Psychiatric Disorder and Its Management through Ayurveda: A Review

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ABSTRACT

The prevalence of psychiatric diseases is startling. According to the National Institute of Mental Health, about 25% of adults have one or more diagnosable mental disorders. Psychiatric conditions, for the most part, respond well to treatment. Many Ayurvedic remedies are beneficial in the treatment of psychiatric problems. As a system of medicine, Ayurveda cannot overlook the importance of a patient’s psychological state in diagnosing and treating illnesses. Psychic tensions are the core cause of various diseases, according to medical science. Ayurveda has a well-developed area of psychiatry, with scientifically validated methods for treating mental and physical problems related to psychological imbalance. Drugs that are synthesised for human health Synthetic medications for human brain illnesses are costly, long-acting symptomatic treatments that can have substantial and unavoidable adverse effects and low patient adherence. For various individuals’ mental problems, such as Alzheimer’s disease, Parkinson’s disease, depression, epilepsy, schizophrenia, anxiety, and others, herbal and Ayurvedic remedies are favoured over synthetic medications. The Ayurvedic school of medicine has long been utilised to treat a variety of neurological problems. Plant products have numerous advantages, including their accessibility, low frequency of side effects, and cost-effectiveness. The established traditional methods of herbal

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therapies for various brain illnesses are receiving a lot of attention these days, which gives sufferers hope. Ayurvedic medicines, including either one or the other plant uniqueness or a blend of plant material, have been shown to be particularly effective in treating such diseases. Plant components prescribed for these ailments range from whole plants, roots, stems, bark, leaves, flowers, fruits, and seeds to herbs and perennial trees with a variety of plant components spanning from complete plants to portions of plants, roots, stems, bark, leaves, flowers, fruits, and seeds. It's been tried before to describe Ayurvedic treatment and the problem of synthetic pharmaceutical side effects.

Keywords: Psychiatry; ayurveda management; ayurvedic treatment; traditional medicine.

1. INTRODUCTION

As India’s most ancient and traditional system of medicine, Ayurveda has its unique identity. Ayurveda views life as a blend of senses, mind, body, and soul. Ayurveda is concerned with spiritual, emotional, and social well-being as well as bodily diseases. Ayurveda is regarded as "The Science of Life" and entails treating a person's physical, emotional, and spiritual well-being. Manas (mind), Atma (soul), and Shareera are the three foundations of life (body). Ayurvedic psychiatry connects the mind, body, and soul. As a result, Ayurveda is a high-quality; philosophy and system for treating the entire person, body and mind, and holistic science of health and longevity [1]. Substantial imbalances can perturb mental state and a psychological illness, causes bodily functioning to be disrupted. The connection between mind and body is essential in Ayurveda. In Ayurveda, total health is defined as a perfect balance of mind, body, and spirit. Since the pre-Vedic period, ancient India has had a concept of mind. The mind has been conceptualized as a functioning component of ATMAN (soul), as described in the Vedas, the first written literature of the human race. Thoughts govern facial appearance, and beliefs influence facial expression, according to the Vedas. The mental imbalance was mentioned in Charaka Samhita as well as in Ashtanga Hridaya [2].

In Ayurveda, total health is defined as the ideal balance of mind, body, and spirit. Satwamayapashray Chikitsa, Yuktivapashray Chikitsa, and Daiyapashray Chikitsa are the three elements of Ayurveda's therapy methods. In Ayurveda, Satwamayapashray treatment is mentioned in the Charaka Samhita and is a new notion of psychotherapy. Daiyapashraya is a religious therapy, whereas Yuktivapashraya is a rational therapy [3]. The outer mind, Manas, receives sensory experiences from our sense perception and categorizes them; up till now, it has doubts concerning their true nature. Buddhi is the one who defines and judges them and brings forth precise and conclusive understanding. Consequently, while Manas Assimilates Buddhi and sense sensations define them, Ahamkara, the Ego, self appropriates the seen for its own impressions purposes. Buddhhi characterizes them, distinguishes them, and crystallizes them into concepts. Its purpose, then, is to provide clarity and uniqueness in knowing.

2. AIMS AND OBJECTIVES

- To understand the Ayurvedic view of psychiatric disorders as well as modern.
- To know and diagnose different types of psychiatric disorders in the Ayurvedic method.
- The management of psychiatric disorders through Ayurvedic treatment procedures.
- Preventive measures through Ayurvedic principles

3. THE AYURVEDIC CONCEPT OF MIND

As India’s most ancient and traditional system of medicine, Ayurveda has its unique identity. Because Ayurveda describes both an art and a science to live, it deals with the entire life of an individual being, from conception to death. This exposes what is both appropriate and encouraging for a long and happy existence. The phrase Ayurveda is made up of two words: "Ayu," which means "life," and "Veda," which means "knowledge." Ayurveda is known as "The Science of Life," and its practice entails maintaining a person's bodily, mental, and spiritual health. Manas (mind), Atma (soul), and Shareera are the three foundations of life (body). The mind, body, and spirit are all connected in Ayurvedic psychiatry. Ayurvedic psychiatry touches the mind, body, and soul. In Ayurveda, the mind-body link is exceptionally essential. Physical imbalances can cause mental disease, while mental illness can cause bodily functions to
be disrupted. Manas, our outer mind, gathers sensory input from our sense organs and categorizes it. Nonetheless, it has reservations regarding its genuine nature. Buddhi is the one who organizes and evaluates them and brings about specific and definitive understanding. Consequently, whereas Manas merely absorbs information, impressions and Buddhi defines them, Ahamkara, the ego appropriates himself, the scene imitation for its purposes. Buddhi characterizes them, distinguishes them, and become crystallize keen on concepts. Its purpose, then, is to provide clarity and uniqueness in knowing.

4. THE THREE DOSHAS ARE THE THREE ASPECTS OF A PERSON’S PERSONALITY

The Tridosha conception and the Body-Mind Relationship Vata, Pitta, and Kapha are the three life energies that govern a person’s mental and body activities. The Vata dosha is dry, scattering, subtle, chilly, movable, [4] minute, and variable; therefore, when vitiated, our bodies are related with illnesses like attention deficit hyperactivity disorder, auditory hallucinations, bipolar disorder, delusions, irrelevant conversation, social anxiety. Fears and phobias are also present. Vata governs all movement and nerve system processes. Pitta is the vital energy that regulates metabolism and causes the body to transform. Comparison, wrath, rage, aggression, envy, frustration, and visual hallucinations are caused by the Pitta dosha [5], which is fiery, sharp, penetrating, and spreading. Pitta is more closely linked to digestive and hormonal activities; therefore, it helps control metabolism and bring about changes in the body. The Kapha dosha [6] is connected with melancholy, melancholia, stubbornness, gloomy despair, hoarding, catatonia, overeating, and kinesthetic hallucinations because it is more slow, calm, heavy, inert, smooth, glossy, soft, and immovable. Kapha is primarily responsible for tissue formation and stability. Kapha is involved in tissue formation and provides stability. All three life energies are present in an individual, but in various degrees. This distinct body-mind composition is similar to a person’s genetic make-up. Anxiety, restlessness, and insomnia are symptoms of a high Vata Dosha. Pitta overabundance. This makes the person irritable, and their behavior will be judgmental. Depression, possessiveness, and greed are all symptoms of Kapha Dosha vitiation.

5. THE THREE GUNAS

When a causative factor exists, according to Ayurveda, there is an imbalance in the Tridoshas. The mind’s Rajas and Tamas Gunas are both influenced at the same time. Some negative emotions that might contribute to mental instability are Shoka (sorrow), Chinta (unnecessary thinking), Kama (desire), Krodha (anger), Lobha (greed), Moha (delusion), Irshya (jealousy), Abhimana (pride), Mada (euphoria), Shoka (sorrow), and Bhaya (fear). Toxins influencing the psyche include holding on to destructive emotions and past experiences. According to Ashtanga Hrudaya, a person should manage his senses and unpleasant thoughts such as greed, impatience, anger, competition, and attunement [7].

6. PSYCHOTHERAPY

Psychotherapy is described in modern mental health as the treatment of emotional disorders through psychological techniques, a situation where a skilled professional develops a deliberate patient's professional relationship with the purpose of (1) eliminating and modifying or retarding current symptoms (2) Managing problematic behaviour patterns (3) Promoting healthy personality development and growth.

Psychotherapy is the application of psychological techniques to the treatment of people who are ill. It is the systematic and planned application of psychological facts and theories to cure many psychogenic human diseases. Psychotherapy is the practice of using mental factors to treat illness and promote health. Psychotherapy refers to the application of psychological techniques to the treatment of mental disease or maladjustment. This method should only be used by a qualified professional, such as a clinical psychologist, psychiatrist, or mental social worker. Supportive, re-educative, and reconstructive are the three basic types.

7. AYURVEDA AND PSYCHIATRY

Satwa (Balance), Raja (Arrogance), and Tama are the three Gunas of mind described by Ayurveda (Indolence). Manas is the Sanskrit word for intellect. According to Ayurveda, sickness is caused by an imbalance of the mind’s “Tamas” or “Rajas,” which tend to taint the mind and contribute to unbalanced emotions and psychological disorders. These phrases mean “mind’s darkness and brightness,” “bad ideas in
mind," and "mind's clarity." Doshas are impurities or imbalances in the body. Toxins produced by accumulated ‘Dosha' are the cause of any ill state. Emotional poisons accumulate in the psyche as a result of bad feelings.

Suppose they are not removed from the body within a certain amount of time. In that case, they can cause or contribute to a variety of chronic mental diseases such as anxiety, depression, sleeplessness, and so on. If this is ignored any longer, it can lead to permanent mental disorders such as Unmad; illogical and irrational mental states such as hysteria; Apasmara (epilepsy) is also regarded as a mental disorder; Atatwaabhinivesh and other Manas roga under the Manovaha srotas or psyche centre; and Atatwaabhinivesh and other Manas roga under the Manovaha srotas.

Ayurveda recognises several behavioural changes, including Kama, Krodha, Lobha, Bhrama, Tandra, Murchha, Sanyans, and Maddattaya.

Ayurvedic research focused on the aspects of mind, body, and soul, resulting in the Ayurvedic organization being shaped as a treatment procedure incorporating both mind and body. It also states that health comes from a pure body, a joyful soul, and a selfless mentality. Cheerfulness and despondency are the end results of good health and bad health, respectively, and they influence a person entirely or partially. Tridosha and consciousness encompass the entire body; hence in terms of health and disease, one must consider the individual as a complete, or ‘Purusha' in Ayurveda. Sattvavajaya (psychotherapy) has been given in addition to the ‘Yuktivivapashraya' treatment. Every regimen or therapy must be implemented in light of the individual's constitution and suitability (Satmya). The modern concepts of idiosyncrasy, allergy, and anaphylaxis can all be read via the lens of Ayurveda's Prakruti. In Ayurveda, particular mental remedies are described to treat both physical and mental diseases. A person's mental attitude and mental state play a significant role in treating any disease and have a direct impact on it. Even modern medicine agrees that no patient can be treated entirely without good agreement and mental cooperation. Shukrameha (Spermaturia), in which the patient passes urine with a white tint similar to that of a plastered floor.

8. WHAT IS MANOVIKARA

It is an abnormal mental condition characterised by the vitiation of Sharirika and Manasika doshas and impairment of Manokarma i.e. Abnormal Chintya Vicharya Uha and Sankalpa, presence of Alpa Satwa, abnormal Chesta, Budhi Achara and Bhakti etc.

8.1 Samanya Nidana

Asatmendriyartharthya samyoga, Prajnaparadha and Parinama.

8.2 Samprapti

Due to causative factors like Asatmendriyartharthya samyoga, Prajnaparadha and Parinama, Sharira Dosh, and Manas Dosha are vitiations, leading to Manovaha Stroto Vaigunya leads to Manovaha Vikruti result in the development of Manas Roga.

Bhaya, Visada, Vepathu, Shoka, Asthairy, Uthsaha nasa, Sighrakopa, Apravartana, Anannaabhilasha, Alpavakku, Swedabahula, Hritkampa, Mukhasosa, Galasosa, Vakshopradha, Alpacheshta, Anidra, Sada, Atyutsaha, Avipaka, Sirasoonyata, Cakshorakulatha are the lakshanas of Manovikara.

8.3 Types

1. Manoadhishtitha manovikara
2. Ubhayadhishtitha manovikara
   a. Manah sariradhishitha manovikara
   b. Sharira manoadhishtitha manovikara
3. Nanatmaja manovikara

8.4 Chikitsa of Manovikara

There are three types of Chikitsa i.e. Daivyaprasraya Chikitsa, Satvavajaya Chikitsa, Yuktitvaprasraya Chikitsa.

8.4.1 Daivyaprasraya chikitsa (spiritual therapy)

Mantra, Aushadhi, Mani (gem-wearing), Bali (auspicious offerings), Upahara (gifts to deserving people), Homa (oblations), Niyama (scriptural rules), Prayashchitta (atonement),
Upavasa (fasting), Svastayana (chanting of auspicious hymns), Pranipatagamana (obeisance to the Gods, pilgrimage), etc. are all rational applications.

8.4.2 Sattvavajaya chikitsa

Satttvavajaya is a form of psychotherapy in which mental restraint, or "mind control," is acquired through "spiritual knowledge, philosophy, fortitude, recall, and focus," as Charaka puts it. The “main etiopathological factor” in mental disease, according to Ayurveda, is “the volitional transgression (Prajnaparadha),” which can be addressed through psychotherapy or Satttvavajaya. Satttvavajaya is a therapy procedure that aims to restore the patient’s intellect (Dhi), fortitude (Dhrti), and memory (Smrti) to their original state. This implies therapeutics for mental or emotional disturbances. This is to restrain the mind from unwholesome objects through Njana, Vijnana, Dairya, Smrithi and concentration. Satttvavajaya and modern psychotherapy have no essential differences. Both include removing the mind from potentially hazardous sense objects. There is no mention of the mind’s meaning in revealing a true inward self in Satttvavajaya. Some approaches are used in this therapy, including progressive disengagement from undesirable habits, addiction, and the adoption of positive behaviours. It keeps mental calmness, such as fortitude, patience, awareness, remembrance, genuine knowledge, etc., by replacing emotions such as malice by love, anger by composure, greed by content, ignorance by knowledge, jealousy by affection, fear by courage, and so on. Only guidance on proper conduct is supplied in this technique. The Ayurvedic approach to psychological healing can be characterised as positive in that it aims to replace a bad feeling such as hatred with a positive emotion such as love. This is what distinguishes Satttvavajaya.

8.4.3 Chikitsa yuktiyapashraya

This includes medical therapy, the rational use of medicines, and the adaptation of Ahara and Vihara to the individual’s needs. It’s essential to encourage the patient to stick with a proper dietary regimen, follow Sadvrita rules, and use Medhya Rasayana (psyche-boosting medicines) and Doshahara Ousadha (mind-controlling medication). It includes Ahara, Aushadh and Vihara. 2 significant roles, i.e. Samshodhan and Samshaman Chikitsa.

9. ROLE OF PANCHAKARMA THERAPY IN MANOVIKARA

9.1 Nasya

Nasya can be done using Bringaraja Swarasa [8], Mandukaparni Swarasa, Brahmi Swarasa, etc. Another combination is powder of Jambubeeja mixed with coconut milk administered through nostrils; the juice of bamboo leaves and turmeric can also be used as Nasya.

9.2 Shiroabhyanga

It can be done with Bramhi tail, Kalyanaka Ghrita, Mahakalyanaka Ghrita etc. It has profound, powerful effects on the brain and nervous system, improves concentration, prevent memory loss, reduces stress and stress-related disorders [9].

9.3 Shirodharana

It reduces the level of stress hormones such as adrenaline and noradrenaline and thus relaxes the mind and thereby helps in relieving stress and tension. It also helps in alleviating different types of psychomotor ailments like stress, depression, anxiety etc.

9.4 Some Herbs are mentioned in Manovikara

Certain beautiful herbs are mentioned in Ayurveda, which has wonderful effects in treating mental disorders and improving brain efficiency.

9.4.1 Bramhi

It is considering to be a nerve rejuvenating herb. Good result in epilepsy attack. It acts on a non-sedative tranquilizer, which has made it an idea for use in anxiety and hypertension.

9.4.2 Mandukaparni

It is indicated to be used to treat mental retardation, speech disorders, insanity, epilepsy etc.

9.4.3 Vacha

This act as a Medhya Rasayana. It has a significant effect on the CNS, improving grasping power, memory, intelligence, communication, and accurate abbreviation of emotions, mood, and personality.
9.4.4 Shankhapushpi

It strengthens the brain, brightens memory and intellect. It is indicated in the treatment of loss of memory and associated mental disorders like insanity and epilepsy.

9.4.5 Jyotishmati

Powerful nervine and brain tonic which stimulates the intellect and sharpens the memory.

9.4.6 Jatamansi

Acts on CNS indicating nerve stimulation and nerve sedation.

9.4.7 Tagara

Is used to treat disturbing pressure, anxious worry, insomnia, muscle spasms, headaches, and anxiety.

9.4.8 Ashwagandha

It plays a significant role in suppressing anxiety and hypertension. Also effective in relieving stress and stress-related problems [10].

9.5 Some Ayurvedic Medicine for Psychiatric Disorders

- Ashwagandharishta • Saraswatharishta • Saraswatharishta churna • Manasamitra gutika
- Chetasa Ghrita • Dhanvantara Ghrita • Panchgavya Ghrita • Brahmi Ghrita • Mahakalyanaka GhritaMahapaishachika Ghrita
- Lashunadya Ghrita
- Mahachetasa Ghrita
- Smritisagar Rasa
- Unmad Gajankush Rasa
- Medha Gulika
- Drakshadi kashayam

9.6 Diet in Psychological Fitness and Poor Health

Food regimen is supposed to be the foundation of Ojas, growth and expansion, vitality, strength, complexion/indriya articulacy, happiness, clarity of voice, luster, pleasure, increased Dhatu, intellect, and health, among others other things. The food inside the body is separated into three divisions, according to the Chhandogya Upanishad: Purisha, Mamsa, and Mana are all nourished by Sthoola, Madhyama, and Anu Bhaga, which implies Mana is the subtle and abstract portion of the Anna. Food has been accorded top priority since the Vedic era. Three distribution of Ahara are Sattvika, Rajasika & Tamasika.

Sattvika individuals like food that extends living nourish Satva, keeps the body fit, boosts contentment and riches, is attractive and nutrient-rich, subservient in the natural world, offers stability, and is superior for the mind and soul.

10. LIFESTYLE CHANGES

10.1 Sadvratta Palana

Sadvratta is concerned with positive codes and conducts and morals and values that, if followed, modify a person's conviction structure, cognitive scaffold, and observant capacity, hence enhancing his condition of Satva is a Sanskrit word that means "good mental wellness." Next, this procedure aids the person in avoiding Prajnaparadha and thus sickness.

10.2 Achara Rasayan

Sadvratta practises and regular usage of natural goods [Milk & Ghrita] result in better Dhatu/tissue elements and Satva/Positive mental health in Achara Rasayana. It is founded on the conditioning concept, which demonstrates the interrelationship and interdependence of the mind and body – "Psycho-neuro-immunology." Dopamine, Serotonin, Norepinephrine, and GABA are among the fifty neurotransmitters identified in the brain by neurological study, with several of them linked to mental health issues (Gamma Amino Butyric Acid). Psychiatric illnesses such as schizophrenia, depression, bipolar disorder, obsessive-compulsive disorder, and attention deficit hyperactivity disorder (ADHD) are the most common mental illnesses. Are now thought to be caused by too much or too little of these neurotransmitters. The Achara Rasayana is concerned with a person's social behaviour. Humans are social animals, and their social image and reputation greatly influence their mental health. It’s a totally Drug less treatment that maintains the entire life process. One who speaks the truth, free from anger, abstains from alcohol and overindulgence. He maintains Hygiene, taken regular sleep and wholesome Diet. Controls over his Sense organs
etc. for Physical, Mental and Spiritual Wellbeing [11].

10.3 Yoga Therapy

‘Yoga moksho pravarkak’ i.e.by practice of Yoga, One can attain a state of Moksha. Increasing Sattva and decreasing Raja and Tama leading to Karmakshaya (loss of deeds) is a way of achieving Moksha [12].

10.4 Preventive Measures

Ayurveda is a living science that focuses on sickness prevention and health promotion. We can avoid sicknesses by following the Dinacharya, Ritucharya, Satvrutta, Roganupathana, and Anna paana Vidhi. To be free from mental disorders, the Ayurvedic ways are:

- Avoidance of Prajnaparadha.
- Performance of our duty successfully.
- To be friendly, truthful, merciful towards fellow beings.
- One should follow the path of Brahmacarya, knowledge, charity, friendship, compassion, happiness and peace.
- One should eat Sathwika Aahara.

11. DISCUSSION

A number of studies reflect on various psychiatric problems [13-20]. Ayurveda regards mental illness as a consequence of Doshik and Gunic imbalance, resulting in Pradhyaparada, the actual cause of all mental disorders. All the management protocols for Manovikara have rejuvenating effects. Medhya Rasayana drugs having potent nervous and brain tonic. Result in reducing the Pradhyaparadh and was helpful in Samprapti bhanga of disease. The Ayurvedic school of herbal therapy is unquestionably a treasure trove of plant drugs that restores hope for comprehensive and lasting mental health therapy using natural methods with fewer side effects than allopathic drugs [21-28].

12. CONCLUSION

Ayurvedic therapy is the most effective natural treatment for all psychiatric problems. Ayurvedic scriptures are rich in information about proper behaviour, thinking, action, response, and proper diet and lifestyle. As a result, good mental equilibrium is critical to an individual’s well-being. It not only cures the disease but also provide long term benefits in chronic illness. As a result, it can be drawn to the conclusion that the Ayurvedic system of herbal therapy is a treasure trove of plant pharmaceuticals that restores hope for a comprehensive and long-term solution to mental health issues using natural methods with fewer side effects than allopathic drugs.

CONSENT

It is not applicable.

ETHICAL APPROVAL

It is not applicable.

NOTE

The study highlights the efficacy of "Ayurved" which is an ancient tradition, used in some parts of India. This ancient concept should be carefully evaluated in the light of modern medical science and can be utilized partially if found suitable.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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