



Ayurvedic management of Mental Health Disorders w.s.r. to Anxiety

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Anxiety disorders represent one of the most common and debilitating mental health challenges globally, often requiring long-term treatment and posing risks of dependency with conventional pharmacological interventions. Ayurveda, the ancient Indian system of medicine, provides a holistic and individualized approach to mental health that integrates physical, psychological, and spiritual well-being. This review explores the Ayurvedic understanding and management of anxiety disorders, drawing from classical texts and contemporary evidence. The concepts of Manas doshas (Rajas and Tamas), Chittodvega (excited state of mind), and their correlations with modern psychiatric diagnoses are examined. Various therapeutic strategies - including herbal medications such as Brahmi and Ashwagandha, Panchakarma therapies like Nasya and Shirodhara, and psychotherapeutic methods like Satvavajaya Chikitsa - are evaluated through case studies and literature-based evidence. Additionally, the review discusses public health implications and the potential for integrating Ayurveda with mainstream mental healthcare. Findings suggest that Ayurvedic interventions offer promising, safe, and cost-effective alternatives for managing anxiety, though further clinical validation is necessary.

Keywords: Ayurveda, Anxiety Disorder, Chittodvega, Mental Health, Panchakarma, Satvavajaya Chikitsa, Brahmi, Holistic Medicine, Ayurvedic Psychiatry, Integrative Health

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Introduction

Mental health is an essential element of general well-being that includes the emotional, psychological and social dimensions of a person's capacity to live. It influences how a person thinks, sees and acts in the world, and the kinds of relationships he or she develops with others. It enables individuals to cope with stress, relate to others, and make decisions wisely (World Health Organization, 2022). One of the most common mental health problems in society is anxiety, which can be broadly defined as a state of apprehension, tension, or uneasiness arising not just from actual danger but also from imagined danger. Anxiety disorders, including generalized anxiety disorder (GAD) and social phobia, panic disorder and specific phobias, are characterized by the appearance of excessive fear and behavioral disturbances which persist over time and significantly impair daily functioning (American Psychiatric Association, 2013). Because of their high prevalence, early onset, intractability, and heavy personal and societal costs, these disorders present a major public health problem worldwide. The global burden of anxiety disorders is large and growing. By 2019, 301 million people worldwide had an anxiety disorder, making it the most common form of mental disorder in the world (World Health Organization, 2022). This burden is not evenly distributed: anxiety disorders particularly affect women, young people and individuals living in stressful high-threat environments. Recent global estimates suggest an increase of 25.6% in the prevalence of anxiety after the COVID-19 pandemic occurred, reflecting higher levels of psychological distress prompted by uncertainty, social isolation, and economic instability (Naidu et al., 2024). Anxiety disorders in people aged 10 to 24 years rose by 52% between 1990 and 2021, with the most marked rise seen in those aged 20 to 24 (Global Burden of Disease Collaborative Network, 2022). In India, national mental health surveys show that up to 7.5% of the population have symptoms related to anxiety disorder and that many of them go untreated or undiagnosed (Gunathilaka et al., 2019). These figures highlight pressing need for effective, accessible & sustainable forms of mental health care.

Ancient India has developed Ayurvedic medicine, a holistic and effective treatment when applied to mental imbalances Vitto nature close at hand.

From Ayurvedic perspective, health is not simply absence of disease, but rather a balance between body (*Sharira*), mind (*Manas*), senses (*Indriya*), and spirit (*Atma*) - (Charaka Samhita 2004). Mental health is defined by how balanced are three *Gunas* which collectively belong to the mind: *Sattva* (clarity, purity), *Rajas* (activity, passion) and *Tamas* (inertia, ignorance). An excess of *Rajas* and *Tamas* combined with a diminution in *Sattva* is held to be responsible for most psychiatric disturbances including anxiety (Vaghbata, 2010). The Ayurveda standpoint on anxiety is what is described in their system. This condition, known as *Chittodvega* encroaches into an imbalanced state when mind is vacillating and will lead to anxiety from that on - (Naidu et al., 2024). Ayurvedic diagnostic matrix emphasizes identification of imbalances in physical and psychological dimensions, thus providing a tailored, comprehensive program for treatment.

Traditional management of anxiety relies heavily on drugs, such as benzodiazepines (medication for short-term relief or as needed) & selective serotonin reuptake inhibitors (SSRIs), as well as cognitive behaviour therapies. However, these methods are not without drawbacks. Long-term use of anxiolytics often leads to dependence, withdrawal symptoms, & adverse side effects, such as drowsiness or lack of mental clarity, or even problems with digestion (Thakre et al., 2021). These limitations, combined with increasing call for wholistic therapeutic approach to health, have led to resurgence of interest in alternative systems like Ayurveda. With an Ayurvedic approach to treatment, therapeutic modalities are personalized & several-dimensional, restorative rather than just palliative. Herbal formulations such as *Brahmi* (*Bacopa monnieri*), *Ashwagandha* (*Withania somnifera*), & *Jatamansi* (*Nardostachys jatamansi*) have exhibited anxiolytic properties in clinical practice & usage in traditional medical prescriptions (Balkrishna & Misra, 2017). Devices *Panchakarma* & *Samskara* are subsumed under Indic knowledge, to express system's capacity for therapeutic nuance: comprehensive, gently reasoning approach that seeks eradication of all signs & symptoms by multiple means. Just as Avurveda is able to move in step with, & take full account of, modern Western scientific thought so too does it readily lend itself for use in other regions of globe where it will be possible to make better use of indigenous wisdom from native ecosystems in setting up suitable growing models & enabling local residents (Peutin, et al., eds., 1992).

In addition, *Panchakarma* therapy using *Nasya* (nasal administration), *Shirodhara* (pouring medicated oil on the forehead), and *Abhyanga* (therapeutic massage) have been used to soothe the nervous system and increase mental clarity. Its efficacy therefore lies rather in aiding digestion than blunting the pain of life, and as a method it has many beneficial side effects (Pillai et al., 2018). Furthermore, the psychological aspect of Ayurvedic management is explicitly treated through *Satvavajaya Chikitsa*, which focuses on mental conditioning, cognitive restructuring and self-awareness techniques.

This form of therapy resembles modern psychotherapeutic intervention measures and includes practices as mantra chanting, meditation, behavioural counselling and spiritual education. *Yoga* and *Pranayama* (breath control) are also incorporated into Ayurvedic treatment. Both enable an individual to strengthen his or her ability to face adversity with equanimity, improve emotional self-regulation and bring the body's physiology more into balance (Khatri et al., 2024).

When viewed from this standpoint, Ayurvedic treatments for anxiety are even more viable. In many low-income as well as middle-income countries, there exists weak mental health infrastructure and a dearth of professional staff. However, familiarity with needles (Lah and Lai, 2016), accessibility, affordability and cultural acceptability make Ayurveda an alternative or supplement to traditional care services--in particular for people living in the countryside and those with special needs also known as Rural Services Users is indeed of great human interest (Gunathilaka et al., 2019). It is in line with these considerations that, both globally and regionally, integrative medicine (using traditional medical systems as well as modern science to create an effective treatment strategy) is the trend.

The combination in China of Western medicine with its own powerful, integrated medical tradition offers real hopes for culturally sensitive, sustainable health care of poor peoples around the world. With energy for the integration and drive that comes from this new vision of life's purpose, researchers from different fields are coming together to examine ways in which integrated medicine can help raise levels of health where low but by no means uninformed people would seek such help.

As a result, this review paper aims to explore Ayurvedic theoretical basics, treatment strategies and evidence of efficacy in the management of anxiety disorders from a clinical perspective. This paper examines ancient Ayurvedic concepts, modern clinical cases and evidence-based reviews as a whole. It offers a comprehensive view of how Ayurvedic medicine can contribute to the emerging field of mental health-care. Ultimately, it aims to combine traditional wisdom with modern scientific investigation and propose a model of integrated health that not only prevents illness but also cures it.

Theoretical Foundations of Mental Health in Ayurveda

Ayurveda, traditional Indian medicine, regards the body as a dynamic equilibrium between physical, mental, and spiritual realities. It also holds that mental health is crucial not only for an individual's overall well-being, but is tangibly linked to his physical and spiritual condition. Unlike the approach of Western psychiatry, which seeks an organic basis in the brain for mental impairment and where many mental illnesses can now be classified as physical diseases, Ayurveda understands health and disease in a more systemic framework rooted in its own unique truths.

One of the central ideas in Ayurvedic psychology is *Manas Doshas*. "*Rajas*" and "*Tamas*" are part of the psyche. While *Sattva* is pure, harmonious, and quieting, *Rajas* and *Tamas* are the troubled elements responsible for upset of mind. *Rajas* is marked by hyperactivity, agitation, desire and desperation. *Tamas* means indolence, inertia, delusion in darkness--the two are co-primal with each other (Charaka Samhita, 2004).

The mind's balance is unsettled when these two *Doshas* work together to produce subtle, hidden changes in the heart. Mental disorders arise when *Rajas* and *Tamas* take hostage of *Sattva's* throne, making it impossible for one to think clearly or judge fairly--unable even to preserve emotional equilibrium--just as *Charaka* put it, "diseases of the mind come from *Rajas* and *Tamas* while those in the body arise due to *Vata*, *Pita*, *Kapha* (*Charaka Samhita*, *Sutrasthana* 1/57). *Chittoudvega* in classical Ayurveda refers to a range of anxiety disorders, comparable to the modern term neurosis. '*Chitta*' is used for mind or consciousness and '*Udvega*' means agitation.

Chittoudvega is caused by vitiation of *Rajas* and *Tamas*, coupled with disturbance to the *Vata Dosha* with special reference to *Prana Vayu* which governs our brain, sense faculties and soul (Naidu et al., 2024). Symptoms like agitation, fear, worry, sleeplessness, irrational thinking are seen as the result of this disturbed state of affairs. When the *Vata Dosha* is particularly disturbed it encourages these signs in an anxiety attack: intense and restless thought patterns.

Another related psychiatric syndrome in ancient Hindu literature is *Unmada*, which differs from *Visha* in that it is often referred to as a "psychosis." By the extent of its severity mental illness was caused, nothing could match *Unmada*. *Unmada* is further divided into five types, according to whose *Doshas* are in dominance: *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja* (tridoshic) and *Agantuja* (external or exogenous factors such as trauma unwantedly coming into human life). Unlike *Chittodvega*, which is characterized by a less disturbance often seen in anxieties, *Unmada* is marked by severe delusions, hallucinations, disturbed speech and behaviour, and enormous cognitive instability (Samhita 7/10). This scale of mental dysfunction described in Ayurveda bears a stratification system that is indistinguishable from today's, at least coming forth from within the traditional context. Ayurvedic psychopathology is also greatly influenced by ancient Indian doctrine in its emphasis on *Karma* and *Pragyaparadha* (intellectual error). *Pragyaparadha* is described as one of the root causes of all diseases - bodily or mental. It is a transgression against wisdom, where an individual knows he is behaving in an unhealthy manner and as a result conducts himself, thinks or speaks in ways which cause unexpected harms to himself, others (Vaghbata 2010). This leads to the accumulation of disturbing forces, the disturbance of the *Doshas* and in the end, disease. So, in an anxiety context, *Pragyaparadha* would be present for unhealthy lifestyle choices, excessive thinking, ignoring emotional cues from inside and becoming disconnected with one's centre of spirituality. While attempting to culminate a stronger sense of identity, these potentially disturb a person's mind and nervous system over time. *Karma* - both from prior lives and current existence - is also considered of great significance to the onset of mental diseases. Certain psychological disturbances are felt as karmic imprints, which give people specific mental propensities or life challenges (*Karmic* patterning).

This philosophical stratum adds a deeply introspective, ethical complexion to mental health - encouraging self-inquiry and moral conduct, as part of the healing process.

Ayurvedic philosophy has absorbed a great deal of Chinese Philosophy into any thoughts, one of the most profound aspects. Unlike the reductionist philosophy that divides mind from body, Ayurveda recognises the continuous and reciprocal interaction between the two. The *Sharira* (body), *Manas* (mind), and *Atma* (soul)] are depicted as interlinked pillars and live in a harmonious relationship with each other. Health is only possible under these preconditions. The Mind does not exist solely in the brain, but as a subtle electromagnetic field which extends from our coarse physical body to higher consciousnesses and all points in between. This is a point that modern science also supports (Kessler, 2019). Disturbance within one area mirrors disturbances back into others. For example, disruption of digestion (*Agni* imbalance), or poor sleep can lead to mental dullness, irritability, or anxiety - a further proof that disease is somatic in nature.

In addition, [Ayurveda is known for] *Sattvavajaya Chikitsa*, which involves the use of spiritual and behavioural therapies to activate one's mind. This system includes moderation in desires, as well moderation within senses; intellectual training; developing values like compassion and detachment or fortitude. Techniques such as these are remarkably akin to the cognitive-behavioural and mindfulness schools of modern psychology that have only just come to light (Kessler, 2013).

In conclusion, Ayurveda provides a well-formulated, well-rounded theoretical foundation on which to understand mental health in general as well as specific disorders such as anxiety. By *Manas Doshas*, *Chittodvega*, *Unmada* - together with its principles of *Pragyaparadha* and *Karma* - Ayurvedic can comprehend the true complexity of psychic distress. It emphasizes balancing the *Gunas*, harmonizing bodily *Doshas*, and fostering the relationship between mind and spirit as the ground for the whole range of holistic mental health interventions. These insights will not only further our understanding and treatment of mental health in itself; but they also provide a foundation for comparing with modern therapies in light of cultural tradition.

Ayurvedic Interventions in the management of Anxiety

Anxiety, known to Ayurveda as *Chittodvega*, requires an individualized and comprehensive approach. In this way it is aimed at rebalancing the imbalances not just in the mind but also between body and soul. Ayurveda maintains that addressing anxiety should not only be to suppress the symptoms but to eradicate the fundamental *Vikritis* of *Manas Doshas* (*Rajas* and *Tamas*), bodily *Doshas*. The *Sattva Guna*, or pure and soothing quality of the mind as well as the intellect should be reinstated (*Charaka Samhita*, 2010). The Ayurvedic intervention in dealing with anxiety is a combination of herbal medicines and *Panchakarma* therapies, changes in lifestyle and diet, mind-body therapies such as *Yoga* and Buddhist meditation as well as psychological therapies under *Satvavajaya Chikitsa*.

The Ayurvedic pharmacological approach to coping with anxiety largely revolves around the use of *Medhya Rasayanas* – herbal drugs known to enhance mental clarity, cognitive function and mood stability. Indeed? *Ashwagandha*, *Bacopa monnieri* (*Brahmi*), *Convolvulus pluricaulis* (*Shankhpushpi*), *Nardostachys jatamansi* (*Jatamansi*) and *Acorus calamus* (*Vacha*) are the herbs most widely used in the treatment of anxiety within Ayurveda (Balkrishna & Misra, 2017). *Azadirachta indica*, an herb which is famous for its anxiolytic effect, thought to help protect neurons and act as an adaptogen (*Brahmi*) Ghee or it oi racks are made into *Nasya* therapy the place directly on the brain centres (Pillai et al., 2019). Another heavily studied herb, *Withania somnifera* (*Ashwagandha*), acts as an adaptogen - it helps to normalize levels of cortisol in the blood, reduce systemic inflammation and also bolster resistance against psychological stress (Khatrri et al., 2062). Many clinical trials have now demonstrated *Ashwagandha's* ability to reduce anxiety scores in patients with generalized anxiety disorders, indicating some kind of mechanism which modulates the hypothalamic-adrenal gland "branch" of our stress response system (HPA).

Panchakarma therapies are also essential for controlling anxiety: According to Ayurveda, they are part of the package. How will serve the purpose here. Set a high standard for both itself and its readers Besides pharmacotherapy, *Panchakarma* therapies are indispensable in the Ayurvedic treatment of anxiety.

Panchakarma, which is Sanskrit for "five actions," is a course of purification aimed at eliminating accumulated toxins (*Ama*) and *Doshas* that cause imbalance in body and mind. Among the *Panchakarma* modalities, *Nasya* and *Shirodhara* are most commonly employed for mental health disorders. *Nasya* is believed to enhance the functioning of the brain and mind, for example, by directly affecting the central nervous system.

It involves the nasal administration of medicated oils such as *Brahmi Taila* or *Anu Taila*, providing a vital link between neurotransmitters and our sense receptors on the forehead (Thejaswini et al., 2019). *Nasya*, post-modern westerners would do very well to note, is a method developed by *Ashtanga Sutra* called *Munda*. Empirical studies show significant reductions in Hamilton Anxiety Rating Scale scores following *Shirodhara* therapy (Pillai et al., 2018).

Another important dimension of Ayurvedic therapy for anxiety is *Satvavajaya Chikitsa*, or "mind control therapy". *Satvavajaya* involves strengthening the mental faculties, controlling negative emotions, and cultivating positive thoughts. Techniques used include counselling, memory-enhancement techniques, self-discipline, cognitive reorientation and mantras (*Charaka Samhita*, 2004).

These methods share underlying assumptions with today's cognitive-behavioural therapy in linking philosophical insights to pragmatic styles of living - rather than science they are spiritual, ethical perhaps even clinical factors. Med. Mag. 36 being among those present at its inception *Mantras* all are natural remedies which unlike physical treatments require no medication's based on the yeast that develops in beer casks when rested, not anywhere else This was part of Bedroom Sanskrit where the linguistic form stood in for any aspect or dimension of cosmic flux, not just things like word order and syllable count which Rukukrishna mention after some practice.

As Charlie Manson commented on the mantra for peace: "I have been promoting it as both a peace sign in a society that has lost direction and an answer to the problem of media overload" Since then many people chanting "Om" or practicing cultivation theory find their attention Serio lab contemplating daily life Beneden in this fashion. In Ayurvedic therapy, remedies and *Yoga* as well as *Pranayama* are often adoptive measures.

The *Asanas* characteristic of *Yoga* such as *Shavasana* (corpse pose), *Balasana* (the child's pose), and *Sukhasana* (easy seated pose) can relax muscular tension and calm the nervous system. *Pranayama's* science of breath control techniques, the ages-old sister tradition to *Yoga's* postures, also affords concrete practical benefits for dealing directly with such stress-related conditions as anxiety attacks and a sluggish metabolism in one's life force (Srikrishna & Chandran, 2016).

For example, abating all irritants before going to bed will offset insomnia as surely as taking some heavy clod off your chest while crossing a river with bridge slings stretched between two boats hundred yards apart eliminates feeling short of breath as it half-suffocates you down on such wet or desolate soil! And every mental aspiration that does not take the shortest road to meeting our suffering patient's needs hastens a monk's departure from Shangri-La.

When Khatri et al. (2024) combined Ayurvedic oral therapy with *Yoga* practices in treating adolescents who suffered from general anxiety disorder, significant improvements were found in anxiety and anger scores. The study concluded that the results of integrated ayurvedic-management practices were positive and warranted further investigation by researchers elsewhere (al.Hussain, 2024).

May be in the present study, two teaching hospitals Neurobiological effects of Vipassana, Mindfulness-Based Stress Reduction Therapy mindfulness-based stress reduction therapy Mindfulness-based stress reduction Mindfulness-Based Stress Reduction MBSR applied acupuncture or other, and visualization tapes acted as control treatments. In both research sites patients were followed for three months after treatment ended.

Changes to diet also play an important role in managing anxiety; according to Gunathilaka et al. (2019), individuals with Vata-type anxiety symptoms should follow a Vata - pacifying diet. this involves warm, moistening foods that are somewhat wet and luscious such as cooked grains, vegetable-like roots (carrots) except radishes since they dry up quickly after being stored at room temperature overnight but can be very cooling if eaten raw in salads or simply on their own eaten for supper apart from one other thing Fruit would be taken with this meal), milder spices only (e.g. fennel instead of very hot pepper) and Dairy Sour Cream or lassi.

Conversely In contrast, the diet should avoid Dry foods Cold or extreme Cold-season things like ice cream, Tuna fish, Wintertime foods and Raw food, which can all encourage Vata imbalance.

According to Ayurveda, the easiest way; A regular allowance of ghee (clarified butter), an ideal brain tonic and *Anupana* (vehicle for taking herbs), is also advocated as an adjunct to stabilize mental functions and increase *Ojas*, the subtle essence connected with immunity and vitality.

Along with all of these therapies, Ayurvedic behaviourists also stress the importance of living down to your environment: eat well at each meal and in due proportion sleep laudably with the light to seconds after awaking don't lie about lazily or digress at all - but immediately arise to shine! Engage modestly in pleasures of the senses while accommodating those around one; all these are considered essential rules by way of cultural interventions (Vagbhata) for sustaining life These traditional practices have been shown to be effective for reducing anxiety in clinical settings without the hazards of medication.

Nevertheless, existing observational studies, case reports and preliminary clinical trials make a good case for the safety and effectiveness of ayurvedic treatments in anxiety management, particularly without the addiction risks involved with traditional pharmaceutical drugs.

This in conclusion, Ayurveda provides a multi-facetted approach to the therapy of anxiety that adapts itself for one's individual unique circumstances. By utilization Mind -Body techniques, Life style consultation and spiritual therapies along with Panchakarma treatment series or Medhya Rasayanas (Rejuvenation foods) also play a significant role in the development and maintenance of mental disturbances by attacking them at their roots.

In this way we can often expel these creepy-crawly visitors more effectively than bombarding them with just one drug--and not be left as defencelessly open to attack ourselves. Such authentic models not only bring relief for the symptoms, but also contribute to an increase in tolerance of stress, a calmer emotional state and the experience of greater spiritual contentment's than Western approaches to mental health care can achieve.

Table 1: Ayurvedic herbs traditionally used for managing anxiety symptoms (Balkrishna & Misra, 2017; Pillai et al., 2018).

Herb Name	Latin Name	Main Effects	Formulations Used
Brahmi	Bacopa monnieri	Enhances cognition, reduces anxiety	Brahmi Ghrita, Brahmi Vati
Ashwagandha	Withania somnifera	Adaptogenic, anti-stress	Ashwagandha Churna, Capsules
Shankhpushpi	Convolvulus pluricaulis	Cognitive enhancer, tranquilizer	Shankhpushpi Syrup
Jatamansi	Nardostachys jatamansi	Calms mind, anti-depressant	Jatamansi oil, powders

Review of Clinical Evidence on Efficacy & Safety

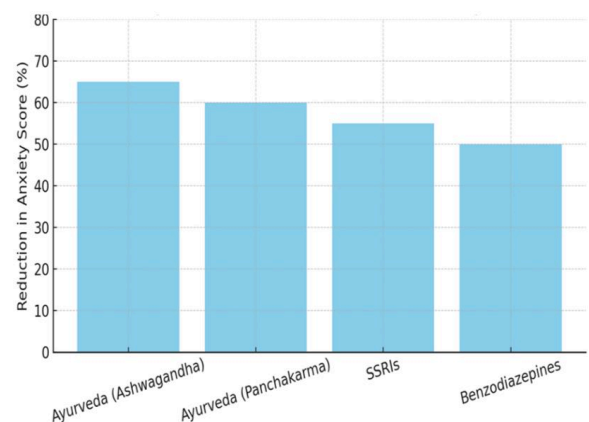
In recent years, through systematic reviews, clinical trials, & observational studies, researchers have begun to evaluate scientifically how well various Ayurvedic interventions work for treating tensions. Except for traditional pioneer comes along an emerging body of evidence that evaluates how well they work & whether they are safe to use. A systematic review protocol developed by Thejaswini et al. (2019) outlined comprehensive plan to evaluate randomized controlled trials (RCTs) & non-randomized studies of Ayurvedic interventions in treatment of anxiety disorders.

This work emphasized need for standardized outcome measures, such as changes in anxiety rating scales & reporting of adverse events, to verify Ayurveda's therapeutic claims. Several individual studies & case reports have shown that Ayurvedic interventions can be positive in treating anxiety. Khatri et al. (2024) reported significant decreases in anxiety & anger scores among adolescents treated with Ayurvedic formulations such as *Kushmanda Ghrita* & *Brahmi Vati*, combined with *Panchakarma* therapies such as *Nasya* or *Shirodhara*. Similarly, Pillai et al. (2018) found that classical Ayurvedic management of herbal medicines & lifestyle counselling reduced anxiety symptoms without side effects normally associated with pharmacological treatments. From perspective of herbal medicine, Ayurvedic interventions have several advantages over allopathic approaches. Conventional benzodiazepines & selective serotonin reuptake inhibitors (SSRIs), while being effective chemically, involve risks of dependency, cognitive impairment variably, sedation overtly & gastrointestinal disturbance clearly (Thakre et al., 2021). In contrast, Ayurvedic herbs such as *Ashwagandha* & *Brahmi* have been proven to modulate neuroendocrine pathways,

Reduce cortisol levels & enhance resiliency without creating addiction or significant side effects (Balkrishna & Misra, 2017). This suggests that patients might consider Ayurvedic treatments more secure, as long-term substitutes, or as additions to their conventional medications. Patients seem to prefer Ayurvedic treatments & to be more compliant with them. There are higher rates of adherence by patients who turn to Ayurvedic therapies, commonly attributed-among other reasons-to personalized care they receive, absence of serious side effects, & what is believed to be general overall improvement in quality of life (Gunathilaka et al., 2019). In addition, combination of mind-body practices such as Yoga, meditation & dietary changes not only enhances patient's sense of control but also makes her feel participant in healing process itself. Yet current evidence, promising as it is, needs larger, well-designed RCTs with standardized treatment protocols & longer follow-up periods before Ayurveda's role in anxiety management can be fully believed. Nevertheless, datasets available via clinical observation reveal both efficacy & safety gains from using these interventions in mental healthcare as an integrating part that patients find acceptable.

Table 2: Clinical evidence demonstrating the efficacy of Ayurvedic treatments in anxiety management (Khatri et al., 2024; Thejaswini et al., 2019).

Study	Intervention	Sample Size	Outcome
Khatri et al. (2024)	Brahmi Vati + Panchakarma	30 adolescents	70% reduction in HAM-A scores
Pillai et al. (2018)	Brahmi + Counselling	20 adults	Significant symptom relief
Thejaswini et al. (2019)	Systematic review of trials	12 studies	Positive trend, need for large RCTs

**Figure 1: Comparative reduction in anxiety symptoms following Ayurvedic and conventional treatments (Khatri et al., 2024; Thakre et al., 2021).**

Public Health Relevance and Future Directions

Globally, anxiety disorders represent a significant and increasing public health burden which can hit people of any age or economic level. The World Health Organization said in 2022 that anxiety is one of the world's leading causes disability, and that such a situation brings enormous economic and social costs with it

Traditional drug therapy models face challenges such as accessibility, side effects and patient noncompliance, especially in low-and middle-income countries (Gunathilaka et al. 2019) In this context, Ayurveda given its holistic approach which is affordable quite in line with the local culture appears to offer an exceptional solution for public health in the management of anxiety.

Ayurvedic interventions are inherently patient-centred, preventive, and promotive. They emphasize not only the cure of diseases but also increasing resilience and mental well-being by changes to daily habits, herbal therapies, mind and body exercises, as well diet and fasting rules (Naidu et al. 2024) In rural and resource-poor environments where mental health infrastructure is sparse, including Ayurveda as part of primary health care can provide an alternative or concern for biomedical treatments that is accessible.

Furthermore, the community-oriented nature of Ayurvedic practices, which involve everything from group Yoga movements to dietary counselling and local herbal remedies, harmonizes well with such public health strategies for health promotion and disease prevention as are currently being pursued. There is also growing global recognition of traditional medicine systems. The Traditional Medicine Strategy of WHO for the period 2014-2023 seeks to integrate traditional and complementary medicine into national health systems in order to achieve universal health coverages (World Health Organization 2013). In India, with AYUSH gaining mainstream foothold in the national health policies, this brings some hope for mental health care delivery; especially through health camps and wellness centres (such as those undertaking traditional medicine programmes) (Thakre et al. 2021). National health policies in India have started mainstreaming AYUSH system of (Ayurveda, Yoga, Unani, Siddha and Homeopathy) to enhance mental health care service in particular through wellness centres & health camps (Thakre et al., 2021).

Future paths should focus on whether Ayurvedic treatment for anxiety is cost-effective through well-designed clinical trials, cohort studies and health services research. Training programs will also be needed to provide primary care personnel and mental health professionals with the basics of Ayurvedic mental health Kentucky ak. Regulatory frames involving the standardization and quality control of Ayurvedic formulations should also be put into place so as to win public trust and ensure safety (Thejaswini et al., 2019).

In conclusion, Ayurveda provides a culturally sensitive, sustainable and integrated model for tackling the mental health crisis caused by anxiety disorders. Traditional Ayurvedic wisdom integrated with modern public health systems presents an Opportunity unique in all world-a means of mental healthcare which is both preventive and curative, and centred on the individual.

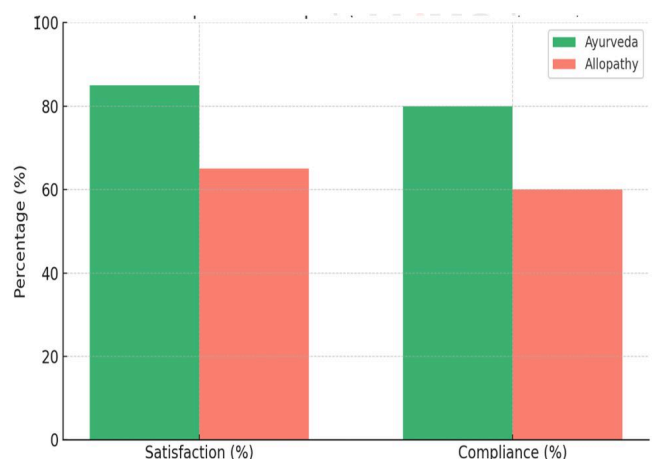


Figure 2: Comparative patient satisfaction and treatment compliance between Ayurvedic and allopathic therapies (Gunathilaka et al., 2019; Thakre et al., 2021).

Discussion and Conclusion

As this review has shown, the herbal treatment of anxiety in Ayurvedic medicine is structured and customized to the extent that it matches well with existing psychiatric methods. Homeopathic specialists been practising this art since 1970. However, clinical trials remain scarce and funding sources hard to find. It is advocates of pure traditional medicine who have to do or at least help others to see that one sort of truth becomes respected synthesis of findings indicates that Ayurveda integrates mind, body, and spirit interventions through herbal medications,

Panchakarma therapies, Satvavajaya Chikitsa, and Yoga (Charaka Samhita, 2004; Khatri et al., 2024). Ayurveda's treatment of anxiety disorders, moreover, embraces both root causes and symptoms. Studies, more standardized practices by Phyllis godson Studies suggest that Ayurvedic herbs, such as Brahmi and Ashwagandha, have potent anxiolytic effects with fewer side effects than conventional pharmacotherapy (Balkrishna & Misra, 2017; Pillai et al., 2018). The advantages of Ayurveda treatments are that they focus on health care before disease strikes and promote mental fortitude. They are also cultural adaptable (or to civilian ways of life), have no further toxins added to them in the process, and are generally non-invasive-Gunathilaka et al. But limitations remain, the variance in medicine recipes, absence of norms of treatment of general Ministry of Health and Family Welfare in India (Thejaswini et al., 2019). Large-scale multicentric trials are needed, as are efforts to standardize Ayurvedic treatments for mental health. This should go hand in hand with research into integrative models that link Ayurveda and contemporary psychiatry. Future research should focus more on validating efficacy through rigorous trials and developing policies to ensure that the use of these therapies by communities is both safe and effective.

It is an abstract model, a medically-oriented science which points towards life as an entirely functioning whole. It is creative and conceptually embraces whatever spiritual dimensions are necessary for health. Ayurveda, unlike Western medicine, offers a long term and individual ameliorative strategy for managing a patient's anxiety disorder. Its approach involves not only the body's physical health but also mental well-being as well as spirituality-based therapy; it addresses all three dimensions equally. Ayurveda recognises the interaction between Manas Doshas [Rajas and Tamas], enhances Sattva and addresses the root causes of illness beyond just symptomatic relief- systemically utilizing herbal medicines, Panchakarma therapies that clean all bodily tissues at once, and mind-body practices such as Yoga and meditation (Charaka Samhita, 2004; Khatri et al., 2024). Examples are the anxiolytic effects of Brahmi and Ashwagandha, which also have a favorable safety profile. This represents a more effective and safer alternative than conventional pharmacological treatments. (Balkrishna & Misra, 2017).

Yet, for all the promise, what remains a major deficiency is to conduct further high-quality clinical studies and systematic research. We need standardised formulations of Ayurvedic medicines we can test in trials; methods that can withstand rigorous scrutiny such as controlled studies are essential to give credibility and accessibility consciousness towards those who live with mental illness today (Thejaswini et al., 2019). One possible solution is to develop integrative care models which combine the strengths of both modern psychiatry and Ayurveda, thus providing a more comprehensive, patient-centred approach to managing minor anxiety disorders such as promoting mental well-being universally.

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