata	Pitta	Kapha
Build	Thin & bony	Medium	Broad
Weight	Low	Medium	Heavy
Skin	Dry & rough	Soft & warm	Thick & cold
Hair	Dry & curly	Soft & oily	Thick & wavy
Nails	Dry & brittle	Soft & pink	Large & white
Teeth	Protruding & uneven	Moderate & yellowish	Strong & white
Eyes	Small & dry	Sharp & penetrating	Big & thick lashes
Appetite	Irregular	Regular	Low
Thirst	Variable	Excessive	Low
Stool	Dry & hard	Oily & loose	Thick & heavy
Urine	Frequent but scarce	Yellowish & copious	Infrequent but average
Sweat	Minimal	Profuse	Slow to begin but heavy
Sleep	Minimal & disturbed	Moderate & not easily disturbed	Excessive & deep
Voice	Hoarse	Loud	Pleasant
Pulse	Fast, weak, irregular	Strong & stable	Slow, steady, & regular
Libido	Varying between extremes	Excessive	Slow but strong
Immunity	Poor	Moderate	High
Activity	Maximum	Moderate	Minimum
Psyche	Restless & curious	Aggressive & clever	Calm & slow

Memory	Short term	Good	Long term
Faith	Erractic	Fanatical	Steady
Hobbies	Travel, philosophy & art	Sports, luxuries & politics	Leisure activities
Creativity	Innovative	Technical	Entrepreneurial
Temperament	Insecure & nervous	Determined & nervous	conservative
Dreams	Containing activities & fearful situations	Containing fierce quarrels & struggles, volcanos	Containing birds, garlands, waterbodies & romantic events

Questionnaire To Have A General Idea of Manas Prakriti [36]

Charecteristics	Sattvic	Rajasik	Tamasik
Diet	Fresh vegetarian	Spicy,sour,salty,hot, fermented ,& some non-vegetarian	Stale, refrigerated left over & lot of non-vegetarian food
Appetite	Regular	Moderate	Excessive
Sleep	Minimum	Moderate	Excessive
Libido	Low	Moderate	High
Memory	Excellent	Moderate	Poor
Concentration	Excellent	Moderate	Poor
Hygiene	Excellent	Moderate	Poor
Health	Good	Inconsistent	Poor
Speech	Clear	Agitated	Dull
Sense control	Good	Moderate	Weak
Discipline	Strong	Moderate	Weak
Desire	Less	More	More
Anger	Rare	Frequent	Inexpressive
Attachment to wealth & material things	Nil	Likes to accumulate	Greedy
Pride	Modest	Slight egoistic	Conceited
Violence	Never	Frequent	Less frequent
Forgiveness	Easily	With effort	Hold grudges
Contentment	Usually	Occasionally	Never
Honesty	Always	Generally	Seldom
Generosity	High	Moderate	Never
Creativity	High	Medium	Low
Spirituality	Regular	Occasionally	Frequently
Use of stimulants	Never	Occasionally	Frequently
Tendency of mind	Pure	Mixed	Impure

Chitta

The Sanskrit word citta has three roots in citi,cita[both belonging to curadi class] & citi [bhavadi class] [8]

Cintayate jnayate anena iti cittam

Nana visayan cintayati iti cittam

Cetayate iti cittam

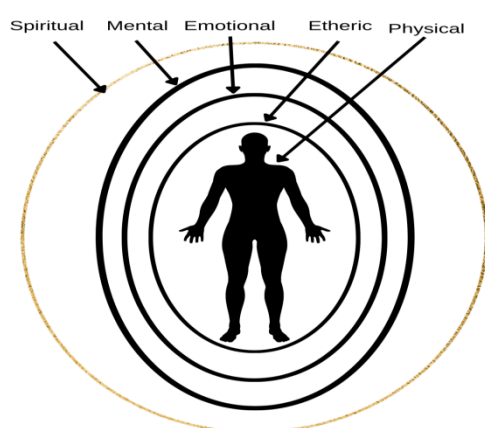
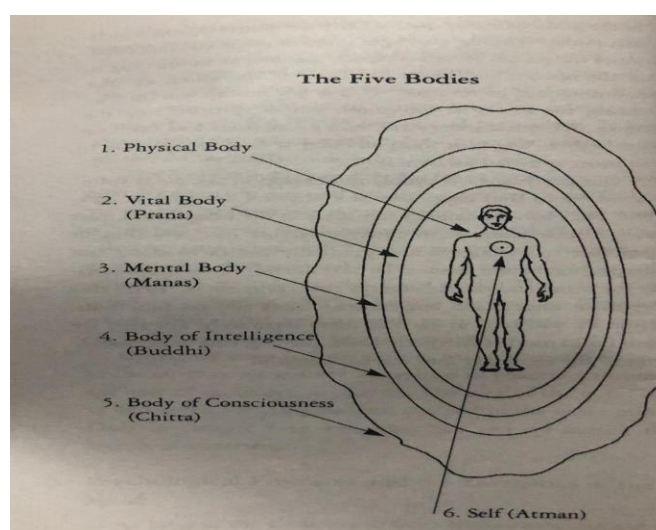
Cintana is applied to mean- to think, to ponder over, think over, reason or discover. Manas, Sattva & Cetas have been considered as synonyms [ch.vi 8/119] but at the same time Acharya has not used the word chitta. Acharya Bhela has considered mana & chitta as two different entities & locates the former in head [shira] and the latter in heart. Chitta has been considered as derivative of Mana & Buddhi; & responsible for all functions of Buddhi [9] Upanishads & vedantsara both while describing Antahkarna have distinguished Mann & Chitta [Pra. Up.4.8/4.9]

Components of Antahkarna	Functions
Mann	Mantavya
Buddhi	Bodhavyam

Ahamkara	Ahamkar kartavyam
Cittam	Chetayatitavyam

Chitta refers to greater mental field or field of thoughts which consists of unconscious, sub conscious, self-conscious, superconscious. It is the field created by our thoughts. It is a core centre of our true pure feelings & direct knowing. It is the inner mind of which our outer mentality is limited development. Conditioned consciousness [thoughts on all levels] is bound to field of time & space, on other hand unconditioned consciousness [thought free awareness beyond all ideas, emotions & sensations] is timeless & infinite.[2]

Consciousness is the most wonderful thing in universe with no limit to depth or grasp. It is like vast ocean in which one can drown if he/she doesn't know to navigate properly. Many mentally disturbed people are so immersed in internal consciousness that they no longer can function in external world. Consciousness or field of thought is a quickly vibrating energy field which is basis of material manifestation. Chitta as the core of mind is the basic stuff or substance of consciousness. This is the field of yogic psychology which is the psychology of higher self. [2]



Courtesy- Ayurveda and Mind - the healing of consciousness by David Frawley

courtesy- Harmony hill resort

Today's science accepts the fact that physical body has 70% water & 30% elements that belong to prithvi mahabhoot. This both mahabhoot have guruta & act along gravitatalional force. On other hand unperceivable field of thoughts [Chitta] & other sense modalities are majorly constituted by light elements of space & air,

which are laghu & have a natural upwards movement. Chitta is the greater mental field having capacity to sense anything & everything, which functions by effecting every function of mind in form of thought, emotion, sensations. It carries the seeds that keep us involved in the cycle of rebirth, which are nothing but our deepest thoughts & impressions. It is the basis of genetic code which is its imprint on cells and governs core instinctual responses. Many modern day researches like, Mental imagery, entrainment theory, divinity theory, split- brain research, and beta-endorphins conclude that we live in a physical & conscious continuum & that "all points connect".[10]

Chittodvega

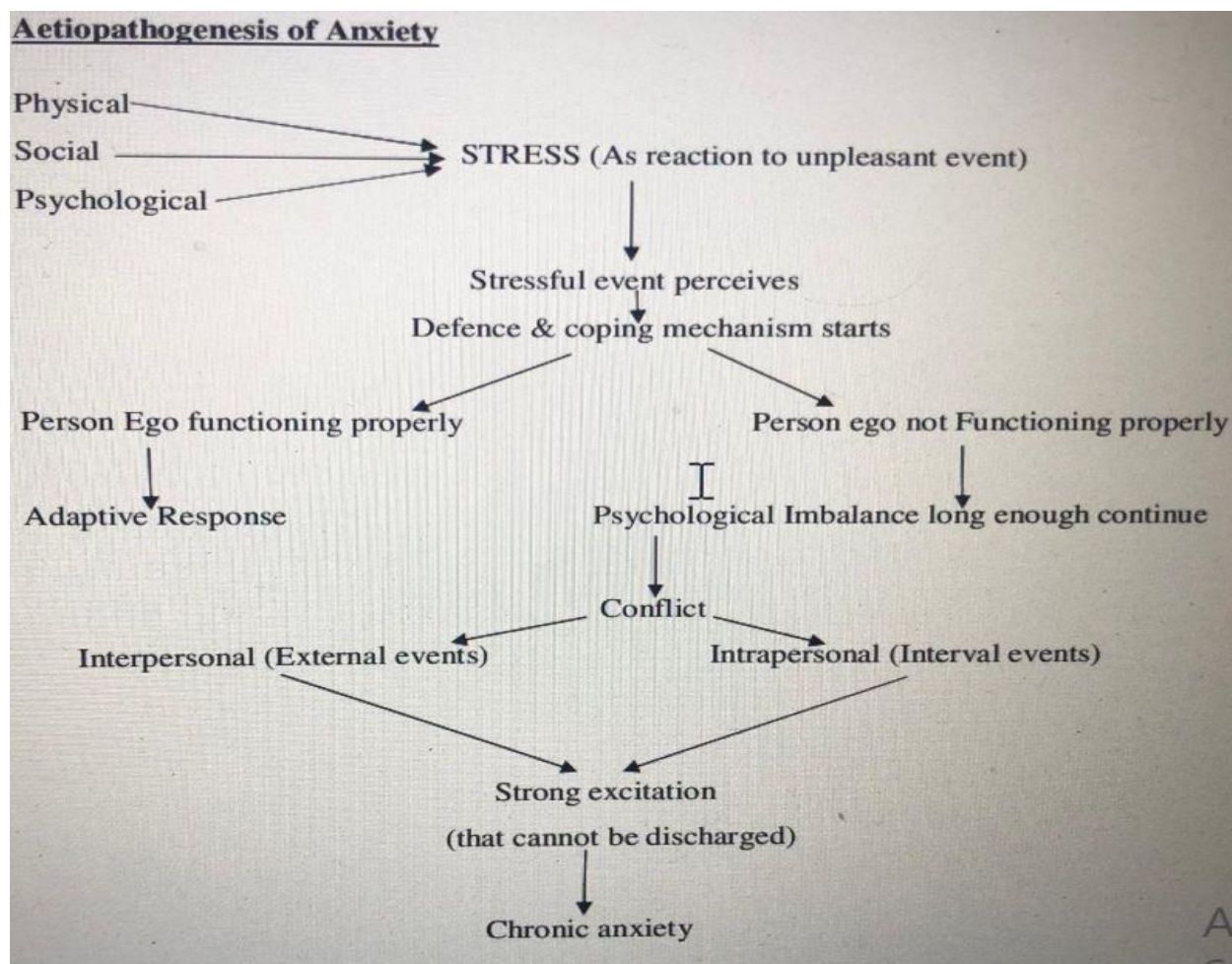
Different Ayurveda texts, Yoga shastri, vedas, Puranas, etc contain description of many pathological states related to greater mental field i.e., Chitta like Chittavibramsa, Chittanasa, Chittavibrama, Chittaviparyaya, Anavasthita Chitta etc. [11]The term Chittodvega is combination of two words- firstly chitta which is the field of thoughts/ consciousness & secondly udvega derived from the root "Ud" which has got several meanings in Sanskrit like superiority in place, power, upwards.on. over etc. Chittodvega can be defined as an anxious status of mind or anxiety of mind, wherein the balance of manas gunas get disturbed so that manas doshas rajas, tamas become dominant over satva & disturb/distrupt/pollute the greater mental field of thoughts i.e chitta. A generalized anxiety disorder is present if a subject experiences unrealistic worry about life circumstances for a period of six months or more along with atleast six symptoms of anxiety.[14] Many modern day research converge on the conclusion that the amygdala supports stable individual differences in dispositional negativity across the lifespan and contributes to the etiology of anxiety disorders in adults and youth.[25]

Shatkriyakala of Chittodvega

Chitta (greater mental field) + Udvega (anxiousness) =Chittodvega

–‘Anxious status of greater mental field which is connection between the supreme & living being’.

In Charakavimana chapter six Chittodvega is considered as raja-tama vikara.[16] Biological humours involved in pathogenesis of Chittodvega are Vayu (Prana, Udana, and Vyana), Pitta (Sadhaka), and Kapha (Tarpaka).[17] While enumerating causative factors for mental ailments etiological factors causing Chittodvega have been enumerated as[a] Alpasatva (rajas – tamas dominant personality),[b] Hridaya Pradushya (polluted- altered state of Buddhi & mana that reside in heart) and [c]Pradharshanam Deva Guru Dwijanam (disrespectful behaviour towards God, teacher & intellectual persons of society). These factors cause alteration of ‘Dhi’ (derangement of understanding) & disruption of balance in mind. This further leads to unimproved use of mental faculties which further leads to pathological emotional changes, causing Chittodvega. Acharya Charaka has stated that if manodoshas are not pacified/ treated at this stage; they can further manifest into Unmada [12] Since pathophysiology of Chittodvega has not been separately mentioned in Samhitas, we can construct the probable pathogenesis with the available literature. Life circumstances change every second in this shanbhangur world. Every new situation creates new set of emotions. A satva dominant person has well-functioning defense mechanisms against these changes because of which balance of mind gets re- established. But the alpasatva personalities respond with exaggerated response to emotional disturbance [13]. When the vitiation in rajas & tamas continues further in which psychic symptoms like worry, because of malfunctioning defense mechanism psychic symptoms of fear and grief develop. If Psychic response is not pacified, they start effecting the biological humours with the appearance of somatic symptoms. As stated earlier, manas gunas [satva, rajas, tamas] & biological humours [vata, pitta, kapha] are physiologically interlinked; and are involved in each & every disease pathogenesis along with biological humours. Every somatic disease has psychological component & every mental ailment has somatic component. In description of psychological disorders Acharya Charak has quoted Chittodvega along with Kama, Krodha, Moha etc. Chittodvega can lead to other mental disorders. Because of Manas Vikara namely Udvega, Kama, Krodh, Shoka..... etc Mana is affected initially and Sharir later. It is not possible to strictly categorise the disease effect on living body, which is combination of Sharir, Indriya, Satva & Atma.



Courtesy- Tele-counselling for management of Chittodvega (anxiety) in Ayurveda—composing ancillary methods during the Covid 19 pandemic

Many researches have concluded that unique combinations of genes & environmental factors function selectively at specific stages of development, others may be operating much consistently at innumerable stages throughout development.[19] Environmental factors which influence the risk for anxiety disorders at many stages of development are stressful life memories & parenting techniques, including childhood trauma, separation from attachment figures, and forms of overprotective parenting that limit children's chances to encounter frightening circumstances in ways that facilitate mastery.[15] Some portion of pathophysiology of anxiety is associated with other mental ailments also. Exaggerated stress responsivity is responsible for a cross-disorder risk & is initially associated to anxiety in early stages of development. [20, 21, 22, 23,24]

Dr. Freud defined Anxiety as a fright, horror, & terror without a cause ; and emphasized that it is elemental to the occurrence of Neurotic – Psychotic behaviour . He observed that the precursor of all anxiety is **Perinatal Trauma-** as suddenly foetus has to begin to adapt to harsh reality that its instinctual demands may not be straight away & at once met on each & every occasion. The newborn's nervous system unmellowed & insufficiently equipped, is strafed with diverse sensory stimuli due to which bairn engages in lot of motor movements, heightened breathing and increased heart rate. This perinatal trauma,with its terror & fright that our ID instincts won't be met with, is our earliest experience with anxiety. From this is created the motif of reactions & feelings that will materialize whenever our mind is exposed to frightening & dreadful situations in the future. When we get engulfed by anxiety it is called traumatic.

TYPES OF ANXIETY [18]

Type of Anxiety	Characteristics
Reality	Fear of tangible assests
Neurotic	Conflict between ID & Ego, owing to instinctual [aggressive & sexual]

	gratification & reality
Morality	Conflict between ID & Super-Ego, owing to violation of parent's/ self/societal moral codes.

Classification of Anxiety on Time – Space Criteria

(1) **Trait Anxiety** - Life time prevailing motif of anxiety as a characteristic of temperament, a personality trait having genetic submissions.

(2) **State Anxiety**- Astute, dire, occasion bound ordeal of anxiety that subsides after passage of the provoking situation.

(3) **Free floating Anxiety** This is a ubiquitous, unfocussed fright irrespective of a particular reason, the cause is unknown emotive, non-cognitive, intuitive disturbance.

Defense Mechanism Against Anxiety[18]

Defense mechanism	Characteristic Features
Repression	Unconscious denial of something that causes anxiety
Denial	Denying the existence of an external threat/traumatic event
Reaction formation	Expressing an opposite ID impulse that is socially acceptable
Projection	Attributing a disturbing impulse to someone else
Regression	Retreating to an earlier less frustrating period of life & displaying the childish – dependent behavior characteristic of that more secure time
Rationalization	Reinterpreting behavior to make it more acceptable & less threatening
Displacement	Shifting ID impulses from a threatening / unavailable object to a substitute object that is available
Sublimation	Involves altering/ displacing ID impulses by diverting instinctual energy into socially acceptable behaviours

Chittodvega / Anxiety develops when this defence mechanism fail to curtail impulses of ID .

New Developments

Genetic mutations like presence of copy number variants are been linked with high risk of neurodevelopmental diseases & threefold elevated risk of anxiety disorder. [26] Genome-wide association studies observed a high genetic correlation in people with anxiety, depression, and neuroticism,[27,28, 29] which suggests conjoined genetic risks and upholds the presence of a common genetic risk factor for mental ailments that could describe the big comorbidity between many mental ailments[30]Hypothesis-driven studies indicate differential methylation of genes like *MAOA*, *CRHR1*, and *OXTR*[31,32,33] to be linked with panic disorder, social anxiety disorder, and treatment response .Aggravated threat responding in anxiety disorders is associated with dysfunction of the circuitry that is responsible for basic psychological processes, like attention, emotion, learning, & memory.[34]Through fMRI studies it was observed that, subjects suffering from anxiety exhibited altered response in temporal and prefrontal brain regions, &same was revealed in fMRI research regarding attention.[35,23] This type of fMRI studies are very helpful to understand anxiety-related perturbations at psychological and neurophysiological level .

Many fMRI researches have secluded brain regions responding on threat-learning, extinction, and uncontrollable-stress. Anxiety disorder-related hyper-responding was observed functioning in temporal and prefrontal cortex regions, with relatively huge effects. Patients with anxiety disorders exhibit elevated sensitivity to threats, including attention bias to threat. Developmental cascades into chronic anxiety begin with preclinical signs, followed by (childhood) anxiety symptoms, culminating in persistent anxiety and comorbid conditions.

Explorative Survey

AIM- To explore the incidence of Chittodvega[anxiety] w.s.r to manas prakriti in healthy volunteers.

OBJECTIVES -1] To procure consent of all candidates

2] To evaluate manas –prakriti type of all candidates

3] To estimate anxiety level of all candidates by using Hamilton scale.

4] Analyse all the observations and reach proper conclusion

Inclusion & Exclusion Criteria-

1] Two groups each of 25 female candidates on basis selection year in BAMS course

2] Candidates belonging age- group of 18- 30 yrs were chosen for this exploration

3] Two group was labelled as new batch & old batch.

4] All male candidates were barred.

5] Female candidates not belonging to above mentioned age group were barred.

Material –

Consent form

CDAC standard manas prakriti questionnaire

Hamilton scale questionnaire

2. Methodology

Consent was obtained from all participants for taking part in research. Questionnaires were made available to both group of female candidates and questions were duly explained. All instructions for filling questionnaires correctly were duly explained.

Filled up questionnaires were obtained back and placed for further analysis.

Observations- After analysing duly filled forms following observations were found.

OLD BATCH

MANAS PRAKRITI TYPE	LEVEL OF ANXIETY	No. of candidates	
Sattvic	Less		10
Rajsika	High		7
Tamasic	Higher		8

NEW BATCH

MANAS PRAKRITI TYPE	LEVEL OF ANXIETY	No. of candidates	
Sattvic	Less		6
Rajsika	High		9
Tamasic	Higher		10

Out of 25 volunteers from old batch 10 volunteers are with satva guna predominance were found with less anxiety level while remaining are having high level of anxiety. Out of 25 volunteers from new batch 6 volunteers are having satva guna predominance of manas gunas had low level of anxiety while others are having high level of anxiety. These observations show that there are less number of students suffering from anxiety in old batch, as compared from new batch.

3. Discussion

Chittodvega is a state of mind where it is under the influence of manas doshas namely rajas & manas, which disturbs its balance & effects its normal functioning. Many theories of personality suggest that females are more vulnerable to suffer from anxiety than men. Manobhigata[mental trauma] is considered as the triggering factor of mental disorders . Among other contributing factors are chronic insecurity, low self-esteem, lifestyle , environmental factors, stress, genetic factors. Various defense mechanisms operate within our body- mind complex so that normal anxiety doesn't get pathological. Various interventions have been described in Ayurveda to strengthen this defense mechanism like – Achar rasaynam[cognitive behavioural therapy (CBT)] , Rasayan sevan to strengthen Mana Buddhi , Dinacharya & Ritucharya so that our body's biorythm is in alignment with circadian cycle & seasonal cycles. Rasayana provides best quality Buddhi, Medha, and Smriti in combination of best quality Dhathus.[12] Many recent work highlights the relevance of amygdala function to individual differences in dispositional negativity, to attentional biases to threat-related cues, and ultimately to the development of anxiety disorders and other forms of stress-sensitive psychopathology in adults and youth.[25] . The limbic system and the frontal cortex are the important neuro- anatomic areas involved in the pathology of anxiety, particularly the sympathetic part of it, along with the adrenal glands. Neuro-transmitters namely nor-epinephrine, gamma amino butyric acid and serotonin play important role in development of anxiety .All forms of meditation have found helpful in treating & relaxing anxiety patients as it shifts our body's physiology to parasympathetic system from sympathetic system . Mantra meditation is one of the best forms meditation as it has vibration, sound , & connects one's mind to ultimate consciousness – bliss , by decreasing Rajas & Tamas , and establishing equilibrium by improving Sattva .

4. Conclusion

Rajas & Tamas are the two manas doshas that are responsible for all mental ailments as they destroy equilibrium of Manas. Every somatic disease has psychological component & every psychological disease has somatic component two as we exist as mind- body complex. So to maintain healthy state of mind & body we have to put a check on factors in our lifestyle which aggravates Rajas & Tamas. Further we shall have to add elements in our lifestyle to increase satva gunas, so that mind –body complex is maintained in healthy equilibrium and disease free. So, all the factors which increases the Sattva guna helps to reduce the chittodvega i.e. anxiety.

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