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# A Critical Review on Stress Management through Ayurveda

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## ABSTRACT

In today's competitive society, everyone is rushing about day and night to be the greatest in their own terms. There are a lot of demands, goals, chores, deadlines, frustrations, and annoyances in life that results into the various stress related disorders like hypertension, irritable bowel syndrome and behavioral disorders like Oppositional defiant disorder, Conduct disorder, Attention-deficit hyperactivity disorder. Stress is a state of worries or mental tension caused by a difficult situation. Both the body and the psyche are impacted by stress. Stress in moderation can be beneficial and even useful in carrying out daily tasks. But excessive stress can leads to problems with mental and physical health. In ayurveda stress is referred to as a root cause of *Krodha*. *Krodha* arises due to practice of *Raktakopak Nidan* which vitiates *Raja Guna* causing stress. Ayurveda emphasize on maintaining a healthy balance between mind and body. Today's altered human lifestyle is interfering with the balance and is a major source of stress. A balanced diet, yoga, meditation, and physical activity may be helpful in reducing stress. It purges on all levels - physical, mental, and emotional - and is similar to rejuvenation. Ayurvedic management for stress include *Nidanparivarjan*, *Yoga*, *Nidra*, *Dincharya*, *Ritucharya*, *Sadvrut*, *Naishthiki Chikitsa (Satvavajaya Chikitsa)* and *Aushadh Sevan*.

**Key words:** *Mansika Roga*, *Stress*.

## INTRODUCTION

Humans currently live in a state of constant stress due to a variety of factors, including environmental pollution, an extremely competitive and ambitious lifestyle, overpopulation, job responsibilities, tedious and uninteresting complex social interactions, and numerous other related mental and emotional issues. Everyone experiences stress, and it can be positive or negative. Stress is beneficial when it gives a potential for someone to succeed. It has an important protective function towards harmful psychological stimuli. When

symptoms are exaggerated in relation to the situation or persist after a potentially dangerous scenario has been avoided, they are considered pathological. It is difficult to distinguish between the characteristics of pathological and normal stress, but in the former case, stress is the main symptom and, via activation of the autonomic nervous system, results in a variety of physical manifestations, including palpitations, headaches, sleeplessness, sweating, and difficulty in breathing. Severe mental or psychosomatic disorders could result from ongoing exposure and poor management.<sup>[1]</sup> Three types of etiological factors are listed in Ayurveda for all *Manasika Vikars*.

1. *Asatmyendriyarth Samyoga*,
2. *Pragyaparadha*
3. *Parinama*.

An in-depth analysis of the characteristics of these three etiological factors would suggest that this is a good way to categorize the stress elements that cause stress and all kinds of *Manasika Vikars*.

Ayurveda holds the following people accountable for mental diseases of all kinds: *Rajasa*, *Tamasa*, *Alpasatva*

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(weak mind), and vitiated *Manovaha Srotas* (channels carrying manas) *Dushi Visha*, alcohol, vitiated *Sharirk Dosh* also causes imbalance in *Rajo* and *Tamo Dosh* which is also responsible for mental disease. Psycho-behavioral therapy (*Satvavajaya Chikitsa*) and Detoxification (*Panchkarma*) are used to treat *Manasa Vikara*, *Sharirik Dosh*.

### Ayurvedic concept of *Manas Rog*

The Sanskrit term "*Mana Jnane*," which means "to think," "to analyze," "to anticipate," and other similar concepts, is the source of the name *Manas*.<sup>[3]</sup> The mind, or "*Manas*," is one of the four vital part of the life entity, along with three other components of this entity: the *Sharira* (physical body), the *Indriya* (sensory apparatus), and the *Atma* (soul).<sup>[4]</sup>

There are three sentiments of mind viz. *Satva*, *Rajas* and *Tamas*.<sup>[5]</sup>

**Satva:** It is the attribute of wisdom, morality, and goodness that provides stability, harmony, and balance.

**Rajas:** This is the element of flux, motion, and instability. It brings about the disequilibrium that throws off the preexisting equilibrium. *Rajas* are exhilarating and pleasurable, but because they are out of balance, they cause pain and suffering very quickly.

**Tamas:** This quality is one of being inertia or obstructive in action, dull, sluggish. It exhibits sentimentality, a lack of faith in God, having false perceptions, a lack of moral character, ignorance, dishonesty, neglect of responsibilities, and drowsiness. Mental well-being results when all three of these are in an equilibrium state. *Manas Vikaras* arise when this equilibrium is upset, i.e., when *Tamas* and *Rajas Doshas* are elevated or *Satva Guna* characteristics are diminished. However, the disease that arises from the interplay of the somatic *Doshas* - *Vata*, *Pitta*, and *Kapha* - with the pathogenesis process is seen as a key one. At this stage, *Dhi*, *Dhriti*, and *Smriti* typically show noticeable changes.<sup>[6]</sup>

### Etiological factor of *Manas Rog*:<sup>[7]</sup>

a) The basic three fold causes - Improper use of *Kala*, *Buddhi* and *Artha* i.e., *Prajnaparadha*, *Asatmendriyarth* *Samyoga* and *Parinama*.

- b) *Sadvritta Apalana*.
- c) *Vegavarodha* and *Vegudhirana*.
- d) *Purvajanmakrita Karma*.
- e) *Prakriti Viparyaya*.

Components of *Samprapti* of *Manas Roga* are as follows:

### A. *Dosha*

*Manasika* - *Raja* and *Tama*

*Saririka* - *Tridos*, predominantly *Vata*

### B. *Dushya*

*Manas* (Emotions) (*Buddhi* (Intellect or decision) *Sangya Jnana* (Orientation and responsiveness), *Smriti* (Memory), *Bhakti* (Devotion), *Shila* (Habit, Temperaments etc.), *Chesta* (Psychomotor activity), *Achara* (conducts).

### C. *Adhithana*

*Hridaya* (*Buddhi* or brain), *Manovaha Srotas*

### D. *Srotas*

*Apasmara* - *Samjnavaha Srotas*, *Rasavaha Srotas*

*Unmada* - *Manovaha Srotas*, *Rasavaha Srotas*

*Atatwabhinivesha* - *Manovaha Srotas*, *Buddhivaha Srotas*

*Kama* (desire), *Krodha* (anger), *Lobh* (greed), *Moha* (delusion), *Irshya* (jealousy), *Mana* (pride), *Mada* (euphoria), *Shoka* (sorrow, grief), *Chinta* (anxiety), *Udvega* (neurosis), *Bhaya* (fear), and *Harsha Kshaya* are the primary psychological symptoms induced only by mental diseases. *Unmada* (psychosis), *Apasmara* (convulsive disorder), *Apatantraka* (hysteria), *Atattvabhinivesha* (obsession), *Bhrama* (illusion, vertigo), *Tandra* (drowsiness), *Klama* (neurasthenia), *Mada-Murchha-Sanyasa* (loss of sensory perception leading to coma), *Madatyaya* (alcoholism), and *Gadodvega* (hypochondriasis) are the psychiatric conditions caused by a dis arrangement of physical and mental (psycho-physical) disorders.

### Management in Ayurveda

#### *Nidanparivarjana*<sup>[8]</sup>

This is a crucial and fundamental idea in the treatment of any illness.

- a) *Sadvritta palan*
- b) *Dharniya Vega Dharan*
- c) Improper use of *Kala, Buddhi* and *Indriyarth*
- d) *Samyak Prayog* of *Ashta Vidha Ahara Visheshayatana, Dwadash Ashana Vihar*

### **Satavajaya Chikitsa<sup>[9]</sup>**

The purpose of *Satavajaya Chikitsa* is to control or limit the mind. It is described by *Charaka* as an approach for keeping the mind away from unhealthy *Arthas*. This also allows for behavioral and occupational treatments.

*Charaka* says the following are the finest ways to reach the previously indicated aim of *Satavajaya Chikitsa*: *Jnanam* (knowledge), *Vijnanam* (analytical thinking), *Dhairya* (courage), *Smrti* (memory), and *Samadhi* (concentration)

*Kama* (excessive desire), *Soka* (grief), *Bhaya* (fear), *Krodha* (Anger), *Irsya* (jealousy), and *Moha* (agreed) are the primary causes of mental diseases. To combat these, induce the opposite passion in order to neutralize the causative ones.

### **Panchakarma**

The *Panchakarma* practices that are being used are *Shirodhara, Shiro Vasti, Vamana, Virechana, Vasti* and *Nasya*. Complete mental and physical purification with *Panchakarma* treatments such as *Vasti, Shirobasti, Nasya*, and *Shirodhara*, among many others, which balance the three *Sharir* and *Manas Doshas* and improve psychological strength.

### **Yoga Nidra**

*Yoga Nidra* is a systematic process that is developed from Vedic texts to induce total physical, mental, and emotional rest. It is done in the four phases listed below.

- 1) *Samkalpa* (Resolution)
- 2) Rotation of consciousness
- 3) Awareness of Breath
- 4) Feelings of sensation

- 5) Visualization

It has been proven to be a very successful approach for managing and preventing lifestyle problems, and it is being used with positive outcomes.

Yoga increases the physiological limits of tolerance which is necessary for healthy lifestyle by practicing it in daily routine.

Yoga relaxation methods

- 1) *Vajrasana, Padmasana, and Savasana* are some examples of asanas (physical postures).
- 2) *Pranayama* (breath control): *Nadi Shodhana* and *Ujjayi Pranayama*
- 3) *Yoga Nidra*

### **Yuktivyapashraya Chikitsa<sup>[10]</sup>**

*Yuktivyapashraya Chikitsa* is the therapeutic approach that is carried out with consideration of the *Dosha Dushya Samurchana* of a disease. It includes *Shamana, Shodhana, Nidanparivarjana* which comprises the rational use of *Ahara, Vihara, and Aushadha*. The word "*Yukti*" means rational thinking.

The fundamentals of *Yuktivyapashraya Treatment*

1. *Antah Parimarjana Chikitsa*, 2. *Bahi Parimarjana Chikitsa*

***Antah Parimarjana Chikitsa***: Additionally, it can be categorized as

- a) *Shodhan* and b) *Shaman*

***Bahi Parimarjana Chikitsa***: *Abhayang, Swedan, Shirodhara, Avgahan, Utsadan, Dhupana, Anulepana*, etc.

Additionally, *Medhya Rasayanas*, a special category of stimulants said to support mental wellness, are described in Ayurveda.

According to Acharya Dalhana, the term *Rasayana* refers to approaches that produce the highest quality bodily tissues, which prolong life and promote youth.

### **Classifications of Rasayana**

1. *Sansiddhik Rasayanas*: This is a combination of drugs in a particular way that can improve the quality of *Dhatu*s.

2. *Naimittika Rasayanas*: *Naimittika-Rasayana* refers to *Rasayanas* that are specifically applied to the therapy or prevention of particular ailments.
3. *Ajasrika Rasayanas*: Food substances that we regularly and moderately take to sustain our body tissues on a daily basis. Everyday use of ghee, milk, *Shali*, *Mudgayush*, *Saindhav Lavan* are some examples.

### Daivavyapashraya Chikitsa<sup>[11]</sup>

An example of divine therapy is *Daivavyapashraya*. All "acts of God" and the "evils of the past life *Karmas*" that are connected to past deeds and cannot be healed by medication fall under this category. Patients who receive this *Chikitsa* have a boost in confidence as their fears and negative outlooks are removed. God-recommended "good deeds" are the form of the treatment.

It includes *Maran*, *Mohan*, *Uchatan*, *Swastivachana*, *Magal*, *Hom*, etc.

### CONCLUSION

In the modern era, rapid developments in the urbanization-related globalization of the world have given rise to new kinds of stressors. The capacity to manage these unfavorable stressors is diminished by negative lifestyle choices. The most prevalent unhealthy elements that are creeping into the modern lifestyle include drug and alcohol abuse, excessive work, bad diets with high sugar or caffeine content, lack of exercise, sleep disorders, and a lack of free time for enjoyable recreational activities. There are several ways to relax and reduce stress, which can help manage its effects. They consist of lifestyle modification therapies such as body scan activities, music listening, prayer, Yoga Asana, Pranayama, meditation, and gazing at beautiful scenery or artwork. Stress reduction and treatment for stress can be obtained through Ayurveda. It offers many advantages like *Panchakarma*, *Medhya Rasayana*, *Satvavajaya Chikitsa*, adhering to *Sadvritta*, *Dinacharya*, and so forth. *Pranayama* and *Yoga* are excellent for reducing stress and improving mental wellness.

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