

## AYURVEDA IN ANXIETY AND MENTAL HEALTH

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## ABSTRACT

Ayurveda is one of the oldest medical systems in the world. It is a foundation of life, health, and healing based on nature's immutable rules. Ayurvedic psychiatry today consists of *Ayurvediya Manas Roga Vigyana*, which deals with psychological conditions such as *Bhootonmada*, *Grahavesha*, and others, where the sickness and its treatment are based on metaphysical factors such as *Karma*, *Graha*, and *Bhoota* instead of classical Ayurvedic principles. Anxiety is an uncomfortable emotional state linked to fear or danger. The current modern lifestyle and eating patterns, excessive pressure to achieve goals in a brief span of time, and unhealthy social life have made man restless and provoked various degrees of anxiety condition. According to Acharya Charak, all psychological problems/illnesses are attributed due to Cognitive blundering or purposeful disobedience Jealousy, misery, terror, anger, selfishness, and hatred are among emotions that people encounter. As well as others '*Pragya Aparadha*' (Ch.Sh. 7/83) is the cause of all psychiatric diseases. For this there are many ways mentioned in our samhitas for encountering the various level of anxiety with *medhya rasayana*, meditation, *yoga*, *dincharya*, *ratricharya*, *acharya rasayana*, *panchkarma* procedures like *shirodhara*, *abhyanga* etc to tackle this silent killer.

**KEYWORDS:** Anxiety, depression, non-invasive mental therapy.

## INTRODUCTION

Ayurveda is a comprehensive healthcare system that is one of the oldest in the world. It is a science of life, health, and healing based on nature's eternal and universal rules. It's worth noting that psychiatry has its roots in the Vedas, where *Bhootvidya* is mentioned frequently. The contemporary Ayurvedic psychiatry consists of:

(1) *Ayurvediya Manas Roga Vigyana*, which deals with clinical problems where the sickness and its treatment are founded on fundamental Ayurvedic principles, such as the theory of *Panchamahabhuta*, *Tridosha*, *Triguna*, and so on, as in the case of *Unmada*, *Apasmara*, and *Chittodvega*.

(2) *Bhootvidya* is a component of Ayurveda that deals with psychiatric issues such as *Bhootonmada* and *Grahavesha*, where the ailment and its care are based on paranormal characteristics such as *Karma*, *Graha*, and *Bhoota*, and appears to be more astrological than psychiatry. Different forms of *Bhootonmadas* and *Grahas* documented in texts are believed to be multiple kinds of psychiatric illnesses or behavioral changes.

The mind, or *Manas*, is divided into three categories: *Sattva*, *Rajas*, and *Tama*.

The concept of *manas*, or mind, is entirely psychological. Its neurophysiological properties haven't been well described in Ayurveda.

Mental health, according to Ayurveda, is a condition of sensory, mental, and spiritual well-being. Mental illness is primarily caused by unhealthy interaction between an individual and his surroundings. As a result, *Manasabhava* unseen emotions such as greed, jealousy, fear, lust, and so on may have an influence on this natural necessity of sleep. If any of it is substantially active, it will disrupt not only a person's physical body but also his or her psychic constitution. *Manasabhava* must therefore be thoroughly explored before prescribing any medication to anxiety sufferers.

In the context of the body-mind relationship, Ayurveda underlines that *Sharira* and *Satva* – both interact in all aspects of life (Ch. Sha. 4/36). We discover a plethora of information demonstrating that the Ayurvedic approach to the ailment is obviously psychosomatic. Somatic humor has been found to have a significant effect on

mental health. For example, as Vata increases, sleeplessness develops (Su. Su. 15/17).

## METHODS

### Classical Remedies

1. **Daivayapashraya**-Psycho-behavioural therapy. Chanting of mantras, performances of various homas (sacrifices), fasting, strict behavioural Offering prayers, controlling partior habits.

2. **Yukti Vyapasraya**-when body and mind Dosha are unbalanced and clinical manifestations appear as physical illness, subsequently mental impairment treated mainly with drugs and psycho-behavioural therapies.

3. **Sattavavijaya**-Yama (code of conduct), Niyama (strict behavioural regimen), Asana (various yogic postures) which Pranayama (control of breath) Dhyana (meditation and concentration).

### Ayurvedic way for controlling anxiety

#### Enhance sattva and self-care habits

**Yoga:** practicing yoga significantly on daily basis significantly increases sattva.

**Breathwork:** *Nadishodhan pranayama* (alternate nostril breathing) and deep breathing or abdominal breathing) helps in making our minds calm and grounding.

**Meditation:** Guided meditation, spending a few minutes internalizing with eyes closed, and Practicing self-care by reading, taking various courses to enhance skills, staying creative and engaged, and taking a break from the daily set of usual routines when necessary.

### Balance Agni and Doshas

The three pillars of health, Nutrition (*Aahar*), Sleep (*Nidra*), and balanced Lifestyle (*Vihar*) and following *Dinacharya* (daily regimen) and *Ritucharya* (seasonal regimen) following above those as mentioned in Samhitas. Developing habits of taking meals timely and avoidance of eating frequently even before the digestion of previous meal should be avoided. Planning ahead to prevent the excessive desire for food cravings (with healthy snacks like nuts, seeds, and raisins instead of candy).

### Get Appropriate Sleep

Getting enough sleep and exercise and, eating well, Inadequate sleep can impair cognition, focus, increase sadness and anxiety, and impact immunity;

Sleeping before 10 pm is best.

Avoidance of any digital media a few hours before taking meals and sleep.

Taking the last meal of the day 2-3 hours before going to bed.

Adopt a pleasant night-time regimen.

### Restricting Overutilisation of Senses

Taking breaks from work, School, office intermittently to breathe, resting the senses, going for nature walk doing

some meditation, and Media breaks helps in reducing digital overload and make our mind more peaceful.

### General Procedures Or Follow-Up For *Indriyas* (Sense Organs)

**Eyes/Visual** –*Akshi Tarpana*, Color Therapy, periodically resting of the eyes and doing eye exercises.

**Nose/Smell/Respiration** – *Nasya with medicated oils*, Netra Pot, steam inhalation, and Aromatherapy with essential oils.

**Skin/Tactile** – *Abhyanga*, *Shirodhara*, and *Marma therapy*.

**Ears/Hearing** – *Karna Poorna* (putting medicated oil in the ears), Chanting and listening to soft and soothing music or instruments.

**Tongue/Taste** – Tongue cleaning, having nourishing food at regular meal times, avoidance of junk and fast foods, herbal teas, avoiding overeating.

### Stay Apart – Yet Socially Available

Ayurveda emphasizes one's connections with community and family, and studies suggest that sustaining relationships enhances longevity and mental wellness.

### Extra Session for Immunity and *OJAS*

The goal of systemic prophylaxis or preventative measures is to improve the general health of a person. Ayurvedic rejuvenating therapies like *Achara Rasayana*, the inclusion of immunomodulatory herbs, and a wholesome diet rich in protein, fibers, dairy, ghee, and honey, as well as practices like meditation, introspection, self-care, etc are must for wellbeing.

## OBSERVATIONS AND RESULTS

The two main causes of all disorders, whether psychological or somatic, according to Ayurveda are:

- (1) Intentional disobedience
- (2) An improper, excess, or improper use of the senses and seasons.

The proper health of a person is determined by the state homeostasis of doshas (humor), dhatus (body tissues), and Malas (excretory products). *Sushruta* considers that happiness of the mind, senses, and thoughts are also vital for optimal health. The balance of *Sattva Rajas* and *Tamas* sustains a person's mind and body in a healthy state. *Rajas* is responsible for a variety of psychiatric conditions since it causes all kinds of cravings, desires, ambitions, and unpredictability, as well as the generation of various motions and pains. Deception, incorrect understanding, laziness, inactivity, slumber, and sleepiness are all *Tamas's* traits. Furthermore, mental weakness plays a key role in the development of a variety of mental ailments.

Diseases, according to Ayurveda, arise from either the suppression of dischargeable urges or the release of controlled urges. Psychic impulses, verbal impulses, and somatic impulses are examples of suppressible drives. Overindulgence, grief, fear, rage, pride, over-attachment, and jealousy are mental emotions, when these cravings are not effectively managed or released, mental stress and conflict would occur, as well as a variety of psychological and psychiatric ailments is produced. Diseases associated with a psychiatric disorder are expanding their realm as modernization and the rapidly modernizing phase, globalization, and other factors are advancing at a much faster rate.

Anxiety disorders are the most common type of mental disease. Anxiety symptoms affecting all systems emerge as a consequence of too much pressure and a genetically vulnerable psychosomatic constitution. Anxiety is, in reality, a sign that something is affecting the internal psychological balance. If a person cannot regulate his or her anxiety, he or she is likely to develop an anxiety disorder. According to recent research, in the early stages of anxiety, there is an excessive outpouring of all neuro-humors due to excessive stimulation of the psychological and nervous systems. There is an excessive amount of acetylcholine secreted from the cerebral cortex area in the brain. The autonomic nervous system is also triggered, resulting in excessive adrenaline and nor-adrenaline production. When neurohumors circulate in the blood, they cause a series of abnormal functions of many organs, such as restlessness, drowsiness, muscular tension, tachycardia, tremors, and so on. Therefore following above said Ayurvedic measures as mentioned in Samhitas shows a significant reduction in keeping the mental emotions under one control, guided meditation, doing recreational work, taking media breaks, easing digital media load, taking a walk, maintaining healthy day and night rituals like the things mentioned as in *dincharya*, following of *achar rasayana*, taking panchakarma therapies in between, etc are helpful in keeping stress levels under control and provide a soothing environment for our body. At last HEALTHY BODY BEARS A HEALTHY MIND.

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